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THE BIBLE, WITH NOTES.

Seek ye out of the Book of the Lord, and read. Isa. xxxiv. 16.
Search the Scriptures. John v. 39.
They are able to make thee wise unto salvation. 2 Tim. iii. 15.
They shall be in thine heart, and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house. Deut. vi. 7.
God shall judge the secrets of men by Jesus Christ, according to the Gospel. Rom. ii. 16.

VOL. I

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MDCCLXXXI.

BIBLE

A

SHORT VIEW OF THE SCRIPTURES,

AND OF THE

DESIGN OF THE NOTES.

THE Old and New Teſtament are inſeparably connected, and make together the whole of that revelation, which it hath pleaſed GOD to give to mankind. And theſe writings contain within themſelves the evidence of their divine origin. In the Scriptures many events are foretold concerning particular perſons, families, cities, and a ſucceſſion of the greateſt empires; and in other parts of the ſame writings, containing an Hiſtory of facts, the events are ſeen to take place as they were foretold with all their circumſtances: And in both the Old and New Teſtament, ſeveral other events are foretold, which ſhould take place in the latter ages of the world, and which are now receiving their accompliſhment publicly amongſt mankind, in a manner ſo exactly agreeing with the prophecies, that the one needeth only to be read, and the other conſidered to ſatisfy us, that they are one and the ſame thing. Moſes (Deut. 28.) informeth the Jews, what ſhould befal them, or their deſcendants, if they diſregarded thoſe laws which he had received from the MOST HIGH, in the ſight of the whole nation. Looking at the country where the people of the Jews once poſſeſſed a ſplendour and power, now little reſembled by any nation, and then conſidering the preſent ſtate of the Jews diſperſed throughout the world, under the remarkable circumſtances, that with all the variety which there is in the laws and policy of the different countries in which they are, every nation hath uniformly adopted a conduct to the Jews, which agreeth in every particular with the marks and deſcription laid down in the prophecies, as the penal conſequences of their diſobedience to the laws given to their forefathers, in ſight of the glorious appearance of GOD upon earth, and commemorated every year from that time to the preſent, by the keeping of inſtitutions appointed from the firſt, to prevent its ever being forgot, on what *authority* the revealed will of the ALMIGHTY was received, for their uſe and that of all mankind.

To the writings of Moſes, were added thoſe of the Prophets, in the different ages in which GOD ſent them, to call the deſcendants of the people to whom HE had revealed his will, back to *that* regard to it, on which their own peace as individuals, and their proſperity as a nation depended. Theſe Prophets again repeat many other prophecies, ſome at a greater, ſome at a leſs diſtance from the time in which they lived; and the extracts taken from the public records of the Jewiſh nation, which are now in the common poſſeſſion of the Jews and the Chriſtians, preſent us with an account of the accompliſhment of many events foretold in the writings of the Prophets, whoſe meſſages are all along connected with the Hiſtory of the Jewiſh nation, and with that of the firſt cities and empires in the world. The writings of the laſt Prophet in the Old Teſtament bear date 1060 years from thoſe of Moſes, and from his time to the preſent is 3250 years.

WHEN THE LORD JESUS CHRIST came into the world, it appeareth, by the New Teſtament, that the writings of Moſes and the Prophets, were found in the poſſeſſion of the people of the Jews, and were publicly referred to by the directions of Herod, (Mat. 2.) when inquiry was made at

Jeruſalem where he was, who was born king of the Jews; and it is in the ſhort Hiſtory, which we have of the life of JESUS in the four Goſpels, that the greateſt diſcoveries are made to us of the accompliſhment of prophecy. The variety of marks that are given in the deſcription of the MESSIAS by Moſes and the Prophets, agree and meet together in the perſon of CHRIST JESUS. The circumſtances of his birth, the words that he ſaid, the actions he did, and the things that he ſuffered, fulfilled ſo many paſſages of the ancient Scriptures, which had then been for many ages in the poſſeſſion of the Jews, and are ſtill found in the hands of the ſame people.

THE references made on the margin of the Old and New Teſtament, direct us to a view of the prophecies and their accompliſhment in ſo many particulars, and with ſuch an agreement between the things foretold, and the facts and events fulfilling them, as affords ſufficient evidence of the DIVINE AUTHORITY of the Scriptures: Nothing being better known than that it is not in the power of *men* to certainly foretell things to come even for a day; and therefore, when we *ſee* events take place, and read the writings in which they have been long foretold, we muſt conclude, that theſe writings are not of human authority, becauſe they are above all human reach; and the world itſelf, not preſenting us with proofs of the goodneſs of GOD to us, equal to thoſe we have in the Scriptures, we muſt conclude they are the word of GOD, and given us for our preſent and endleſs advantage.

WE are referred to the Scriptures of the Old Teſtament by the LORD JESUS, where He ſays, "They are they which teſtify of me," John v. 39. To decline therefore to ſearch the Scriptures, as we are enjoined, we deprive ourſelves of that advantage which the DIVINE GOODNESS intends us by their means, of becoming acquainted with the character and offices of that SAVIOUR promiſed firſt to the common Parents of mankind, after they had incurred the penalty of diſobedience, and were in that ſtate of enmity and oppoſition to GOD, which it is ſo apparent and certain, is the *natural* ſtate of all men, and which gives every individual of mankind an intereſt and concern nothing can equal, in becoming acquainted for himſelf with the only MEDIATOR between GOD and man, and the only PROCURING CAUSE of every bleſſing we poſſeſs or hope for, but eſpecially of that Spirit which is the ſole agent by which all that is good is wrought in the ſoul, the cauſe of all that is good in the conduct of men, and by which alone the ſoul is made at peace, enabled to do the will of GOD on earth, and prepared for a bleſſed immortality. (1 Tim. ii. 5. Iſa. xliii. 11. John xiv. 6, 16, 17, and 26. Phil. ii. 13. Eph. iv. 23, &c. Tit. ii. 11, &c. James i. 17. Gal. v. 22, &c. John v. 15. 1 John iv. 2, &c. Phil. iv. 13. 1 Cor. i. 31.)

THE writings of the New Teſtament are further connected with thoſe of the Old, by the frequent mention that is made by the LORD JESUS, of paſſages in the writings of Moſes and the other Prophets, in ſubſtance or in the words in which thoſe truths are found in them, the application he makes of thoſe paſſages to himſelf, conſtantly directing the minds of his diſciples, and all that heard him, to look back to the Scriptures of the Old Teſtament for true diſcoveries of the Divine will, ſhewing the agreement of what He taught, with the real meaning of what was delivered by the Prophets; and when the multitudes that attended Him had the evidence before them, of His mighty power over all nature, he at once appealed to the facts they ſaw and to the ancient Scriptures, that they were the things foretold of the MESSIAS; ſo that the writings of the New Teſtament give us an equal reference to thoſe of the Old, as we find in the Old to thoſe of the New.

THE firſt Chriſtians being inſtructed by the LORD JESUS in the true meaning of the Scriptures of the Old Teſtament, they regarded them as his revealed will; and from that time, as men became acquainted with real religion, by the publiſhing of the Goſpel in Heathen countries, they valued the writings of Moſes and the Prophets, as the moſt pious Jews had ever done; and thus the Old Teſtament became as much the revealed will of GOD to the Chriſtians as to the Jews, from which a very ſtrong teſtimony ariſes to the certainty of the Scriptures; the Jews continuing to this day to commemorate thoſe events, which accompanied the revelation the Almighty gave to their forefathers immediately from himſelf; and as a people, the Jews give all the proofs that men can give, how ſincerely they believe the writings of the Old Teſtament to be of GOD, by ſuffering many diſadvantages, and enduring no little ſcorn and perſecution on account of their attachment to the

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forms of the ancient worſhip required of them: and indeed this principle of diſintereſted regard to the Scriptures, however their blindneſs and neglect of the New Teſtament is to be regretted, gives them a title to the good-will of mankind in every country, could any addition be made to the obligation all men are under to treat them, as well as the reſt of their fellow-creatures, with juſtice and benevolence. (Mat. vii. 12. & xxii. 39. Luke vi. 31. John xv. 12. 1 John iii. 15, 16.)

THE diſperſion of the Jews, hath been the providential means of ſpreading the revelation GOD hath given of himſelf in the Old Teſtament, into all the nations of the world; and by the ſingularity of their cuſtoms the attention of mankind hath been called upon, to inquire into the contents of thoſe writings, and ſo afford the preachers and publiſhers of the final revelation of the will of GOD in the New Teſtament, the ſame advantage as the firſt preachers and publiſhers of the ſame truths had in the land of Judea; almoſt every country now that we hear of, being a country where the people of the Jews are found in greater or leſs numbers, poſſeſſing the prophecies of JESUS the SAVIOUR of men, it is nearly the ſame thing as if the Divine Providence had provided a Temple in every nation for the purpoſe of depoſiting the ancient Scriptures, to enable every one who will but do themſelves that juſtice, to be ſatisfied, as far as any evidence ſeems capable of ſatisfying the human mind, that the New Teſtament is proved and warranted by the Old, in a manner which forbids all ſuſpicion of colluſion or deſign; and that the whole Scriptures need only be read to convince any perſon, that they are as much miſled who think the ALMIGHTY hath not fully and finally revealed his will to mankind in the Old and New Teſtament, as they are who look for the coming of any other MESSIAS, than JESUS, who is already come, the great ſubject of the whole Scriptures, and who at his next coming will call the dead to life, diſſolve the world, and in righteouſneſs judge all that have ever lived according to truths revealed to mankind. (John v. 28, 29. Matt. xxv. 31, &c. Mark xvi. 16. Rom. ii. 5, &c. Gal. v. 19, &c. 2 Pet. iii. 10, &c. Rev. xx. 11, &c.)

THE proofs given by the firſt Chriſtians, that they believed the truths contained in the Scriptures to be the revealed will of GOD, appear to be the ſtrongeſt men could give. The brief Hiſtory of the Acts of the Apoſtles is ſufficient to ſhew us what the firſt Miniſters of the Goſpel were willing to ſuffer, rather than deny the evidence they had of the riſing of the LORD JESUS from the dead, contrary to their own expectations, as well as of the Jews; but when they knew it beyond all doubt, by ſeeing him after his death, by hearing him teach them again the truths of his kingdom and of the world to come; when they knew he appealed to the very wounds he had received on the croſs, by the ſpear thruſt into his ſide, the nails driven through his hands and his feet; when they ſaw him in this very perſon, and while he was ſpeaking to them as MAN, and bleſſing them as GOD, aſcend up from earth to heaven, and received by a bright cloud out of their ſight; when they had experienced the accompliſhment of that ancient promiſe made by the prophets, and repeated by JESUS, of his pouring out his ſpirit upon them, (Acts 2.) when they had heard and ſeen all this, and had felt the fears and ſorrows of their hearts taken away; when they knew that Grace of GOD which bringeth ſalvation had appeared to *them*, (Tit. ii. 11.) when their miſery and ſhame, at having offended and forſaken their LORD in the time of his ſufferings, were turned into that bleſſedneſs which they have whoſe ſins are forgiven, (Rom. iv. 7.) when they were filled with joy unſpeakable, and rejoiced in the hope of the glory of GOD; when they could call JESUS LORD by the Holy Ghoſt, (1 Cor. xii. 3.) what did they not do to ſhew they *knew* in whom they believed? they would not deny by a word what they knew to be true to ſave their lives; and when offered life on conditions of expreſſing their compliance in the ſlighteſt manner with what they knew to be wrong, they choſe the croſs, the wild beaſts, the flames, with a conſcience void of offence towards GOD their SAVIOUR, who they knew would receive them into his everlaſting arms, were they but faithful to death, (2 Tim. iii 11, &c. Heb. x. 32. Rev. ii. 10.)

MANKIND convinced by the blameleſs lives and honeſt ſufferings of the firſt preachers and meſſengers of the Goſpel, and of them that believed, and the author of it following it with ſigns of his own power from heaven, converting the ſouls of men, opening the eyes of their underſtanding to underſtand the Scriptures, turning them from darkneſs to light, from wickedneſs to goodneſs,

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from the power of Satan unto GOD, forgiving their ſins, (Acts xxvi. 18.) the word of GOD ſpread amongſt mankind, and our forefathers in this country receiving the knowledge of the only true GOD and JESUS CHRIST whom he had ſent, and taſting of the powers of the world to come, (John xvii 3.) did that which at this day we ſee hath been done to preſerve, ſpread, and perpetuate the revelation which GOD hath given of himſelf in the Scriptures, they erected churches, they built univerſities, and ſet a part a tenth of the public induſtry to maintain the miniſters of the truths of revelation.

BUT with all that hath been done to preſerve the Scriptures, and to ſpread the knowledge of them, there hath not been wanting the conſtant oppoſition of the powers of darkneſs to counteract the commands of GOD, in having his revealed will made known to all the ends of the earth, and to every creature; and though nothing is plainer than that it is the will of GOD, all men ſhould become acquainted with his word, yet at this day, in the greater part of thoſe countries, where the Scriptures are received as the word of GOD, the ſubjects of theſe countries are, in general deprived of *reading* them, that firſt of all means of becoming acquainted with the contents of any writings; an inhumanity, to give it no other name, which would be little equalled by an attempt to deprive the people of France, Spain, and Italy of the light of the ſun; and it is a cauſe of thankfulneſs to GOD to increaſe with every increaſe of ſatisfaction we receive in reading the Scriptures, to call to mind, that it is not yet 240 years ſince the act was made, which declared the third time of reading the Scriptures, to be an offence to be puniſhed with burning the perſon convicted, which act now remaineth amongſt our ſtatutes, to remind us that we are deſcended from forefathers as liable to be as much miſled, and to act as contrary to benevolence and piety as they do, who have now any part in preventing men from reading the revealed will of GOD, in any other country.

THE firſt means to be uſed by thoſe who have the Scriptures to aſſiſt others to the ſame bleſſing, is to take thoſe occaſions that are put into our power, and which we are ſatisfied is our duty to make uſe of, to cauſe it to be known that GOD commandeth all men to *read, and ſearch the Scriptures* for themſelves; in private life to teach the truths they contain, to thoſe his providence may place us over as parents or ſuperiors, uſing the juſt authority which our ſtation giveth us, to require what GOD commandeth to be complied with, till the perſons, whoſe welfare we are by our ſtation charged with, do by choice that which is only made their duty, becauſe it is their preſent and endleſs intereſt. And that men might loſe no opportunity in doing this, GOD hath given all men in his word, the higheſt inducements to uſe the means of informing others of his will. (Dan. xii. 3. James v. 20.)

IN publiſhing the Scriptures it cannot be too ſoon made known to thoſe that look but at the firſt leaf, that the ALMIGHTY GOD requireth men to become acquainted with the Scriptures for themſelves, and to uſe the means of making them known to others; and feeling our total incapacity to make one good thought deſcend into our own or any human mind, humbly reſigning the *effects* to GOD, *believing*, if His commands to read and ſearch the Scriptures are but obeyed, they may as ſurely be expected to make wiſe unto preſent and eternal ſalvation, as that the rainbow is written in the clouds by the finger of GOD, to remind mankind of his word, that whilſt ſun and moon endure, ſeed-time and harveſt ſhall not fail, that all who labour may labour with ſure hopes in that FAITHFULNESS in which none ever hoped in vain. (Gen. viii. 22. Pſal. xxxiii. 18. cxlvii. 11. 1 Pet. i. 13.)

FROM the weight of theſe motives to ſpread the knowledge of revealed truth amongſt men, and from the neglect the people of thoſe countries are treated with who know not the Scriptures, we might wonder, (was not our fallen ſtate ſo clearly revealed and proved,) that individuals do ſo little to make them known; and that nations poſſeſſed of the Scriptures, for ages together, ſpare ſo little of their public revenues, to cauſe the Scriptures at leaſt to be offered with affection to every people under heaven, in the characters and language by which they can underſtand the truths revealed by the CREATOR of all, whoſe command to have his will ſo made known, is too plainly and too often repeated to be miſtaken by any who read or regard the Scriptures. (Mat. xxviii. 19, 20.)

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THE truths revealed to us from GOD in the Old and New Teſtaments, are not called by any particular name in the Scriptures; the diſciples of the LORD JESUS were called *Chriſtians* firſt in *Antioch;* and to apply to revealed truth, the notions we collect from the *names* by which different public bodies of men are known in different countries, is to ſuppoſe, with the poor *Gentoo*, that the Almighty hath given one revelation of his will to one part of mankind, and another to another; or with him who thought himſelf unconcerned in a diſcourſe delivered in his hearing, on the judgment to come, becauſe the place in which he heard it was not his pariſh church. Any other opinion of the Scriptures than that they contain the only revelation which GOD hath given to men, is to ſhew our want of attention to the moſt remarkable facts which this day exiſt in the world, and which have never ceaſed to exiſt in the moſt public manner, from the time the firſt Scriptures of the Old Teſtament began to be written by Moſes. And any perſon who would not believe there is ſuch a people as the Jews, becauſe he never happened to his knowledge to have ſeen any, would not judge more contrary to the beſt poſſible human evidence, than another who denied the whole chain of events recorded in the Scriptures. (John xx. 31.)

THE goodneſs of GOD is indeed to be adored, that in revealing his will, he hath graciouſly given us ſuch a ſyſtem of the moſt public facts, miracles and prophecies, as afford our reaſon the moſt ſatisfactory evidence, and which cannot be denied, without concluding contrary to the evidence of all hiſtory, profane as well as ſacred.

THE Jews are diſtinguiſhed in ſuch a manner, as to make them known from all other men, and thoſe who are now living in this country, deſcended from thoſe who have lived in it for ſome generations, ſtill bear the ſame diſtinction in their looks; they all agree in telling us they are Jews, and they ſhew us the writings of Moſes and the Prophets written in a language and character, at leaſt differing from that made uſe of by any other people, and they have univerſal eſtabliſhed cuſtoms amongſt them, handed down from year to year, to keep in mind that the whole nation of their forefathers, had the ſea divided for them to paſs through, in their way from the country where they were treated as ſlaves, to the country which GOD had ſo long before Moſes's time promiſed to the offſpring of Abraham, for his entirely crediting the diſcoveries GOD made to him, of his will; a mark of approbation never to be forgotten by mankind, how well-pleaſing it is to GOD, for men humbly to believe his word. (Gen. xv. 6. Rom. iv. 3. Ja. ii. 23. Heb. xi. 6.)

WERE we to ſuppoſe no ſuch facts did happen, as the Jews at this day do commemorate, or that both their writings and their cuſtoms are all human invention, we muſt ſtill have to ſatisfy ourſelves how this numerous people, ſo ſeparated from thoſe of every country where they are living, ever came to be ſo diſtinguiſhed, and how the name of their nation ever got into the Hiſtory of mankind.

THE New Teſtament equally with the Old, ſtand upon facts and actual public events, which nothing but the power of GOD could produce, and the truths recorded in the Scriptures are connected in ſuch a manner with all hiſtory, and ſo publiſhed and commemorated as to place us in oppoſition to the beſt human evidence, when we do not conſider the Scriptures of the Old and New Teſtament as the revealed will of GOD; every thing being done by the moſt ancient and eſtabliſhed human authority, to expreſs the ſenſe that was entertained of them, by thoſe ages of mankind who have handed them down to us; and of whoſe integrity we have, on ſo many other accounts, reaſon to think ſo highly.

THE Scriptures thus tranſmitted to us, have now been more than 200 years in the language of this country, publiſhed to all who would but read them; they have been committed to the care of the eſtabliſhed churches of England and Scotland, to be conſtantly read, and their meaning made known to the people of the land. To theſe privileges of reading and hearing, in times ſtill nearer our own, that other natural right hath been reſtored to the ſubjects of this country, to aſſemble with whoever they chooſe, for all purpoſes of public worſhip, protected from moleſtation by the laws under which they are governed.* And with all theſe means of being made acquainted with the truths of revelation, the goodneſs of GOD hath alſo diſtinguiſhed the people of this country with the poſſeſſion

* 1 Will. & Mary, chap. 18.

poſſeſſion of a right, to print and publiſh whatever might inform men of things in which they have any concern.

When it pleaſed God to bring about the eſtabliſhment of the church of *England*, its founders publiſhed the ſenſe in which they underſtood the great truths made known to us in the revealed will of God; the church of *Scotland* did the ſame thing, and the clergy and miniſters belonging to both have conſtantly, ſince the reformation, been adding to thoſe writings, by publiſhing their private obſervations, either on the whole Scriptures, certain parts or books of them, or upon the moſt intereſting and important paſſages: And this example hath been followed by the miniſters or members of all the other religious communities into which the inhabitants of this country are divided; and looking back upon all theſe means of information on ſubjects in which every creature poſſeſſed of reaſon hath a never-ending intereſt, they cannot but be conſidered, next to revelation itſelf, as the loudeſt and moſt univerſal call to the people of this land, to gratefully adore God for them, and reflect with conſtant thankfulneſs on thoſe ways of his wiſe and gracious providence, by which ſuch a ſingular concurrence of mercies as we are now favoured with, hath been brought about; but eſpecially on what, in paſt ages in our own country, God hath enabled thoſe that feared him to do and to ſuffer, to preſerve and hand down his word to our uſe, and to provide ſo many ways of having our real and great concern in it made known to all.

But out of the abundance of theſe privileges an apparent objection ariſes to revelation itſelf, and which objection is alſo the reaſon given for denying to the people of other countries, poſſeſſed of the Scriptures, the free uſe of them in their own language, and of the liberty of exerciſing their right of judging of their intereſt in them for themſelves, and of being benefited by hearing and reading on the ſubject of revelation. This objection is that which appears from what every one knows of the many different religious communities there are amongſt us, called by different names, and holding, as it is ſuppoſed, different and contrary opinions on the things revealed in the Scriptures, in their common poſſeſſion, in a language equally underſtood by all; which is taken as evidence of obſcurity in the things revealed, and of difficulty of knowing who is right, concluding that was any perſon to reſolve on giving up a little of his time daily to look into the Scriptures, he muſt be to the laſt degree uncertain in forming a right judgment, when ſo many, who have made the Scriptures their chief ſtudy, are ſeen ſo divided in their opinions, as to be ſeparated into different communities, avoiding each others public aſſemblies, as places where very miſtaken opinions of the meaning of revelation are taught; and who, after much controverſy and mutual endeavours, are unable to convince one another, and are ſtill found divided after a long-continued courſe of years.

This reaſoning from our public diviſions on matters of religion, may have the appearance of furniſhing ſuch evidence againſt revelation as may make many believe, who truly wiſh well to *real religion*, among the members of the Roman Catholic Church, that the governors of their community do well to deny the people in general the uſe of the Scriptures; and thoſe alſo, whom the providence of God hath placed in authority in the Catholic countries, may be induced, by the ſame reaſoning, to think it their duty to comply with the wiſhes of the Church, in refuſing to their ſubjects, as our law once did,* the uſe of the Scriptures in their own language, and thoſe other religious liberties, which, in this country, hath the appearance of furniſhing an objection againſt the whole of revelation, as ſo full of perplexity, that it is impoſſible to know what it means, or which of the many opinions we ought to follow.

It is, however, due to truth to inquire, in pronouncing againſt the liberty to obey what God requires of all, kings as well as common men, (Deut. xvii. 19.) whether it is at this day the conſequence in fact, of thoſe long-continued reſtraints which the members of the church of Rome have ſubmitted to, that all the *Orders* into which the Catholic Church is divided, do any more agree in

* The act made in 1542-3, to forbid the uſe of the Scriptures to the people of England, is in theſe words: "The Bible ſhall not be read in *Engliſh* in any Church. No women, or artificers, prentices, journeymen, ſervingmen, of the degree of yeomen or under, huſbandmen nor labourers, ſhall read the New Teſtament in *Engliſh*. Nothing ſhall be taught or maintained contrary to the King's inſtructions. Offenders convicted of the firſt offence to recant, the ſecond to abjure and bear a faggot, the third to be adjudged an heretick, and be burned." The force of this law was not finally deſtroyed till the 1ſt James I. in the year 1601.

in one uniform judgment, than the people of this country, who, by the goodneſs of GOD, have ſo long been delivered from the fears of forfeiting their lives if they obey what GOD requireth.

THE Scriptures make nothing known more plainly, than that the deſigns revealed to us in them, with all that is commanded or forbidden, are ſo many gracious ways in which the compaſſion of GOD diſcovereth itſelf to men for the good of all; (Deut. x. 13. John xx. 31.) prohibiting nothing, but that which hurteth our own, or the peace of others in doing; requiring nothing to be done, but which is as certain as the nature of things, for the good of them that obey, and for the good of all that come within the reach of any conſequences, that ariſe from what is done, in compliance with the will of GOD.

THE higheſt poſſible good to men in this life and that which is to endure for ever, being the ſubject of the Scriptures, let any friend of mankind, in any country, aſk himſelf, What is it which that policy tends to, which would deny men any known reaſonable means of being informed by others, or of informing themſelves of the truths of this revelation? Can it be any other, than an oppoſition to all that is benevolent to men?

BUT whatever are the concluſions of human reaſon, thoſe that form deſigns, and inforce them by human power, to reſtrain men from reading, and hearing the word of GOD, in a language they underſtand, they oppoſe that word, by which theſe duties are commanded, and every deſign and ſtep to forward that policy, or ſtrengthen the power that doth this, cannot but be oppoſed to GOD Himſelf, and is therefore foretold in the New Teſtament, as exalting itſelf againſt GOD, and with thoſe other ſpirits which ſhew themſelves in men, in oppoſition to the revelation GOD hath given of himſelf, are called *Antichriſt*. (2 Theſſ. ii 4, &c. 1 John ii. 22. & iv. 3.)

BUT whilſt we who have the Scriptures, are placed, by the Divine goodneſs, in circumſtances which give us nothing to fear, in making uſe of all the means, by which we may become acquainted with that heart-felt peace, they are intended to make known to us: Is it not our duty to remember, in our humble addreſſes to GOD, thoſe much miſled human authorities, which forbid the uſe of the Bible; that they may call to mind what their CREATOR requireth of them as men in their conduct to men; and inſtead of obeying that influence, which would have all mankind unacquainted with GOD, (Eph. vi. 12.) they may adopt maxims of religious liberty in conformity to what GOD commandeth. And with theſe authorities, are we not alſo bound to remember thoſe many millions of mankind, who now in France, Spain, Portugal, Italy, and other Roman Catholic countries, are expoſed to penalties as painful as the rack and fire, if they do but comply with what is commanded them in the word of GOD, from which alone, and inſtruction agreeing therewith, can it be known, on what, the preſent and endleſs peace of every human mind depend? (Col. i. 27.)

BUT to do *no more* than wiſh the good of other men, when the Providence of GOD appeareth to put more in our power, would be to inflict upon ourſelves the conſcious ſenſe of unfaithfulneſs to GOD, (Ja. iv. 17.) who, ever willing the good of All (1 Tim. ii. 4.) conſtantly requireth all *means*, warranted by His word, to be uſed to ſpread the knowledge of His will, only promiſing the conſolations of His Spirit to thoſe that comply with His gracious deſigns, and obey His will. (John xiv. 21. Luke xxiv. 47. 1 John iii. 16. Matt. x. 39.)

THE agreement which is found in the ſeveral copies of the Scriptures, in the different languages into which they have got from the firſt ages, after having been ſo long ſeperated from each other and their common origin, is a proof of the protecting care of GOD over His word, and of the faithfulneſs with which His goodneſs hath cauſed it to be tranſlated, preſerved, and handed down to ſo many nations; and furniſheth ſatisfactory evidence of the Scriptures being now the ſame, as they were firſt received from the Prophets and the Apoſtles: For were ten thouſand copies of any writings delivered to men, going into many different countries, containing an hiſtory of facts of the moſt public nature, and if, at the diſtance of 1780 years to come, ſuch an hiſtory was found in many different languages, and on comparing the ſeveral tranſlations together, and finding there was *in ſubſtance no* difference, and but very little in the words; and ſeeing by the hiſtory of thoſe countries in whoſe languages theſe writings were found, that they had been in poſſeſſion of them for

many ages, we could then only conclude from ſuch an agreement, as is found in the copies of the Scriptures, that they were not only ſo many proofs, that the original writings from which they all were tranſlated did exiſt, but alſo that their agreement proved the truth of one another and of them all.

WITHIN the time that the Scriptures have been in the language of this country, the providence of GOD appeareth to have produced, from *experience*, a plain teſtimony of the certainty with which the Scriptures are to be underſtood, by thoſe that will conſider them, and alſo anſwereth every objection againſt allowing them to be read by all mankind.

FROM the firſt eſtabliſhment of the churches of England and Scotland, and of our religious liberties, men of learning and piety, attached by principle to the different communities, into which the inhabitants of this kingdom are divided, have publiſhed their opinions on the whole Scriptures, or on what they deemed the moſt eſſential truths contained in them; and in theſe writings, it is to be ſeen how far men *are agreed* in underſtanding the Scriptures, where they have the liberty to read them for themſelves, and of publiſhing their thoughts to others.

IN the following Notes, it is intended to make that uſe of thoſe different writings, in explaining the Scriptures, as in the concluſion may afford an opportunity of ſeeing, how far our two national churches, and the other religious communities amongſt us, are agreed in all the great truths, contained in the Scriptures. The Notes taken from the different writings made uſe of, will be diſtinguiſhed from each other by a different number, in the paſſages intended to be referred to, by a Table, to be added at the concluſion; that what is ſaid in the words of the ſeveral writings, on paſſages belonging the ſame branch of truth, may be ſeen under the ſame head, in the Table, and their agreement or diſagreement conſidered in one connected view.

THE writings chiefly made uſe of, are thoſe that have been publiſhed on the whole Scriptures, with any of which, theſe Notes are not offered as any way ſuperior, in giving the ſenſe of the Scriptures; it being hardly poſſible that any work of this kind ſhould be entered upon by any perſon, leſs equal to ſuch an undertaking; but an agreement in eſſentials, appearing in writings approved of by different communities, ſome years ago, and the preſent occaſion, unexpectedly offering an opportunity of collecting the evidence of that agreement more fully together, than could well be done in any other publication, it was not thought ſafe to decline it, for fear it ſhould be keeping back any degree of real evidence, which might remove an objection to reading the Scriptures, ariſing from what appeareth of our religious diviſions; and alſo of ſhewing that religious liberty hath not been found to produce any injury to the certainty of revelation; but on the contrary, from our privileges to hear and read the Scriptures, a general teſtimony ariſeth that they are eaſy to be underſtood.

SHOULD it be found at the cloſe of theſe Notes, that our national churches, and the ſeveral other religious communities are in ſubſtance agreed, in all the eſſential truths; any diviſions amongſt men, cannot then be alledged as proofs, that the Sciptures do not contain the revealed will of GOD, any more than that wars and conteſts amongſt men, about dominion and property, prove that the viſible creation is not the work of GOD. And to refuſe the uſe of the Scriptures, for fear of any abuſes ariſing from that liberty, can no more be juſtified in the miniſters of the church of Rome, and thoſe under their influence, than they would be juſtified in preventing, could it be done, men from being bleſſed with ſeeing the ſun, for fear they ſhould commit crimes under the light of it.

A third conſideration appeareth to ariſe from ſuch an agreement, which is, that ſo far as thoſe that are allowed to be the beſt judges are agreed, particular members of different communities can have no cauſe to conſider one another with leſs regard, becauſe they are connected with any public body of men, called by a different name; and if the ſeveral authorities we have agreed to follow, are themſelves agreed, in all that is eſſential to the glory of GOD and the good of mankind, then we cannot be juſtified, in taking up any of the valuable moments of our time, but in thoſe concerns on which our own and the happineſs of all other men depend.

WHAT theſe concerns are, it is the deſign of the Scriptures to inform us, and they derive their importance from containing all the diſcoveries which the Infinite wiſdom and goodneſs of God, have ſeen

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neceſſary to make known to us for our good; not to increaſe his bleſſedneſs, that could not be; *infinite* could admit of no increaſe, but ſolely for mankind, whoſe happineſs is intended by revelation.

THE miracles GOD hath wrought, the prophecies he hath cauſed to be written, and all the proofs of the certainty of the Scriptures, are to induce us to believe the truths they contain;—truths which remain the ſame, whether we will acquaint ourſelves with them or not; it being naturally impoſſible that GOD ſhould make known, and ſeal with ſuch evidence from Himſelf, any thing but what was real and certain; and all the ſervice which ancient eſtabliſhments, human authorities and evidence ſeem capable of doing us, is only to lead us to make uſe of the Scriptures, that by them, we may become acquainted from GOD, with the things on which our own happineſs depends.

To neglect to do this, becauſe the *cuſtoms* of mankind lead us to think, we have things of more importance to do, is to be guilty of the ſame abſurdity, as we ſhould be chargeable with, if we knew we were ſubject to be called upon every hour, to embark for a diſtant country, and neglected to the laſt, all that was neceſſary to direct our courſe, ſupply our wants, or procure us a favourable reception at our arrival.

IT may perhaps not be an uncommon misfortune amongſt men, and not a little increaſed by levity of manners, to think *religion* that ſubject, which we may take on our own conjectures, and be perfectly ſatisfied in our own ſafety in ſo doing: Death is a certainty, and what awaits the living after death, is as unknown to us, but by revelation, as the coaſt of a diſtant country, where no man hath ever been, and returned to give us any deſcription of it.

FROM the neglect, with which there is but too much evidence to believe, the Scriptures are treated, it can only be concluded, that we are ſo much miſled in our common way of thinking, as to make the concerns of a life, which may end this night, of more moment than eternity; or againſt all reaſon, take our own conjectuures for our guide, in a caſe where it is a natural impoſſibility for them to give us any information; or we muſt, by neglecting the Scriptures, think they are the writings of all others, of which we can have right notions without the trouble of reading them.

IT is very true, that all the great things mentioned in the Scriptures, are ſo founded in our ears, that to live to the laſt, unacquainted with our concern in them, muſt leave us, whatever is the cauſe of our neglect, without excuſe for our wilful ignorance and the folly of our conduct.

THE notion of being under no neceſſity to pay any attention to revelation, becauſe we think there are *many* who conſider it as little as ourſelves, is a cauſe of neglect of the Scriptures too abſurd to be named, was it not ſo apparent, that there are thoſe, that allow themſelves to be deceived into it for years together. Any individual, amongſt the numerous inhabitants which were upon the earth, when the flood came, had as much ſafety from their numbers, as thoſe have any grounds to look for, who diſregard GOD, his word and all that he requireth in it, becauſe there are multitudes who do the ſame thing.

BUT perhaps more common than all, is the *preſuming* on the mercy of GOD, contrary to the whole ſenſe of the Scriptures, and ſo following the objects of ſenſe, gain or ambition without ſufficiently regarding what GOD requireth of us; reſolving all into this, GOD is merciful, and that we are in little danger (from what we flatter ourſelves hath been the whole of our conduct) of falling ſhort of happineſs in a future life, and therefore need not loſe much of our time, in carefully conſidering what GOD hath called upon us to attend to in His word.

SOME may find themſelves ſo involved, in the grand care to procure food and cloathing, and more than they want for years to come, that they may ſo much miſtake their way, as really to believe they are bound in duty, not to ſpend an hour in the four and twenty, either in approaching GOD in prayer, or in conſidering by what laws he will finally judge mankind; and, as the natural conſequence of wilful neglect, remain ignorant of the will of GOD, and of the only end for which we came into life; till they are hurried away by death into the world of Spirits, and there find themſelves covered with ſhame, as immortal Spirits well may, in having made food and cloathing (which GOD promiſeth none ſhall want, who make a preparation to meet Him their firſt care) ſo much the objects of their hearts deſire, as really to think it blameable, or a human weakneſs to be pitied, in all

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who give up time, or decline any advantage in this life, for the ſake of being informed and prepared for the life to come.

AN unneceſſary attention to other mens affairs, bears away its thouſands, into a neglect of the concerns of eternity, forgetting that all earthly objects, are only like marks made upon the ſand, by the footſteps of a traveller within the ſea's ebb, which on its flood returning are waſhed out, and no more ſeen or remembered.

BUT the undenied gratification of ſenſual appetites, is ſo great a cauſe of indiſpoſition to that pure ſyſtem the Scriptures contain, that it demands our caution, as much as our own happineſs is worthy of it, that we do not let the man become the beaſt and live for ſenſe, and ſo by the habits of our ſouls, be naturally unfit for any fellowſhip with the bleſſed above, whoſe very looks muſt fill an unclean ſpirit with ſhame and confuſion. To be therefore a ſlave to our natural appetites, is at once to reſemble animals which have not reaſon, and which are led to look for their only good in the objects of their ſenſes, and to unfit ourſelves for thoſe attainments of the ſoul, which are the very ends for which we were made, and by the poſſeſſion of which, we only can, in the nature of things, enjoy tranquillity of mind in this life, and that pure bleſſedneſs, which it is the very end of the Scriptures to direct us to, in the life to come.

AND as to be led by our appetites is to reſemble beaſts, ſo to be under the dominion of our paſſions—pride, anger, diſcontent, ſelf-will, and miſtaken ſelfiſhneſs, is to reſemble devils, and theſe ſpirits who have finally reſiſted the grace of GOD. To watch and pray therefore againſt the influence of theſe paſſions in our hearts and minds, are neceſſary means to prepare us to read the word of GOD with benefit and delight: And indeed to read or hear the language in which GOD addreſſeth immortal ſouls, is at once ſo high an honour to any man, and intereſting ſo much above all the little ſhort lived objects of appetite and paſſion, that we need only perſevere in reading and hearing the word of GOD, to be ſoon raiſed above the things of this world, which compared with the objects revelation openeth to our view, are but like a few rolling waves over which mariners only have to paſs into the port before them.

ALL the motives cannot be traced, by which we are led to neglect that ſure guide, which the written word of GOD is to all, who will make themſelves acquainted with it. For it is amongſt the proofs which the Scriptures contain within themſelves, of their being the word of GOD, that there is no *poſſible* caſe left unprovided for, but that all men, from the leaſt to the greateſt, are always, whatever ſituation they are in, provided with the plaineſt directions in the Scriptures, both what to do and avoid, that they may keep a conſcience unpained by their own conduct, and enjoy peace, let other men act to them as they may.

THE deſign of the Scriptures is to lead us to GOD, that we may become acquainted with Him, as the only end in which the ſoul of man can reſt and find all its immortal deſires ſatisfied and bleſſed; and every ſtep we take with a view to this end, is, and ever muſt be productive of our own ſubſtantial happineſs; as on the other hand, looking for true happineſs out of GOD, is at once to miſtake our way, and to ſecure our own miſery: and we are certainly never ſo much deceived, as when we are in truth proceeding on the principle of finding our happineſs in any created good, and aſſure ourſelves, that we are under no miſtake.

WE are only content to live without the kingdom of GOD within us, becauſe our Spirits are *naturally* without that knowledge, and we neither think ourſelves under any neceſſity of obtaining it, nor think there is any thing deſireable in it; and we readily conclude, it is deluſion or preſumption in any that pretend to an experimental acquaintance with GOD, which we are conſcious we have not: But neither the reality of this knowledge, the neceſſity nor the bleſſedneſs of it, ſtands upon human teſtimony, though in that, as in all other caſes, it is entitled to its juſt weight: All the evidence with which the revealed will of GOD cometh recommended from human authority, and all the proofs of its Divine origin, with which it abounds within itſelf; all the oppoſition made to what is declared in the Scriptures, on the ſubject of an experimental acquaintance with GOD, and all that hath been done and ſuffered by thoſe who delivered the truths the Scriptures contain from

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God to men; if such knowledge was not to be obtained, and was not in itself the most real and substantial good to the human mind; all that evidence would be only to prove mere *forms* to us; all the opposition made to the subject of revealed religion in the world, by all the powers of darkness and wicked persecuting men, would only have been an opposition to the *names* of *Israel* and of *Christ*, and all that have died rather than deny the truths they wrote and taught, as they are recorded in the Scriptures, must have all deliberately submitted themselves to persecutions, prisons, and most cruel deaths, to establish mere notions amongst mankind, void of reality.

The word of God, *offereth* the knowledge of the blessed God Himself to men; it *inviteth* to that knowledge, and in every form of words, *promises* are made, of an actual communication from God to men, of peace, support, assistance, strength, and comfort; not confined to place or to some peculiar persons, but in terms consistent with every notion that can be entertained of God, abounding with the most gracious designs of love and good-will to every immortal soul of man; (Acts ii. 6, &c.) presenting to our view the Almighty Author of our being, under various figures to convey to our understandings, the idea of His communicating His Spirit to us, at once to recover our souls from their natural, fallen and sinful state, and to restore them to that image and likeness to God in which the first of the human race was made. (Job xxii. 21. Isa. xxvii. 5. John vii. 37, &c. Rev. xxi. 6. 1 Cor. xii. 12, &c. and xv. 49. 2 Cor. i. 22. Rom. viii. 16. Eph. iii. 16, 17, &c.)

To all that is said in the Scriptures on the *knowledge* of God, examples are added of persons of all ranks, many of them of characters cruel, wicked and abandoned; whose subsequent conduct also is related, their heart-felt conviction of sin, their sorrow for it, the sincerity of their repentance is declared, and their blameless lives, their devotion to the will of God, their usefulness to men is as particularly shewn; and not only a few, but thousands, of such instances pass before our view in the Scriptures, (Acts 2.) and then the whole of the change is ascribed to the Spirit of God from first to last; the same persons in which such changes were wrought, utterly renouncing any part or merit therein, or, at the utmost, only saying, They were not disobedient to the heavenly calling. (Acts xxvi. 18, 19.)

To think ourselves in no need of having the same change from evil to good, wrought in us, is to suppose we are not by nature what all these persons were; but where is the proof of men born in *England* being this day in a better condition as to their nature or moral rectitude, than the people that lived when St. Peter declared the willingness of God his Saviour, to pour out his Spirit upon all men, to convert their souls to God, first making the tree—the heart good, that the fruit—the life might be so too? Again, to suppose that we can do for ourselves that which the Apostles and first Christians confess God only, out of His mercy and free grace did for them, is to think ourselves possessed of a power to do that for ourselves, which the Prophets, the Apostles, and first Christians solely ascribe to God, and the work of His Spirit. (Eph. ii. 1. & iv. 11. to 24. James i 17. Rom. i. 5. 1 Cor. iv. 7. Luke xvii. 21. Rom. xiv. 17.)

God Himself, declareth the intire *necessity* there is for every soul of man to undergo this conversion; and to be a partaker of this actual renewal of all the powers of the soul; it is spoken of in all the ways by which it can be understood; as a change from darkness to light, from death to life; from the power of sin reigning in the mind and over us in our lives, to the mind which was in Christ Jesus, (Phil. ii. 5.) and to a submission to the will of God; from the power of Satan unto God. (Acts xxvi. 18.) In other words, Except a man be born again—born of the Spirit, he cannot enter the kingdom of God. (John iii. 5.) It is the subject of our *faith* not contradicted by our reason, as far as reason can go in judging of the work of God. All that we can think of the Divine nature, obliges us to conclude that God is of purer eyes than to behold iniquity, or to allow any thing evil in its nature to dwell in his sight; and the extent of His declared law, which also agreeth with reason, taketh in the *designs* of the mind as well as words and actions; and here again the knowledge of *mercy* from God becometh a matter of as much necessity as the change of the mind. God hath said, cursed is every one that continueth not in all things written in the law of God to do them; and that whosoever shall offend but in one point is guilty of all; and all mankind are called upon,

to hear the ſentence, GOD hath declared He will paſs after death, on all that ever broke His holy law—diſregarded his calls to repentance—lightly eſteemed the Sacrifice made to Infinite Juſtice for every man's offence, and to the laſt rejected the Divine offers of pardon and of grace, and who finally refuſed to come in and truly ſubmit themſelves to GOD; which ſentence muſt be taken and conſidered as GOD hath declared and publiſhed it to the world; not as it may be fancied or underſtood to mean from notions careleſsly collected. (John v. 29. Rom. ii. 6, &c. Rev. xx. 11, &c.)

THE two great and eternal concerns of pardon and converſion, are united and ever ſpoken of as things to take place in this life, (Matt. vi. 14, 15. xviii. 3.) and the knowledge of them as the great end of it; in compariſon with which, the gain of the whole world is declared as nothing to us. (Mark viii. 36.) And we are, in the Scriptures, made acquainted in all the ways, that words and actions can convey ideas to our minds, with the only medium through which all mercy to pardon, and all grace to convert and ſupport the ſoul, is or can be ſhewn and given from GOD to men—through that ONE Mediator between GOD and man; GOD the Father ſo loving mankind as to ſend His Son to die to ſatisfy His juſtice, that Son ſo loving us as to leave that glory in which he for ever dwelt, to come and die for men, and whoſe boundleſs compaſſion will doubtleſs be found at laſt, not to leave it in the power of one ſoul of man to ſay, that the grace of GOD which *now* bringeth ſalvation, was not offered in every way and manner, till His Spirit would no longer be obeyed, received or liſtened to. (1 Tim. ii. 5. John iii. 16, 17. xiv. 6. 2 Cor. v. 19. Acts iv. 12. Rom. viii. 9.)

FEARING leſt with-holding a name, ſurely the leaſt entitled to any regard, ſhould appear, to Him, to whom all is due, and who knoweth all, as being with-held from an unwillingneſs to confeſs to men, what is believed to be the truths of His word, I cannot ſend away what hath been written to be printed without the writer's name.

T. PARKER.

SHINCLIFF, near DURHAM,
December 7, 1780.

GENESIS.

THIS is the first Book of MOSES, called GENESIS, because it treats of the beginning and generation of man, and all other creatures. It containeth an History of about 2369 years. In

CHAP. I. Is the account of the creation of heaven and earth, of the light, of the firmament, of the earth separated from the waters, and made fruitful, of the sun, moon, and stars, of fish and fowl, of beasts and cattle, of man in the image of God. Also the appointment of food.—CHAP. II. The first sabbath. The manner of the creation. The planting of the garden of Eden, and the river thereof. The tree of knowledge only forbidden. The naming of the creatures. The making of woman and institution of marriage.—CHAP. III. The serpent deceiveth Eve. Man's shameful fall. God arraigneth them. The serpent is cursed. The promised seed. The punishment of mankind. Their first cloathing. Their casting out of paradise.—CHAP. IV. The birth, trade, and religion of Cain and Abel. The murder of Abel. The curse of Cain. Enoch the first city. Lamech and his two wives. The birth of Seth, and Enos.—CHAP. V. The genealogy, age, and death of the patriarchs from Adam unto Noah. 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CHAP. I.

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1 [a] IN [b] the beginning God created the heaven and the earth.

2 And the earth was without form, and void, and darkness *was* upon the face of the deep: [c] and the Spirit of God moved upon the face of the waters.

3 ¶ And God said, [d] Let there be light: and there was light.

4 And God saw the light, that *it was* good: and God divided * the light from the darkness.

5 And God called the light Day, and the darkness he called Night: † And the evening and the morning were the first day.

6 ¶ And God said, [e] Let there be a ‡ firmament in the midst of the waters, and let it divide the waters from the waters.

7 And

a John 1. 1. b Acts 14. 15. & 17. 24. Heb. 11. 3.

c Psa. 33. 6. Isa. 40. 13, 14.

d 2 Cor. 4. 6.

* Heb. between the light and between the darkness.

† Heb. and the evening was, and the morning was, &c.

e Psa. 136. 5.

‡ Heb. expansion.

VERSE 1. The first great subject of the Scriptures, is the creation of all things by the power of God; the next is, that of His government of all things made; and the third is the redemption of mankind. And that power of God which manifesteth itself in the work of the creation, is interesting to all men, as it affordeth us the highest evidence of the power of God to new create the fallen soul of man, and make it meet for future blessedness. And that men might honour the son as they honour the Father, the whole work of creation is attributed to the Son, with the express declaration that without him was nothing made that was made; so that by the strict language of Scripture we are to understand the Lord Jesus Christ as God, creating the heaven and the earth, and all things in them. (John i. 3. Heb. i. 3.)

V. 2. *The earth*—The solid part of the great mass; *the deep*—so called from its vast bulk, and *the waters*—with which the whole was then covered; without order or beauty being without light. And the Spirit of God moved upon the face of the waters to cherish, quicken and dispose the whole earth and water to the production of all that was to be placed in them. As before to the Second person of the Glorious Trinity, so here the power of God, is ascribed to the Third,—the Spirit of the Father and the Son, called the Holy Ghost. (John xiv. 26.)

V. 3. *Let there be light*—Commanded by a word, the powerful act of his own will, and to the same blessed power the restoration of the soul is attributed. (2 Cor. iv. 6. Phil. ii. 13.)

V. 4. Observed with approbation, that it was agreeable to the end for which it was intended—the use and comfort of man, and all the creatures to be placed under him. Night and day may best explain to us that act of his mighty power which divided the light from the darkness. As free as that light, is the grace that bringeth salvation, as gloomy as darkness, is that unbelief which doth not ascribe to God the sole glory and praise of the soul's restoration. (Acts xxvi. 18.)

V. 5. The natural day begineth with the morning light, as the night doth with the evening or coming on of darkness. How unperceived doth the night of death, wherein no man can work, approach us; when that night cometh, who will not wish to have lived as children of the light, and used the flying moments to do his will on earth? What doth true wisdom say ought *now* to be my steadfast care?

V. 6. Stretched out and spread the Firmament. (Jer. x. 12.)

V. 7. Made and fixed it in its proper place, and divided the waters that are above from those that are in seas, rivers, lakes

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7 And God made the firmament, and divided the waters which *were* under the firmament, from the waters which *were* [f] above the firmament: and it was so.

f Psal. 148. 4.

8 And God called the firmament Heaven: And the evening and the morning were the second day.

9 ¶ And God said, [g] Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.

g Job 26. 10. & 38. 8. Psal. 33. 7. & 104. 9. & 136. 6. Prov. 8. 29. Jer. 5. 22.

10 And God called the dry land Earth, and the gathering together of the waters called he Seas: and God saw that *it was* good.

11 And God said, Let the earth bring forth § grass, the herb yielding seed, *and* the fruit-tree yielding fruit after his kind, whose seed *is* in itself, upon the earth: and it was so.

§ Heb. tender grass.

12 And the earth brought forth grass, *and* herb yielding seed after his kind, and the tree yielding fruit, whose seed *was* in itself, after his kind: and God saw that *it was* good.

13 And the evening and the morning were the third day.

14 ¶ And God said, Let there be [h] lights in the firmament of the heaven, to divide * the day from the night: and let them be for signs, and for seasons, and for days, and years.

h Deut. 4. 19. Psalm 136. 7. * Heb. between the day and between the night.

15 And let them be for lights in the firmament of the heaven, to give light upon the earth: and it was so.

16 And God made two great lights; the greater light † to rule the day, and the lesser light to rule the night: *he made* [i] the stars also.

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† Heb. for the rule o' the day, &c.

i Job 38. 7.

17 And God set them in the firmament of the heaven, to give light upon the earth:

18 And to [k] rule over the day and over the night, and to divide the light from the darkness: and God saw that *it was* good.

k Jer. 31. 35.

19 And the evening and the morning were the fourth day.

20 And God said, Let the waters bring forth abundantly the ‡ moving creature that hath § life, and * fowl *that* may fly above the earth in the † open firmament of heaven.

‡ Or, creeping. § Heb. souls. * Heb. let fowl fly. † Heb. face of the firmament of heaven.

21 And [m] God created great whales, and every living creature that moveth, which the waters brought forth abundantly after their kind, and every winged fowl after his kind: and God saw that *it was* good.

m Psa. 104. 26.

22 And God blessed them, saying, [n] Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

n Chap. 8. 17. & 9. 1.

23 And the evening and the morning were the fifth day.

24 ¶ And God said, Let the earth bring forth the living creature after his kind, cattle and creeping thing, and beast of the earth after his kind: and it was so.

25 And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that *it was* good.

o Chap. 5. 1. & 9. 6. 1 Cor. 11. 7. Eph. 4. 24. Col. 3. 10.

26 ¶ And God said, [o] Let us make man in our image, after our likeness: and [p] let them

p Psa. 8. 6.

lakes and fountains. As God commanded the waters to be lifted up and divided so it was done.

V. 8. And this Firmament of the starry heaven no more than the earth can be moved but by the power that made them.

V. 9. *The waters unto one place*—having communication and connected together as springs, rivers and seas.

V. 10. *Waters called Seas*—differing in quantity. When the usefulness of water is considered, well may they be called good; and how doth its plenty and universality increase the obligation we owe to creating goodness; brought as it were to all the dwellings of men, and at the same time so bound and restrained, that seas and rivers are no objects of dread, though of so much danger, was the Hand that holds them to let them loose but for a moment.

V. 11. The earth and seas being now provided by the power of God, they at once became fruitful; and for the future provision of the inhabitants of the earth, every thing that grew was made to yield seed from itself. To seed producing trees, and plants is compared the grace of God, communicated to the soul of man. (1 Pet. i. 23. 1 John iii. 9.)

V. 12. And to the productions of the earth dying in winter, and rising again as to a new life in spring, is compared the resurrection of our bodies at the Lord Jesus's second coming (John v. 28, 29. 1 Cor. xv. 29, &c.) All things made are so repeatedly pronounced good, doubtless ever to remind us, that nothing hurtful or evil proceeded from God, but from the wilful abuse of those free and god-like powers which were given to angels and to men; and that it was only when opposition to the will of God commenced, that the nature of evil took place: man's rebellion was then written in every poison; but which still by the goodness of God can be made to heal the body of the effects of sin; as the Spirit of God health and restoreth to purity and peace the penitent believing mind.

V. 14. *Lights*—Bodies of lights, those public servants of the world, which day and night are made to shine upon us; and by the motion of the whole, producing all that variety and usefulness, which we have in the returning seasons. And to these lights are compared, the children of light, who by the grace of God live to his praise on earth, and will shine forth as the stars for ever. (Dan. xii. 3.)

V. 15, 16. To the greater light the appearance of the Lord Jesus is compared. (Rev. i. 16.)

V. 17, 18. Both the greater and lesser lights are set to give light upon the *earth*; not to the inhabitants of other worlds, for God hath not made any other known but this, and heaven and hell, between which we are placed. (Mat. xxv. 31, &c.)

V. 19. 25. The earth being planted, the seas and rivers all gathered into their places, and the lights of heaven shining upon them, God then gave life to all the creatures that live in the earth, the water and the air; and God blessed them with all the happiness of which their natures were capable. And they also are pronounced good.

V. 26, 27. God said, Let us make man in our image and likeness. So he created man in his own image, in the image of God created

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them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 So God created man in his own image, [o] in the image of God created he him: [p] male and female created he them.

28 And God blessed them, and God said unto them, [q] Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that † moveth upon the earth.

29 ¶ And God said, Behold, I have given you every herb ‡ bearing seed, which *is* upon the face of all the earth, and every tree, in the which *is* the fruit of a tree yielding seed: [t] to you it shall be for meat.

30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein *there is* §life, *I have given* every green herb for meat: And it was so.

31 And [u] God saw every thing that he had made, and behold, *it was* very good. And the evening and the morning were the sixth day.

o 1 Cor. 11. 7. p Chap. 5. 2. Mal. 2. 15. Matt. 19. 4. Mark 10. 6. q Chap. 9. 1.

† Heb. creepeth.

‡ Heb. seeding seed.

t Chap. 9. 3. Psalm 104. 14, 15.

§ Heb. a living soul.

u 1 Tim. 4. 4.

CHAP. II.

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THUS the heavens and the earth were finished, and [a] all the host of them.

a Psalm 33. 6.

2 [o] And on the seventh day God ended his work which he had made: and he rested on the seventh day from all his work which he had made.

o Exodus 20. 11. & 31. 17. Deut. 5. 14. Hebrews 4. 4.

3 And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work, which God * created and made.

* Heb. created to make.

4 ¶ These *are* the generations of the heavens and of the earth, when they were created, in the day that the Lord God made the earth and the heavens,

5 And every plant of the field, before it was in the earth, and every herb of the field, before it grew: for the Lord God had not caused it to rain upon the earth, and there *was* not a man to till the ground.

6 But † there went up a mist from the earth, and watered the whole face of the ground.

† Or, a mist which went up from, &c.

7 And the LORD God formed man ‡ *of* the [c] dust of the ground, and breathed into his

‡ Heb. dust of the ground.

c 1 Cor. 15. 47.

created he him. God is holy, just and good, and blessed, so do his word, his works and government declare him. The design of God to make man in his own image is first expressed, and then it is declared that agreeable to this design, the first parents of mankind were made.

V. 28. *And God blessed them*—with grace and happiness suitable to their high origin and immortal nature, and that they might be the parents of countless numbers as blessed as themselves; producing their own likeness as the seed from the tree. And God placed all that had life, in a state of subjection to man, who thus under God, was made the head of the creation.

V. 29, 30. Telling man what should be to him for meat; and also securing to all the other creatures the supply of their wants.

V. 31. The world thus made, planted and inhabited, was now declared good.

CHAP. II.

V. 1. All the creatures in heaven and earth are called their *host*, for their multitude, variety, order, power, and subjection to the Lord of Hosts. The *Host of heaven* in Scripture signifieth both the stars and the angels, but it is no wonder that so little is said concerning angels, because the Scriptures were written for the use of men, not of angels, and God would hereby take us off from curious speculations, and teach us to employ our thoughts about things in which we have an immediate and endless concern.

V. 2. Finished all these works within six days, God rested not for his own need and refreshment, for he *is never weary*, but for our example and instruction, that we might keep the seventh day as a day of religious rest.

V. 3. That it should be a day of solemn rest and rejoicing, and celebration of God and his works, and a day of God's bestowing singular blessings upon his servants and worshippers. He separated it from common use and worldly employments, and consecrated it to the worship of God, that it should be accounted an holy day, and spent in holy works and solemn exercises of religion. That the memory of that glorious work of creation, from which he then rested, might be preserved through all generations. *Created* out of nothing, and afterwards out of that created matter, *made* or formed divers things, as the beasts out of the earth, the fishes out of the water. These two words appear to be used to shew that God's wisdom, power and goodness, was manifest not only in that which he brought out of meer nothing, but also in those things which he wrought out of matter altogether unfit for so great works.

V. 4. These things mentioned in the first chapter, a true and full relation of their *generations*, of their original or beginnings.

V. 5. The two great means of the growth of plants and herbs,—rain from heaven, and the labour of man, were both wanting, to shew that they were brought forth by God's Almighty power and word.

V. 6. By God's appointment. *Vapour* or *cloud*, which going up into the air, was turned into rain, and fell down again to the earth. Whereby the earth was softened and disposed to the nourishment of those plants or trees that were created, and to the production of new plants.

V. 7. The LORD, in capital letters, is constantly used in our translation for *Jehovah*. This is that great and incommunicable name of God, which expresseth his having his being of himself, and his giving being to all things. He *formed man*. Of the other creatures it is said, they were created and made, but of man that he was *formed*, which implieth a gradual process with great accuracy and exactness, and the soul taketh its rise from the breath of heaven. [I.] *The Lord God* the great fountain of being *breathed* into man the breath of life. This is an emphatical phrase, implying that the soul of man was of a quite different nature, extraction and original to the souls of beasts, which together with their bodies are said to be brought forth by the earth, *Genesis* i. 24. [II.] The soul of man being thus communicated from God himself must be immortal in its nature; the body, though formed, was lifeless till the soul was added, death is therefore the removal of the soul from the body, and at the same time that we are called upon to regard our own and the souls of all other men, as originating from the breath of God, [III.] and so by the bounty of our Creator holding kindred with the Most High,

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his nostrils the breath of life; and [d] man became a living soul.

8 ¶ And the Lord God planted a garden [e] east ward in [f] Eden; and there he put the man whom he had formed.

9 And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food: [g] the tree of life also in the midst of the garden, [h] and the tree of knowledge of good and evil.

10 And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.

11 The name of the first *is* Pison: that *is* it which compasseth [k] the whole land of Havilah, where *there is* gold.

12 And the gold of that land *is* good: [l] there *is* bdellium, and the onyx-stone.

13 And the name of the second river *is* Gihon: the same *is* it that compasseth the whole land of § Ethiopia.

14 And the name of the third river *is*, [m] Hiddekel: that *is* it which goeth * toward the east of Assyria. And the fourth river *is* Euphrates.

15 And the Lord God took † the man, and put him into the garden of Eden, to dress it, and to keep it.

16 And the Lord God commanded the man, saying, Of every tree of the garden ‡ thou mayest freely eat:

17 [n] But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof, [o] § thou shalt surely die.

18 ¶ And the Lord God said, *it is* not good that the man should be alone: [p] I will make him an help * meet for him.

19 [q] And out of the ground the Lord God formed every beast of the field, and every fowl of the air, and [r] brought *them* unto † Adam, to see what he would call them: and whatsoever Adam called every living creature, that *was* the name thereof.

20 And Adam ‖ gave names to all cattle, and to the fowl of the air, and to every beast of the field: but for Adam there was not found an help meet for him.

21 And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took

d 1 Cor. 15. 45.
e Chap. 3. 24.
f Chap. 4. 16. 2 Kings 19. 12. Ezekiel 27. 23.
g Chap. 3. 22. Rev. 22. 2.
h Ver. 17.
k Chap. 25. 18.
l Num. 11. 7.
§ Heb. Cush.
m Dan. 10. 4.
* Or, eastward to Assyria.
† Or, Adam
‡ Heb. eating thou shalt eat.
n Ver. 9.
o Chap. 3. 19. § Heb. dying thou shalt die.
p Chap. 3. 12.
* Heb. as before him.
q Chap. 1. 20. 24.
r See Chap. 6. 20.
† Or, the man.
‖ Heb. called.

we are still to bear in mind that our mortal nature is of the dust of the earth, to which it will return. Who is willing to renounce their high relation to God? Who will deny that men return to dust? If God in making man, thus united the nature of heaven and earth together, may we not from hence be led to that great subject, of God taking upon himself the human nature, for the most gracious purpose to man, and also to believe that grace through him may be given to souls as dead to the divine life, as Adam's body was, before it was quickened by the same Spirit.

V. 8. Had planted on the third day, when he made the plants and trees to grow out of the ground. A place of the choicest plants and fruits, most beautiful and pleasant.

V. 9. *The tree of Life*—So called, because it was a sign and seal of that life which man had received from God, and of his continual enjoyment of it upon condition of his obedience to God, who thereby would prove and make known man's good or evil, his obedience and happiness, or his rebellion and misery.

V. 10. *Eden*—The country in which paradise was; where those rivers either arose from one spring, or met together in one channel from the garden. It was divided into four principal rivers. Concerning which there are now many disputes. But it is no wonder if the rise and situation of these rivers be not now certainly known, because of the great changes, which in so long time might happen in this, as well as in other rivers. Euphrates and Tigris are discovered to have one and the same spring, and that in a most pleasant part of Armenia, where it is thought Paradise was.

V. 11. *Pison*—An eminent branch of the river Tigris. *Havilah*—Which is in those parts of Arabia which is towards Mesopotamia, so called from Havilah the issue of Cham, (Gen. x. 7.)

V. 12. *Good*—Better than ordinary. *Bdellium*—which signifieth valuable gems and pearls. *Onyx-stone*—a precious stone.

V. 13. *Gihon*—Not that river in the land of Israel, (1 Kings i. 33. 2 Chron. xxxii. 30.) but another of the same name, which in Hebrew signifieth, *the branch of a greater river.*

V. 14. *Hiddekel*—Tigris, or an eminent branch of it.

V. 15. Commanded and inclined him to go.

V. 16. *Commanded the man*—and the woman too, as appeareth from Gen. i. 29. either immediately or by Adam.

V. 17. *Die*—Spiritually by the guilt and power of sin, at that instant thou shalt be dead in trespasses and sins, (Eph. ii. 1.) The death of the body which shall then begin in thee, by decays, infirmities, terrors, dangers, and other harbingers of death; and eternal death shall succeed.

V. 18. *Said*—On the sixth day, on which the woman was made. (Gen. i. 27, 28.) *It is not good*—Not convenient either for my purpose of the increase of mankind, or for man's personal comfort. *Meet for him*—A most emphatical phrase, signifying, *one suitable and altogether like to him* in disposition and affection, a second self; *to be near to him*, familiarly to converse with him, always ready to succour and comfort him. Who can tell the blessedness of that state where God is together feared, loved, served, and praised? No plurality is instituted by God; and that must be sacred which God ordains, as well as suited to the soul's highest peace, but if sense is allowed to rule instead of God, then in choosing what God did not appoint, the human race, self-degraded, may know as little of the sacred ties of affection as beasts, and with reason sensualized, renounce the original designs of God, expressed by the great example, of giving the *two* first parents of mankind to each other.

V. 19. *Brought them*—by secret instinct unto Adam, to own their subjection to him; and that he being recreated with their prospect, might adore and praise the Maker of them, and withal be sensible of his want of a meet companion, and so the better prepared to receive God's mercy therein; and *to see*—make a discovery, not to God, who knew it already, but to all future generations, who would hereby understand the deep wisdom and knowledge of their first parent. *Call them*—To wit, in the primitive or Hebrew language. And this was done for the manifestation both of man's dominion over the creatures, and of the largeness of his understanding; it being an act of authority to give names, and an effect of vast knowledge to give convenient names to all the creatures, which supposeth an exact acquaintance with their natures.

V. 20. But though, in giving names, he considered their several natures and perfections, it was evident to himself, as well as to the Lord, that none of them was an help meet for him.

V. 21. *A*

Before Christ 4004. took one of his ribs, and closed up the flesh instead thereof.

22 And the rib, which the Lord God had taken from man, § made he a woman, and brought her unto the man.

§ Heb. built-ed.

23 And Adam said, This *is* now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was [t] taken out of man.

t 1 Cor. 11. 8.

24 [u] Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

u Chap. 3. 7. 10, 11.

25 [v] And they were both naked, the man and his wife, and were not ashamed.

CHAP. III.

NOW [a] the serpent was [b] more subtil than any beast of the field which the Lord God had made, and he said unto the woman, [c] * Yea, hath God said, Ye shall not eat of every tree of the garden?

a Revel. 12. 9. 20. 2.
b Matt. 10. 16.
c Curios. 11. 3.
* Heb. Yea, because &c.

2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

3 [e] But of the fruit of the tree which *is* in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

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e Chap. 2. 17.

4 [d] And the serpent said unto the woman, Ye shall not surely die.

d 2 Cor. 11. 3. 1 Tim. 2. 14.

5 For God doth know, that in the day ye eat thereof, then your eyes shall be opened: and ye shall be as gods, knowing good and evil.

6 And when the woman saw that the tree *was* good for food, and that it *was* † pleasant to the eyes, and a tree to be desired to make *one* wise; she took of the fruit thereof, [e] and did eat, and gave also unto her husband with her, and he did eat.

† Heb. a desire.

e 1 Tim. 2. 14.

7 And the eyes of them both were opened, [f] and they knew that they *were* naked; and they sewed fig-leaves together, and made themselves ‡ aprons.

f Chap. 2. 25.

‡ Or, things to gird about.

8 And they heard the voice of the Lord God

V. 21. *A deep sleep*—That he, who was without sin, might feel no pain. The woman was taken out of this part, not out of the higher or lower parts, to shew that she is neither to be her husband's mistress, to usurp authority over him, nor yet to be his slave, but to be kindly treated with respect and affection.

V. 22. *Brought her*—From a little distance, whither he first carried her, that he might bring her thence, as a bride to a bridegroom to be married to him, the great God being pleased to act the part of a father to give his daughter and workmanship to him.

V. 23. *Adam said*—By the revelation of God, the woman is made of my rib and flesh, God hath provided me a help-meet and wife out of my own body and of the same nature with myself.

V. 24. These are the words of Moses by the Spirit, and an inference from Adam's words. *Leave*—their habitation and society, but not as to natural duty and affection. *Cleave*—in conjugal relation and highest affection, even above what they owe to their parents. Or, *they two*, as it is in the Samaritan, Syriack and Arabick translations, shall be esteemed by themselves and others to be as intirely and inseperably united, and shall have as intimate and universal communion, as if they were one person, one soul, one body. And this first institution shews the sinfulness of divorces and polygamy, however God might dispence with his own institution, or remit the punishment due to the violators of it.

V. 25. Having no guilt they had not cause of shame, spotless innocency and rectitude must needs exclude shame.

CHAP. III.

V. 1. *The Serpent*—Or, *that Serpent:* The serpent's eminent subtilty is noted both in Scripture, and by heathen authors. This text seemeth to be understood not of the whole kind of serpents, but of this particular serpent, as possessed and used by Satan as an instrument, in seducing man to sin against the command of God; Satan is therefore called *that old serpent.* (Rev. xii. 9.) *The serpent beguiled Eve through his subtilty,* (2 Cor. xi. 3.) not through that subtilty which is common to all serpents, but through that subtilty which was peculiar to this, as possessed by the devil. These words, *Yea hath God said,* are a short and abrupt sentence, and might be the close of a foregoing discourse. And that expression which follows, ver. 6. *When the woman saw,* understood, *that it was a tree to be desired to make one wise,* may seem to imply both that the serpent told her, and that she believed, that the speech and understanding of the serpent was the effect of the eating of that fruit, and therefore if it raised him from a brute-beast to the degree of a reasonable creature, it would elevate her from the human to a kind of divine nature. *The woman* who had retired from her husband for a season; an advantage which the serpent embraced when she wanted the help of her husband. *Of a truth,* it is scarce credible that God, who is so bountiful, and the sovereign good, and so far from all parsimony, and envy, should forbid you the enjoyment of any part of those provisions, which he hath made for your use. Satan's language to the mind, may be best known by its tendency to deny or doubt God's word.

V. 3. *Touch it*—In order to the eating of it; Or, the touch might be simply forbidden, or she might reasonably understand it to be forbidden by the prohibition of eating, because it was an occasion of sin, and therefore to be avoided.

V. 4. It is not so certain as you imagine, that you shall die. God did say so indeed for your terror, and to keep you in awe, or, he had some mystical meaning in those words, but do not entertain such hard and unworthy thoughts of that God who is infinitely kind and gracious, that he will *for such a trifle,* as the eating of a little fruit undo you, and all your posterity, and so suddenly destroy the most excellent work of his own hands. God granteth indulgence to no sin. His grace is to save from it.

V. 5. He knoweth that you shall be so far from dying, that ye shall certainly be entered into a new, and more noble kind of life, and the eyes of your minds, which are now shut as to the knowledge of a world of things shall then be opened, and see things more fully and distinctly, like unto God himself in the largeness of your knowledge, as the very name that God hath put upon the tree may teach you.

V. 6. *When the woman saw*—By curious observation, and gazing upon it, and by the serpent's discourse. *Pleasant*—in an eminent degree; *to be desired to make one wise*—which she might know by the serpent's information, who by this time was returned to her. *Gave unto her husband*—who now was with her, or, that he might eat *with her* and take his part of the fruit, by her persuasion. (1 Tim. ii. 14.)

V. 7. *The eyes of*—their minds and consciences, which hitherto had been closed, and blinded by the arts of the devil. *Were opened*—as the devil had promised them, though in a sad sense, *They knew* it before, when it was their glory, but now they knew it with grief and shame.

V. 8. *Adam and his wife hid themselves*—being sensible of God's approach

Before Christ 4003. God walking in the garden in the § cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden.

§ Heb. wind.

9 And the Lord God called unto Adam, and said unto him, Where *art* thou?

10 And he said, I heard thy voice in the garden: and I was afraid, [g] because I *was* naked; and I hid myself.

g Chap. 2. 25.

11 And he said, Who told thee that thou *wast* naked? Hast thou eaten of the tree, whereof I commanded thee, that thou shouldest not eat?

h Chap. 2. 18.

12 And the man said, [h] The woman, whom thou gavest *to be* with me, she gave me of the tree, and I did eat.

Before Christ 4003.

13 And the Lord God said unto the woman, What *is* this *that* thou hast done? And the woman said, The serpent beguiled me, and I did eat.

14 And the Lord God said unto the serpent, Because thou hast done this, thou *art* cursed above all cattle, and above every beast of the field: upon thy belly shalt thou go, and [k] dust shalt thou eat all the days of thy life.

k Isaiah 65. 25. Mic. 7. 17.

15 And I will put enmity between thee and

approach, and filled with shame for their guilt and dread of judgment, which is natural to all their posterity, instead of flying to God for mercy, they foolishly attempted to run away from him, whom it was impossible to avoid.

V. 9. *Thou*—whom I have so highly obliged, wherefore doest thou run away from me thy friend and father, whose presence was lately so sweet and acceptable to thee? In what place art thou? What is the cause of this sudden change? This he asks not that he was ignorant of it, but to make way for the following sentence, and to set a pattern for all, that they should examine the offender, and inquire into the offence before they proceed to blame or punish.

V. 10. *And I hid myself*—He confesseth his nakedness, which was evident; but saith nothing of his sin, which, if possible, he would have hid.

V. 11. *Thou wast naked*—Or, that thy nakedness, which lately was thy glory, was now become matter of shame. *Hast thou eaten of the Tree*—concerning which I gave thee so severe a charge.

V. 12. Thus Adam excuseth himself, and chargeth God indirectly. How fallen with his sin.

V. 13. *Hast done*—How heinous a crime hast thou committed? What a world of mischief hast thou by this one act brought upon thyself and all thy posterity: Why hast thou done this? What causes, or motives couldst thou have for so wicked an action? What need hadst thou of this fruit, when I had given thee so large and liberal an allowance? *The Serpent beguiled me*—A creature which thou hast made, and that assisted by an higher power, by an evil angel, for such I now perceive by sad experience there are.

V. 14. *God said unto the Serpent*—Or *that Serpent*, actuated by the devil, and therefor this sentence, or curse, is pronounced against both of them; against the serpent itself, which though not a reasonable creature, and therefore not subject to a law, and consequently not capable of guilt or sin, yet, being the instrument of the devil's malice, is punished as other beasts are, by man's sin suffering together with him, not for their crime, but for the punishment of man, who is their lord and owner, for whose sake they were made, that in their punishment man might have a demonstration of God's anger against sin, and a motive to repentance; the devil is here principally intended, though as he lay hid in the body of the serpent which he possessed and used, so his curse is here mentioned under the cover of the serpent's curse, and under the disguise of such terms as properly and literally agree to the serpent, but are also to be understood concerning the devil; with whom the Lord entertaineth no conference, but immediately denounceth the curse against him, as one that sinned against knowledge, and from no mistake or mis-information, but from choice and rebellion, from hatred of God, and from meer envy, and implacable malice against man. *Because thou hast done this*—deceived the woman, and tempted her to this sin. *Thou art cursed above all cattle*—From henceforth, both really and in the opinion of all mankind; *Upon thy breast shalt thou go*, dust shalt thou eat. Serpents creeping and groveling upon the earth, and taking their food from thence, necessarily take in dust with it. These curses being applied to the devil, signify the baseness of his nature, and of his delight in the vilest of men and things, it being now his meat and drink to dishonour God, and destroy mankind, and promote the esteem and love of earthly things.

V. 15. *Enmity*—Though now ye be sworn friends, leagued together against me: *Between thee and the woman*—and the man too, but the woman alone is mentioned, for the devil's greater confusion: The woman, whom thou didst seduce, shall be the great occasion of thy overthrow, because the son of God, who conquered this *great dragon and old serpent*, (Rev. xii. 9.) *came to destroy the works of the devil*, (1 John iii. 8.) was *made of a woman only*, (Gal. iv. 4. Isa. vii. 14. Luke i. 34, 35.) *Between thy seed*—Literally, the whole seed or race of serpents, which of all creatures are most loathsome to mankind, and especially to women: And that evil spirit which seduced her, and with him the whole society of devils (who are generally hated and dreaded by all men, even by those that serve and obey them, but much more by good men) and all wicked men who are called *devils* and the *children* or *seed of the devil*, (John vi. 70. and viii. 44. Acts xiii. 10.) *And her seed*—Her offspring, first and principally, the Lord Christ, who with respect to this promise is called, by way of emineney, *the seed*, (Gal. iii. 16, 19.) whose work it is alone to break the serpent's head, and to *destroy the devil*, (Heb. ii. 14. John xii. 31. Rom. xvi. 20.) Secondly, all the members of Christ, all believers and holy men, who are called the *children* of Christ, (Heb. ii. 13.) and the heirs of the *Heavenly Jerusalem*, (Gal. iv. 26.) all which are the seed of this woman: And all these are the implacable enemies of the devil, whom also by Christ's merit and strength they do overcome. *Bruise thy head*—The principal instrument both of the serpent's fury and mischief, and of his defence, and the principal seat of the serpent's life, which therefore men chiefly strike at, and which being upon the ground a man may conveniently tread upon and crush to pieces. In the devil this notes his power and authority over men, the strength whereof consists in death, which Christ, the blessed seed of the woman, overthroweth, by taking away the *sting of death which is sin*, (1 Cor. xv. 55, 56.) *and destroying him that had the power of death, that is, the devil*, (Heb. ii. 14.) *His heel*—Christ, *his heel* may note, either his humanity, whereby he trode upon the earth, which indeed the devil by God's permission, and the hands of wicked men, did bruise; or his saints and members upon the earth, whom the devil doth tempt and afflict, while he cannot reach their head Christ in heaven, nor those of his members who are or shall be advanced thither.

V. 16. *Greatly multiply thy sorrow*—Or, *certainly*, as the repetition of the same word implies, in pains and infirmities peculiar to thy sex. Mercy is mixed with wrath in this sentence: The woman shall have *sorrow*, but it shall be in *bringing forth children*; and the *sorrow* shall be *forgotten for joy that a child is born* (John xvi. 21.)

Before Christ 4004.

and the woman. and between [l] thy seed and [m] her seed: [n] it shall bruise thy head, and thou shalt bruise his heel.

16 Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children: [o] and thy desire *shall be* * to thy husband, and he shall [p] rule over thee.

17 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, [o] and hast eaten of the tree of which I commanded thee, saying thou shalt not eat of it; [r] cursed *is* the ground for thy sake: In sorrow shalt thou eat *of* it all the days of thy life.

18 Thorns also and thistles shall it † bring forth to thee: and [s] thou shalt eat the herb of the field.

19 [t] In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou *art*, and unto dust shalt thou return.

20 And Adam called his wife's name ‡ Eve, because she was the mother of all living.

21 Unto Adam also and to his wife did the Lord God make coats of skins, and cloathed them.

l Matth. 3. 7. & 13. 38. & 23. 33. John 8. 44. Acts 13. 10. 1 John 3. 8.
m Isai. 7. 14. Micah 5. 3.
n Heb. 2. 14. 1 John 5. 5. Rev. 12. 7, 17.
o Chap. 4. 7.
* Or, subject to thy husband.
p 1 Cor. 14. 34. 1 Timothy 2. 11, 12. Titus 2. 5.
o Chap. 2. 17.
r Isa. 24. 5, 6. Rom. 8. 20
† Heb. cause to bud.
s Psa. 104. 14.
t 2 Thes. 3. 10.
‡ Heb. Chavah.

22 ¶ And the Lord God said, [x] Behold, the man is become as one of us, to know good and evil. And now lest he put forth his hand, [y] and take also of the tree of life, and eat, and live for ever;

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x Like Isaiah 19. 12. and 47. 12, 13. Jer. 22. 28.
y Chap. 2. 9.

23 Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken.

24 So he drove out the man: and he placed, [o] at the east of the garden of Eden, Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

o Chap. 2. 8.

CHAP. IV.

AND Adam knew Eve his wife: and she conceived, and bare Cain, and said, I have gotten a man from the Lord. 4003.

2 And she again bare his brother * Abel, and Abel was † a keeper of sheep, but Cain was a tiller of the ground.

* Heb. Hebel.
† Heb. a feeder.

3 And ‡ in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord.

‡ Heb. at the end of days.

4 And Abel, he also brought of the firstlings of his § flock, and of the fat thereof. And

§ Heb. sheep, or, goats.

xvi. 21. She shall be *subject;* but it shall be *to her own husband* that loves her, not a stranger, or an enemy. The sentence was not a curse to bring her to ruin, but a chastisement to bring her to repentance.

V. 17. *Because thou hast hearkened unto the voice of thy wife*—Obeyed her word and counsel, contrary to my express command. *Cursed is the ground*—which shall now yield both fewer and worse fruits, and those too with more trouble of men's mind, and labour of their bodies. *For thy sake*—because of thy sin. *In sorrow*—with toil and grief.

V. 18. *Thorns and thistles*—and other unuseful and hurtful plants. *Bring forth*—of its own accord. *To thee*—not to thy benefit, but to thy grief and punishment; instead of those generous and delicious fruits of paradise, which because thou didst despise thou shalt no more taste of.

V. 19. *Sweat of thy face*—Or, with labour of body and vexation of mind. *Eat bread*—Get thy food and livelihood. *Dust thou art*—As to the constitution and original of thy body, though upon thy obedience I would have preserved thy body no less than thy soul from all mortality, yet now having sinned thou shalt return unto dust. Thus thy end shall be as base as thy beginning.

V. 20. *Eve*—Which signifies the *giver*, or *preserver*, *of life*. *She was the mother of all living*—Though for her sin justly sentenced to present death, yet by God's infinite mercy, and by virtue of the promised seed, was both continued in life herself, and *was* made *the mother of all* that should be after her upon the earth

V. 21. *Make*—Either by his own word, or by the ministry of angels, of beasts slain either for sacrifice to God, or for the use of man, their Lord and owner, which he did to defend them from excessive heats and colds, or other injuries of the air, to which they were now exposed, and to remind them of their sin which made their nakedness, before innocent and honourable, now to be an occasion of sin and shame, and therefore to need covering: And to shew his care of fallen man, and to encourage his hopes of God's mercy through the blessed seed, and thereby to invite him to repentance.

V. 22. *God said*—But this God uttereth not to insult over man's misery, but to convince him of his sin and danger, and to oblige him to a diligent seeking after and embracing the remedy of the promised seed which God offered him, and to a greater watchfulness over himself, and respect to all God's commands for the time to come. *As one of us*—As one of the divine persons of wisdom and capacity. Here is an evident proof of a plurality of persons in the Godhead, (Gen. i. 26. and xi. 7.) *To know good and evil*—To know all things, both good and evil. *And now lest he put forth his hand, and take of the tree of life*—Now care must be taken, man must be banished hence, lest he prophane that sacrament of eternal life.

V. 23. *Therefore the Lord*—Expelled him with shame and violence, and so as never to restore him thither: For it is the same word which is used concerning divorced wives. *To till the ground*—with toil and sweat, without paradise; for he was made without paradise, and then put into it.

V. 24. *East of the garden*—Where the entrance into it was: Or, *before the garden*, before any man could come at the garden. *Cherubims*—Angels so called from their exquisite knowledge, therefore fitly here used for the punishment of man who sinned. *A flaming sword*—In the Cherubims hands, or, a flaming fire in the shape of a sword.

CHAP. IV.

V. 1. *Cain*—Whose name signifies a *possession*. *A man*—A male child, which was most welcome. *From the Lord*—By virtue of his blessing and special favour. Or, *a man the Lord*, as the words properly signify, God-man or the *Messias*, hoping that this was the promised seed.

V. 2. *Abel*—Signifying *vanity*, a vain mortal, miserable man, whereas she thought *Cain* to be more than man: This name might prophetically design *Abel's* miserable life, and untimely and unnatural death. *Cain was a tiller of the ground*—Which was esteemed a more honourable calling than that of a shepherd.

V. 3. *In process of time*—Probably, at the end of the days of the

Before Christ 4003. And the Lord had [a] respect unto Abel, and to his offering:

5 But unto Cain, and to his offering, he had not respect. And Cain was very wroth, [b] and his countenance fell.

6 And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen?

7 If thou doest well, shalt thou not § be accepted? and if thou doest not well, sin lieth at the door. And * unto thee *shall be* his desire, and thou shalt rule over him.

8 And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and [c] slew him.

9 ¶ And the Lord said unto Cain, Where *is* Abel thy brother? And he said, I know not. *Am* I my brother's keeper?

Before Christ cir. 3875.

10 And he said, What hast thou done? the voice of thy brothers † blood [d] crieth unto me from the ground.

11 And now *art* thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand.

12 When thou tillest the ground, it shall not henceforth yield unto thee her strength. A fugitive and a vagabond shalt thou be in the earth.

13 And Cain said unto the Lord, ‡ My punishment *is* greater than I can bear.

14 Behold, thou hast driven me out this day from the face of the earth: and from thy face

a Heb. 11. 4.

b Chap. 31. 2.

§ Or, have the excellency.

* Or, subject unto thee. Chap. 3. 16.

cir. 3875.

c Mat. 23. 35. 1 John 3. 12. Jude 11.

† Heb. bloods.

d Heb. 12. 24. Rev. 6. 10.

‡ Or, Mine iniquity is greater than that it may be forgiven.

the week, upon the seventh day of the week, Saturday, which then was the sabbath day, which before this time was blessed and sanctified. *Cain brought*—Either to the place appointed for the solemn worship of God: Or, to his Father.

V. 4. *The fat thereof*—Or, the choicest and most eminent of the flock; the best of them, as the word *fat* is often used. *The Lord had respect*—*looked* to him with a gracious eye, kindly accepted and owned him and his sacrifice, and *testified* this to Cain and all present. Abel did it by *faith;* Cain considered God only as a Creator and Preserver, and he offered the fruits of the earth as an acknowledgement to God; but he had no respect to the sinful state into which his parents and himself were fallen, nor to the way of deliverance from it, revealed in the first promise: But the faith of Abel was fixed on God as a Redeemer, and this he testified by the kind of his offering and sacrifice, which was by death and blood; such being the justice of God, that without the blood of Jesus shed to make an atonement for us, there is no remission of sin, and the way in which men could worship God acceptably has ever been the same;—doing of it only through, and with an eye to, or faith in that one Mediator between God and man, the promised seed, the Messias, the Lamb of God, the man Christ Jesus. God had respect unto Abel, and to his offering; the consequence of his faith in God's mercy through the promised Mediator. (Heb. xi. 4.)

V. 5. *Cain was wroth*—With God who had cast so public a disgrace upon him, and given the preference to his younger brother: And with Abel, because he had received more honour from God, and therefore was likely to have more respect and privilege from his parents than himself. *His countenance fell*—Before it was lifted up, now it fell down through disappointment, shame, grief, and envy at his brother. They who feel no need of mercy from God, are under the same enmity against Him, and envy against those they see living in dependance on God's mercy, and to whom God is ever shewing his respect, in ways infinitely various as His providence.

V. 6. *The Lord said unto Cain*—That he might bring him to repentance and the knowledge of his sin. *Why is thy countenance fallen*—The cause of this dejectedness is not from me, but from thyself. *Self distressed* are all who have not peace from God; for He tempteth no man, nor does he willingly afflict the children of men; they are dejected who worship God as Cain did, and see no need of an atonement for sin. A state of mind which always expresses or implies blame against God, thinking He afflicts where there are no crimes, or punishes more severely than they deserve.

V. 7. *If thou doest well*—Shalt repent of thy sin, amend thy life, and approach God in faith as Abel did. *Shalt thou not be accepted*—Pardoned, received into favour? and restored unto those rights of the First born, which thou art conscious to thyself thou hast forfeited. *If thou doest not well, sin lieth at the door*—Sin will be growing upon thee, one sin will bring in another; and that malice and purpose of revenge against thy brother, which now lies hid in the secret chamber of thy mind and heart, lies at the door, ready to break forth into the view of the world in open murder. And if thou wilt go on in sin, and execute thy wicked purpose which I perceive lies working in thy heart, *be sure thy sin will find thee out.* Thou shalt not long enjoy the fruits of thy wickedness, but a dreadful judgment shall follow thy sin, and one day seize upon thee. *And unto thee shall be thy brother's desire, and thou shalt rule over him.*

V. 8. *Cain talked with Abel his brother*—As he used to do, to make him secure and careless: Or by way of expostulation and contention. *In the field*—Into which Abel was led by his own employment, or by Cain's persuasion for the execution of his wicked purpose of murdering Abel; the last expression he could give of enmity against God, and envy and hatred to man. The seat of these passions is the heart, which God sees; and looks on the consent to the *passion*, from which proceeds murder, deceit, covetousness or adultery, as the crimes themselves.

V. 9. *Where is Abel*—Not that God was ignorant where he was, but to convince him of his sin, and to lead him to repentance, and to instruct us to inquire and hear the accused speak for themselves. *Thy brother*—Whom nature obliged thee to love and preserve. *I know not*—How allied are wickedness and ignorance. Every untruth intended or uttered, is on the notion that he who made the eye, does not see; and that he who formed the ear, does not hear. May the *contrary* never be forgotten.

V. 10. *What hast thou done*—I hear thy words, but what say thy actions? *Blood*—The meaning is, *bloods*, to charge him with the murder of all those that might have come of Abel. *From the ground*—Upon which it was spilt.

V. 11. *Now art thou cursed*—Cursed in thy own person. *From the earth*—Which shall grudge thee both its fruits, and a certain dwelling place.

V. 12. *Ground*—That ground, which shall fall to thy share, besides the first and general curse inflicted upon the whole earth, shall have this peculiar curse added to it. *It shall not yield unto thee her strength*—Its virtue, and fruit, in such proportion as it hath hitherto done. *A fugitive and vagabond*—Banished from thy father's house, and from the society of the faithful, *mourning, trembling and wandering.* These two words note both the unquietness and horror of his mind and conscience. Well may these discoveries of the divine indignation call upon us to consider the *severity* of God.

V. 13. *My punishment*—For Cain was not so sensible of his sin, as of the ill effects of it, which he had brought upon himself.

V. 14. *Thou hast driven me out*—With infamy, as the word signifies.

Before Christ 4004.

face shall I be hid; and I shall be a fugitive and a vagabond in the earth: and it shall come to pass, [e] that every one that findeth me shall slay me.

[e] Chap. 9. 6.

15 And the Lord said unto him, Therefore, whosoever slayeth Cain, vengeance shall be taken on him seven-fold. And the Lord set a mark upon Cain, lest any finding him should kill him.

16 ¶ And Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden.

17 And Cain knew his wife, and she conceived and bare § Enoch: and he builded a city, and called the name of the city, after the name of his son, Enoch.

§ Hebrew Chanoch.

18 And unto Enoch was born Irad: and Irad begat Mehujael: and Mehujael begat Methusael: and Methusael begat * Lamech.

* Hebrew Lemech.

19 ¶ And Lamech took unto him two wives: the name of the one *was* Adah, and the name of the other, Zillah.

20 And Adah bare Jabal: he was the father of such as dwell in tents, and *of such as have* cattle.

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21 And his brother's name *was* Jubal; he was the father of all such as handle the harp and organ.

22 And Zillah, she also bare Tubal-cain, an † instructor of every artificer in brass and iron: and the sister of Tubal-cain *was* Naamah.

† Heb. Whetter.

23 And Lamech said unto his wives, Adah and Zillah, Hear my voice, ye wives of Lamech, hearken unto my speech: for ‡ I have slain a man to my wounding, and a young man § to my hurt.

‡ Or, I would slay a man in my wound, &c.
§ Or, in my hurt.

24 If Cain shall be avenged seven-fold, truly Lamech seventy and seven-fold.

3874.

25 ¶ And Adam knew his wife again, and she bare a son, and [g] called his name * Seth: for God, *said she*, hath appointed me another seed instead of Abel, whom Cain slew.

[g] Chap. 5. 3.
* Heb. Sheth.

[h] Chap. 5. 6.

3769.

26 And to Seth, [h] to him also there was born a son; and he called his name † Enos: then began men ‡ to call upon the name of the Lord.

† Heb. Enosh.
‡ Or, to call themselves by the name of the Lord.

CHAP.

nifies. *From the face of the earth*—My native land. *From thy face*—Favour and protection. *Shall slay me*—As the enemy of man, and as one devoted by thee to destruction. Whom did Cain fear, when it appears not that there were any but his father and mother? God never intended to give a catalogue of all men, but only of the church, or those who had some relation to or concern with it. Doubtless there were thousands of men now in being. This murder was committed but a little before the hundred and thirtieth year of Adam's age, before which time a numerous offspring might have come from Adam.

V. 15. *Therefore*—Assuredly, that thou mayest see how I hate murder, and that thou mayest live for an example to mankind, for a terror to thyself and others. *Seven-fold*—He shall be plagued with many and grievous punishments. *Set a mark upon Cain*—What this was God hath not revealed.

V. 16. *Presence of the Lord*—Was banished from the place of God's special presence and habitation, from the society of his father, and of the only church which God had upon earth. *Land of Nod*—In the land which was afterwards called Nod, from Cain's unsettled condition, because he continued wandering in it. How different the condition of one wandering from disquiet of mind, and those who have found pardon and peace from God, who go about, after the humble example of the prince of peace, to spread the knowledge of His kingdom.

V. 17. *Built a city*—Perhaps to wipe away the reproach of his being a vagabond, and to divert his troubled mind with business and pleasure, and for his own security against evils which his guilty conscience made him fear, notwithstanding the assurance which God had given him. And this he did as soon as he was in capacity for it, either by the increase of his own posterity, or by the accession of other degenerate sons of Adam to him, who either being banished or having departed from the church, willingly associated themselves with their brethren. *After the name of his son Enoch*—Not after his own name, which he knew to be infamous and hateful.

V. 19. *Two wives*—Lamech is noted for his propensity to shed blood, and for his bringing polygamy into the world, being the first we read of that had more wives than one at a time, against God's first institution, and without God's leave. In the country, the seat of the Mahometan government, where polygamy has had its highest countenance, they have been visited with the plague more frequently and severely than any other country in the world.

V. 20. *Jabal*—Taught shepherds to dwell in tents, and to remove them from place to place, for conveniency of pasture. The first authors or inventers of any thing are commonly called its Fathers.

V. 21. *Jubal*—The meaning is, he was the inventer of music and musical instruments.

V. 22. *Tubal-Cain*—Who first taught men how to make arms and other instruments of iron. *Naamah*—So called from her beauty, which her name signifies.

V. 23. *Adah and Zillah*—Who, observing his fierceness and cruelty, feared that the vengeance of God or men would fall upon him and upon them for his sake. *To my hurt*—Be it so that I have slain a man, why do you concern yourselves? It is to my own hurt, not to your's; I must suffer for it, not you. The Holy Ghost in this place describes not the virtues, but the crimes of that wicked race.

V. 24. If the slaughter of Cain shall be punished in him that shall kill him, my death shall be much more severely revenged upon any man that shall murder me.

V. 25. *Seth*—She gave the name with Adam's consent. (Gen. v. 3.) *Said she*—By divine inspiration. *Seed*—The word *Seed* is used of one single person. To his *Seed* were the promises made: He saith not to seeds, as of many; but as of one, and to thy *Seed*, which is Christ; through whom alone the mercies of God are promised to men. (Gal. iii. 8, 16.) *Instead of Abel*—To succeed his father Adam, as Abel should have done in the Priesthood, and administration and care of Holy things in the church of God.

V. 26. *Enos*—Which signifies a *miserable man*, to note the great wickedness and wretchedness of that generation. *Call upon*—To pray, to worship God in a more public and solemn manner: *Praying* being put for the whole worship of God. The offspring of Cain, being wholly given up to worldly pleasures, and minding earthly things, were called the sons of men; the offspring of *Seth*, because they worshipped God, and addicted themselves to piety and virtue, were called the sons of God. Cain's descendents forsook the worship of God, and disregarded his holy will; and those of Seth grew more zealous for God, and separated themselves from the ungodly.

CHAP.

CHAP. V.

Before Christ 4004. THIS *is* the [a] book of the generations of Adam. In the day that God created man, in the [b] likeneſs of God made he him.

2 [c] Male and female created he them; and bleſſed them, and called their name Adam, in the day when they were created.

3874. 3 ¶ And Adam lived an hundred and thirty years, and begat *a ſon* in his own likeneſs, after his image; and [d] called his name Seth.

4 [e] And the days of Adam, after he had begotten Seth, were eight hundred years: and he begat ſons and daughters.

5 And all the days that Adam lived were nine hundred and thirty years: and he died.

3769. 6 ¶ And Seth lived an hundred and five years, and [f] begat Enos.

7 And Seth lived, after he begat Enos, eight hundred and ſeven years, and begat ſons and daughters.

8 And all the days of Seth were nine hundred and twelve years: and he died.

3679. 9 ¶ And Enos lived ninety years, and begat * Cainan.

10 And Enos lived, after he begat Cainan, eight hundred and fifteen years, and begat ſons and daughters.

11 And all the days of Enos were nine hundred and five years: and he died.

3609. 12 ¶ And Cainan lived ſeventy years, and begat † Mahalaleel.

13 And Cainan lived, after he begat Mahalaleel, eight hundred and forty years, and begat ſons and daughters. Before Christ 3609.

14 And all the days of Cainan were nine hundred and ten years: and he died.

15 ¶ And Mahalaleel lived ſixty and five years, and begat ‡ Jared. 3544.

16 And Mahalaleel lived, after he begat Jared, eight hundred and thirty years, and begat ſons and daughters.

17 And all the days of Mahalaleel were eight hundred ninety and five years: and he died.

18 ¶ And Jared lived an hundred ſixty and two years, and he begat [g] Enoch. 3382.

19 And Jared lived, after he begat Enoch, eight hundred years, and begat ſons and daughters.

20 And all the days of Jared were nine hundred ſixty and two years: and he died.

21 ¶ And Enoch lived ſixty and five years, and begat § Methuſelah. 3317.

22 And Enoch [h] walked with God, after he begat Methuſelah, three hundred years, and begat ſons and daughters.

23 And all the days of Enoch were three hundred ſixty and five years.

24 And [i] Enoch walked with God, and he *was* not: for God took him.

25 ¶ And Methuſelah lived an hundred eighty and ſeven years, and begat * Lamech. 3130.

26 And

a 1 Chr. 1. 1. Luke 3. 36.
b Chap. 1. 26.
c Chap. 1. 27.
d Chap. 4. 25.
e 1 Chron. 1. 1, &c.
f Chap. 4. 26.
*Heb. Kenan.
† Heb. Maleleel.
‡ Heb. Jered.
g Jude 14. 15.
§ Gr. Methuſala.
h Chap. 6. 8. & 17. 1. & 24. 40. Pſalm. 16. 8. & 116. 9.
i Heb. 11. 5.
*Heb. Lemech

CHAP. V.

V. 1. *Book*—The liſt or catalogue. *Adam*—Not a compleat liſt of all Adam's children, but only of his godly ſeed, which preſerved true religion and the worſhip of God from Adam to the flood, and from whom Chriſt came, (Luke iii. 23.) *Man*—This is here repeated to note the different way of the production of Adam and of his poſterity; his was by creation from God, their's from their parents.

V. 2. *Bleſſed them*—With every bleſſing. *Adam*—Which name is given to the firſt man, and to the whole kind, both the man and the woman, who are called by one name, to ſhew their intimate union.

V. 3. *An hundred and thirty years*—After he was created.—*A ſon in his own image*—A weak, ſinful, mortal man like himſelf: For Adam's image is here oppoſed to the *likeneſs of God* wherein Adam was created; and this is ſaid of Seth, to ſignify, that though he was a good man, yet he, no leſs than wicked Cain, was begotten and born in ſin, and that all the difference which was between him, and conſequently between other good men and the wicked progeny of Cain, was not from the nature which they received from Adam.

V. 4. *Sons and daughters*—Whoſe names and numbers are omitted as not belonging to the genealogy of Chriſt, nor to the following hiſtory.

V. 5. *Nine hundred and thirty years*—The long lives of men was ordered by God for the increaſe of mankind in the firſt age of the world, and for the more effectual propagation of true religion.

V. 21. *Methuſelah*—Whoſe name is thought to contain a propheſy of the flood which was to come a thouſand years after, for it ſignifies, *He dies, and the dart* or *arrow* of God's vengeance comes. Or, *He dies, and the ſending forth* of the waters comes.

V. 22. *Walked with God*—He lived by faith and not by ſight: He paid a conſtant regard to the only *cauſe* of his pardon as a ſinful ſon of man, and of his acceptance with God. By faith He lived and walked in the ſpirit: He lived as one whoſe eye was continually upon God, whoſe care and buſineſs it was to pleaſe God, and to imitate him, and to maintain acquaintance and communion with him as one devoted to God's ſervice; and wholly governed by his will, he walked not with the men of that wicked age, or as they walked, but being a prophet and preacher, as may be gathered from (Jude v. 14, 15.) with great zeal and courage he proteſted and preached againſt their evil practices, and boldly owned God and his ways in the midſt of them. From *Enoch's* life it is evident the married ſtate is not inconſiſtent with the ſevereſt courſe of holineſs.

V. 24. *Was not*—He appeared not any longer upon earth, or amongſt mortal men. *God took him*—Out of this ſinful and miſerable world unto himſelf and to his heavenly habitation. (Luke xxiii. 43.) And he took both ſoul and body, as he took Elias, (2 Kings ii. 11.) becauſe he ſo took him that he did not ſee death. (Heb. xi. 5.) By *faith* Enoch was tranſlated.—By *faith* in the love of God, through a Mediator: He had the teſtimony, the witneſs of the ſpirit of God that he pleaſed him. Who can deliberately ſerve a king, without knowing he is in his ſervice? Who can with care live to pleaſe God, and be excluded from this conſcious teſtimony of His favour, who is no reſpecter of perſons? (Acts x. 34.) From Enoch's removal from earth to heaven without dying, may we not be informed, what would have become of men had they never wilfully ſinned? But two exceptions are made in the Scriptures to the general ſentence of death to all mankind. But did the firſt Adam forfeit more than the Mighty God, the prince of peace can reſtore? Why are Enoch's faith and Enoch's

Before Christ 3130. 26 And Methuselah lived, after he begat Lamech, seven hundred eighty and two years, and begat sons and daughters.

27 And all the days of Methuselah were nine hundred sixty and nine years: and he died.

2948. 28 ¶ And Lamech lived an hundred eighty and two years, and begat a son.

29 And he called his name * Noah, saying, This same shall comfort us concerning our work and toil of our hands, because of the ground [k] which the Lord hath cursed.

30 And Lamech lived after he begat Noah, five hundred ninety and five years, and begat sons and daughters.

2353. 31 And all the days of Lamech were seven hundred seventy and seven years: and he died.

2448. 32 And Noah was five hundred years old: and Noah begat [l] Shem, Ham, [m] and Japheth.

* Gr. Noe. Luke 3. 36. Heb. 11. 7. 1 Pet. 3. 20.

k Chap. 3. 17. & 4. 11.

l Chap. 6. 10.

m Chap. 10. 21.

life and his translation to heaven, set before us by the spirit of God? Surely that we who are born to die, may keep in mind that Jesus Christ is the same yesterday, to day, and for ever, and that he will one day receive the persons as well as the spirits of all to himself, who in this life are made meet for his presence. (Heb. xiii. 8.)

V. 27. *Nine hundred sixty and nine years*—The longest time that any man lived. *He died*—But a little before the flood came, being taken away from the evil to come. Looking back through all the ages since he died, and forward to endless ages to come; were lives now as long as his was, what is the best purpose to which they can be applied?

V. 28. *Lamech*—Not *Lamech* mentioned chap. iv. he was of the family of Cain; this was descended from Seth.

V. 29. *Noah*—Which signifies *rest*. *Saying*—By the spirit of prophesy. *Comfort us concerning our work and toil of our hands*—Concerning the hard labour and trouble to which we are sentenced. Doubtless the prophetic name of *Noah* received its accomplishment to thousands and tens of thousands; he was a preacher of that righteousness which cometh by faith, and which only gives *rest* to the soul, and brings all its powers into subjection to the will and spirit of God, which is happiness and peace. The faith that does this, coming by *hearing*; well might his name be called *rest*, who was a constant publisher of the only way of salvation for a period of time, equal to many ages of our short lives.

V. 32. Of those three sons the eldest seems to be *Japheth*, (Gen. x. 21.) The second was *Shem*; the youngest *Ham*, (Gen. ix. 24.) But *Shem* is first named in order of dignity, as being the progenitor of the church and of Jesus Christ.

CHAP. VI.

V. 1. *Men*—Sons of men, such as had only the natures and qualities of corrupt men, without the image of God. *To multiply*—more than the sons of God. *Daughters*—Their daughters are here mentioned as one principal occasion of the sin noted in the next verse, and of the deluge.

V. 2. *Sons of God*—The children of Seth and Enos, the professors of true religion: For such, and only such in the common use of Scriptures, are called the *sons* and *children of God*, and servants of God. They are opposed to the *daughters of men*; the word *men* meaning such as had nothing in them but the nature of men, corrupt and strangers to God. These unequal marriages between those who know and do not know God, are condemned in Scripture, (1 Cor. vii. 39. 2 Cor. vi. 14.) and therefore spoken of here, as one of the sins which brought the flood upon the world. *Saw*—Gazed upon. *Were fair*—Beautiful, and set off their beauty with greater liberty than the daughters of God did, or durst take,

CHAP. VI.

Before Christ 2448. AND it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,

2 That the sons of God saw the daughters of men, that they *were* fair; and they took them wives of all which they chose.

3 And the Lord said, [a] My spirit shall not always strive with man, [o] for that he also *is* flesh: yet his days shall be an hundred and twenty years.

4 There were giants in the earth in those days: and also after that, when the sons of God came in unto the daughters of men, and they bare *children* to them; the same *became* mighty men, which *were* of old, men of renown.

2469.

5 ¶ And God saw that the wickedness of man *was* great in the earth, and *that* * every imagination

a 1 Pet. 3. 19. 20.

o Psa. 78. 39.

* Or, the whole imagination. The Hebrew word signifieth not only the imagination, but also the purposes and desires.

(1 Pet. iii. 3.) *Took them wives*—Possibly more than one for each of them, after the example of the families into which they married. *They chose*—This is noted as their first error, that they chose wives, without any regard to religion, only pleasing themselves, not pleasing and serving the Lord.

V. 3. *The Lord said*—Either to the men of that age by the mouth of *Noah*; or, determined within himself. *With man*—Contend, as it hath hitherto done, by inward motions and suggestions in the minds and consciences of men, or by the ministry of angels or holy men, and particularly of Noah, who protested against, and contended with, the world of the ungodly. *He also is flesh*—Not only fleshly in part, or in some actions, but altogether, in regard of soul as well as body, minding nothing but making provision for the flesh to fulfil its lusts, (Rom. xiii. 14.) Not having the spirit, (Jude ver. 19.) not regarding its good motions, but resisting them; flesh not only in the condition of their nature, but in the baseness and corruption of their hearts and lives, as the word flesh is commonly used when it is opposed to the spirit, as (John iii. 6. Rom. viii. 5, 7. Gal. v. 17.) though he deserve a speedy destruction. *Yet his days shall be an hundred and twenty years*—The time allowed him for repentance and the prevention of his ruin. During which time Noah was preaching, and, to assure them of the truth of the threatened indignation, was preparing the ark. (1 Pet. iii. 20.)

V. 4. *Giants*—Men so called from their high stature, but principally for their great strength and force, whereby they oppressed and tyrannized over others: Another sin and cause of the flood; and they seem to be here noted not for their stature, but for their violence, ver. 11, 13. *After that*—After that time there arose a new generation or succession of that sort of men. *Daughters of men*—Were united with them. *Men of renown*—Among the men of that first wicked world, famous for the abuse of their strength to tyranny and cruelty.

V. 5. *Heart*—To which the Scripture commonly ascribes all men's actual wickedness, (Matt. xv. 19.) leading us from acts of sin to the original corruption of nature as the cause and source of them. "The Hebrew word signifies not only the imagination, but also the purposes and desires." [II.] "All the motions and inclinations of the soul." [IV.] "The word is general for all and every thing the heart imagineth, formeth, purposeth." [VIII.] "Only evil without any mixture of good." [XIII.] "This was the bitter root, the corrupt spring: All the violence and oppression, all the luxury and wantonness that was in the world, proceeded from the corruption of nature: The principles were corrupt, and the habits and dispositions evil. The thoughts of the heart were so: Always either vain or vile." [I.] "The corruption of the nature

of

Before Christ 2469.

imagination of the thoughts of his [c] heart *was* only evil [†] continually.

6 And [d] it repented the Lord that he had made man on the earth, and it grieved him at his heart.

7 And the Lord said, I will destroy man, whom I have created, from the face of the earth [‡] both man and beast, and the creeping thing, and the fowls of the air: for it repenteth me that I have made them.

8 But Noah found grace in the eyes of the Lord.

[c] Chap. 8. 21. Matt. 15. 19.
[†] Heb. every day.
[d] See Num. 23. 19. 1 Sam. 15. 11. 29. 2 Sam. 24. 16. Mal. 3. 6. James 1. 17.
[‡] Heb. from man unto beast.

9 ¶ These *are* the generations of Noah: Noah [e] was a just man, *and* § perfect in his generations, *and* Noah walked with God.

10 And Noah begat three sons, [f] Shem, Ham, and Japheth.

11 The earth also was corrupt before God; and the earth was filled with violence.

12 And God looked upon the earth, and behold, it was corrupt: for all flesh had corrupted his way upon the earth.

13 And God said unto Noah, The end of all flesh is come before me; for the earth is filled

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[e] Chap. 7. 1. Ezek. 14. 14. 20.
[f] 1 Chr. 1. 7.
2 Ver. 2. 5.
§ Or, upright
[f] Chap. 5. 32.

of every man, the offspring of Adam" [IX. X.] "The heart of man is evil and wicked, desperately wicked, yea wickedness itself, a fountain of iniquity; but God that sees it, only knows perfectly all the wickedness of it, and the evil that is in it: This respects the original corruption of human nature, and shews it to be universal; for this was not only true of the men of the old world, but of all mankind; the same is said of men after the flood as before, and of all men without any exception." (Rom. iii. 9, 10.) [III.] "The world lieth in sin." [X.] "In the miserable state sin brought man into." [XII.] "The Holy Ghost in writing the Scriptures is in nothing more diligent than to pull down man's vain-glory and pride, and to declare their vile corrupt nature." [V.] "In all and every one, none excepted." [XI.] "God made man so as he might have performed his will, but he, by his sins, spoiled himself and his posterity." [XII.] "The whole human race deriving their whole nature from their first fallen parents, and this passage is a full declaration from God of "the depravity of man's will by nature, and his incapacity to do any good, but as assisted by the grace of God so to do." [VI.] "I sincerely acknowledge, says a great and pious man, before thee, mine own weakness and insufficiency for any thing that is spiritually good." [VII.] "And the manner in which the evil of the human nature shewed itself at this time was by perpetually either doing or contriving wickedness, that not only his actions were vile, but his principles also, his very soul, yea the noblest part of it, his mind and thoughts were corrupt and abominable. [II.]

V. 6. *Repented the Lord*—Properly God *cannot repent*, because he is unchangeable in his nature and counsels, (James. i. 17.) and perfectly wise and constantly happy, and therefore not liable to any grief or disappointment: But this is spoken of God after the manner of men by a common figure, whereby also eyes, ears, hands, &c. are ascribed to God; it signifies an alienation of God's affections from men for their wickedness, whereby God carries himself towards them like one that is truly penitent and grieved. *Grieved him at his heart*—At his very soul exceedingly.

V. 7. *I will destroy man*—The destruction of all the human race, but eight persons, by the flood, was the sentence of God; the memory of it is recorded not only in the Scriptures, but in the earth, by the productions of the sea found mixed with the earth in various countries; not only shells and small productions of the sea, but the whole bones of whales have been found at great depths in the earth; of which our valuable national repository—The British Museum affords many proofs; and the very appearance which the earth makes in many places, presents mankind with further evidence of this great event; which has its highest importance to us, to keep us in mind of the severity of that sentence which God has foretold, will be pronounced against all who to the last disregard the discoveries of his justice, and the offers of his mercy. (Matt. xxv. 41.) *Both man and beast*—For as the beast were made for man's use and service, so they are destroyed for man's punishment, and to discover the malignity of sin, and God's deep abhorrence of it.

V. 8. *Found grace*—Obtained mercy and favour, which is noted to shew that Noah was so far guilty of the common corruption of human nature, that he needed God's grace and mercy to pardon him. When pardoned he was exempted from the general sentence, and having obtained the grace and Spirit of God, through faith in his Mediator with God, he belonged to his living head, against whose will the flood that covered the world had no more power to drown, than the flame which shall dissolve the elements will have to hurt those who shall at last be found partakers of the same mercy and grace. (2 Pet. iii. 10. 1 Thess. iv. 17.)

V. 9. *Generations of Noah*—The posterity of Noah, (the rest of this verse comes in by way of parenthesis.) The events or occurrences which befel Noah and his family. *Perfect*—He was *righteous*; not only in appearance, or in part, but *perfectly*, in all respects, towards God and men; he was for his state and condition *just* before God, which was by faith, (Heb. xi. 7.) by which every *just man lives*, (Rom. i. 17.) and *perfect*, unblameable. [II.] "In whom sin had no dominion." [IV.] "He had been justified, and received remission of sin by faith in the promised Saviour. He knew the love of God to him through that Saviour, and he loved God." [X.] "He was sanctified by the grace of God, and had right principles, [I.] (1 Thess. iv. 3.) and against the example of the whole world, obeyed him." *In his generations*—Generations, as he lived in two, one before the flood, and another after it, he continued uncorrupted in both. It was his constant care to conform himself to the will of God, to please Him, and approve himself to Him. Appearing for God, when fame and renown were the public wages of wickedness and violence.

V. 11. *The earth*—Its inhabitants. *Before God*—Before the face of God, in despight and contempt of God and of his presence and justice. They sinned openly, impudently without shame, boldly and resolutely without any fear of God. *The earth*—The inhabited parts of it. *Violence*—*Injustice*, *fraud*, *rapine*, *oppression*, disregarding God and his worship, which they corrupted by superstition and idolatry, and, as the consequence of their impiety, unmindful of the duties of righteousness to men.

V. 12. *All flesh*—All men. *His way*—God's way, his precepts concerning religion and righteousness. The grace of God made known by the preaching of righteousness, being treated with scorn, or turned into wantonness and violence, the Spirit of God forsook the whole world (save Noah and his family); and the last offer of mercy from God being despised, all mankind became like a criminal doomed to death, Noah's publishing the goodness or the severity of God was alike to them; and their conduct shews they thought if God was not good enough to let them do as they pleased, he was not worth serving; and as to any fear about what Noah was preaching of wrath to come, no such things had ever happened as destroying the world either by water or fire, and that it was only the effects of Noah's gloomy notions of God, to think the Creator of mankind should either drown or burn them only for doing as they pleased. Great God! How may sinful

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filled with violence through them: and behold I will deſtroy them * with the earth.

* Or, from the earth.

14 ¶ Make thee an ark of gopher wood: † rooms ſhalt thou make in the ark, and ſhalt pitch it within and without with pitch.

† Heb. nests.

15 And this *is the faſhion* which thou ſhalt make it *of:* the length of the ark *ſhall be* three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

16 A window ſhalt thou make to the ark, and in a cubit ſhalt thou finiſh it above; and the door of the ark ſhalt thou ſet in the ſide thereof: *with* lower, ſecond, and third *ſtories* ſhalt thou make it.

17 And behold I, even I, do bring a flood of waters upon the earth to deſtroy all fleſh, wherein *is* the breath of life, from under heaven: *and* every thing that *is* in the earth ſhall die.

g 1 Pet. 3. 20. 2 Pet. 2. 5.

18 But with thee will I eſtabliſh my covenant: and [g] thou ſhalt come into the ark; thou, and thy ſons, and thy wife, and thy ſons wives with thee.

19 And of every living thing, of all fleſh, two of every *ſort* ſhalt thou bring into the ark, to keep *them* alive with thee; they ſhall be male and female.

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20 Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind: two of every *ſort* [h] ſhall come unto thee, to keep *them* alive.

h See Chap. 2. 19.

21 And take thou unto thee of all food that is eaten, and thou ſhalt gather *it* to thee; and it ſhall be for food for thee, and for them.

22 [i] Thus did Noah; [k] according to all that God commanded him, ſo did he.

i Heb. 11. 7.
k Chap. 7. 5. 9, 16.

CHAP. VII.

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AND the Lord ſaid unto Noah, [a] Come thou, and all thy houſe, into the ark: for [b] thee have I ſeen righteous before me in this generation.

a Mat. 24. 38. Luke 17. 26. 1 Pet. 3. 20. 2 Pet. 2. 5.
b Chap. 6. 9.

2 Of every clean beaſt thou ſhalt take to thee by * ſevens, the male and his female: and of beaſts that *are* not clean by two, the male and his female.

* Heb. seven seven.

3 Of fowls alſo of the air by ſevens, the male and the female: to keep ſeed alive upon the face of all the earth.

4 For yet ſeven days, and I will cauſe it to rain

men, born to die, forget the power by which they live, and the juſtice to which they are accountable!

V. 13. *The end*—The time of ruin. *Fleſh*—The beaſts alſo were involved in the ſame deſtruction. *Is come*—Is at the door, and ſhall as certainly be as if it were actually come: However vain men flatter themſelves with hopes of impunity. *Through them*—By their means. *With the earth*—With the fruits and beauty, though not the ſubſtance of the earth.

V. 14. *An ark*—A ſhip made in the form of an ark or cheſt. *Gopher*—This word is but once uſed in Scripture. *With pitch*—To cement the parts of the ark together.

V. 15. Or, This is the manner according to which thou ſhalt make it. The length is ſix times more than the breadth, and ten times more than the height. The ordinary cubit, conſiſting of a common foot and an half, appears ſufficient for the containing of all the kinds of living creatures and their proviſions, which was to be put into the ark. The different kinds of beaſts and birds are obſerved by thoſe, who have particularly ſearched into them and written of them, to be little above three hundred, whereof the far greateſt part are but ſmall. The ark is no leſs than four hundred and fifty thouſand ſolid cubits.

V. 16. No circumſtance appears beneath the care of God for the good of them that fear him. (1 Pet. v. 7.)

V. 17. *I, even I, do bring a flood*—Which is thus emphatically repeated to ſignify, that this flood did not proceed from natural cauſes, but from the judgment of God.

V. 18. *My covenant*—My promiſe to preſerve thee and thine, notwithſtanding all the ſcoffs of the wicked world againſt thee all the time of thy preaching and building of the ark: The word covenant not a mutual compact or agreement, but a ſingle and gracious promiſe. My covenant concerning the ſending of the promiſed ſeed, and the redemption of mankind by the Meſſias, who ſhall come out of thy loins, and therefore thou ſhalt be preſerved.

V. 19. Two at leaſt of every ſort of the unclean; but of the clean more, as is noted chap. vii. 2.

V. 20. *Their kind*—Their ſeveral kinds. *Shall come unto thee*—Of their own accord, by my impulſe, or by the conduct of angels.

V. 22. *So did he*—Though the work of building the ark was laborious, coſtly, tedious, and ſeemingly fooliſh and ridiculous; eſpecially, when all things continued in the ſame poſture and ſafety for ſo many ſcores of years together: Noah without doubt was all that while the ſport of all that did not believe what God had foretold. So that it is not ſtrange that this is mentioned as an heroic act of faith in Noah, (Heb. xi. 7.) whereby he humbly went on, in the work God had given him to do.

CHAP. VII.

V. 1. *The Lord ſaid*—When the ark was finiſhed and furniſhed, and the time expired. *Come*—Prepare to enter. The invitation comes as from within the ark. *Thy houſe*—Thy family; which conſiſted only of eight perſons, Noah and his three ſons, and their four wives, each had but one wife. If ever polygamy had been allowable it muſt have been now, for the repeopling of the periſhing world. *Righteous*—By faith, in my mercy and grace, producing all the fruits of righteouſneſs and true holineſs. *Before me*—Not only before men and ſeemingly, but really, and to my all-ſeeing eye.

V. 2. *Of every clean beaſt by ſevens*—Becauſe they were more ſerviceable.

V. 3. *Of fowls*—Of clean fowls: And of the unclean by two; as before of the beaſts. *To keep ſeed alive*—The breed of them.

V. 4. *Yet ſeven days*—Within ſeven days, which time God allowed to the world as a further ſpace of repentance and accepting of mercy to their ſouls, though their bodies were doomed to death, whereof Noah doubtleſs gave them notice: Important days, but not more ſo to each of all the many millions which then lived, than ſeven days are to every man who has but that ſpace of time to live. Dare I ſay, I ſhall have more? Am I then with Noah, attending with my whole heart to what God has revealed, fully bent to do His will ſingular as it may ſeem? Or, am I with the periſhing world, living according to the courſe of it? Many who ſlighted the threatening at a diſtance, now might be affected and brought to true repentance: Who though deſtroyed in their bodies by the flood, for their former and long impenitency, which God would not ſo far pardon, yet might be ſaved in their ſpirits. *Living*

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rain upon the earth forty days and forty nights; and every living ſubſtance, that I have made, will I † deſtroy from off the face of the earth.

† Heb. blot out.

c Chap. 6. 22. 5 c And Noah did according unto all that the Lord commanded him.

2348. 6 And Noah *was* ſix hundred years old, when the flood of waters was upon the earth.

d 1 Pet. 3. 20. 7 ¶ d And Noah went in, and his ſons, and his wife, and his ſons wives with him, into the ark becauſe of the waters of the flood.

8 Of clean beaſts, and of beaſts that *are* not clean, and of fowls, and of every thing that creepeth upon the earth,

9 There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah.

‡ Or, on the ſeventh day. 10 And it came to paſs, ‡ after ſeven days, that the waters of the flood were upon the earth.

11 ¶ In the ſix hundredth year of Noah's life, in the ſecond month, the ſeventeenth day of the month, the ſame day were all the fountains of the great deep broken up, and the § windows of heaven were opened.

§ Or, flood-gates.

12 And the rain was upon the earth forty days and forty nights.

13 In the ſelf-ſame day entered Noah, and Shem, and Ham, and Japheth, the ſons of Noah, and Noah's wife, and the three wives of his ſons with them, into the ark.

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14 They, and every beaſt after his kind; and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every * ſort.

* Heb. wing.

15 And they went in unto Noah in the ark, two and two of all fleſh, wherein *is* the breath of life.

16 And they that went in, went in male and female of all fleſh, as God had commanded him: and the Lord ſhut him in.

17 And the flood was forty days upon the earth: and the waters increaſed and bare up the ark, and it was lift up above the earth.

18 And the waters prevailed, and were increaſed greatly upon the earth: and the ark went upon the face of the waters.

19 And the waters prevailed exceedingly upon the earth; and all the high hills, that *were* under the whole heaven, were covered.

20 Fifteen cubits upward did the waters prevail; and the mountains were covered.

21 And

ing ſubſtance—All that hath in it the breath of life, as was ſaid, chap. vi. 17.

V. 5. *Lord commanded him*—Which is repeated, becauſe an inſtance of his faith and obedience. How free from diſtraction that mind, which only has to know the will of God, and then to do it!

V. 7. *Noah went*—For fear of: For *fear* is aſcribed to and commended in Noah, (Heb. xi. 7.) *Into the ark, becauſe of the waters of the flood*——Taking his laſt look of all the multitudes with whom he had lived, how muſt he be affected at their ruin; a proſpect of diſtreſs only ſupportable by the teſtimony God gave to the faithful diſcharge of his duty, in declaring to them, what God in mercy required him to make them acquainted with! Could an unfaithful preacher have entered the ark, would it have been a place of peace to him, when any were left to periſh unwarned by his neglect of duty? If a worm may repeat the requeſt of thy highly favoured ſervant of old: Lord, let a double portion of thy ſpirit deſcend and abide with all who ſhall ever ſtand between the living and the dead, to declare the eternal truths thou haſt in mercy revealed. For ſurely Chryſoſtom interprets the whole of God's word on that ſubject right, when he ſays, the judgment which the miniſters of religion ſhall undergo, will be the moſt ſevere, in that day when they ſhall give an account of their faithful dealing with every immortal ſoul, to whom God by his providence ſent them to declare the danger every ſoul is in, and his power and willingneſs to ſave, who expreſſed his ſenſe of the value of ſouls, by dying for them.

V. 11. *Six hundredth year of Noah's life*—A little after Noah had gathered the fruits of the earth and laid them up in the ark. *The fountains of the great deep*—Of the ſea, and alſo of that great abyſs of waters, which is contained in the bowels of the earth. For that there are vaſt quantities of waters there, is implied here and in other Scriptures. *Broken up*—A paſſage opened for the fountains. *The windows of heaven*—The waters, reſerved and kept as in priſon, were let looſe, and ſent down for the deſtruction of the world.

V. 12. *The rain was*—How ſlowly does the juſtice of God here proceed, but how irreſiſtably! The great rain, was God's teſtimony to the truth of Noah's meſſages to mankind; and the gradual manner in which it came in the courſe of forty days, was God's laſt call to the world to repent; and that mercy which made juſtice move ſo ſlowly, aſſuredly ſtood ready to receive, as at the eleventh hour, every penitent ſoul of man, that truly turned to God, and caſt itſelf upon his mercy through that Mediator firſt promiſed to Adam, believed in by Abel, Enoch, and all the faithful; and ſo long and ſo much in vain preached by Noah. What more could be done to awaken the whole world to repentance! O that the earthquakes, wars, thunder, the flaming fire of heaven, the ſtorms and tempeſts, and all the frequent expreſſions of God's diſpleaſure, may call the attention of the world to what God requires of all and every one!

V. 13. *The ſelf-ſame day entered Noah*—On which the flood began; not in the dark, like one aſhamed or afraid, but when it was clear day-light, in public view of the world.

V. 14. *Every bird*—The firſt word ſignifies the greater, the ſecond the leſs ſort of every kind of birds.

V. 15. *They went into the ark, two and two of all fleſh*—All living creatures. And would not their aſcending the ark be another call to a careleſs world? What is now ſo commonly to be obſerved of birds flying, and beaſts running, for ſhelter againſt *approaching* ſtorms, ſtill ſpeaks the ſame language, and is the preaching of nature to men, to fly from the wrath to come.

V. 16. *The Lord ſhut him in*—Shut the door upon him. As the redeemed of the Lord will be at laſt ſhut in with God their Saviour in endleſs bleſſedneſs. Will there be no place of diſtinction for the deſpiſers of the juſtice and mercy of God in that day? Shall the proofs of the flood be known to us, without occaſioning any fears for the indignation which is revealed from heaven againſt all ungodlineſs and unrighteouſneſs of men?

V. 17. *The flood*—That flood of waters which was poured down. *Encreaſed*—By the acceſſion of more waters from above and beneath.

V. 18, 19. *The ark went upon the face of the waters*—The world ſunk in the ſame waters which carried the inhabitants of the ark in ſafety.

V. 20. *Fifteen cubits*—Seven yards and an half above the higheſt mountains.

V. 21. *And*

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21 [e] And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man.

[e] Luke 17.27.

22 All in whose nostrils *was* [†] the breath of life, of all that *was* in the dry land, died.

[†] Heb. the breath of the spirit of life.

23 And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and [f] Noah only remained *alive*, and they that *were* with him in the ark.

[f] 2 Pet. 2. 5 & 3. 6.

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24 And the waters prevailed upon the earth an hundred and fifty days.

CHAP. VIII.

AND God remembered Noah, and every living thing, and all the cattle that *was* with him in the ark: and God made a wind to pass over the earth, and the waters assuaged.

2 The

V. 21. *And all flesh died that moved*—Lived. *Every man*—We do ourselves injustice when we read the Scriptures as common writings. God in making known that all the inhabitants of the world were destroyed, excepting eight persons, only makes use of few words, leaving it to the consideration of mankind to observe what must necessarily be included in the event so briefly related. The mighty men of renown, and all the powers with which they were allied, that filled the world with violence in those early ages, where are they, what is become of their strength? God opened the windows of heaven, they fly to the mountains, they climb the trees, they look, they tremble at the increasing flood, they reach the highest branch, but at length the waves prevail, as the arrow of the same justice did with him who cried out, Galilean, thou hast overcome me. The whole world, opposed to God by wicked works, are but chaff before the wind. Readers of the Bible, that will stand still and look about them from step to step, will not want God's help to lead them into the vast prospects it is ever presenting to our view; and here, as from the top of a mountain, we may stand and look upon the flood advancing, the ark shut, millions flying to it for refuge, who mocked its building and its builders; hills, houses, and trees covered with the trembling inhabitants of the world: The ignorant insulting the wise, whose infidelity and example misled them to think Noah's preaching beneath the notice of any man, and meanness to attend to it; that the objects most worthy men's attention, were not what God required, but riches, power and fame; and nothing so much beneath them as designs to please God and benefit mankind. But what are the characters that compose those multitudes which now betake themselves to the hills? Infidels, blasphemers of God, deceivers, robbers, oppressors, who neither feared God, nor regarded man; God's vengeance let loose upon the world, they ran to the highest ground like silly sheep surrounded with a flood. But who compose the numberless millions left behind, whose dwellings are beginning to disappear? Fathers, wives, infants, the sick, the weak, the aged, all left as in a sinking ship till their cries are heard no more. But returning to the mountains, what do we see and hear among the men whose avarice and ambition filled the world with wickedness and violence; see we them meekly preparing to go into the presence of the righteous Judge of all? or sullen and stupid with the beasts about them, thinking themselves no more accountable to God than the horses that brought them to the hills. Others who had not sunk so deep in sense, but alive to the various passions of their souls, the proud, the fierce, the selfish, the infidels who made the flood the subject of their mirth, now confounded in their vain self-confidence, hated by all they taught to despise God, his justice, mercy, truth or power. The lovers of houses and lands, what are they saying to the swelling waters; are they saying to Him that sent them, "Thy will be done," or are they cursing the flood, and hating him who sent it, into whose presence they are going to give an account how they obtained what they are now to leave for ever, and why they did not use it to please God, and bring glory to Him, who gave all for the good of all? Hear we sons blessing or cursing fathers from whose example they formed their principles, that men might live as they pleased, and never have any thing to fear from the author of their being? What say the sporting tribe, if then they had learned to be murderers of their moments in idle games; was God's wrath now with them matter of chance or certainty? But what is passing among the greatest throng, who treated all they had ever been told, of the evil man at first contracted, by wilful disobedience against the command of God, as an idle tale, and who, against all the evidence they had of man's wickedness, held themselves not so far gone from original righteousness, as to stand in need of an infinite atonement being made for them; but that their good deeds balanced against their bad ones, would give them all the security they required, and as much as would fall to the share of the rest of mankind. Hear we from the mouths of these self righteous, self-confident characters, nothing but expressions of peace and blessed hopes of an happy immortality, when they should be obliged to resign their lives to the rising flood? No, they that know not God in some degree, as Abel knew him, as Enoch and as Noah knew him, know him not at all; none being forgiven and accepted into the favour of God, but through a Mediator God, and only by him for his own free mercy's sake, unmerited by any works of righteousness which we have done. But before we turn our thoughts from the world sinking in the flood, may we not consider the offensiveness of sin in men to God, who, full of love and goodness as His word and works declare him, should by the act of his own Almighty power destroy at once the inhabitants of the earth, consisting perhaps of more in number than have ever since lived at the same time. Looking at all the evidence the world has had of the severity of God against the infidelity and consequent wickedness of men; well might the Apostle say, Let us have grace, whereby we may serve God acceptably, with reverence and godly fear; for our God is a consuming fire. (Heb. xii. 28, 29.) And considering in how few years death will do that for all the living, which was done by the flood to those that perished in it, who can too often with Milton say,

Hail Son of the Most High, heir of both worlds,
Queller of Satan, on thy glorious work
Now *enter, and begin to save mankind.*

Who are now of like passions with those that drew upon themselves thy indignation of old, no less prone to forget what thou art and what thou hast done to save us from our sinful nature, and pardon the crimes that have been committed against thy purity, justice, mercy and truth.

V. 22. *All died*—Whether men or beasts, all that breathed the air with man, all that lived in the same element, which man by his sins had infected.

V. 23. This is so often repeated that it may be more deeply ingrafted in the hearts of men, to lead us again and again to consider this dreadful instance of God's justice against sin, and proud and daring sinners.

V. 24. *Prevailed*—Continued to prevail. In all, part of which were the forty days mentioned, ver. 17.

CHAP. VIII.

V. 1. *Remembered Noah*—Shewed that he minded and cared for him; pitied and succoured him. God is said to remember when he shews kindness. *Living thing*—God punished the beasts for man's

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2 The fountains also of the deep, and the windows of heaven, were stopped, and the rain from heaven was restrained.

3 And the waters returned from off the earth * continually: and after the end [a] of the hundred and fifty days the waters were abated.

* Heb. in going and returning.
a Chap. 7. 24.

4 ¶ And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.

† Heb. were in going and decreasing.

5 And the waters † decreased continually until the tenth month: in the tenth *month*, on the first *day* of the month, were the tops of the mountains seen.

6 ¶ And it came to pass, at the end of forty days, that Noah opened the window of the ark which he had made.

‡ Heb. in going forth and returning.

7 And he sent forth a raven, which went forth ‡ to and fro, until the waters were dried up from off the earth.

8 Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground.

9 But the dove found no rest for the sole of her foot, and she returned unto him into the ark: for the waters *were* on the face of the whole earth. Then he put forth his hand, and took her, and § pulled her in unto him into the ark.

§ Heb. caused her to come.

10 And he stayed yet other seven days, and again he sent forth the dove out of the ark.

11 And the dove came in to him in the evening, and lo, in her mouth *was* an olive-leaf pluckt off. So Noah knew that the waters were abated from off the earth.

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12 And he stayed yet other seven days, and sent forth the dove; which returned not again unto him any more.

13 ¶ And it came to pass in the six hundredth and first year, in the first *month*, the first *day* of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and behold, the face of the ground was dry. 2348.

14 And in the second month, on the seven and twentieth day of the month, was the earth dried.

15 ¶ And God spake unto Noah, saying,

16 Go forth of the ark, thou, and thy wife, and thy sons, and thy sons wives with thee.

17 Bring forth with thee every living thing that *is* with thee, of all flesh, *both* of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and [o] be fruitful, and multiply upon the earth.

o Chap. 1. 22. & 9. 1.

18 And Noah went forth, and his sons, and his wife, and his sons wives with him:

19 Every beast, every creeping thing, and every fowl, *and* whatsoever creepeth upon the earth after their * kinds, went forth out of the ark.

* Heb. families.

20 ¶ And Noah builded an altar unto the Lord, and took of every clean beast, and of every

man's sin, so now he favours them for man's sake. *God made wind to pass over the earth*—God commanded, and it was done.

V. 4. *Seventh month*—From the beginning, not of the flood, but of the year, upon one of the mountains of Ararat, commonly understood Armenia.

V. 7. *A raven*—A fit messenger for that purpose, because it smells dead carcases at a great distance, and flies far, and then returneth to its former habitation, with something in its bill. *To and fro*—Going and returning sometimes from the ark, and sometimes returning to it again. *Until*—The phrase implies that she never returned.

V. 8. *A dove*—Which is familiar with man, and constant to its accustomed dwelling, faithful to its mate, and likely to return with some discovery.

V. 9. *The dove found no rest*—Because the tops of the hills which then appeared were either muddy, or unobserved by the dove, as not soaring so high.

V. 11. *In the evening*—As the manner of doves is. *An olive-leaf*—It is probable that God preserved the plants and trees for future ages; there is no mention of any of their roots or seeds being preserved in the ark.

V. 12. *The dove returned not*—Finding convenient food and resting place upon the earth, and might lose sight of the ark, or mistake the way to it.

V. 13. *The waters were dried up from off the earth*—After being more than eleven months upon it. (Chap. vii. 11.)

V. 14. *Was the earth dried*—Those that are living by faith in God, and constantly attend to his will, often convey more instruction to us by their conduct than at first we are aware of. At the command of God Noah prepared the ark, at His command Noah went into it, and now the waters had been dried up from the first day of the first month, on the twenty-seventh day of the second month, Noah is still found in the ark; and it may be asked, What did Noah wait for during a month and twenty six days? Noah knew the Lord, and in knowing him he knew it was his duty, because it was his happiness, humbly to resign his will and judgment to God, and he was satisfied that He who shut him in for his safety, best knew when it would be more for his happiness, and the good of all that were with him, to leave the ark than to remain in it; and whatever were the inconveniencies he might suffer in his confinement, he knew God was his Saviour and his friend, and for the knowledge of God's will Noah waited.

V. 15, 16. *God spake*—The command to go forth came. Doth not the Lord yet say, that they who know him, know his voice; which must ever agree with the plain meaning of the Scriptures he has caused to be written for our government; well supported will that conduct ever be which hath the will of God for its authority. Reader, do you use the Scriptures to know what God would have you do? It is not in man to direct his steps; the good man's goings are ordered of God. His word will direct, and his spirit will help the infirmities of the weakest believer in his goodness to understand the Scriptures, as well as to will and to do that which is pleasing in his sight.

V. 20. *Noah built an altar unto the Lord*—The first altar we read of, but not the first which was built: For the sacrifices which were offered before, pre-suppose an altar. *Offered*—The first thing Noah doth, is to pay his debt of gratitude to that God which had preserved him. Are our mercies followed with acknowledgments to Him that seeth in secret? Who is it that now preserves *us* day and night? They whose deliberate praises to God for daily, hourly mercies, are yet to begin, have a new life to begin; the happiness of which they will not know from any words, or even example, but they may know it *now*, by beginning to

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every clean fowl, and offered burnt-offerings on the altar.

† Heb. a savour of rest.

21 And the Lord ſmelled † a ſweet ſavour; and the Lord ſaid in his heart, I will not again curſe the ground any more for

‡ Or, though. c Chap. 6. 5. Matt. 15. 19.

man's ſake; ‡ for the [c] imagination of man's heart is evil from his youth: neither will I again ſmite any more every thing living, as I have done.

§ Heb. as yet all the days of the earth. d Jer. 33. 20, 25.

22 § While the earth remaineth, ſeed-time and harveſt, and cold and heat, and ſummer and winter, and [d] day and night, ſhall not ceaſe.

C H A P. IX.

a Chap. 1. 28. & 8. 17.

AND God bleſſed Noah and his ſons, and ſaid unto them, [a] Be fruitful and multiply and repleniſh the earth.

2 And the fear of you, and the dread of you ſhall be upon every beaſt of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fiſhes of the ſea: into your hand are they delivered.

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3 [b] Every moving thing that liveth ſhall be meat for you; even as the [c] green herb have I given you all things:

b 1 Tim. 4. 3. c Chap. 1. 29.

4 [d] But fleſh with the life thereof, *which is* the blood thereof, ſhall you not eat.

d Lev. 17. 14. & 19. 26. Deut. 12. 23. Acts 15. 20.

5 And ſurely your blood of your lives will I require: [e] at the hand of every beaſt will I require it; and [f] at the hand of man, at the hand of every man's brother will I require the life of man.

e Exod. 21. 28. f Pſal. 9. 12.

6 Whoſo

number and conſider the obligations God has heaped upon them, and then with Noah offer Him their thankſgivings and their praiſe on the altar of their heart; to which altar and ſervice none can too frequently repair, who would be bleſſed of God, for to him that offereth God praiſe, will He ſhew His ſalvation; of which they who know it are ever led to think, and ſpeak, and write. I know not this ſalvation ſome reader may ſay. Only offer grateful thanks to God, and let praiſes in the name of Jeſus be heard to ſound from your dwelling, and you will know it; God himſelf hath ſaid, He *meeteth* them that rejoiceth, and remembereth Him in his ways. (Iſa. lxiv. 5.)

V. 21. *A ſweet ſavour*—God accepted the perſon, and faith, and praiſe-offering of Noah, and was well pleaſed therewith. *The Lord ſaid in his heart*—Determined within himſelf, and expreſſed ſo much to Noah; ſaid to his heart, ſpake to the heart of Noah. For God to ſpeak to the heart, in Scripture, ſignifies to comfort, as well as inform. *I will not again curſe the ground*—With this kind of curſe, another deluge Otherwiſe God doth not hereby tie his hands, that he may not either deſtroy a particular land by a deluge, or deſtroy the world by fire, as he hath declared he will do. *Man's heart is evil*—The reaſon is this, I will not again deſtroy the earth with a deluge for man's ſake, or for man's ſin, or becauſe his heart is corrupt, and his actions are agreeable to it, which was the cauſe of the laſt deluge. I will not again deſtroy the earth, although I have juſt cauſe to do ſo.

V. 22. *While the earth remaineth*—In this ſtate; for tho' it ſeems probable that the ſubſtance of the earth will abide for ever, after the diſſolution of the world by fire, yet that will be in another manner, and for other purpoſes, and then there will be no need of ſeed-time or harveſt. *Day and night*—Which diſtinction in a manner ceaſed during the flood. God here promiſes, that the *courſe of nature* ſhould never be *diſcontinued*. *While the earth remaineth*, and man upon it, God's providence will carefully preſerve the regular ſucceſſion of times and ſeaſons; theſe ſeaſons never ſhall ceaſe while the ſun continues ſuch a ſteady meaſurer of time, and the moon ſuch a *faithful witneſs in heaven*. This is *God's covenant of the day and of the night*, the ſtability of which is mentioned for the confirming our faith in the covenant of grace, which is no leſs *inviolable*, (Jer. xxxiii. 20.) We ſee God's promiſes to the creatures made good, and thence may we aſſuredly conclude that His promiſes to believers ſhall be ſo.

C H A P. IX.

V. 1. *God bleſſed Noah and his ſons*—Renewed the old bleſſing, which might ſeem to be forfeited and made void by man's ſin, and by God's judgment upon it. God aſſured them of his good-will to them, and his gracious intentions concerning them. By virtue of this bleſſing mankind was to be both multiplied and perpetuated upon earth; and though one generation ſhould paſs away, yet another generation ſhould come; ſo that the ſtream of the human race ſhould be ſupplied with a conſtant ſucceſſion, and run parallel with time, till both be ſwallowed up in eternity.

V. 2. *The dread of you ſhall be upon every beaſt*—Before they loved and reverenced you as friends, now they ſhall dread you as tyrants. *Into your hand are they delivered*—For your uſe and ſervice. I reſtore you in part to that dominion over them which you for your ſins have forfeited. Man in innocency ruled by love, fallen man rules by fear. And this promiſe we have ſtill the benefit of—Thoſe creatures which are *uſeful to us* are *reclaimed*, and we uſe them for ſervice or food. And ſuch as are *hurtful to us* are *reſtrained*; ſo that though now and then man may be hurt by ſome of them, yet they do not combine together to riſe up in rebellion againſt man.

V. 3. *Every moving thing*—Which is fit for food, and clean. *That liveth*—This is added to exclude the uſe of thoſe creatures which die of themſelves, or were killed by wild beaſts. *Shall be meat for you*—It is not a command that we muſt, but a permiſſion that we may, eat of them; the earth was grown more feeble by the flood, and its fruits yielded leſs and worſe nouriſhment. The precepts and proviſos of this charter are no leſs kind and gracious, and inſtances of God's good-will to man. The *ſeven precepts* of Noah, as they are called, were againſt the worſhip of idols; againſt blaſphemy, and requiring to bleſs the name of God; againſt murder; inceſt and all uncleanneſs; againſt theft and rapine; requiring the adminiſtration of juſtice; againſt eating eating fleſh with the life. Theſe the Jews required the obſervation of, from the *proſelytes of the gate*.

V. 4. *Shall you not eat*—Fleſh whilſt it hath in it its life or ſoul, or, which is all one, its blood; God thought fit to forbid this, partly that by this reſpect ſhewn to the blood of beaſts, it might appear how ſacred a thing the blood of man was; and principally becauſe the blood was reſerved and conſecrated to God, as was the means of atonement for man, which reaſon God himſelf gives, (Lev. xvii. 11, 12.) and did in a ſpecial manner repreſent the blood of Chriſt, which was to be ſhed for the redemption of mankind. (Heb. ix. 22.) The life of the ſacrifice was accepted for the life of the ſinner. Blood muſt not be looked upon as a common thing, but muſt be *poured out before the Lord*. (2 Sam. xxiii. 16.)

V. 5. *Your lives*—Your blood, which, by the ſpirit it generates, is the great preſerver and inſtrument of your lives, and of all your vital actions, and the great bond which ties your ſouls and bodies together. The ſenſe of the place is, If I am thus careful for the blood of beaſts, be aſſured I will be much more ſolicitous for the blood of men, when it ſhall be ſhed by unjuſt and violent hands. *Will I require*—I will make inquiſition for the author of ſuch bloodſhed, as I did after Cain, and conſequently puniſh him: For this

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6 g Whoso sheddeth man's blood, by man shall his blood be shed: h for in the image of God made he man.

7 And you, i be ye fruitful, and multiply, bring forth abundantly in the earth, and multiply therein.

8 ¶ And God spake unto Noah, and to his sons with him, saying,

9 And I, behold I, establish my covenant with you, and with your seed after you;

10 And with every living creature that *is* with you, of the fowl, of the cattle, and of every beast of the earth with you, from all that go out of the ark, to every beast of the earth.

11 And k I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.

12 And God said, This *is* the token of the covenant which I make between me and you, and every living creature that *is* with you, for perpetual generations:

13 I

g Ex. 21. 12. Lev. 24. 17. Matt. 26. 52 Rev. 13. 10.
h Chap. 1. 27
i Chap 1. 28. and 8. 17.
k Isa. 54. 9.

this phrase of *requiring* implies punishment. If magistrates neglect this duty, I myself will avenge it by my own hand. *Of every beast will I require it*—Not for the punishment of the beast, but for caution to men. *Of every man's brother*—All men being made of one blood, having one father, even God, Mal. ii. 10. on which account as well as being all the offspring of the same parents, men are brethren. *Will I require the life of man*—God who gave *life*, and who only knows what *life* is, sets so high a value on the lives of men, that besides all the provision made by his providence by means of human laws, and the care and attention given to the minds of magistrates in the execution of them, God himself hath declared, that *He* will require the life of him that takes another's life, as the penalty of his crime. May it not be asked, what could the gracious parent of mankind do more to preserve men from suffering violence, than by thus declaring that He, who is acquainted with every thought and design of the hearts of all men, and from whose sight nothing is hid, will himself discover the guilty, and require life for life? And how often doth God prove to the world the truth of his word, by bringing crimes to light, and causing them to be punished, where there were none but the guilty themselves to be the accusers. And will it not be thus at the great day; will not every crime committed against justice, mercy, truth, purity, and the holy will of God, by all men, be brought to light? Yes, God hath said, "Every one of us shall give account of himself to God, and every tongue confess the crimes which ever have been committed." Rom. xiv. 12.

V. 6. *Whoso sheddeth man's blood*—Whosoever killeth another; *by man*, by his fellow creatures examining and having proof of the fact from sufficient evidence, by their authority *shall his blood be shed*—he shall be put to death who sheds another's blood. One man takes offence at the conduct of another and calls upon him to fight; the second agrees to the proposal of the first; they meet and fight, and one is killed by the other; and the word of God says, he that sheddeth his brother's blood, by man shall his blood be shed: but is no allowance to be made on the score of honour, and for the cause of resentment? Nothing is more plain than that God forbids every injury which one man can do to another; and instead of excusing the shedder of blood on account of the motives of resentment which he thinks he hath, all the motives that can be pretended for resentment are themselves condemned in the word of God: all pride in men is declared to be opposed to God, and to hate another is deemed a murderer in the sight of him who sees the heart. 1 John iii. 15. and if the soul's possessing these principles of pride and anger are excluded from the presence of God. Heb. xii. 14. Every motive that can be pretended for such conduct being declared against, the shedder of blood—the taker of another's life in any of these fierce and deliberate contests, stands exposed to the sentence—that by man shall his blood be shed; and this reason is given for the sentence. *For in the image of God made he man*—and therefore any designed violence offered by one man against another, contrary to all lawful authority, is one of the highest expressions of contempt that can be offered to God. It is then to be considered, what is the authority which our community receiving the word of God hath for excusing the man committing the crime of killing another in these brutal contests, from the punishment God pronounces against it; and which exemption from punishment says in effect—"You have proved yourself possessed of courage enough to expose your life to the last degree of danger to save your pride, or to gratify your own or the resentment of another; you have proved yourself to be without respect either to what God commands or forbids you to do, when your pride or your revenge are to be gratified by disobeying him: You have shown, you were bold enough to run the hazard of intruding yourself into the immediate presence of God, in the act of rebellion against him, and of pointing a deadly weapon at the breast of your fellow-creature, made in the image of God; and in doing this you have done the next thing you could, to that of raising your hand against God himself. The shedder of blood thus acquitted, in the esteem of men, lives an example that both what God forbids and commands, may be set at naught with impunity; and all that God hath revealed, of the eternal *danger* of dying in disobedience to him, and possessed of passions, which exclude us from future happiness, and shut us up in misery, held in open, public defiance. (Deut. xix. 4. 5. Gal. v. 19. &c. James iv. 1. Matt. vi. 15. Rom. ii. 2, &c.) And may it be asked, in any country where the laws are intended to interpose in all cases, between one subject and another, if in their administration they can be consistent with themselves, when they would severely punish the wilfully presenting a deadly weapon to another's breast, from the base motive of unjust gain, and allow the public knowledge of the same fact to pass with an entire exemption from all punishment, because the motives were pride, or anger, or that false shame which is thus encouraged rather to fly in the face of God, than appeal to the protection of just laws?

V. 7. *Be ye*—As for you, I do not repent of that former blessing I gave to your parents, (Gen. i. 28.) but hereby renew it, to you and your seed after you.

V. 9. *Covenant*—My promise. *Your seed*—Your posterity.

V. 10. *To every beast of the earth*—Which shall hereafter be in the earth.

V. 11. *All flesh be cut off*—By a universal deluge, particular inundations there have been, whereby towns and countries have been overwhelmed with all their inhabitants. The world is as provoking as ever, yet he will never *drown it* any more. This promise of God keeps the sea and clouds in their decreed place, and *sets them gates and bars, Hitherto they shall come*, (Job xxxviii. 10. 11.) If the sea should *flow* but for a few hours longer, as it doth twice every day, what desolations would it make? So would the clouds, if such showers as we have sometimes seen, were continued long. But God by *flowing seas*, and *sweeping rains*, shows what he *could do* in wrath; and yet by preserving the earth from being deluged between both, shows what he *can do* in mercy, and *will do* in truth.

V. 12. *This is the token of the covenant*—A sensible sign to assure you that I shall perform this promise.

V. 13. *I do set my bow*—God calleth it *his bow*, because it was his workmanship, and his pledge and the seal of his promise. *In the*

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13 I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.

14 And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud.

15 And I will remember my covenant which *is* between me and you, and every living creature of all flesh: and the waters shall no more become a flood to destroy all flesh.

16 And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that *is* upon the earth.

17 And God said unto Noah, This *is* the token of the covenant, which I have established between me and all flesh that *is* upon the earth.

2347. 18 ¶ And the sons of Noah, that went forth
m Ch. 10. 16 of the ark, were Shem, and Ham, and Ja-
† Hebrew. Chenaan. pheth: and Ham *is* the father of † Canaan.

19 These *are* the three sons of Noah: and Before Christ 2347.
of them was the whole earth overspread.

20 And Noah began *to be* an husbandman, and he planted a vineyard.

21 And he drank of the wine, and was drunken, and he was uncovered within his tent.

22 And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without.

23 And Shem and Japheth took a garment, and laid *it* upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces *were* backward, and they saw not their father's nakedness.

24 And Noah awoke from his wine, and knew what his younger son had done unto him.

25 And he said, Cursed *be* Canaan; a servant of servants shall he be unto his brethren.

26 And he said, Blessed *be* the Lord God, of Shem; and Canaan shall be ‡ his servant. ‡ Or, servant to them.

cloud—A proper seat for it; that they might now fetch an argument of faith from thence, whence before they had matter of just fear; and that which naturally was and is a sign of rain, might by this new appointment of God be turned into an assurance that there should be no more such rain as now had been. The rainbow, 'tis likely was seen in the clouds before, but was never a *seal of the covenant* till now. This seal is affixed with repeated assurances of the truth of that promise, which it was designed to be the ratification of. The bow is coloured rain, or the edges of a *cloud gilded*. As God looks upon the bow that he may remember the covenant, so should we, that we also may be ever *mindful of the covenant* with faith and thankfulness.

V. 14. *The bow shall be seen in the cloud*—Not always, but very frequently, which is sufficient for this purpose.

V. 16. *Remember the everlasting covenant*—This covenant made with all succeeding generations. This and the like speeches are oft ascribed to God after the manner of men, who need helps for their memory.

V. 17. *This is the token of the covenant*—This is repeated for the strengthening of the faith of all men, and especially of Noah and his sons, whom the remembrance of that dreadful deluge, which they had experience of, had made exceeding prone to fears of the like for time to come. They that had seen the world covered with waters, would praise the mercy which gave them a sign that they should not again behold so dreadful a calamity. When we look at the rainbow, then we may call to mind that God hath his divine attention fixed on the same object at the same time. But is there ever a moment when the mind of God is not upon all the works of his hands? Surely not. O that the human race, without a single exception, may soon become acquainted that the Eternal Judge of every thought, word, and action is never a moment unacquainted with them all.

V. 18. *Ham is the father of Canaan*—Which is here mentioned to make way for the following relation:

V. 19. A truth which the old heathens were not ignorant of, though they changed the names, and mixed their fables with it, for they tell us that *Saturn*, and his three sons divided the world among themselves. And it is apparent that their Saturn was no other than our Noah, because they tell us he was the common parent and prince of all mankind, also an husbandman and vine dresser, all which Noah was: They say he was born of the sea, because Noah came out of the waters: That he devoured all his children except three, because Noah condemned and foretold the destruction of all the rest of the world.

V. 20. *An husbandman*—A man that kept ground in his hand and occupied it.

V. 21. 'Tis highly probable, he did not know the effect of it before.

V. 22. *Ham told his two brethren without*—In the street, as the word is in a scornful deriding manner.

V. 23. *Shem and Japheth*—Here set an example of charity, with reference to other men's sin and shame.

V. 24. *Noah awake from his wine*—From the effect of it. *And knew*—By the information of his sons; or, by divine inspiration. *What his younger son*—His little son, or Canaan mentioned in the next verse, that first saw it, and told his father Ham of it, and he told it to his brethren.

V. 25. *He said*—Not from the passion of revenge, but by the spirit of prophesy. *Cursed*—Hateful to God, abhorred by men, miserable in his person and posterity. *Be Canaan*—When Canaan is mentioned, Ham is not exempted from the curse. *A servant of servants*—The vilest and worst of servants. This certainly points at the victories obtained by Israel over the Canaanites, by which they were all either put to the sword, or put under tribute. (Josh. ix. 23. Judg. i. 28. 30. 33. 35.) which happened not till about eight hundred years after this. God visits the iniquity of the fathers upon the children, when the children inherit the father's dispositions, and imitate their wicked practices.

V. 26. *Blessed be the Lord God of Shem*—Shem is here blessed in the highest degree, because the Lord hath declared himself to be Shem's God. For God to be any man's God is the height of blessedness. (Matth. xxii. 32. Rev. xxi. 3.) God is the fountain of all good that man either doth or receiveth, therefore the blessing is emphatically given to God; who only doth the work and of right is to receive all the glory, the Lord Christ, did take flesh from Shem, and so the incarnation of Christ may be here foretold, and Shem highly honoured and blessed in this, that he should be the father of Christ according to the flesh. (Rom. ix. 5.) This is a short and abrupt manner of speech, which is frequent in the Hebrew tongue, and may signify that Shem should be so eminently blessed, that men beholding it should be wrapt up into admiration, and break forth into the praises of that God who gave such gifts unto men and did so great things for Shem. This was the blessing conferred on Abraham and his seed, the God of heaven was not ashamed to be called their God. (Heb. xi. 16.) Shem is sufficiently recompensed for his respect to his father by this, that the Lord himself puts this honour upon him to be his God; this is a sufficient recompense for all services and sufferings for his name.

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27 God shall ‡ enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.

‡ Or, persuade

28 ¶ And Noah lived after the flood three hundred and fifty years.

1998. 29 And all the days of Noah were nine hundred and fifty years: and he died.

CHAP. X.

NOW these *are* the generations of the sons of Noah; Shem, Ham, and Japheth: and unto them were sons born after the flood.

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2 [a] The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.

a 1 Chr. 1. 5.

3 And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah.

4 And the sons of Javan; Elishah, and Tarshish, Kittim, and * Dodanim.

* Or, as some read it, Rhodanim.

5 By these were the isles of the Gentiles.

V. 27. *Enlarge Japheth*—His border: Which was very literally made good to him, because he had a very numerous posterity, and by them he possessed the largest part of the world, even all Europe, a great part of Asia, and as it is probable America also. The Gentiles, were chiefly Japheth's posterity. *He shall dwell in the tents of Shem*—His seed shall be so numerous and so victorious, that they shall be masters of the tents of Shem, which was fulfilled when the people of the Jews, the most eminent of Shem's race, were tributaries to the Grecians first, and after to the Romans, both of Japheth's seed. This also speaks the conversion of the Gentiles, and the bringing of them into the church; and then we should read it, *God shall persuade* Japheth; (for so the word signifies) and being so persuaded, *He shall dwell in the tents of Shem*—That is Jews and Gentiles shall be united under the gospel: after many of the Gentiles shall have been proselyted to the Jewish religion, both shall be one in Christ. (Eph. ii. 14. 15.) This was eminently accomplished: For though Shem and Japheth in their posterity did successively conquer and rule one over the other, yet none of Ham's posterity did ever bear rule over Japheth, but Ham, though for a time he bore sway in his son Nimrod, yet that dominion soon expired, and the Assyrians, Chaldeans, Grecians, and Romans ruled the world for a succession of many ages; and Ham's people were constantly their servants and subjects.

V. 28. Before Adam died, Methuselah was more than 240 years old. Noah lived with Methuselah nigh 600 years, and before Noah died, Abraham was 58 years of age; Moses, the first writer of the Scriptures, was the leader of the Jews, the immediate descendants of Abraham, when they went to take possession of the country which the Almighty promised to Abraham; from that day to this the Jews have never ceased to be a people living under the most remarkable circumstances among mankind; and when the length of time is considered, one may wonder at the plain and easy manner in which the account of the creation of the world is handed down, from the first of mankind to the present time, being no less than 5784 years; 4004 from Adam to Jesus's coming, and 1780 since. What Noah was told by Methuselah, who lived with Adam he had only to relate to Abraham: What has passed from Abraham's time to the present is sufficiently known.

V. 29. *Noah died*—Who may be considered as the second natural parent of mankind, and he who God alone found *faithful* among all the millions of men of the same generation with himself: How graciously hath God distinguished him for his faithfulness; and at the same time to show the divine disapprobation of whatever is contrary to that watchfulness and sobriety, which it is his will men should ever live in, (1 Pet. iv. 7.) the instance of unguarded conduct in the life of this faithful servant of God, has been made the subject of public knowledge throughout all ages: but the examples we have in the Scriptures of the strictness and severity of God's justice, are only exceeded by the greatness of his mercy and willingness to pardon all that will accept of his grace, and by it live to him.

CHAP. X.

This Chapter may seem to some of little moment, as consisting almost wholly of genealogies, yet hath indeed great uses: 1. To show the true original of the several nations, and thereby to manifest the providence of God in the government of the world and church, and the truth and authority of the Holy Scriptures. 2. To discover and distinguish from all other nations, that people or nation in which God's church was to be, and from which Christ was to come. 3. That Noah's prophecy concerning his three sons might be better understood, and the accomplishment of it made evident. 4. To explain prophetical passages of Scripture. In general, the world was divided into three parts, whereof the more Eastern parts were allotted to Shem and his issue, the more Southern parts to Ham, and the more Northern parts of it to Japheth.

V. 2. *The sons of Japheth*—Whose portion was at first Asia the Less, and afterwards by degrees all Europe, and the Northern parts of Asia. This is he so much celebrated among the Greeks, by the name of Japetus. *Gomer*—Whose posterity are reckoned among the Northern people, and were seated in the Northern parts of the lesser Asia, and from him were called Gomari. *And Magog*—The father of the Scythians. *Madai*—Whose posterity were called Medes, and in the Hebrew by the name of their father Madai, (as appears from 2 Kings xvii. 6. Isa. xiii. 17. and xxv. 25. Dan. v. 28. and vi. 8.) *Javan*—Of whom came the Grecians, who are called by themselves Iaones or Iones, and in Hebrew Jevanim, and their country, Greece, Javan, (Isa. lxvi. 19. Ezek. xxvii. 13. 19. Dan. viii. 21. and x. 20.) *Tubal*—Of whom came the Iberi, anciently called Thobeli, a people of Asia, near the Euxine sea, (Ezek. xxvii. 13. and xxxii. 6. and xxxviii. 2, 3.) *Meshech*—The father of the Moschi, the Muscovites, the Cappadocians, were anciently called Meschini and Moschi. *Tiras*—The father of the Thracians.

V. 3. *Ashkenaz*—Whose seed possessed Pontus and Bithynia. *Riphath*—His posterity dwelled near Pontus and Bithynia, where Mela and Pliny and Solinus place the Riphæi, who were anciently called Piphatæi. *Togarmah*—Whose posterity are joined with Gomer's. (Ezek. xxvii. 14. and xxxviii. 6.)

V. 4. *Elishah*—The father of the Grecians, who have preserved his name and remembrance in the cities, Elis, and Elissus, in a tract of ground called Ellas, and in the Elysian Fields. And from these came the Æolians, a people of the lesser Asia, where many of the Grecian colonies were seated. *Tarshish*—The father of the Cilicians, from whom their chief city Tarsus, in Hebrew Tarshish took its name, (Ezek. xxvii. Acts xxii. 3.) and from whom the whole Mediterranean sea is called Tarshish, because the Cilicians were in a great degree masters of that sea. *Kittim*—Or, Chittim, the father of the Macedonians and Italians, both their countries are called by the name of Chittim; Macedonia, (1 Macc. i. i. and viii. 5. and Italy, Numb. xxiv. 24. Dan. xi. 30. See also Isa. xxiii. 1. Jer. ii. 10.) There are other evidences in prophane writers that the Italians came from the Grecians. *Dodanim*—called also Rhodanim.

V. 5. *The isles*—The word isles here and elsewhere signifies all those countries that had the sea between them and Judea, (Isa. xi. 10, 11. and xl. 15. Jer. ii. 10.) the providence of God, determined the bounds of the habitations, (Acts xvii. 26.) this division, though mentioned before was not executed till after the confusion of languages at Babel. *After their families*—God distributed the languages according to the difference of families, that all the families or branches should have the same language, whereby, both union and love were preserved among themselves, and the several nations were distinguished one from another; which was necessary that the church of God, confined to the Hebrew nation, might neither be mixed with nor infected by the idolatrous nations, and that it

divided in their lands; every one after his tongue, after their families, in their nations.

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6 ¶ [b] And the ſons of Ham; Cuſh, and Mizraim, and Phut, and Canaan.

b 1 Chr. 1. 8

7 And the ſons of Cuſh; Seba, and Havilah, and Sabtah, and Raamah, and Sabtecha: and the ſons of Raamah; Sheba, and Dedan.

8 And Cuſh begat Nimrod; he began to be a mighty one in the earth.

9 He was a mighty hunter before the Lord: wherefore it is ſaid, even as Nimrod the mighty hunter before the Lord.

cr. 2218.

10 [c] And the beginning of his kingdom was † Babel, and Erech, and Accad, and Calneh, in the land of Shinar.

c Mic. 5. 6.

† Gr Babylon

11 Out of that land ‡ went forth Aſhur, and builded Nineveh, and § the city Rehoboth, and Calah.

‡ Or, he went out into Aſſyria.

§ Or, the ſtreets of the city.

12 And Reſen between Nineveh and Calah: the ſame is a great city.

13 And Mizraim begat Ludim, and Anamim, and Lehabim, and Naptuhim.

14 And Pathruſim, and Caſſuhim, (out of whom came Philiſtim) [d] and Caphtorim.

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15 ¶ And Canaan begat * Sidon his firſt-born, and Heth,

d 1 Chr. 1. 8

* Hebrew. Tzidon.

16 And the Jebuſite, and the Emorite, and the Girgaſite.

17 And the Hivite, and the Arkite, and the Sinite.

18 And the Arvadite, and the Zemarite, and the Hamathite: And afterward were the families of the Canaanites ſpread abroad.

19 And the border of the Canaanites was from Sidon, as thou comeſt to Gerar, unto † Gaza; as thou goeſt unto Sodom and Gomorrah, and Admah, and Zeboim, even unto Laſhah.

† Heb. Azzah

20 Theſe *are* the ſons of Ham, after their families, after their tongues, in their countries, *and* in their nations.

21 ¶ Unto Shem alſo the father of all the children of Eber, the brother of Japheth the elder, even unto him were *children* born.

might be evident to the world, that the Meſſias was born of the ſeed of Abraham according to God's promiſe.

V. 6. *The ſons of Ham*—Whoſe poſterity were diſpoſed into the parts South from Babel both in Aſia and Africa. (1 Chron. iv. 40. Pſal. cv. 27.) *Cuſh*—The father both of the Æthiopeans and the Arabians: Who, as it ſeems, ſent forth a colony from themſelves more Eaſtward, even near to India. (Gen. ii. 13. 2 Kings xix. 9. Job xxviii. 19. Jer. xiii. 23. and xlvi. 9.) *Mizraim*—The father of the Egyptians. *Phut*—Of whom ſprung the Libyans, and the Moors. (Jer. xlvi. 9. Ezek. xxvii. 10. and xxx. 5. Nahum iii. 9) *Canaan*—The parent of that race of the Canaanites.

V. 7. *Sheba*—or Saba, whoſe ſeed were the Sabeans in Arabia the deſart; (Pſal. lxxii. 10. Iſa. xliii. 3.) *Havilah*—The father of the inhabitants of the land of Havilah, (Gen. ii. 11.) a land in the moſt Eaſtern part of Arabia. *Sabtah*—The father of thoſe people who were ſeated in the lower part of Arabia, near the Perſian gulf, who alſo ſent forth a colony into Perſia. For in thoſe parts we meet with the Sabateni in Joſephus, the Stabæi, and Meſſabathi in Ptolomy and Pliny. *Raamah*—From whom deſcended another people dwelling in the ſame Arabia. (Ezek. xxvii. 22.)

V. 8. Who is placed laſt of all his ſons, becauſe he was to ſay more of him.

V. 9. *Hunter*—By hunting and deſtroying wild beaſts, he got reputation and favour with men, who were ſecured in their dwellings, and having this occaſion to gather great companies of the youngeſt and ſtrongeſt men to himſelf, by their help he eſtabliſhed a tyranny and abſolute power over men, deſtroying like beaſts, all thoſe men who oppoſed his dominion. Tyrants and proſecutors are in Scripture called fowlers and hunters. (Pſal. xci. 3. Jer. xvi. 16.) *Before the Lord*—In contempt of God, who had ſo lately manifeſted his deteſtation of ſin by the deſtruction of the world, and, amongſt other crimes, for this very ſin of violence, (Gen. vi. 13.) he ſhowed that he neither feared God nor reverenced man. *Is ſaid even as Nimrod*—His name became a proverb, for any man that was haughty, cruel, and tyrannical.

V. 10. *The beginning of his kingdom*—His chief city: or the place where his dominion began, and from whence it was extended. We may here ſee the beginning of civil government, and particularly that form of it which lodges the ſovereignty in a ſingle perſon.

V. 11. *Nineveh*—A famous and vaſt city near the river Tigris, but ſo ruined by time, that it is not agreed where it ſtood. What are they doing who build on earth for fame? They are labouring for that which will ſoon be loſt for ever.

V. 12. *Reſen*—Nineveh was 60 miles in compaſs; yet this alſo, if compared with moſt others, is a great city.

V. 13. *Ludim*—Is here underſtood, for the Father of the people called Ludim, dwelling in Africa, ſpringing from the Egyptians, which as they multiplied, went further and further Weſtward and Southward from Egypt.

V. 14.—*Pathruſim*—The inhabitants of Pathros, (Iſa. xi. 11. Jer. xliv. 1, 15, Ezek. xxix. 14.) *Philiſtim*—The Philiſtins.

V. 15. *Sidon*—The father of the people, and builder of the city of Sidon. (Joſ. xi. 8. and xix. 28.) *Heth*—Of whom came the Hittites. (Joſ. i. 4. and ix. 1. &c.)

V. 18. *The Canaanites ſpread abroad*—Diſperſed in the ſeveral quarters of the land, who, before they grew ſo numerous, dwelt together in the ſame place.

V. 19. *Sidon*—The land of the Canaanites poſſeſſed, is more particulary deſcribed than of any other, becauſe their land was to become Immanuel's land. The city and country of Sidon, on the North-Weſt. *Gaza*—On the South-Weſt. *Admah and Zeboim*—On the South and South-Eaſt. *Laſha*—On the North-Eaſt. The poſterity of Canaan had at firſt the beſt earthly poſſeſſion, and were placed in a country of the greateſt fertility; they were the fartheſt from ſerving God in the midſt of their plenty: the temporal mercies of God are to lead men to praiſe and to ſerve him; and they who do not make that uſe of the abundance God gives, the more inexcuſable will they be in that day when to whom much was given, much will be required: the people of this plentiful land were long ſpared, but when they had utterly forgot God, and neither acknowledged his goodneſs or feared his wrath, how miſerably were they at length deſtroyed.

V. 21. *The father of all the children of Eber*—Of the Hebrews, the only church and people of God when Moſes wrote, who are called Eber, (Numb. xxiv. 24.) the children of Heber. And he is here called the father of them peculiarly, though he had other children, becauſe he was their father not only by natural generation, but alſo in reſpect of the promiſe of God, which was conveyed to them through Shem's hands, and of that faith and holineſs, wherein he was their predeceſſor and eminent pattern: Abraham and his ſeed, deſcended from Heber, and from him were called Hebrews;

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22 The [e] children of Shem; Elam, and Asshur, and ‡ Arphaxad, and Lud, and Aram.

[e] 1 Chr. 1. 17

23 And the children of Aram: Uz, and Hul, and Gether, and Mash.

‡ Heb. Arph. achshad.

24 And Arphaxad begat § [f] Salah; and Salah begat Eber.

2247. § Heb. Shelah. [f] Ch. 11 12. [g] 1 Chr. 1. 19

25 [g] And unto Eber were born two sons; the name of one *was* Peleg, for in his days was the earth divided; and his brother's name was Joktan.

26 And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah,

27 And Hadoram, and Uzal, and Diklah.

28 And Obal, and Abimael, and Sheba,

29 And Ophir, and Havilah, and Jobab: all these *were* the sons of Joktan.

30 And their dwelling was from Mesha, as thou goest unto Sephar, a mount of the East.

31 These *are* the sons of Shem, after their families, after their tongues, in their lands, after their nations.

32 These *are* the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood.

CHAP. XI.

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AND the whole earth was of one * language, and of one † speech.

* Heb. lip. † Heb. words

2 And it came to pass, as they journeyed ‡ from the East, that they found a plain in the land of Shinar; and they dwelt there.

‡ Or Eastward as Ch. 13. 11 2 Sam. 6 2. with 1 Chron. 13. 6

3 And § they said one to another, Go to, let us make brick, and * burn them thoroughly. And they had brick for stone, and slime had they for mortar.

§ Heb. a man said to his neighbour. * Heb. burn them to a burning.

4 And they said, Go to, let us build us a city and a tower, whose top *may reach* unto heaven, and let us make us a name, lest we be scattered abroad upon the face of the whole earth.

5 And the Lord came down to see the city and the tower, which the children of men builded.

6 And the Lord said, Behold, the people *is* one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.

7 Go to, [a] let us go down, and there confound

[a] Ch. 1. 28.

Hebrews; and the holy tongue is also called from him the Hebrew. It is mentioned to Shem's honour, that he was the father of the Hebrews; but lest Japheth's seed should be looked upon as shut out from the church, it is here observed that he was the brother of Japheth, not in birth only, but in blessing, for Japheth was to dwell in the tents of Shem. Though Eber had other children, yet none are called in Scripture the children of Eber, or the Hebrews, but Abraham's posterity. *Brother of Japheth*—Japheth alone is here mentioned as his brother, and not Ham. Japheth was partaker with Shem both in piety and the blessing pronounced. It is probable that Japheth was the elder. And Shem named first, not because he was the first-born, but because he was chief in the Church of God.

V. 22. *Elam*—Of whom came the Elamites or Persians, (Gen. xiv. 9. Isa. ii. 21. Jer. xlix. 34. Dan. viii. 2. Acts ii. 9.) *Asshur*—The father of the Assyrians, (ver. 11.) *Arphaxad*—Of whom the Chaldeans, and the inhabitants of that part of Assyria, from him called Arphaxitis, which Ptolomy corruptly calls Arrapachitis. *Lud*—The father of the Lydians, in Asia the less. *Aram*—Of whom the Syrians, known by the name of Aramites in sacred and other authors.

V. 25. *In his days*—Either in his birth or time. *Was the earth divided*—First in language and then in habitations.

V. 26. *Almodad*—From him and the rest of Joktan's sons, came the people that live in the most innermost parts of Arabia, who profess themselves the posterity of Jechtan, and have a city near Mecca, called Jectan.

V. 29. *Ophir*—Either that in India, or the other in Arabia. *Havilah*—A distinct person from him, ver. 7.

V. 30. *Sephar, a mount of the East*—In Arabia, where there was a people called Saphariæ, and a city called Saphar, from whence this mountain received its name. Arabia is South from Judæa, but East in respect of Egypt, where the Jews long dwelt, and part of it is so to Judæa, so it is called the East Country. (Gen. xxv. 6, 18. Judg. vi. 3, &c.) And Tacitus describing Judæa, saith, it is bounded on the East by Arabia.

CHAP. XI.

V. 1. *Earth*—Earth is often put for its inhabitants. *Of one speech*—Which probably was the Hebrew tongue.

V. 2. *Found a plain*—A spacious plain, able to contain them all. *The land of Shinar*—Where Babel was.

V. 3. *They had brick for stone, and slime had they for mortar*—That Babylon was built with this, we have the joint testimony of Berosus, Dion, Curtius, and others.

V. 4. *A tower*—A very high tower.—This tower and its vast height is noted by Herodotus, Diodorus, and others. *A name*—A great name, they take no care for God's name, and the propagation of religion, but merely out of pride and vain-glory labour to erect an everlasting monument to all posterity. Their design was to bind themselves together in one empire, and to make this city the seat of it. If men can be so much united in such designs, why not unite in discovering and doing the will of God?

V. 5, 6, 7. *The Lord came down*—Not by descent; for he is every where, but by the manifestation of his presence and the effects of his power in that place. *To see the tower*—To know the truth, setting a pattern for men to examine before they pass sentence: God saw this in heaven; in these expressions he condescends to the capacity of men. *The children of men*—So called for distinction, from the sons of God, or the race of Shem, who were not guilty of the sin, and did not partake in the curse, the confusion of their languages. They opposed themselves to the infinitely wise and powerful God, who did (as they might easily gather both from his words and works) intend to disperse and separate them, that so by degrees they might possess the whole earth, which God had made for that purpose. And the impiety of this union and design was in opposing what they understood of the will of God. How does the diversity of languages and the difficulty and trouble arising from them among mankind, show us in another view how long and severely the consequences of disobedience to God are felt. But all that know him and worship him in Spirit and in truth, have in the best sense all one language like the true Hebrews—the language of loving God, and loving their fellow creatures. *Let us*—The Blessed Trinity. (Gen. i. 26.) *Confound their language*—By making them forget their former language, and by putting into their minds several languages. *That they may not understand*

found their language, that they may not understand one another's speech.

8 So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city.

9 Therefore is the name of it called † Babel, because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth.

10 ¶ [c] These *are* the generations of Shem: Shem *was* an hundred years old, and begat Arphaxad two years after the flood.

11 And Shem lived, after he begat Arphaxad five hundred years, and begat sons and daughters.

12 And Arphaxad lived five and thirty years, and begat Salah.

13 And Arphaxad lived, after he begat Salah, four hundred and three years, and begat sons and daughters.

14 And Salah lived thirty years, and begat Eber.

15 And Salah lived, after he begat Eber, four hundred and three years, and begat sons and daughters.

16 [d] And Eber lived four and thirty years, and begat [e] Peleg.

17 And Eber lived, after he begat Peleg, four hundred and thirty years, and begat sons and daughters.

18 And Peleg lived thirty years, and begat Reu.

19 And Peleg lived, after he begat Reu, two hundred and nine years, and begat sons and daughters

20 And Reu lived two and thirty years, and begat [f] Serug.

21 And Reu lived, after he begat Serug, two hundred and seven years.

22 And Serug lived thirty years, and begat Nahor.

23 And Serug lived, after he begat Nahor, two hundred years, and begat sons and daughters.

24 And Nahor lived nine and twenty years, and begat [g] Terah.

25 And Nahor lived, after he begat Terah, an hundred and nineteen years, and begat sons and daughters.

26 And Terah lived seventy years, and [h] begat Abram, Nahor, and Haran.

27 ¶ Now these *are* the generations of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat Lot.

28 And Haran died before his father Terah, in the land of his nativity, in Ur of the Chaldees.

29 And Abram and Nahor took them wives; the name of Abram's wife *was* Sarai; and the name of Nahor's wife, [i] Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah.

30 But [k] Sarai was barren; she *had* no child.

31 And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter-in-law, his son Abram's wife; and they went forth with them from [l] Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there.

32 And

Before Christ 2247.

† Thatis, confusion.

c Ch. 10. 22. 1 Chr. 1. 17.

2346.

2311.

2281.

d 1 Chr. 1. 19. 2247

e Called Luke 3. 35 Phalec

2217.

2185.

f Luke 3. 35 Saruch.

2155.

2126.

g Luke 3. 34 Thara.

2056.

h Josh. 24. 2. 1 Chr. 1. 26.

1996.

i Ch. 22. 20.

k Ch. 16. 1, 2. & 18. 11, 12

cir. 1923.

l Neh. 9. 7. Acts 7. 4.

understand one another's speech—And thereby be disenabled from carrying on their design: known unto God only, is the greatness of his power: what may not men expect will be the end of every design and work prosecuted in opposition to the will of God: and will any design or work be more successful against those that fear God, and would do his will, however weakly? Will not God protect them that trust him?

V. 8. They departed in companies after their families and after their tongues, to the several countries and places allotted them which they knew before, but would not go to take possession of, till now they were forced to it. The very thing which they feared came upon them; that dispersion which they thought to evade. The children of men were now finally scattered, and never will come together again till the great day, when the son of man shall sit upon the throne of his glory, and all nations shall be gathered before him. Matt. xxv. 31, 32.

V. 10. Not all of them, but of those who were the progenitors of Christ. Nothing is left upon record concerning those of this line, but their names and ages: there was an observeable gradual decrease in the years of their lives. Shem reached to 600 years, which yet fell short of the age of the patriarchs before the flood; the three next came short of 500, the three next did not reach to 300, and after them we read not of any that attained to 200 but Terah; and not many ages after this, Moses reckoned 70 or 80 to be the utmost men ordinarily arrive at. When the earth began to be replenished, men's lives began to shorten; so that the decrease is to be imputed to the disposal of God and not to any decay of nature. Eber, from whom the Hebrews came, was the longest lived of any that were born after the flood; which perhaps was the reward of his strict adherence to the ways of God.

V. 11. *Shem lived*—Almost all the time of Abraham; which was a singular blessing both to himself who hereby saw his children of the tenth generation; and to the church of God, which by this means enjoyed the counsel and conduct of so great a Patriarch.

V. 26. *Abram*—Who is first named in order of dignity, not in order of time, which seems to be this, Haran probably was the eldest, because Nahor married his daughters; Nahor the second; and Abram was the youngest son of Terah.

V. 29. *Nahor's wife, Milcah, the daughter of Haran*—Such marriages of uncles and nieces being permitted then, (Exod. vi. 20.) as in the beginning of the world were the marriages of brethren and sisters, but were afterwards severely forbidden. (Lev. xviii. 12, 14.)

V. 31. *Terah took Abram his son*—Being informed by his son of the command of God, he did not despise it, because it came to him by the hands of his inferior, but cheerfully obeyeth it; and therefore he is mentioned as the governor of the action. *Haran*—Called Charran, (Acts vii. 4.) and by the Romans, Carræ, a place in Mesopotamia, in the way to Canaan, and near to it, well known as the place where Crassus was defeated.

Before Christ 1923. 1921.

32 And the days of Terah were two hundred and five years; and Terah died in Haran.

CHAP. XII.

a Chap. 15. 7. Neh. 9. 7. Acts 7. 3. Heb. 11. 8.

NOW the [a] Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee.

2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing.

b Ch. 27. 29. Numb. 24. 9. c Ch. 18. 18. & 22. 18. & 26. 4. Psal. 72. 17. Acts 3. 25. Gal. 3. 8.

3 [b] And I will bless them that bless thee, and curse him that curseth thee; [c] and in thee shall all families of the earth be blessed.

4 So Abram departed, as the Lord had spoken unto him; and Lot went with him: and Abram *was* seventy and five years old when he departed out of Haran.

5 And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had d Ch. 11. 31. gotten [d] in Haran; and they went forth to go into the land of Canaan, and into the land of Canaan they came.

e Deut. 11. 30. Judg. 7. 1.

6 ¶ And Abram passed through the land unto the place of Sichem, [e] unto the plain of Moreh. [f] And the Canaanite *was* then in the land.

Before Christ 1921.

f Ch. 10. 18.

7 And the Lord appeared unto Abram, and said, [g] Unto thy seed will I give this land; and there builded he an [h] altar unto the Lord, who appeared unto him.

g Ch. 13. 15. h Ch. 13. 4.

8 And he removed from thence unto a mountain on the East of Beth-el, and pitched his tent, *having* Beth-el on the West, and Hai on the East; and there he builded an altar unto the Lord, and [i] called upon the name of the Lord.

i Ch. 13. 4.

9 And Abram journeyed, *[k] going on still toward the South.

* Heb. in going and journeying

k Ch. 13. 3.

10 ¶ And there was a famine in the land: and Abram [l] went down into Egypt to sojourn there; for the famine *was* grievous in the land.

l Psal. 105. 13.

11 And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold, now I know that thou *art* a fair woman to look upon.

12 Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This *is* his wife: and they will kill me, but they will save thee alive.

13 Say

CHAP. XII.

V. 1. *The Lord had said unto Abram*—In Ur of the Chaldees, (Gen. xi. 31. Acts vii. 3. 4.) Moses speaks here of that command of God which came to Abram before he was gone from his kindred and father's house, and therefore before he came to Haran. *Get thee from thy father's house*—From the family of Nachor, which was now become idolatrous, (Gen. xxxi. 30. Jos. xxiv. 2.) and consequently, their society dangerous; and therefore God mercifully calls him away. *A land that I will show thee*—Which as yet he nameth not for the greater trial of Abram's faith. (Isa. xli. 2. Heb. xi. 8.)

V. 2. *I will make of thee a great nation, I will bless thee*—With all my blessings, spiritual, temporal, and eternal. (Deut. vii. 13, 28, 2, &c. Eph i. 3.) *Thou shalt be a blessing*—Both a pattern and an instrument of blessedness to others, to thy posterity, who shall be blessed for thy sake, to thy servants and friends, who shall be blessed by thy instruction and help; and to all the world.

V. 3. *I will bless them that bless thee, and curse him that curseth thee*—Those that are friends or enemies to thee, shall be the same to me. What a condescension and privilege. *In thee*—In thy seed, in and through Christ, (Acts iii. 25.) or by thee, by thy means: in the same way in which thou art blessed, that is, by faith. (Rom. iv. 11, 12, 16.) *All families*—All nations: which is to be limited to the believers of all nations, by the whole current of the Scriptures; all that shall be blessed, shall be blessed by this means, and no other way. (Mark xvi. 16.)

V. 4. *Abram departed*—First from Ur, and after his father's death, from Haran.

V. 5. *The souls*—The persons. *They had gotten in Haran*—Abram had no children, Lot had, and their servants had children born in their house. Instructed, turned from idolatry, and taught in true religion, for such were most proper for Abram to take along with him.

V. 6. *Sichem*—A place afterwards so called in the mountains of Ephraim. *The Canaanite*—Properly so called; that cruel, impious, and idolatrous nation. (Zach. xiv. 21.) Such was Abram's faith and obedience, that he durst and did profess true religion in the midst of such a people; which could not be without great danger both of his estate and life. *Was then in the land*—As the settled inhabitants.

V. 7. *The Lord appeared unto Abram.*—To encourage and comfort him. *There built he an altar unto the Lord*—A place for sacrifice and worship, erected by him to keep his family in the true religion, and to separate himself and them from his idolatrous neighbours.

V. 8. *Beth-el*—A known place, which afterwards was called Beth-el.

V. 9. *Abram journeyed*—Removing from place to place. *Towards the South*—The Southern part of the land of Canaan towards Egypt.

V. 10. *A famine in the land*—Of Canaan, to punish that people's sins, (Psal. cvii. 34.) and to try Abram's faith.

V. 11. *Thou art a fair woman to look upon.*—Her beauty was not diminished by her years.

V. 12. *When the Egyptians shall see thee, They shall say, This is his wife; and they will kill me*—Abram trusting, and relying on the mercy, the care and love of God, through a Mediator is then the favourite of God; but when Abram did not firmly believe in that grace of God which bringeth salvation, what was Abram more than a common man? What doth he here appear to be; the Spirit of Him who so loved him as to die for him, being the author of his history? "The Egyptians will kill me." Who made the Egyptians? God. Who enables them to live or lift an hand to their heads? God. At whose pleasure do all the living die, when their trial for life and immortality is ended? God's. And whose wisdom would you now trust to determine when and where you shall leave this life? His who gave me life, and hath promised himself to be my Saviour. And if you are putting your trust in him, loving him and obeying him, would you then be unwilling to bow your head and say "Father not my will but thine be done," was He to see it best to translate you from earth to heaven, by now sending death, who for the sake of man's sin, will soon take the lives of all the living.

V. 13

Before Christ 1921.

13 [m] Say, I pray thee, thou *art* my ſiſter; that it may be well with me for thy ſake: and my ſoul ſhall live becauſe of thee.

[m] Chap. 20. 13. See Ch. 26. 7. cir. 1920.

14 ¶ And it came to paſs, that, when Abram was come into Egypt, the Egyptians beheld the woman, that ſhe *was* very fair.

15 The Princes alſo of Pharaoh ſaw her, and commended her before Pharaoh: and the woman was taken into Pharaoh's houſe.

[n] Ch. 20. 14.

16 And he [n] entreated Abram well for her ſake: and he had ſheep, and oxen, and he-aſſes, and men-ſervants, and maid-ſervants, and ſhe-aſſes, and camels.

[o] Ch 20. 18. 1 Ch. 10. 21. Pſa. 105. 14.

17 And the Lord [o] plagued Pharaoh and his houſe with great plagues, becauſe of Sarai, Abram's wife.

18 And Pharaoh called Abram, and ſaid, What *is* this *that* thou haſt done unto me? Why didſt thou not tell me that ſhe *was* thy wife?

19 Why ſaidſt thou, She *is* my ſiſter? ſo I might have taken her to me to wife; now therefore, behold thy wife, take *her*, and go thy way.

Before Christ 1920.

20 And Pharaoh commanded *his* men concerning him: and they ſent him away, and his wife, and all that he had.

CHAP. XIII.

AND Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the South. cir. 1918.

2 And Abram *was* very rich in cattle, in ſilver, and in gold.

3. And he went on his journeys [a] from the South, even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Hai; [a] Ch. 12 8. 9.

4 Unto the [b] place of the altar, which he had made there at the firſt: and there Abram called on the name of the Lord. [b] Ch. 12. 7. 8.

5 ¶ And Lot alſo, which went with Abram, had flocks, and herds, and tents.

6 And [c] the land was not able to bear them, that [c] Ch. 36. 7.

V. 13. *Say I pray thee, thou art my ſiſter*—And not my wife, *that it may be well with me, that I may live.* To live on earth and proſper, and have all go well with me, is far better than to depart. Yes, it muſt be better to live than to die, whilſt I love this world better than God. And when this life is loved more than God; what will the ſoul of man not do, to have it go well with it here on earth? The example is here ſet before us by the faithfulneſs of God. The mind that makes this choice, uſes means ſuitable to its miſtaken end. It will *do evil* to ſhun danger or ſecure its fancied future good on earth.

V. 15. *The Princes*—The officers and courtiers; whoſe deſign was to gain their Prince's favour. *Pharaoh*—A name common to all the Kings of Egypt, for many ages. *The woman was taken*—Taken and brought. *Into Pharaoh's houſe*—the houſe of his women, that ſhe might be his concubine or wife; even the ceremonies of Courts are made to ſerve the providence of God, and give opportunity for working her deliverance.

V. 16. By Pharaoh's gift over and above his own.

V. 17 *Plagued Pharaoh and his houſe*—His ſervants: who being partners of his ſin, are made partners in his plagues. *Becauſe of Abram's wife*—For the act of violence towards her, for the word, taken, implies that it was by conſtraint, and not with Abram's and with her conſent. God who is the ſearcher and judge of men's hearts, often puniſhes in this life for deſigns before they are carried into execution. That Spirit by which the Scriptures were written, here gives Sarai a different title to that which Abram had deſired her to give herſelf. And on this diſtinction we are warranted to conclude Abram's deſign was to *miſlead*, at the moment he deſired Sarai to ſay ſhe was his ſiſter. Who is obeyed when deceit is the ſentiment on which we proceed. God is truth. Satan is the father of lies; to yield to a principle of deceit in the ſoul, whatever is to be avoided or got by it, cannot but be a ſubmiſſion of the ſoul to the Prince of Darkneſs, and a practical denial that God is King; God is diſhonoured, Satan is obeyed by every ſentiment of deceit and falſhood; and the father of mercies barely recording this inſtance of deceit, in one of the firſt favourites of God among men, is ſurely to carry with it an important leſſon to all mankind, or a parent of tender compaſſion would never have publiſhed to the world, this act of diſtruſt in his faithfulneſs, and of deceit to men. And nothing but a perſuaſion that this inſtance is recorded for an important purpoſe could warrant the dwelling for a moment upon a defect in the conduct of another, eſpecially of one whoſe name God has placed among the firſt on earth and doubtleſs now placed near the fountain of bleſſedneſs for ever. What muſt be God's hatred to falſhood, when he publiſhes to all mankind an inſtance of deceit in one that lived and died moſt highly honoured by him; and what muſt be his deſire that all men ſhould be informed that nothing but *truth* is the way to his favour, when he expoſes the contrary, though it appears in a perſon moſt dear to himſelf!

V. 18. *What is this that thou haſt done*—How great an injury has thou done to me in concealing this from me that ſhe was thy wife.

V. 19. *I might have taken her to me to wife*—Though he had another before.

V. 20. *Pharaoh commanded his men concerning him*—Gave them a charge concerning him for his ſafe conduct whither he pleaſed.

CHAP. XIII.

V. 1. *Abram went and his wife, and Lot into the South*—Into the Southern part of Canaan, which in Scripture is called ſimply the South, the Scripture, being written for the Jews, frequently accommodates the names of the quarters of the world to them.

V. 3. *He went on his journeys*—According to his journeys which he took as he came, going in the ſame road, and reſting in the ſame place.

V. 4. *Place of the altar*—Where the altar was. *Abram called on the name of the Lord*—Worſhipped God by prayer. Requeſting God to forgive the diſhonour he had done to his name by complying with any thing contrary to truth, and by diſtruſting his gracious care over all that rely upon him; and offering ſacrifices to expreſs in the preſence of all his family how much he ſtood in need of an atonement to infinite juſtice for the offence he had committed, which no doubt he was ſenſible was known to God, the righteous judge of the thoughts and intents of the heart. As before it appears from Abram's conduct what we ſhould ſhun, here we are ſhown what we ſhould do—turn unto God by prayer and a ſtedfaſt regard to that atonement of which Abram's ſacrifice was only a figure.

Before Christ cir. 1918. that they might dwell together: for their substance was great, so that they could not dwell together.

7 And there was a strife between the herdmen of Abram's cattle, and the herdmen of
d Ch. 12. 6. Lot's cattle. [d] And the Canaanite, and the Perizzite, dwelled then in the land.

8 And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen:
*Heb men brethren See Ch. 11. 27. Ex 2. 13 Acts 7. 25. for we *be* *brethren.

9 [e] *Is* not the whole land before thee? Separate thyself, I pray thee, from me: if *thou*
e Ch. 20. 15. & 34. 10. *wilt take* the left hand, then I will go to the right; or if *thou depart* to the right hand, then I will go to the left.

10 And Lot lifted up his eyes, and beheld all the plain of Jordan, that it *was* well watered every where, before the Lord destroyed
cir. 1917. Sodom and Gomorrah, [f] *even* as the garden
f Isa. 51. 3. of the Lord, like the Land of Egypt, as thou comest unto Zoar.

11 Then Lot chose him all the plain of Jordan; and Lot journeyed East: and they separated themselves, the one from the other.

12 Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched *his* tent towards Sodom.

g Ch. 18. 20. Ezek. 16. 49. 13 But the men of Sodom [g] *were* wicked, and sinners before the Lord, exceedingly.

14 ¶ And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes and look, from the place where thou art, North-ward, and South-ward, and East-ward, and West-ward:

15 For all the land which thou seest, [h] to thee will I give it, and to thy seed for ever.

16 And [i] I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, *then* shall thy seed also be numbered.

17 Arise, walk through the land, in the length of it, and in the breadth of it: for I will give it unto thee.

18 Then Abram removed *his* tent, and came and [k] dwelt in the plain of Mamre, [l] which *is* in Hebron, and built there an altar unto the Lord.

CHAP. XIV.

AND it came to pass, in the days of Amraphel, king [a] of Shinar Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations;

2 *That these* made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king Zeboiim, and the king of Bela, which is [b] Zoar.

3 All these were joined together in the vale of Siddim, which is the salt-sea.

4 Twelve

Before Christ cir. 1917.

h Ch. 12. 5. & 15. 18. & 17. 8. & 24. 5. & 26. 4. Deut. 34. 4. Acts 7. 5.

i Ch. 15. 5. & 22. 17. & 26. 4. & 28. 14. & 32. 12. Ex. 32. 13. Num. 23. 10. Deut. 1. 10. 1 Kings 4. 20. 1 Chro. 27. 23. Isa. 48. 19. Jer. 33. 22. Heb. 11. 12.

k Ch. 14. 13.

†Heb. plains

l Ch. 23. 17. & 25. 9. & 35. 27.

cir. 1926.

a Ch. 10. 10. & 11. 8.

b Ch. 19. 22.

c Deut. 3. 17.

V. 7. *The Canaanite dwelt then in the land*—The Canaanites were the lords and owners of it. It may also be added as a reason of Abram's following proposal, because that idolatrous people were present, and diligently observed all their contentions and other miscarriages, and would doubtless take occasion from thence to disparage true religion.

V. 8. *Abram said unto Lot*—The elder, wiser and worthier person relinquishes his right to his inferior for peace sake. *My herdsmen and thy herdsmen*—For there was no strife between Abram and Lot: he feared it. *We be brethren*—By nature kindsmen, and worship God together as heirs of the same promise, and bound by every motive to follow peace with all men, and especially with one another.

V. 9. *Before thee*—Open to thy view, and free to choose which part thou pleasest, as thou canst agree with the owners. I give thee full power to choose before me.

V. 10. *The plain of Jordan*—A great plain where the pleasant river Jordan divided itself into streams and rivulets, which made it very fruitful. But this lovely plain was afterwards transformed by divine vengeance into a filthy lake or dead sea. (Gen. xix.) *As the garden of the Lord*—Like that famous garden of Eden which God himself planted. *Like the land of Egypt*—A land of eminent fertility by the influence of that great river Nilus: antiently celebrated as the granary of other countries.

V. 11. *Lot chose*—For himself.

V. 13. *The men were wicked before the Lord exceedingly*—Eminent, noted and impudent sinners, which is here added, as a reproof to Lot, who was either careless in his inquiry into the dispositions and manners of those among whom he intended to fix his abode; or, he was willing to expose himself to all hazards by their neighbourhood and familiarity for the fertility of the soil.

V. 14. *The Lord said unto Abram, after that Lot was separated from him*—God is no respector of persons, but we read not of his giving any gracious promise to Lot; Abram had humbly left the choice to his younger relation, and God ever manifesting his grace to the humble, chooses this season to speak to Abram.

V. 15. *All the land which thou seest*—He gave him all that he saw, but not only that, but also the rest of the land. *To thee*—God gave Abram the right to it, though not the actual possession of it, until the time that God appointed. *I give it, and to thy seed for ever*—To thee and to thy seed for thy sake. How for ever, when after some hundreds of years they were turned out of it? This promise was made to them upon condition of their obedience which is oft expressed. (Levit. xviii. 26. Deut. iv. 25. 26. Isa. xlviii. 18, 19.) The word Olam, rendered for ever, doth not always signify eternity, but a long continuance, as is evident from Gen. xvii. 13. and xlviii. 4. Exod. xxi. 6. Psal. cxxxii. 14. and many other places of Scripture; and in particular when it is applied to the Jewish rites and privileges it commonly signifies no more, than during the standing of that commonwealth, or until the coming of the Messias.

V. 18. *Mamre*—An Amorite of great note, from whom the city Hebron was called Mamre, (Gen. xxiii. 19.) a friend and confederate of Abram. (Gen. xiv. 13.) *In Hebron*—Near Hebron: For so the Hebrew Beth is sometimes taken.

CHAP. XIV.

V. 1. *Tidal King of nations*—Of a people which came to him out of several nations, as Tyrus is called the mart of nations. (Isa. xxiii. 3.)

V. 2. *King*—The name of King is given by Moses to the Chief Governors of cities or little provinces.

V. 3. *Which is the salt sea*—Which now is, though when this battle was fought it was not so.

Before Christ cir. 1926.

4 Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled.

cir. 1913.

5 And in the fourteenth year came Chedorlaomer, and the kings that *were* with him and smote [d] the Rephaims [e] in Ashteroth-Karnaim, and [f] the Zuzims in Ham, [g] and the Emims in * Shaveh Kiriathaim,

6 [h] And the Horites in their mount Seir, unto † El-paran, which *is* by the wilderness.

7 And they returned and came to Enmishpat, which *is* Kadesh, and smote all the country of the Amalekites, and also the Amorites, that dwelt [i] in Hazezon-tamar.

8 And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela, (the same *is* Zoar,) and they joined battle with them in the vale of Siddim;

9 With Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings with five.

10 And the vale of Siddim *was full of* slime-pits; and the kings of Sodom and Gomorrah fled, and fell there: and they that remained fled to the mountain.

11 And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way.

12 And they took Lot, Abram's brother's son, (who dwelt in Sodom,) and his goods and departed.

13 And there came one that had escaped, and told Abram the Hebrew: for [k] he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these *were* confederate with Abram.

Before Christ cir. 1913.

14 And, when Abram heard that his brother was taken captive, he ‡ armed his § trained *servants*, born in his own house, three hundred and eighteen, and pursued *them* [l] unto Dan.

15 And he divided himself against them, he and his servants by night, and [m] smote them, and pursued them unto Hobah, which *is* on the left hand of Damascus.

16 And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.

17 ¶ And the king of Sodom went out to meet him, (after his return from the slaughter of Chedorlaomer, and of the kings that *were* with him,) at the valley of Shaveh, which is the [n] King's dale

18 And [o] Melchizedech king of Salem, brought forth bread and wine; and he *was* the priest of the Most High God.

19 And he blessed him, and said, Blessed *be* Abram of the Most High God, [p] possessor of heaven and earth;

20 And blessed be the Most High God, which hath delivered thine enemies into thy hand. And he gave him [q] tithes of all.

21 And the king of Sodom said unto Abram, Give me the * persons, and take the goods to thyself.

22 And Abram said to the king of Sodom,

[a] Ch. 15. 10
[e] Josh 13. 12
[f] Deut. 2. 20
[g] Deut. 2. 10 11.
[h] Deut. 2. 12 22.
[i] Num. 12. 16. and 13. 3.
[k] Ch 13. 18.
[l] Deut. 34 1.
[m] Isa. 41. 2. 3.
[n] 2 Sam. 18. 18.
[o] Heb. 7. 1.
[p] Ver 22.
[q] Heb. 7. 4.

* Or the plain of Kiriathaim.
† Or, the plain of Paran.
‡ Or, led forth
§ Or, instructed.
* Heb. souls.

V. 4. *They served Chedorlaomer*—Who was their Lord.

V. 5. *Came Chedorlaomer, and the Kings that were with him*—For the recovery of his right, expecting the same assistance from him upon the like occasion. *The Rephaims*—A fierce and warlike people of Canaan. (Gen. xv. 20.) *In Ashtaroth-Karnaim*—A place in Basan called Ashtaroth. *Emims*—A people in Canaan of giant-like stature. *Kiriathaim*—Kiriathaim is a noted city in Gilead.

V. 6. *The Horites*—The antient inhabitants of Seir *El-paran*—El signifies a plain, and paran is the name of a known city and mountain.

V. 12. *They took Lot and his goods, and departed*—Who now suffered for the choice he had made of situation, without regarding the character of the people he went to live amongst.

V. 13. *Abram the Hebrew*—So called, from his great and good predecessor Eber, by whom the primitive language and true religion were preserved, and though Abram had five other progenitors between Eber and him, which were persons of less note, he is rightly denominated from Eber, the Hebrew, because he was the first that revived the memory and the work of Eber, that kept up the same language, and eminently propagated true religion. *These were confederate with Abram*—Had entered into a league for their mutual defence against common enemies.

V. 14. *Abram armed his trained servants*—Whom he had disciplined and instructed. *Dan*—Some think this is the fountain of Dan, whence Jordan had its name.

V. 15. *Divided himself*—His servants into several parties, that coming upon them from several quarters he might strike them with greater terror.

V. 16. *He brought back all the goods*—Which the victorious Kings had taken.

V. 17. *The Kings dale*—So called upon this occasion of the meeting of divers Kings here: or because King Melchizedech had his habitation in it. (2 Sam. xviii 18.)

V. 18. *He was the priest of the most High God*—By whom he was called to this office, and in which he ministered to Him. Who or what he was besides a king and a priest is not revealed, with many other things which God hath not thought of moment more fully to make known to mankind, but which doubtless will be made known hereafter to all that shall sit down with Abram and the blessed in heaven; if that knowledge will add to their blessedness; such being the extent of the sacred promise that nothing shall be witheld from them that love God.

V. 19 *He blessed him*—Melchizedech blessed Abram which was one act of the priestly office. *And said blessed be Abram*—It is a prayer for him that God would confirm and increase the blessing which he had given him.

V 20 *He gave him tithes of all*—Abram gave to Melchizedech, the tithes of all the spoils taken from the enemies.

V. 22. *I have lift up my hand*—This was the antient manner of swearing. (Exod. vi. 8. Num. xiv. 30. Deut. xxxii. 40. Ezek. xx. 5, 6.) *God the possessor of heaven and earth*—And has the Most High *possession* of the *earth* as well as heaven: and will he that holds all in his hands let them that fear him have less than he

sees

Before Christ 1913.

I have lift up mine hand unto the Lord, the Most High God, [r] the poſſeſſor of heaven and earth,

23 That [s] I will not take from a thread even to a ſhoe-latchet, and that I will not take any thing that *is* thine, leſt thou ſhouldeſt ſay, I have made Abram rich:

24 Save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eſhcol, and Mamre; let them take their portion.

r Ver. 19. Ch 21. 33. sEſth. 9 15. 16.

CHAP XV.

AFTER theſe things, the word of the Lord came unto Abram in a viſion, ſaying, Fear not, Abram: I *am* thy [a] ſhield, *and* thy exceeding [b] great reward.

2 And Abram ſaid, Lord God, what wilt thou give me, ſeeing I go childleſs, and the ſteward of my houſe *is* this Eliezer of Damaſcus?

3 And Abram ſaid, Behold, to me thou haſt given no ſeed: and lo, one born in my houſe is mine heir.

4 And behold, the word of the Lord *came* unto him, ſaying, This ſhall not be thine heir; but he that ſhall come forth out of thine own bowels ſhall be thine heir.

5 And he brought him forth abroad, and ſaid, Look now toward heaven, and tell the ſtars, [c] if thou be able to number them. And he ſaid unto him, [d] So ſhall thy ſeed be.

6 And he [e] believed in the Lord: and he [f] counted it to him for righteouſneſs.

7 And he ſaid unto him, I *am* the Lord that brought thee out of [g] Ur of the Chaldees, [h] to give thee this land to inherit it.

8 And he ſaid, Lord God, [i] whereby ſhall I know that I ſhall inherit it?

9 And he ſaid unto him, Take me an heifer of

a Pſal. 3. 3. &5 12. &84. 11. &91. 4. & 119 114. b Pſa. 16. 5.

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c Jer. 33. 22. d Ex 32. 13. Deut 10. 22. 1 Chr 27 23 Rom 4 18. Heb. 11. 12. See Ch 13. 16 e Rom. 4. 3. 9 22. Gal 3 6. James 2. 23. f Pſa. 106. 31 g Ch. 11. 28. h Pſa 105. 42 Rom. 4. 13. i See Ch. 24. 13. 14. Judg. 6 17 and 37. 1 Sam. 14. 9. and 10. 2 Kings 20 8.

ſees is good for them? What conſiderations ariſe both to rich and poor from the Moſt High being the actual poſſeſſor of the earth and all things in it. He that holds much, holds it as a ſteward accountable to his Lord that he applies it, till the day of accounts, agreeable to his Lord's commands. Reader, hath the Lord of all given you more than all your moderate wants require, and do you conſider the uſe he requires you to make while it is to day of the ſurplus? No, I do what I pleaſe with my own. What, without examining the rules by which you are to account to God for what he hath given you to uſe—to uſe how long? Say with certainty if you can, an hour. What ſays reaſon? live this hour as if it was the laſt, and be lying up treaſure not on earth but in heaven; where all the poor man's wants may to morrow for ever end.

V. 23. *I will not take a thread*—Heb. If I ſhall take, God do ſo and ſo to me, (1 Sam. xiv. 44.) A defective manner of ſwearing amongſt the Hebrews, to maintain the reverence of oaths and the dread of perjury, they were afraid ſo much as to mention the curſe which they meant; or to ſhow that they were willing to ſubmit to any puniſhment which God ſhould inflict upon them without exception, if they violated their oaths. *A thread*—Any thing though never ſo ſmall or mean. Leſt thou ſhouldſt claim a ſhare with God in the honour due to him, to whoſe bleſſing alone I do, and will owe my riches Or. leſt thou ſhouldſt ſay, Abram is enriched with my ſpoils, and however he pretendeth kindneſs, yet indeed it was his covetouſneſs that put him upon this work.

V. 24. *The portion of the men which went with me*—Abram had a right to ſpoils, ſo had they; though he did give away his own right, he could not give away other mens.

CHAP. XV.

V. 1. *The Lord came unto Abram in a viſion*—God revealed himſelf to men when aſleep, in a dream: or in a viſion, when he was awake. (Numb. xii. 6, 7, 8. and xxiv. 4. Iſa. i. 1. Acts x. 10. 11.) When the thing was manifeſted by an external repreſentation. *Fear not, Abram*—Neither the return of thoſe enemies whom thou haſt ſmitten and provoked, nor the envy of thy neighbours, nor for thy own condition. *I am thy ſhield and thy exceeding great reward*—Seeing thou didſt truſt to my protection, I will be a ſhield and protector to thee; and ſeeing thou didſt ſo honourably and for my ſake reject other rewards, taken by thyſelf, and offered by the King, thou ſhalt be no loſer by it, I will abundantly recompence all thy piety to me, and charity to thy afflicted kinſman Lot, and thy liberality towards others, I will bleſs thee with all ſorts of good things, as well as defend the from all evil.

V. 2. *What wilt thou give me, ſeeing I go*—I paſs the time of my life, going on and growing in years, and haſtening to my long home. Going his put for dying. *Childleſs*—What good will the world do me, if I have no heir to poſſeſs it, if God loſe the glory of his truth in making good his promiſe, and I loſe the comfort of my long-hoped for child, and that ſuch a child, the effect of a Divine promiſe, one out of whoſe loins he muſt come, in whom all nations ſhall be bleſſed? *The ſteward of my houſe*—Heb. The ſon of the care, or management of the affairs of my houſe. The ſteward of my houſe, this Eliezer of Damaſcus, ſhall be my heir.

V. 3. *One born in my houſe*—Oppoſed to them that are born of a man's body. *Is mine heir*—For a recompence of his fidelity.

V. 5. *Look and tell the ſtars*—God bids him make trial when he pleaſed, if he could number the ſtars. *Number them*—Which thou art not able to do.

V. 6. *Believed in the Lord*—He was fully perſuaded that God was able to fulfil and would certainly fulfil the promiſe made to him concerning a child, and eſpecially concerning the Meſſias. *For righteouſneſs*—For a righteous and worthy action, Pſal. 106. 31. and in reſpect of this action and grace of faith, whereby he relied upon God for the promiſed ſeed, and upon the promiſed ſeed as his Mediator, he pronounced him a juſt and righteous perſon, notwithſtanding his paſt failings, and graciouſly accepted him as ſuch.

V. 8. *Lord God, whereby ſhall I know*—He aſks a ſign not out of diſtruſt of God's promiſe, but for further aſſurance and confirmation of it. And ſuch an aſking of a ſign was not an unuſual practice with good men, nor are they reproved for it: but on the contrary, *Ahaz* was commanded to aſk a ſign, and reproved for not aſking it. (Iſa. vii.) Abram deſired a ſign, to be treaſured up againſt an hour of temptation. For the ratifying of the promiſe to his poſterity, that they alſo might believe it.

V. 9, 10. *Take me an heifer of three years old*—God gives Abram a ſign upon a ſacrifice. Thoſe that would receive the aſſurances of God's favour, muſt attend inſtituted ordinances, and expect to meet with God in them. God appointed that each of the beaſts uſed for his ſervice ſhould be three years old, becauſe then they were at their full growth and ſtrength. God muſt be ſerved with the beſt we have. We do not read that God gave Abram particular directions how to manage theſe, knowing that he was well verſed in the cuſtom of ſacrifices. Abram took as God appointed him, though as yet he knew not how theſe things ſhould become a ſign to him. Abram, having prepared according to God's appointment, ſet himſelf to expect what ſign God would give him by theſe.

V. 11.

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of three years old, and a she-goat of three years old, and a ram of three years old, and a turtle-dove, and a young pigeon.

k Jer. 34. 18.

10 And k he took unto him all these, and divided them in the midst, and laid each piece

l Lev. 1. 17.

one against another: but l the birds divided he not.

11 And when the fowls came down upon the carcases, Abram drove them away.

12 And when the sun was going down, a

m Ex 12. 40. Acts 7. 6.

deep sleep fell upon Abram; and lo, an horror of great darkness fell upon him.

13 And he said unto Abram, Know of a surety, m that thy seed shall be a stranger in a land *that is* not theirs, and shall serve them,

n Ex. 1. 11.

and n they shall afflict them four hundred years.

14 And also that nation, whom they shall

o Ex. 12. 36. Psal 105. 37.

serve, will I judge: and afterward o shall they come out with great substance.

15 And thou shalt go to thy fathers in

p Ch. 25. 8.

peace; p thou shalt be buried in a good old

q Ex 12. 40.

age.

r 1 Kings 21. 26.

16 But q in the fourth generation they shall

s Dan 8 23. Mat 23 32. t Thess 2. 16

come hither again: for the iniquity r of the Amorites s *is* not yet full.

17 And it came to pass, that, when the sun went down, and it was dark, behold a smoaking furnace, and * a burning lamp that passed between those pieces.

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* Heb. a lamp of fire.

18 In that same day the Lord t made a

t Ch. 24. 7.

covenant with Abram, saying u Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:

u Ch. 12. 7. & 13. 15 & 26 4. Ex. 23. 31. Num. 34 3. Deut. 1. 7. & 11. 24. & 24 4. Josh. 1. 4. 1 Kings 4 21 2 Chr. 9. 26. Neh. 9. 8. Isa. 27. 12.

19 The Kenites, and the Kenizzites, and the Kadmonites.

20 And the Hittites, and the Perizzites, and the Rephaims.

21 And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

CHAP. XVI.

1912.

NOW Sarai, Abram's wife, bare him no children: and she had an hand-maid, a an Egyptian, whose name *was* b Hagar.

a Ch. 21. 9. b Gala. 4 24

2 c And Sarai said unto Abram, Behold now, the Lord hath restrained me from bearing: I pray thee d go in unto my maid; it may be that I may * obtain children by her: and Abram hearkened to the voice of Sarai.

c Ch. 30. 3.

d So Ch. 30. 3. 9.

* Heb. he builded by her.

3 And

V. 11. *The fowls came down upon the carcasses*—To devour them: whereby he signifies, either the disturbance and distraction which good men are exposed to in the service of God from evil spirits and men: or the great peril of Abram's posterity, who were not only, torn in pieces, like these sacrifices, but even the remainder of them were likely to be devoured *Abram drove them away*—By the blast of his mouth, as the Hebrew word signifies; representing Abram's conquest over all his enemies by faith and prayer, whereby he engaged God to be the preserver and deliverer of his people.

V. 12. *And when the sun was going down*—About the time of the evening oblation. Early in the morning, while the stars were yet to be seen, God had given him orders concerning the sacrifices, ver. 5. and we may suppose it was at least his mornings work to prepare them, and set them in order; which when he had done, he abode by them praying and waiting till towards evening. *A deep sleep fell upon Abram*—that being wholly taken off from things sensible, he might be taken up with things spiritual. The doors of the body were locked, that the soul might be private and retired. *And lo, a horror of great darkness fell upon him*—This was designed to strike an awe upon the spirit of Abram, and to possess him with a holy reverence. Holy fear prepares the soul for holy joy; God humbles first, and then exalts.

V. 13. *Thy seed shall be a stranger in a land that is not theirs*—In Egypt. *Four hundred years*—There were 430 years between the first promise, and Israel's going out of Egypt, but part of this time Abram with his son Isaac lived in much honour and comfort: but after Isaac grew up, the affliction here mentioned began with Isaac in Canaan, and continued to him and his posterity in Egypt, till this time was expired. The heirs of heaven are first pilgrims and strangers on earth.

V. 14. *That nation whom they shall serve*, even the *Egyptians will I judge*—This points at the plagues of Egypt, by which God not only constrained the Egyptians to release Israel, but punished them for all the hardships they had put upon them. The punishing of persecutors is the judging of them; it is a righteous thing with God, and a particular act of justice, to recompence tribulation to those that trouble his people.

V. 15. *Thou shalt go to thy fathers*—Either into heaven, where thy godly progenitors are gone. Or into the state of the dead, where all thy fathers are gone before thee; this may seem more probable, because this phrase is indifferently used concerning good and bad men.

V. 16. *The fourth generation*—In the fourth generation, numbered from their going into Egypt, or leaving Canaan; Caleb was the fourth from Judah, and Moses the fourth from Levi. *The Amorite*—The people inhabiting Canaan. The Amorites, one of those people, are put for all the rest. *Is not yet full*—All men's sins are kept by God as in a book of remembrance, not one of them is lost: and as God exactly observes the number and measure of men's sins, so he determines within himself how far, and how long he will bear with sinful men or nations, and what should be the period of his patience, and when that comes, their measure is full, and their destruction comes, Jer. li. 13. Mat. xxiii. 32. 1 Thess. ii. 16.)

V. 17. *A smoaking furnace, and a burning lamp*—By which symbol God designed to represent, either the future state of Abram's seed: the smoaking furnace, signifying Israel's misery in the iron furnace of Egypt, as it is called, (Jer. xi. 4.) and the burning lamp, noting their deliverance, or light shining out of darkness, or, His own presence: for God is called a consuming fire, (Heb. xii. 29.) and both smoak and fire are elsewhere mentioned as the signs of God's appearance.

V. 18. *Have I given*—Promised to give, which makes it as sure, as if it were actually given, I will give: words of the past time being often put for the future, especially in prophecies. *The river of Egypt*—Not Nilus, but a river called Sihor, which divides Egypt from Canaan. *The river Euphrates*—The accomplishment see (2 Sam. viii. 3. 1 King. iv. 21.)

V. 19. *Kenites*—Supposed the Medianites. *Kenizzites*—Thought to be the Idumæans, Esau's race. *The Kadmonites*—The Eastern people, as the word signifies, elsewhere called the Hivites, who lived near the mount Hermon, which was in the East part of Canaan. CHAP. XVI.

V. 2. *That I may obtain children by her*—She reckons the children of her bond-woman, would be accounted her children.

Abram

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3 And Sarai, Abram's wife, took Hagar her maid, the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife.

4 ¶ And he went in unto Hagar, and she conceived: and, when she saw that she had conceived, her mistress was despised in her eyes.

5 And Sarai said unto Abram, My wrong *be* upon thee: I have given my maid into thy bosom; and, when she saw that she had conceived, I was despised in her eyes; the Lord judge between me and thee.

6 But Abram said unto Sarai, Behold, thy maid *is* in thy hand; do to her † as it pleaseth thee. And, when Sarai ‡ dealt hardly with her, she fled from her face.

† Heb. that which is good in thine eyes. ‡ Heb. afflicted her.

7 ¶ And the Angel of the Lord found her by a fountain of water in the wilderness [e] by the fountain in the way to [f] Shur.

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8 And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? and she said, I flee from the face of my mistress Sarai.

[e] Ch. 25. 18. [f] Ex. 15. 22.

9 And the Angel of the Lord said unto her, Return to thy mistress, and submit thyself under her hands.

10 And the Angel of the Lord said unto her, [g] I will multiply thy seed exceedingly, that it shall not be numbered for multitude.

[g] Ch. 17. 20. & 21. 18.

11 And the Angel of the Lord said unto her, Behold, thou *art* with child, and shalt bear a son, and shalt call his name § Ishmael; because the Lord hath heard thy affliction.

§ That is God shall hear.

12 [h] And he will be a wild man; his hand *will be* against every man, and every man's

[h] Ch. 21. 20.

Abram hearkened to the voice of Sarai—And not to the voice of God.

V. 3. *To be his wife*—His Concubine, or secondary wife. Polygamy, though it was forbid by God's first institution, and brought into the world by wicked Lamech, yet it was sometimes practised by the Patriarchs, either by God's permission, or by their mistake about the lawfulness of it. As for the present case, it is evident this action was from an earnest desire of having children, and especially of obtaining the blessed and promised seed.

V. 4. *Her mistress was despised in her eyes*—For barrenness in itself was a reproach, and especially to Sarai, who seemed to be a person rejected by God, as one whom he would not honour with being the mother of that seed: and Hagar being suddenly made Sarai's equal, and superior to her in respect of that great blessing of child-bearing, she grew insolent.

V. 5. *Sarai said unto Abram, my wrong be upon thee*—The injury done to me by Hagar, who thus wickedly requites my kindness to her, be upon thee; is to be imputed to thee, thou art the cause of it, because thou dost not repress her arrogancy. *The Lord judge between me and thee*—Give forth a righteous sentence between us, and deal with each of us according to our guilt or innocency in this matter.

V. 6. *Thy maid is in thine hand*—Subject to thy authority. *Do to her as it pleaseth thee*—Use whatsoever power God hath given thee over her. *And when Sarai dealt hardly with her*—Used her with severity which God ever forbids. *She fled from her face*—Contrary to God's command, and to Abram's right.

V. 7. *The Angel of the Lord*—The Son of God, who often appeared in man's shape, before he took man's nature, is called an Angel or Messenger, because he was the Angel of the Covenant, and was sent to men in the Old Testament, and at last was to be sent in the flesh as the great Messenger of peace and reconciliation. *Shur*—A place near Egypt.

V. 8. *Hagar, Sarai's maid*—By which title he admonishes her, that though she was Abram's wife, yet she was Sarai's maid, to whom she owed subjection, and from which she could not lawfully withdraw herself. *Whither wilt thou go*—Consider what an exchange thou art making. Thou forsakest not only thy master, but thou castest thyself out of the true church, and art running into a place of idolatry and impiety, and this through pride and impatience.

V. 9. *Submit thyself*—The way to present and endless peace has ever been the same.—*Submit thyself* humbly and patiently to thy part of the trouble of this life of trial, to which all men are born, because born in sin: and let experience say whether the heavenly messenger ought or ought not to be obeyed. They that give way to their own passion or self will and injure another, must unavoidably, as indeed we ought, suffer pain ourselves as the punishment for the crime of disturbing another's peace; but when (as in the case of Hagar) we will not endure the difficulties of our station, but *passionately* fly from them, shall we find peace though our conduct should only affect ourselves? Whether will, passion or submission make us most happy in ourselves, and most useful and agreeable to our fellow-creatures? The message from heaven says *submit thyself*, and what God commands is ever that which in the nature of things is best for all and every one to do. Every trial and affliction his Providence appoints is either to do us good by curing or preventing some greater evil, or to lead us to some greater blessing: and whatever may be the *future* benefits of a will resigned to the will of God, to take the advice, or rather command to Hagar, and humbly submit ourselves now to every suffering which God allows or directs, will bring that present heaven which all enjoy who have learned the happy lesson of looking to the author and finisher of their faith for grace to possess their souls in patience.

V. 11. *The Lord hath heard thy affliction*—Yes! and for ever be adored his goodness, and mine too: and this is the character of Him that hears affliction—*His mercy endures for ever* to all that fear him; and he *helpeth* the poor out of misery. What are the occasions wherein all other help, but God's must fail us? Who are the first objects of pity, the poor that have the Lord for their God, or they who are too rich, too full, too busy to think of God, or too high in their own conceits to think how much all who are born to die, stand in need of God's help.

V. 12. *He will be a wild man*—A man fierce, untamed, and unsettled in his habitation, living in deserts and mountains, warlike, and violent. *His hand will be against every man, and every man's hand against him*—He will provoke and injure all that converse with him, and thereby will multiply his enemies: which is to be understood not only of him, but also of his posterity. *He shall dwell in the presence of all his brethren*—In the borders of the other sons and kindred of Abram and Isaac, who though they shall be vexed and annoyed with his neighbourhood, yet shall not be able to destroy him or drive him away. We have here the distinguishing particulars of Ishmael and his descendant's way of living foretold in a most exact manner, which were not only verified in him, but in his descendants to this very day, after the space of above three thousand years: Ishmael and his posterity were to be wild, fierce, savage, ranging in the deserts, and not easily softened and tamed to Society: All that have read or known any thing of this people, need not be told that this is their true character. We find (Gen. xxi. 20.) that Ishmael himself dwelt in the wilderness, and became an archer: and the same is no less true of his descendants than of himself. He dwelt in the wilderness; and his sons still inhabit the wilderness, and many of them neither

Before Christ 1898. hand against him: [i] and he shall dwell in the presence of all his brethren.

i Ch. 25. 18.

13 And [k] she called the name of the Lord that spake unto her, Thou God seest me: for she said, Have I also here looked after him that seeth me? Before Christ 1898.

k See Chap. 31. 30.

neither sow nor plant, according to the best accounts of them antient and modern. And he became an archer; and such were the Ituræans, some of his descendents, whose bows and arrows are famous in all authors; such were the mighty men of Kedar, others of his descendents in Isaiah's time: (Isa. xxi. 17) and such the Arabs, his descendents likewise; have been from the beginning, and are at this time. It was late before they admitted the use of fire-arms among them; the greater part are still strangers to them, and continue skilful archers; and, to this day, the greatest part of them are called the wild Arabs.

It is exactly fulfilled, that his hand is against every man, and every man's hand against him, and yet that he should be able to dwell in the presence of all his brethren: This has been fulfilled both in the person of Ishmael, and his posterity. As for Ishmael himself, the sacred historian relates, (Gen. xxv. 17. 18.) that the years of the life of Ishmael were an hundred and thirty and seven years, and he died in the presence of all his brethren. And as for his posterity, they dwelt likewise in the presence of all their brethren, Abraham's sons by Keturah; the Moabites and Ammonites, descendents of Lot; the Israelites, descendents of Abraham, Isaac, and Jacob; and the Edomites, descendents of Abraham, Isaac, and Esau. And they still subsist a distinct people, and inhabit the country of their progenitors, notwithstanding the perpetual enmity between them and the rest of mankind.

Though part of the country possessed by the descendents of Ishmael has been famous from all antiquity for the happiness of its climate, its fertility and riches, so as to obtain the name of Arabia the happy; though, besides this temptation, the plundering way of life of the Arabs, and the damage they have ever done to others, has stirred up many great princes, their neighbours, to extirpate them, yet all attempts of this sort have ever proved vain: The great conquerors of antiquity, Cyrus and the Persians, Alexander, and afterwards the Romans, who seem to have conquered and brought under their subjection most other parts of the world, could by no means bring the Arabs under their subjection. Diodorus says of them, that neither the Assyrians, nor the kings of the Medes and Persians, nor yet of the Macedonians were able to subdue them; nay, though they led many and great forces against them, yet they could not accomplish their attempts. And undoubted history informs us of such remarkable interpositions of providence to preserve them, when they have been upon the brink of ruin, that when we consider them, we cannot help being struck with admiration at the holy scriptures declaring the end from the beginning, and from antient times, the things that are not yet done.

When Alexander the great overturned the Persian empire, and conquered all Asia, the neighbouring princes sent their ambassadors to make their submissions. The Arabs (the descendents of Ishmael) alone disdained to acknowledge the Conqueror, and scorned to send any embassy, or take any notice of him. This slight provoked him to such a degree, that he meditated an expedition against them; and humanly speaking, considering the vast army he had, the great assistance he would have received from all the neighbouring princes, and his being in want of nothing that could contribute to his success, we can scarcely suppose but he would have intirely destroyed them: But whilst he was thinking on these things, God took him away by death, and put an end to all his resentment and designs against them, and again showed the world that there was one greater than the greatest. When the Romans subdued the rest of the East, Arabia alone stood out; and when Lucullus, one of their generals, had subdued some of the Arabs, he was recalled, and Pompey sent in his room; and tho' he triumphed over three parts of the world, yet he could not conquer Arabia: He was indeed in a fair way for it, having obtained some victories, and penetrated into the country; but the word of God was against him, so that when success seemed ready to crown him with an entire subjection of the country, other affairs obliged him to leave it, and by retiring he lost all the advantages he had gained. Ælius Gallus, a Roman general in the reign of Augustus, penetrated far into the country, but then a strange distemper made terrible havoc in his army; and after two years spent, he was glad to escape with the small remainder of his forces. But the interposition of providence to save them was still more remarkable; at the times they were attacked by the emperors Trajan and Severus, which is related by Dio, when the emperor Trajan besieged the city of the Hagarenes (who were descended and denominated from Hagar): Dio relates, That as often as his soldiers attacked the city, the whole heavens shook with thunder; rainbows were seen in the sky, (both considered as terrifying omens by the Romans); violent storms, hail, and thunderbolts, fell upon them; and that all these were repeated as often as they returned to the assault of the city; and that as often as they sat down to refresh themselves with a repast, a multitude of flies lighting both on their eatables and liquor, made all that they eat or drank most nauseous; so that by these things the emperor was forced at last to raise the siege, and retire into his dominions. It may be further observed, that when they were attacked by Trajan, the power of the whole world was united into one empire, and the whole power of that empire in his hands; and that he was himself a man of great abilities, remarkably beloved by his soldiers, indefatigable in the toils of war, greatly experienced in all that belongs to it, fearless of death in dangers; so that if it were possible that God's promise of subsistence to Ishmael in freedom, though at enmity with the rest of the world, could be defeated by human wisdom, or mortal might, it must have been at this time: But God had declared, that Ishmael (which included his posterity likewise) should be free as the wild ass, whose bands he has loosed, who scorneth the multitude of the city, neither regardeth he the crying of the driver: That tho' his hand should be against every man, and every man's hand against him; yet he should dwell in the presence of all his brethren; that is, subsist perpetually before their faces, notwithstanding all their endeavours to extirpate him or bring him under subjection. About eight years after, the emperor Severus besieged the same city with a numerous army, and Dio, the historian, who gives an account of this expedition, as well as of that under Trajan, again remarks that God preserved the city; *who*, by the *Emperor*, called back the soldiers when they could have entered it, and again restrained the emperor from taking it, when he was willing, by the soldiers.

And well might the historian make this remark, for it appears, that the emperor being at first repulsed with loss, made great preparations for the second assault, in which (after a great loss of his soldiers) he overthrew part of the city wall, so that an entrance lay open into the city: But just at that time the emperor caused a retreat to be sounded, imagining that the besieged would come to intreat for peace; to obtain which, he thought they would discover where the vast treasures, which were supposed to belong to their temple of the sun, were laid; and which he thought might be lost, if the city was sacked, and the inhabitants destroyed. But the Hagarenes continued resolute the whole day, giving no intimation of their desire of any treaty of peace. On the morrow following, when the emperor would have renewed the attack, the European soldiers, before most resolute, would make no attempt to enter at the breach; and the Syrians, enforced to take the service, had a grievous repulse: No persuasions, no promises, no threats, could engage the Europeans to renew their attacks; so that though after the breach in the walls, the conquest in martial esteem appeared so easy, that one of Severus's captains confidently undertook to effect it, if he could have but five hundred and fifty European soldiers assigned to the attack, yet the emperor could do no more than reply in a rage, "Where shall I find so many soldiers!" And so departed

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14 Wherefore the well was called [1] * Beer-lahai-roi: behold *it is* [m] between Kadesh and Bered.

[1] Ch. 24. 62. and 25. 11. * That is, the well of him that liveth & seeth me.

15 ¶ And [n] Hagar bare Abram a son: and Abram called his son's name, which Hagar bare, Ishmael.

[m] Numb. 13. 26.

16 And Abram *was* fourscore and six years old, when Hagar bare Ishmael to Abram.

[n] Gal. 4. 22.

1910.

CHAP XVII.

1898.

AND, when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, [a] I *am* the Almighty God, walk [b] before me, and be thou * perfect.

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2 And I will make my covenant between me and thee, and [c] will multiply thee exceedingly.

[a] Ch. 28. 3. [b] Ch. 5. 22. and 48. 15. 1 Kings 3. 14 and 8. 25. * Or, upright or, sincere. [c] Ch. 12. 2. and 13. 16.

3 And Abram fell on his face: and God talked with him, saying,

4 As for me, behold my covenant *is* with thee, and thou shalt be a father of † many nations.

† Heb. multitude of nations.

5 Neither

departed into Palestine. And yet this very emperor was beloved and revered by his soldiers almost to adoration, but could not now influence them to assault the enemy, when they were almost at their mercy. A fact so extraordinary, that it appears to be manifestly the interposition of that *Mighty Being*, who at his pleasure poureth contempt upon princes, and bringeth the counsel of the heathen to nought. It may be added, that the Hagarenes stood single in this extremity, against the whole Roman power; for Dio expressly says, that not one of their neighbours would assist them. And we may likewise observe, that the spirit of freedom, which was the declared characteristic of Ishmael before he was born, was remarkable at this time in these his descendents, since they seem to have been fully determined, either to live absolutely *free*, or to die so; disdaining to have any treaty, or make any terms, even with the emperor of the world. Nothing can be more convincing that it was God himself who dictated the scriptures, than to find them thus declaring *what shall be*, for ages to come; and to know that these predictions have been thus exactly fulfilled without any variation during so many ages; and that the prophecies concerning this son of Abraham's, Ishmael, should to this day be receiving their accomplishment publicly and exactly in every particular, in his numerous descendents. But surely some higher use is intended to mankind, by all the evidence the world has had of this untamed spirit, in those that are opposed to the heirs of the promise. Shall we not find, from the beginning to the end of the scriptures, that all the sons of faithful Abraham, are at the same time the sons of peace, the lovers of God, and the friends and servants of mankind; suffering themselves, rather than raising an hand to hurt even their enemies? And do we not see, on the other hand, that all these elder sons of nature, before their minds are subdued by grace, that in some sense or other their hand is against every man? What will not the ambitious or covetous do to their brethren rather than suffer any restraint in the object of their desires? Ought we not then to look upon these descendents of Abraham as living witnesses to the world in all ages of what the *natural man* is wherever he lives? And, in going through the scriptures, it is material to keep in view the distinction that is made between those that submit themselves to the government of the blessed spirit, and they who do not; but who are governed by the spirit of the prince of this world, as Satan is called, and by their own natural passions, will, and desires; and whether the faithful or disobedient are described by prophecy, or by the accounts given us of the conduct of men acting under the influence of those opposite spirits. Are we not to look upon those lively descriptions as the most evident discoveries to us of what all men are by nature, and what all men do become when grace takes place? And doubtless not an individual of Ishmael's race, during their state of trial, are placed beyond the reach of that blood which was shed not only for all the sons of Abraham, but of Adam; and surely the God of mercy purchased grace, when he atoned for the sins of the world equal to the wants of all; and that none but such *as will not* submit themselves to the prince of peace, whether descended from Ishmael or Isaac, will be excluded from God's gracious design of including the heathen in the inheritance of his well-beloved and equal SON. O that his name and nature may soon become known, acknowledged, and submitted to, by all the sons of men!

V. 13. *She called the name of the Lord that spake unto her*—Elroi—Thou art a God that seest me. *Thou God seest me*—Thou hast been pleased to take notice and care of me, and graciously to manifest thyself unto me. *I also here looked after him that seeth me*—In this desolate wilderness, I have seen the face of my gracious God. But this is only the beginning of those discoveries which the scriptures make to men, of God's surprising the afflicted with relief and unlooked for goodness.

V. 14. *The well was called Beer-lahai-roi*—That is the well of him that liveth and seeth me This name may have respect either to God, *The well of him that liveth*, the true and living God. *And seeth me*—Taketh care of me. Or, To *Hagar*, *The well of her that liveth*, who though she gave up herself for dead and lost, yet now is likely to live, both in her person, and in her posterity, *and seeth*, or *did see*, God present with her.

V. 15. *Hagar bare Abram a son*—After her return and submission to her mistress.

CHAP. XVII.

V. 1. *When Abram was ninety years old and nine*—Full thirteen years after the birth of Ishmael. So long the promise of Isaac was deferred; perhaps to correct Abram's over-hasty marrying of Hagar. And Abram and Sarai being so far advanced in years that God's power might be the more evident. *The Lord appeared unto Abram*—In some visible display of God's immediate glorious presence with him. *And said, I am the Almighty God*—Who can do all that I have promised, or shall promise to thee, and whatsoever pleaseth me: And therefore do thou firmly believe all my words. *Walk before me*—As becomes one in the presence of thy Lord, and Judge, and Rewarder, being careful to please and obey me in all things, and depending upon me for thy well doing, and well-being. *And be thou perfect*—Which my grace is sufficient to make thee, and which grace, for the sake of the promised seed, I am ready to communicate to thee as thy wants require, as I ever shall be to all who will but believe in my power and willingness to save from the evil of their nature, and to bless them with my own, Phil. ii. 5. *I am El Shaddai*. It speaks the almighty power of God, either as an avenger; or, as a benefactor. Our Old English translation reads it here, very significantly, *I am God All sufficient*. The God with whom we have to do, is self-sufficient; he hath every thing, and he needs not any thing. And he is enough to us, if we be in covenant with him; we have all in him, and we have enough in him; enough to satisfy our most enlarged desires of happiness here and for ever.

V. 2. *I will make my covenant between me and thee*—I am come to renew, establish, and enlarge that covenant which I formerly made with thee.

V. 3. *And Abram fell on his face while God talked with him*—As one overcome by the brightness of the divine glory; as one ashamed and overcome with a sense of the favour of God to one so unworthy. He looks upon himself with humility, and upon God with reverence, and, in token of both, *falls on his face*.

V. 4. *Thou shalt be a father of many nations*—The promise is here introduced with solemnity: *As for me*, saith the Great God, *Behold*, behold and admire it, behold and be assured of it, *my covenant is with thee. And thou shalt be a father of many nations*—This implies, That his seed after the flesh should be very numerous,

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5 Neither shall thy name any more be called Abram; but [d] thy name shall be Abraham: [e] for a father of many nations have I made thee.

d Neh. 9. 7.
e Rom. 4. 17.

6 And I will make thee exceeding fruitful, and I will make [f] nations of thee; and kings shall come out of thee.

f Ch. 35. 11.

7 And I will establish my covenant between me and thee, and thy seed after thee in their generations, for an everlasting covenant; to be a God unto thee, and to thy seed after thee.

8 And [g] I will give unto thee, and to thy seed after thee, the land ‡ [h] wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.

g Ch. 12. 7. and 13. 15.
‡ Heb of thy sojournings.
h Ch. 23. 3.

9 ¶ And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee, in their generations.

10 This *is* my covenant, which ye shall keep between me and you, and thy seed after thee; [i] Every man-child among you shall be circumcised.

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i Acts 7. 8.

11 And ye shall circumcise the flesh of your fore-skin, and it shall be [k] a token of the covenant betwixt me and you.

k Acts 7. 8. Rom. 4. 11.

12 And § he that is eight days old [l] shall be circumcised among you, every man-child in your generations, he that is born in the house, or bought with money of any stranger, which *is* not of thy seed.

§ Heb. a son of eight days.
l Lev. 12. 3. Luke 2. 21. John 7. 22. Phil. 3. 5.

13 He that is born in thy house, and he that is bought with thy money must needs be circumcised: and my covenant shall be in your flesh, for an everlasting covenant.

14 And the uncircumcised man-child, whose flesh of his fore-skin is not circumcised, that soul shall be cut off from his people: he hath broken my covenant.

15 ¶ And

both in Isaac and Ishmael, and in the sons of Keturah. And the event answered, for there have been, and are, more of the children of men descended from Abraham, than from any one man at equal distance with him from Noah, the common root. And that all believers, in every age, should be looked upon as his spiritual seed, as the *father of the faithful*. In this sense the apostle directs us to understand this promise, Rom. iv. 16, 17. He is the father of those, in every nation, that, by faith, enter into covenant with God, and are gathered under the wings of the divine majesty.

V. 5. *Thy name shall be Abraham*—In token of this, his name, was changed from Abram, a high father, to Abraham, the father of a multitude. This was to confirm the faith of Abraham, while he was childless; perhaps even his own name was sometime an occasion of grief to him; Why should he be called a *high father*, who was not a father at all? But now God had promised him a numerous issue, and had given him a name which signified so much; that name was his joy. *Ham* in the Hebrew being put for *Hamon*, which signifies *a multitude*.

V. 6. *Kings shall come out of thee*—So did the kings of Israel and Judah, of Edom, of the Saracens, and the Messias, who is king of kings, and Lord of lords.

V. 7. *I will be a God unto thee; and I will establish my covenant*—Not to be altered or revoked; not with thee only, then it would die with thee; but with thy *seed after thee*; and it is not only thy seed after the flesh, but thy spiritual seed. It is *everlasting* in the evangelical meaning of it. The covenant of grace is *everlasting*; it is from *everlasting* in the counsels of it, and to *everlasting* in the consequences of it, and the external administration of it is transmitted, with the seal of it, to the seed of believers, and the internal administration of it by the Spirit of Christ's seed in every age. This is a covenant of exceeding great and precious promises. Here are such as are indeed all-sufficient, that God would be *their God*. All the privileges of the covenant, all its joys, and all its hopes, are summed up in this. A man needs desire no more than this to make him happy. What God is himself, that he will be to his people: Wisdom to guide and counsel them, power to protect and support them, goodness to supply and comfort them; what faithful worshippers can expect from the God they serve, believers shall find in God as theirs. This promise contains in it all blessings, temporal, spiritual and eternal.

V. 8. *I will give unto thee, and to thy seed*—Unto thee not in thy own person, but in thy seed. *For an everlasting possession*—Upon their obedience, in which they so notoriously failed, that it is no wonder if they possessed it but a little while, as the prophet complains, Isa. lxiii. 18. God had before promised this land to Abraham and his seed; but here, it is promised for an everlasting possession, as a type of heaven, that everlasting rest which remains for the people of God. This is that *better country* to which Abraham had an eye, and the grant of which was that which answered the vast extent of that promise, that God would be *to them a God*. As the land of Canaan was secured to the seed of Abraham, according to the flesh; so heaven is secured to all his spiritual seed for a possession truly everlasting, and the earnest of it is given to all believers.

V. 9. *Thou shalt keep my covenant*—My laws. This was God's command, which doubtless his grace was ever nigh to enable them to keep.

V. 10. *This is my covenant*—Circumcision is here called the covenant by an usual metonymy, because it is the condition, sign, and seal of the covenant, the pledge of God's promise and man's duty.

And upon the same grounds the *cup*, the wine, is called *The New Testament in Christ's blood*, Luke xxii. 20. This was a confirmation to Abraham and his seed of those promises which were made by God, assuring them that, in due time, Canaan should be theirs: and the continuance of this ordinance, after Canaan was theirs, intimates, that that promise looked farther, to another Canaan. An obligation upon Abraham and his seed to that duty which was their part of the covenant, not only to the duty of accepting the covenants and putting away the corruption of the flesh, which were primarily signified by circumcision, but in general to the observation of all God's commands. They who will have God to be to them a God, must consent to be *to him a people*.

V. 11. *It shall be a token betwixt me and you*—A sign, evidence, and assurance, both of the blessing promised by that God who appointed this ordinance, and of man's obligation to the duties required, which is signified by his acceptance of and submission to this ordinance. And here we have the nature and definition of a Sacrament that it is a figure or token of God's covenant.

V. 12 *In your generations*—Successively till the Messias come who shall circumcise your hearts, and change this ordnance for another.

V. 13. *An everlasting covenant*—So it was and is properly in regard of the thing signified to all true believers; and for the sign it is so called, because it was to endure through all generations till the coming of the Messias.

V. 14. *Shall be cut off from his people*—This phrase denotes, either, an exclusion from fellowship with God's people, and from all the promises, privileges, and blessings belonging to them either in this

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15 ¶ And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah *shall* her name *be*.

16 And I will bless her, and give thee a son also of her: yea, I will bless her, and † she shall be *a mother* [m] of nations; kings of people shall be of her.

† Heb. she shall become nations.
m Chap. 35. 11. Gal. 4. 31.

17 Then Abraham fell upon his face, [n] and laughed, and said in his heart, Shall *a child* be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?

1 Pet. 3. 6.
n Chap. 18. 12.

18 And Abraham said unto God, O that Ishmael might live before thee!

19 And God said, [o] Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, *and* with his seed after him.

o Chap. 18. 10. and 21. 2.

20 And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, [p] and will multiply him exceedingly; [o] twelve princes shall he beget, [r] and I will make him a great nation.

p Chap. 16. 10.
o Chap. 25. 12, 16.
r Chap. 21. 18.

21 But my covenant will I establish with Isaac, [s] whom Sarah shall bear unto thee at this set time in the next year.

s Chap. 21. 2.

22 And he left off talking with him, and God went up from Abraham.

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23 ¶ And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house, and circumcised the flesh of their fore-skin, in the self-same day, as God had said unto him.

24 And Abraham *was* ninety years old and nine, when he was circumcised in the flesh of his fore-skin.

25 And Ishmael his son *was* thirteen years old, when he was circumcised in the flesh of his fore-skin.

26 In the self-same day was Abraham circumcised, and Ishmael his son.

27 And all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him.

C H A P. XVIII.

AND the Lord appeared unto him in the plains of Mamre: and he sat in the tent-door in the heat of the day.

2 [a] And he lift up his eyes and looked, and lo, three men stood by him: and when he saw *them*, he ran to meet them from the tent-

a Heb. 13. 2.

this life, or that to come. Or, An untimely and violent death to be inflicted by the magistrate, to whom God committed the execution of this as well as other laws; and in case of his neglect and default, or the secrecy of the fact, by the extraordinary hand of God, who sometimes ascribes this act to himself.

V. 15. *Sarah shall her name be*—*Sarai* signifies *my lady*, or *my princess*, which confines her dominion to one family; but *Sarah* signifies either a *lady* or *princess*, without restriction.

V. 17. *Abraham fell upon his face*—Through admiration and holy rejoicing at so great a blessing; not through unbelief. Now it was that *Abraham rejoiced to see Christ's day; now he saw it and was glad*, (John viii. 56.) for as he saw *heaven* in the promise of Canaan, so he saw *Christ* in the promise of Isaac, and said, *Shall a child be born to him that is an hundred years old?*—He doth not here speak of it as at all doubtful, for we are sure he staggered not at the promise, (Rom. iv. 20.) but as wonderful, and that which could not be effected, but by the almighty power of God.

V. 18. Grant, O Lord, that the giving of one son may not be joined with the taking away of another, that Ishmael may have a share in thy favour, and gracious covenant. For this seems to be the meaning of this phrase of *living before* God, or in God's presence. The great thing we should desire of God for our children is, that they may *live before him*, that is, that they may be kept in covenant with him, and may have grace to walk before him *in their uprightness*. God's answer to this prayer, is an answer of peace. Abraham could not say he sought God's face in vain.

V. 20. *For Ishmael, I have heard thee*—God hears Abraham's prayer, and answers, *I have blessed thy son;* so that neither Ishmael, nor any individual of his posterity, were excluded from that mercy and grace which Abraham asked from God, for the sake of the promised seed, or Saviour of lost mankind. And shall believing parents pray in vain! Is this word, *I have heard thee*, of private interpretation? Shall the parent's prayer of *faith*, in the all-prevailing Mediator, return unanswered back? Is it not to make man more merciful than God, when we *doubt*, whether the fervent prayer of the believing mind shall be heard and answered from that throne of grace, to which the poorest and most miserable of mankind have access through the blood of the covenant?

V. 21. *But my covenant will I establish with Isaac*—From him shall come that Son of man, that promised Seed in whom the fulness of the God-head shall dwell bodily. (Col. ii. 9.) And as the blessings I have promised to Ishmael, and his offspring, shall be surely fulfilled on earth, so is my covenant of grace established to all the followers of thy *faith*, who, renouncing all confidence in themselves, shall only look for mercy, spiritual life, my favour and future glory as my free gift, for the sake of my beloved Son in whom I am always well pleased. Abraham's faith, and that of all the believers of old, realized to them the benefit of this promised salvation, (Psal. xvii. 7. John viii. 56.) which is still of faith that it may be by grace, (Rom. iv. 16.) that he who gave and continues natural life to men, may have all the glory of their salvation, and the sole praise for all the good that is done upon earth, and for all the mercies, peace, and blessedness they can require here, and possess for ever.

V. 22. *God went up from Abraham*—To heaven, in a visible manner, as it seems he conversed with him in some visible shape. (Gen. xxxv. 13.)

V. 26. *In the self-same day*—Abraham is here an example also of ready obedience to the command of God.

C H A P. XVIII.

V. 1. *The Lord appeared unto him*—Real greatness and condescension how are they allied; and God yet humbleth himself to behold the dwellers upon earth, and not as an unconcerned spectator, but in his infinite compassion to relieve, support, and bless them, and this without any variableness. (James i. 17.) *He sat in the tent-door*—Waiting for strangers which might pass that way, for whom no public places being provided in those times, virtuous persons used to entertain them. (Heb. xiii. 2.) *In the heat of the day*—When travellers used to refresh themselves.

V. 2. *Three men*—As they seemed to be. *He bowed himself toward the ground*—The father of the faithful mixes a respect with his good-will.

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tent-door, and bowed himself toward the ground,

3 And said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant.

a Chap. 43. 24. 4 Let [a] a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree:

b Judg. 6. 18. and 13. 15. † Heb. stay. d Chap. 19. 8. and 33. 10. ‡ Heb. you have passed. 5 And [b] I will fetch a morsel of bread, and † comfort ye your hearts; after that you shall pass on: [d] for therefore ‡ are ye come to your servant. And they said, So do as thou hast said.

§ Heb. hasten. 6 And Abraham hastened into the tent unto Sarah, and said, § Make ready quickly three measures of fine meal, knead *it*, and make cakes upon the hearth.

7 And Abraham ran unto the herd, and fetcht a calf tender and good, and gave *it* unto a young man; and he hasted to dress it.

8 And he took butter and milk, and the calf which he had dressed, and set *it* before them; and he stood by them under the tree, and they did eat.

9 ¶ And they said unto him, Where *is* Sarah thy wife? And he said, Behold, in the tent.

e Verse 14. f 2 Kings 4. 16. g Chap. 17. 19, 21. and 21. 2. Rom. 9. 9. 10 And he said, I [e] will certainly return unto thee [f] according to the time of life; and lo, [g] Sarah thy wife shall have a son. And Sarah heard *it* in the tent-door, which *was* behind him.

11 Now [h] Abraham and Sarah *were* old, *and* well stricken in age: *and* it ceased to be with Sarah after the manner of women.

h Chap. 17. 17. Rom. 4. 19. Heb. 11. 11, 12.

12 Therefore Sarah laughed within herself, saying, [i] After I am waxed old, shall I have pleasure, my [k] lord being old also?

i Luke 1. 18. k 1 Pet. 3. 6.

13 And the Lord said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old?

14 [l] Is any thing too hard for the Lord? [m] at the time appointed will I return unto thee, according to the time of life, and Sarah shall have a son.

l Jer. 32. 17. Zech. 8. 6. Matt. 19. 26. Luke 1. 37. m Chap. 17. 21. 2 Kings 4. 16

15 Then Sarah denied, saying, I laughed not: for she was afraid. And he said, Nay, but thou didst laugh.

16 ¶ And the men rose up from thence, and looked toward Sodom: and Abraham went with them [n] to bring them on the way.

n Rom. 15. 24. 3 John 6.

17 And the Lord said, [o] Shall I hide from Abraham that thing which I do;

o Amos 3. 7. John 15. 15.

18 Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be [p] blessed in him?

p Chap. 12. 3. and 22. 18. Acts 3. 25. Gal. 3. 8.

19 For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him.

20 And

V. 3. *My Lord, if now I have found favour in thy sight*—Abraham only pleads the *favour* of the Lord: And who that knows him must not with Abraham say, *Pass not away from thy servant.*

V. 4. *I pray you*—Abraham first addressed the chief personage; he now turns to his attendants, to include them in the offers of his hospitality and respect.

V. 5. *For therefore are ye come*—God directed you this way, that I might have an occasion of performing my duty to you, which I cheerfully embrace.

V. 6, 7, 8. Abraham's conduct, and the directions he gave, discovers a mind most ready to oblige and serve, and to provide what he thought would be most grateful to his guests.

V. 9. *Said unto him*—Not for his own satisfaction, for he who knew her name, knew also where she was, but to give occasion for the following discourse.

V. 10. *I will return unto thee*—To fulfil my promise, and Sarah shall have a son.

V. 12. *Sarah laughed within herself*—Not from joy and admiration, but from distrust.

V. 13. *Wherefore did Sarah laugh*—The sense is, though she laughed only in her heart, it is not unknown to me.

V. 15. *Sarah was afraid*—From the sense of guilt and the discovery of her shame, and the expectation of a rebuke.

V. 16. *Abraham went with them to bring them on the way*—Abraham omits no expression of grateful respect to his Lord, and to his attendants.

V. 17. *Shall I hide from Abraham*—I will not, it is against the laws of friendship to conceal my secrets from him. Here we have an instance how dear those are to God who serve him faithfully. God himself expresses, that Abraham's behaviour was so acceptable to him, that he would not *hide* from him the thing which he intended to do, but admit him to the high honour of being a partaker in his counsels, in the affairs of the earth.

V. 18. *Seeing*—Seeing I have done greater things for him, how can I deny him the less? (Rom. viii. 32.) God's ways are not like men's ways. Former favours to men are arguments why they should do no more, but to God they are motives for the adding of new ones.

V. 19. *I know him, that he will command his children and his household*—God adds hereto a part of Abraham's character which deserves our notice; I know him, says God, that he will command his children, and his household after him, and they shall keep the way of the Lord, to do justice and judgment. It will not be in vain that I tell him this, and give him occasion to pray, and to taste my goodness in answering prayers, because he will not smother these things in his own breast, but manifest them to others, and teach them how good God is, who so readily complies with the desires and prayers of men, and how terrible he is to incorrigible sinners, and how evil and bitter a thing it is to sin against God. And so I shall get the end I aim at in all my works, which is that they may be known for the good of others, that they may learn by such examples. *After him*—He will so diligently imprint these things in their minds that they shall never forget them. He shall not lose his labour; for what he teaches they shall learn and practise. From whence we may learn, that we are not only to know and serve God ourselves, but we are to take all opportunities of instructing others in the ways of God, especially all that are under our particular care, whether children or servants. In reality, every man's family is his flock, and he their shepherd who is to lead

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20 And the Lord said, Because [o] the cry of Sodom and Gomorrah is great, and because their sin is very grievous;

21 [r] I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.

22 And the men turned their faces from thence, and went towards Sodom: but Abraham stood yet before the Lord.

23 ¶ And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked?

24 [s] Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that *are* therein?

25 That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: [t] Shall not the Judge of all the earth do right?

26 And the Lord said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.

27 And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which *am* [u] *but* dust and ashes.

28 Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for *lack of* five? And he said, If I find there forty and five, I will not destroy *it*.

29 And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do *it* for forties sake.

30 And he said *unto him*, Oh let not the Lord be angry, and I will speak: Peradventure there shall thirty be found there. And he said, I will not do *it*, if I find thirty there.

31 And he said, Behold now, I have taken upon me to speak unto the Lord: Peradventure there shall be twenty found there. And he said, I will not destroy *it* for twenties sake.

32 And he said, [x] Oh let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there. And he said, I will not destroy *it* for tens sake.

33 And the Lord went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place.

CHAP.

o Chap. 4. 10. and 19. 13. James 5. 4.
r Chap. 11. 5.
s Jer. 5. 1.
t Job 8. 3. and 34. 17. Psal. 94. 2. Rom. 3. 6.
u Chap. 3. 19. Job 4. 19. Eccles. 12. 7. 1 Cor. 15. 47, 48. 2 Cor. 5. 1.
x Judg. 6. 39.

lead them to the pure streams of truth; they are his disciples, and he is to teach them the ways of salvation; they are his followers, and he is to be a guide to direct them to the gate that leads to life. Besides, it is the particular province allotted to him, wherein he is to shew forth the praise of the Lord, and tell forth all his wondrous works. And this we find was what Abraham did in his family, and it was seen and accepted by God.

V. 20. *The cry*—Sins are said to cry when they are gross and manifest, such as highly provoke God to anger. *Sodom and Gomorrah*—He names only these two, as being the most eminent and exemplary in wickedness, but under them includes the rest.

V. 21. *I will go and see*—Inquire into the truth of the thing. God here speaks after the manner of men, and for the example and instruction of Judges to search into causes ere they pass sentence. *Whether they have done altogether*—Whether they have filled up the measure of their sins.

V. 22. *The men*—The two angels went on towards Sodom, but the Divine Person entered into farther discourse with Abraham. They are called men in this chapter, probably because they appeared in human shape, and did nothing extraordinary to shew themselves to be other than men, except only the Divine Person, who said enough to Abraham to shew him he was *Jehovah*.

V. 23. *Abraham drew near*—Approached unto God to inquire of Him, and to pray unto Him: For so the phrase of *drawing near to God* is used. (Heb. x. 22.)

V. 24. *Within the city*—The city of *Sodom* alone is mentioned, but the rest are comprehended under it, either because of its eminency, or because they were subject or subordinate to it, as may seem probable from the history.

V. 25. *Shall not the Judge of all the earth*—Now he clearly perceives that this person was no less than the Creator, Governor, and *Judge of the world*, even the second person in the blessed trinity, to whom that title and work is ascribed. (John v. 22, 27. Acts x. 42. and xvii. 31.) *Do right*—He speaks not this, as if it were simply unjust for God to involve the righteous in the same temporal destruction with the wicked, for he knew very well and by his own experience, that *there* was *not a just man upon earth that did good and sinned not*, and therefore no such just man who did not for his own sin deserve that death and destruction, which is the proper *wages of sin*. (Rom. vi. 23.) But he speaks not here of strict and rigorous justice, but of that moderate and equitable way which God is pleased to use with the sons of men, and of that right to temporal deliverances, which, by virtue of God's gracious covenant and promise, did accrue to pious persons, especially in the times of the Old Testament, when temporal promises were more expressly and particularly made to good men.

V. 28. How urgent and moving is the entreaty of Abraham for the men of Sodom, though from the corruption of their manners it may be presumed, that he had little society with them; and, therefore, his was a pure and generous philanthropy, which looked upon all mankind as his friends and brethren. We may observe here, how highly precious in the sight of God the faithful are, and how much they contribute to the happiness of the world; for it is not only by their just and kind conduct that they do good to mankind, but it is probable from the instance before us, that they contribute to avert God's severe judgments from the respective communities they live in. And this, perhaps, may account for God's delay in making examples of cities and places which are notoriously wicked. The few righteous mingled among them, which would be involved in their ruin, are so dear to Him, that it turns aside his anger; and, as the Angels told Lot, They cannot do any thing whilst he was there.

V. 32. *Yet but this once*—Abraham could proceed no further; and being a good man himself, he had a charitable opinion of others, and thought there certainly were so many good men in all those cities, especially including Lot and his family. No doubt Abraham remembered Lot in his prayers; but that large and generous soul could not content himself with Lot's preservation, but aims at the saving of the whole cities, which, when he saw was doubtful and unlikely, he prayed for Lot's deliverance out of that common destruction, as may be gathered from Gen. xix. 29.

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CHAP. XIX.

AND there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing *them*, rose up to meet them; and he bowed himself with his face toward the ground;

a Heb. 13. 2. 2 And he said, Behold now, my lords, [a] turn in, I pray you, into your servant's house, b Chap. 18. 4. and tarry all night, and [b] wash your feet, and ye shall rise up early, and go on your ways. c See Luke 24. 28. And they said, [c] Nay, but we will abide in the street all night.

3 And he pressed upon them greatly; and they turned in unto him, and entered into his house: and he made them a feast, and did bake unleavened bread, and they did eat.

4 ¶ But before they lay down, the men of the city, *even* the men of Sodom, compassed the house round, both old and young, all the people from every quarter.

5 And they called unto Lot, and said unto him, Where *are* the men which came in to d Judges 19. 22. thee this night? [d] bring them out unto us, that we may know them.

6 And Lot went out at the door unto them, and shut the door after him,

7 And said, I pray you, brethren, do not so wickedly.

e See Judg. 19. 24. 8 [e] Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as *is* good in your eyes: only unto these men do nothing; f See Chap. 18. 5. [f] for therefore came they under the shadow of my roof.

9 And they said, Stand back. And they said *again*, This one *fellow* came in to sojourn, [g] and he will needs be a judge: Now will we deal worse with thee, than with them. And they pressed sore upon the man, *even* Lot, and came near to break the door.

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g Exod. 2. 14.

10 But the men put forth their hand, and pulled Lot into the house to them, and shut to the door.

11 And they smote the men [h] that *were* at the door of the house with blindness, both small and great: so that they wearied themselves to find the door.

h See 2 Kings 6. 18. Acts 13. 11.

12 ¶ And the men said unto Lot, Hast thou here any besides? son in law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring *them* out of this place.

13 For we will destroy this place: because the [i] cry of them is waxen great before the face of the Lord, and the Lord hath sent us to destroy it.

i Chap. 18 20.

14 And Lot went out, and spake unto his sons in law, which married his daughters, and said, Up, get ye out of this place; for the Lord will destroy this city: but he seemed as one that mocked unto his sons in law.

15 ¶ And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which * are here; lest thou be consumed in the ‡ iniquity of the city.

* Heb. are found.
‡ Or, punishment.

16 And while he lingered, the men laid hold upon his hand, and upon the hand of his

CHAP. XIX.

V. 1. *Two Angels*—So they truly were, though they are called men, chap. 18. *At even*—Of the same day on which they departed from Abraham. *The gate of Sodom*—Where he sat to wait for strangers, to whom he might exercise kindness and hospitality.

V. 2. *Nay, but we will abide in the street all night*—This was no untruth, but really intended on supposition that Lot should press them no further; their first denial was but decent, and an act of civility; and in them it was a design to discover Lot's piety and hospitality, and to manifest the great difference between him and the barbarous Sodomites, and the reason and justice of Lot's deliverance, and their destruction.

V. 3. *He pressed upon them greatly*—Because he would not have them expose themselves by lodging *in the streets of Sodom*, and because he was desirous of their converse.

V. 4. *Every quarter*—This is added to shew how universally corrupt they were, and that there were not ten righteous men there.

V. 5. *They called unto Lot*—They impudently profess their wicked design.

V. 6, 7. *Brethren*—They were so by nature, and so he calls them, that if possibly he might restrain them.

V. 8. This was a most sinful offer; whoever will say, do, or consent to any known evil from any expectation, make themselves the children and servants of satan, and are securing their own condemnation from God (Rom. iii. 8.) whose promises of protection and support belong to none that are doing evil that good may come.

V. 9. *This one fellow*—And he, but a stranger, presumes to oppose the whole society of the citizens, and takes upon him to censure and condemn us.

V. 10, 11. *And they smote the men with blindness*—This was designed to put an end to their attempt, and to be an earnest of their utter ruin the next day.

V. 12, 13. *The Lord hath sent us to destroy it*—The holy angels are ministers of God's wrath for the destruction of sinners, as well as of his mercy for the preservation and deliverance of those that fear him.

V. 14. *Lot seemed to them as one that mocked*—They thought, perhaps, that the assault which the *Sodomites* had just now made upon his house had disturbed him, that he knew not what he said. They that made a jest of every thing, made a jest of that, and so perished. Many who are warned of the danger they are in by sin, make a jest of it; and the examples God has made of men secure in sin, are to admonish the impenitent of their danger—danger, how great!

V. 15. *The Angels hastened Lot, saying, Arise*—Tarry no longer in expectation of thy sons in law, who are absent, and must be given up for lost; but take thy daughters, which are found and present with thee, and go thy way.

V. 16. *He lingered*—Either through unwillingness to part with all his estate, or to lose his sons in law: Or, through astonishment and distraction of mind, which made him both listless and impotent. Though Lot did not make a jest of the warning, he did not make so much haste as the case required. And it might have

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his wife, and upon the hand of his two daughters; the Lord being merciful unto him: and they brought him forth, and set him without the city.

17 And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; [k] look not behind thee, neither stay thou in all the plain: escape to the mountain, lest thou be consumed.

18 And Lot said unto them, Oh not so, my Lord.

19 Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life: and I cannot escape to the mountain, lest some evil take me, and I die.

20 Behold now, this city *is* near to flee unto, and it *is* a little one: Oh let me escape thither (*is* it not a little one?) and my soul shall live.

21 And he said unto him, See, I have accepted * thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken.

22 Haste thee, escape thither; for [l] I cannot do any thing till thou be come thither: therefore [m] the name of the city was called Zoar.

23 ¶ The sun was † risen upon the earth when Lot entered into Zoar.

24 Then [n] the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven.

25 And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

26 ¶ But his wife looked back from behind him, and she became [o] a pillar of salt.

27 ¶ And Abraham gat up early in the morning, to the place where [p] he stood before the Lord.

28 And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and lo, the smoke of the country went up as the smoke of a furnace.

29 ¶ And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt.

30 ¶ And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters

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k Verse 26. Mat. 24. 16, 17. 18. Luke 9. 62. Phil. 3. 13, 14.

* Heb. thy face.

l See Chap. 32, 25. 26 Exod. 32. 10. Deut. 9. 14. Mark 6. 5.

m Chap. 13. 10. & 14, 2.

† Heb. gone forth.

n Deut. 29. 23. Isaiah 13. 19. Jer. 50. 40. Ezek. 16. 49. Hos. 11. 8. Amos 4. 11. Zeph. 2. 9. Luke 17. 29. 2 Pet. 2. 6. Jude 7.

o Luke 17. 32.

p Chap. 18. 22.

have been fatal to him, if the angels had not *laid hold on his hand, and brought him forth. The Lord was merciful to him*, otherwise he might *justly* have left him to perish, since he was loath to depart

V. 17. *Escape for thy life*—Stand not lingering in hopes to save thy goods, them thou shalt lose as a punishment of thy sin and folly in choosing to dwell with so wicked a people, and be thankful that thou hast thy life given thee for a prey. Such as these are the commands given to those who through grace are delivered out of a sinful state. Return not to sin and satan, for that is *looking back to Sodom*. Rest not in the world, for that is *staying in the plain*. And reach toward Christ and heaven, for that is *escaping to the mountain*, short of which we must not take up.

V. 18. *Lot said, Oh, not so, my Lord*—With what reluctance are the commands of the Lord received, though containing nothing but designs for our preservation and highest advantage. Blessed are they that do his commandments without delay.

V. 19. *I die*—An unreasonable distrust of God's power and goodness which he had now experienced.

V. 20. *It is a little one*—As its inhabitants, so its sins, are fewer, and it will not be an eminent example of thy vengeance, as the other places will be.

V. 21. *I have accepted thee*—I have granted thy request.

V. 22. *I cannot do any thing till thou be come thither*—The very presence of good men in a place helps to keep off judgments. What care God takes for the preservation of them that fear him.

V. 23. *The sun was risen*—The sun appeared and shone that morning. Which is noted as a great aggravation of their ruin, which came when they least expected it.

V. 24. *The Lord rained upon Sodom and upon Gomorrah*—To signify that it proceeded not from natural causes, but from the immediate hand of God. God the Son, who now appeared upon the earth, rained from God his Father in heaven, both concurring in this act, as indeed all outward actions are common to all the persons of the Trinity. *Brimstone and fire*—Brimstone and fire signify brimstone inflamed, and in the Hebrew stile, inflamed brimstone signifies lightning.

V. 25. *Those cities, and all the plain*—This lightning penetrated into the earth, which, being kindled by the fire from heaven, consuming all that was capable of such a destruction, formed the lake, which was afterwards, and is now called the Dead Sea, from the large expansion and stillness of its waters. The Author of the book of wisdom, who wrote many centuries after, says, the waste that smoketh is a testimony. And by later writers it appears that the testimonies of the destruction of these cities still remained. Tacitus relates, that the traces of the fire that consumed them were visible in his days. Pliny, and Strabo, have made mention of them; and to this day, the Dead Sea, which still sends forth smoke, remains, and will remain, an everlasting monument of the justice of God: some of the ruins of these citiesare said to be at times visible at the bottom of its filthy waters. So that, as St. Peter observes, God has made the cities of Sodom and Gomorrah, in their overthrow, an example to those that should after live ungodly. Travellers describe this lake to be about thirty miles long and ten miles broad. It has no living creature in it: It is not moved by the wind: The smell of it is offensive: Things do not easily sink in it. The *Greeks* call it *Asphaltis*, from a sort of pitch which it casts up. The river *Jordan* falls into it, and is lost there. The severity of God against sin, how published to the world!

V. 26. *His wife*—She disobeyed an express command. Probably she hankered after her house and goods in *Sodom*, and was loath to leave them. (Luke xvii. 31, 32.) She too much regarded her stuff. And her looking back spoke an inclination to go back; and therefore our Saviour uses it as a warning against apostasy. She was struck dead in the place, yet her body did not fall down, but stood fixed and erect like a pillar or monument.

V. 28. *Abraham looked toward Sodom*—and saw the divine severity. *Abraham* prayed for *Sodom*; he was heard for *Lot*.

V. 29. *God remembered Abraham*, and for his sake *sent Lot out of the overthrow*—God will certainly give an answer of peace to the prayer of faith in his own way and in his own time.

V. 30. *Lot went up out of Zoar*—He durst not dwell there, either because he was conscious to himself that it was a refuge of

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31 ¶ And the first-born said unto the younger, Our father *is* old, and *there is* not a man in the earth to come in unto us after the manner of all the earth.

32 Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father.

33 And they made their father drink wine that night: and the first-born went in, and lay with her father; and he perceived not when she lay down, nor when she arose.

34 And it came to pass on the morrow, that the first-born said unto the younger, Behold, I lay yesternight with my father: let us make him drink wine this night also; and go thou in, *and* lie with him, that we may preserve seed of our father.

35 And they made their father drink wine that night also: and the younger arose, and lay with him; and he perceived not when she lay down, nor when she arose.

36 Thus were both the daughters of Lot with child by their father.

1897. 37 And the first-born bare a son, and called his name Moab: the same *is* the father of the Moabites unto this day.

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38 And the younger, she also bare a son, and called his name Ben-ammi: the same *is* the father of the children of Ammon unto this day.

CHAP. XX.

cir. 1898. AND Abraham journeyed from thence toward the south-country, and dwelled between [a] Kadesh and Shur, and sojourned in Gerar.

a Chap. 16. 7, 14.

2 And Abraham said of Sarah his wife, [o] she *is* my sister: and Abimelech king of Gerar sent, and took Sarah.

o Chap. 12 13.

3 But [c] God came to [d] Abimelech in a dream by night, and said to him, Behold, thou *art but* a dead man, for the woman which thou hast taken: for she *is* * a man's wife.

c Psa. 105. 14. d Job 33. 14, 15.

* Heb. married to an husband.

4 But Abimelech had not come near her: and he said, Lord, wilt thou slay also a righteous nation?

5 Said he not unto me, She *is* my sister? and she, even she herself said, He *is* my brother: in the † integrity of my heart, and innocency of my hands have I done this.

† Or, simplicity, or, sincerity.

6 And God said unto him in a dream, Yea,

I

his own choosing, and probably he found it as wicked as *Sodom*; and therefore concluded it could not long survive it; Lot was now glad to go to *the mountain*, the place which God had first appointed for his shelter. In Lot we have an example of what those bring themselves to at last, that forsake the communion of saints for worldly advantages.

V. 31. *Not a man*—With whom they might or durst marry.

V. 32. Which they thought was made lawful by the supposed necessity.

V. 33. He that was preserved blameless in a sinful city, fell into sin in retirement; and by this example we are taught to see the necessity of being sober and watching unto prayer wherever we are, there being no place or company where we are not in danger of sinning even unto death both of soul and body.

V. 36. A lasting monument of their sin and shame.

V. 37. *Moab*—The child of her father; she had learned not to be ashamed to declare her own sin. *Father of the Moabites*—A wicked people.

V. 38. *Ben-ammi*—The son of my people or kindred. The father of the *Ammonites*, a people no less wicked than the *Moabites*.

CHAP. XX.

V. 1. *Abraham* removed from the neighbourhood of that place which had been made such a monument of God's displeasure.

V. 2. *She is my sister*—How much do the best men stand in need of the Divine assistance, and of firm confidence in that assistance, when any human force or authority appears to be against them: Human power is visible, and addresses itself to men's passions and their feelings; and when that power is opposed to rules of duty, for any one that acts from a regard to the will of God, to forget for a moment God's power to save, exposes himself to the danger of complying with the will of men, contrary to known duty, and the commands of God; who, though not visible to natural sight, is no less the Governor of all things in heaven and in the earth; neither can the powers of hell go beyond the bounds set them by the Almighty's power: And in this instance Abraham is presented to the world, in this faithful history, as an example of what men are *not* to do; it being proved and established by God's government of the world, as it is made known to us in the Scriptures, that they whose conduct is regulated by a true regard to the word of God, and are living in his fear, have at no time occasion to fear any thing besides. *Took Sarah*—Not without violence, for it is not to be believed that Abraham or Sarah would consent to such a separation. And shall any man that has a wife, a sister, or a daughter (or a regard for those that bear these relations to other men) read such instances of what men might do in other countries, without thankfulness to God, whose providence has in this placed us under the government of just and equal laws, which gives no man a right to make another stand up or sit down, or part with any thing that belongs to him, but by his own consent first asked and granted?

V. 3. *God came to Abimelech in a dream*—God made known his mind in dreams, not only to his people, but even to heathens for their sakes, or in things wherein they were concerned. *A dead man*—Thou deservest a present and untimely death, and if thou proceedest in thy intended wickedness, it shall be inflicted upon thee. Both for thy injustice in taking her away by force, and for thy intentions, though not yet executed.

V. 4. *Abimelech said*—This was necessary to be added here for Sarah's vindication, and for the demonstration of Isaac's original from Abraham and Sarah, according to God's promise. *Wilt thou slay a righteous*—a blameless nation. For he knew it was just and usual for God to punish a nation for the sins of their kings and governors; the sins of public men being more or less imitated or consented to by many below them.

V. 5. *In the integrity of my heart*—being wholly ignorant of what thou now informest me.

V. 6. *I also withheld thee*—It is not from God that there is sin; but it is from him that there is not more sin, either by his influence on men's minds checking their inclination to sin, or by his providence taking away the opportunity. *Against me*—This sin, though directly committed against Abraham and Sarah, is said to be against God, as all sins are, because it was against God's command, written in men's minds, though not yet published by express word or writing.

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I know that thou didst this in the integrity of thy heart; for [e] I also withheld thee from sinning [f] against me: therefore suffered I thee not to touch her.

7 Now therefore restore the man *his* wife; [g] for he *is* a prophet, and he shall pray for thee, and thou shalt live: and if thou restore *her* not, know thou that thou shalt surely die, thou, and all that *are* thine.

8 Therefore Abimelech rose early in the morning, and called all his servants, and told all these things in their ears: and the men were sore afraid.

9 Then Abimelech called Abraham, and said unto him, What hast thou done unto us? and what have I offended thee, that [h] thou hast brought on me, and on my kingdom a great sin? thou hast done deeds unto me that ought not to be done.

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10 And Abimelech said unto Abraham, What sawest thou, that thou hast done this thing?

11 And Abraham said, Because I thought, Surely the fear of God *is* not in this place; and they will slay me for my wife's sake.

12 And yet indeed *she is* my sister; she *is* the daughter of my father, but not the daughter of my mother: and she became my wife.

13 And it came to pass, when God caused me to wander from my father's house, that I said unto her, This *is* thy kindness which thou shalt shew unto me; at every place whither we shall come, [i] say of me, He *is* my brother.

14 And

e Chap. 31. 7. & 35. 5. Exod. 34. 24. 1 Sam. 25. 26.
f Chap. 39. 9. Lev. 6. 2. Psa. 51. 4.
g 1 Sam. 7. 5. 2 Kings 5. 11. Job 42. 8.
h Chap 26. 10.
i Chap. 12. 13.

V. 7. *A prophet*—A person very dear to me, and familiarly acquainted with me, and therefore the injuries done to him I take as done to my self. *He shall pray for thee*—which is one part of a prophet's work. *Thou shalt die, and all that are thine*—which was not unjust, because they all had sins of their own, for which they deserved death whensoever God thought fit to inflict it, and God might take this occasion to punish them. Accept of my grace, and obey my will, and thou shalt live; refuse my grace, and disobey my will, and thou shalt die. Is sin *less* offensive to the honour of God and to his purity *now* than it was *then*? Crimes against human laws forfeit many lives; but how many more are taken for sins committed against the will of God and the rights of others, against which no human sentence is ever pronounced?

V. 8. *Called his servants*—His principal officers. *They were sore afraid*—They had doubtless heard of the dreadful judgments which other cities had brought upon themselves by their wickedness.

V. 9. *What hast thou done*—How great a danger hast thou exposed us to. By this it appears that in heathen countries adultery was thought a great crime, though they thought fornication none: What ought both to be considered who live under that law, which declares that to look upon a woman to lust after her, is to be guilty of a crime that excludes from heaven? Is it my belief, that *He* shall come to judge both quick and dead whose words these are? It is, if I fear the sentence he has before declared, and turn to him by unfeigned repentance and a reliance on his promised mercy. *Thou hast done*—No man can do an equal injury to others to that of being the cause of their committing any sin.

V. 10. *What sawest thou?*—What reason hadst thou for exposing me to the danger of offending God, by the wrong information thou gavest me, that the woman was not thy wife, but thy sister?

V. 11. *Because I thought*—How liable to be mistaken are the best of men; and what doubtless increases the danger of forming rash conclusions, is the manner in which Satan and evil angels address the human mind; for, in whatever way they suggest evil to men, it must be the first part of their design to mislead men in judging, that they may be misled in their conduct—the consequence of the judgments they form. Such instances as this, in such men as Abraham, are the strongest comments on those passages of the word of God, which require us not to judge from conjecture or appearances. And perhaps men of much experience may not be the less liable to be misled, from their having often found, that the conjectures they formed agreed with the events that followed; but still the Scripture rule is to be regarded, and no human conduct is to be judged of, even by the *thoughts* of Abraham, nor from appearance, but from real evidence, and no man condemned till it be known what he has to say in his own defence; and a careful regard to this Scriptural rule, in common life, would prevent many bitter pangs of sorrow in the minds of men, who are so often hearing of their sentence before they even knew themselves to be accused; but the cautions given in the Scriptures on *this head* make but a small part of that provision which God has made in his word to prevent, by his own authority, mankind from unjustly and unnecessarily adding to the number of their sorrows: And as God hath said, That whatsoever any man soweth the same shall he reap; to condemn no man on suspicion ourselves, is one way of securing ourselves against the most painful part of an unjust accusation.—That being conscious, it is but rendering to us that which is our due; for the severity of our hasty sentences formed, as Abraham's was, from our own *thoughts*, and pronounced in confidence that we could not be mistaken; and how often may a man (whose attention is directed to the spring of all his actions—his own thoughts) discover that he, with Abraham, is ready to conclude unfavourably of others, before he is warranted by any evidence to do so. Who knows how often he offends against Him who sees the heart? Well might David say, *Lord, cleanse thou me from my secret faults.*

V. 12. However highly it pleased God to honour any particular man or number of men, during the ages in which the Scriptures were written, we are certainly much mistaken when we think that any of them by *nature* were more than *men*. Who more highly favoured of God than *Abraham?* but who that is conscious of having misled another by equivocal words, could have answered worse than Abraham here did? *Yet indeed she is my sister*—Doubtless the Father of the faithful, as well as the Father of mercies, wishes it now to be made known to all mankind, that Abraham meant to *mislead* the king as the means of his safety, it was a sinful deceit, and implied *distress* in God; which is the sin that leads to final impenitence; and therefore thus exposed, that all men may see their danger, and avoid it (Mark xvi. 16.); and hoever men are bound to hide one another's faults and failings, where it can be done with truth and with justice; yet such is God's faithfulness, that he has published to all the world, the sins, the follies, and the unbelieving fears in men, that His mercy made the first use of in revealing His will to the world, that it might be equally manifest that God has no private interest, or personal attachments; but that he who delivered up His Son for us all, has nothing less than the good of all constantly in view; and by thus publishing the faults of His most highly favoured servants, strongly shews to all men, the necessity they are under to have that grace which only is able to save them. (Eph. ii. 8.)

V. 13. *When God caused me to wander from my father's house*—Then we settled this matter. The blessing of children was denied them during the continuance of this sinful agreement to deny one another. Whilst they did not own their marriage, God did not own it.

V. 14. 15. *My*

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14 And Abimelech [h] took sheep, and oxen, and men-servants, and women-servants, and gave *them* unto Abraham, and restored him Sarah his wife.

[h] Chap. 12. 16.

15 And Abimelech said, Behold, my land *is* before thee: dwell [‡] where it pleaseth thee.

‡ Heb. as is good in thine eyes.

16 And unto Sarah he said, Behold, I have given thy brother a thousand *pieces* of silver: behold, he *is* to thee a covering of the eyes, unto all that *are* with thee, and with all *other*: thus she was reproved.

17 ¶ So Abraham prayed unto God: and God healed Abimelech, and his wife, and his maid-servants; and they bare *children*.

18 For the Lord had fast closed up all the wombs of the house of Abimelech, because of Sarah Abraham's wife.

CHAP. XXI.

[a] Chap. 17. 19. & 18. 10. 14. [b] Acts 7. 8. Gal. 4. 22. Heb. 11. 11.

AND the Lord visited Sarah as he had said, and the Lord did unto Sarah [a] as he had spoken.

2 For Sarah [b] conceived, and bare Abraham a son in his old age, [c] at the set time of which God had spoken to him.

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[c] Chap. 17. 21.

3 And Abraham called the name of his son that was born unto him, whom Sarah bare to him, [d] Isaac.

[d] Chap. 17. 19.

4 And Abraham circumcised his son Isaac, being eight days old, [e] as God had commanded him.

[e] Chap. 17. 10, 12.

5 And [f] Abraham was an hundred years old, when his son Isaac was born unto him.

[f] Chap. 17. 1, 17.

6 ¶ And Sarah said, [g] God hath made me to laugh, *so that* all that hear will laugh with me.

[g] Isa. 54. 1. & 66. 10. Gal. 4. 27.

7 And she said, Who would have said unto Abraham, that Sarah should have given children suck? for I have borne *him* a son in his old age.

8 And the child grew, and was weaned: and Abraham made a great feast the *same* day that Isaac was weaned.

9 ¶ And Sarah saw the son of Hagar [h] the Egyptian,

[h] Chap. 16. 1.

V. 14, 15. *My land is before thee*—Look at all that part of my country which belongs to me, *and dwell where it pleaseth thee.* The Scripture abounds with examples for all men: Though Abraham and the faithful, the great subjects of the Sacred History, were but men in common life, yet so did the providence of God attend to all that would be wanted to be known by every man in every station: That in the Scriptures there is not only instruction provided in matters of right and wrong in every part of human conduct, but also the knowledge of what is most *becoming*. How does this instance in the conduct of Abimelech shew a real greatness and liberality becoming his high station; he overlooks what he had just cause to blame, and discovering the care which God had over Abraham, Abimelech, like a king, makes him presents, and then bids him please himself in his country with the choice of a dwelling-place; and restores him his wife, as a proof of the security with which he might live in his dominions.

V. 16. *Thy brother*—He whom thou didst miscall thy brother. *Pieces of silver*—Shekels, which is commonly understood, when a sum of silver or gold is indefinitely mentioned. *A covering of the eyes unto all*—A protection to thee from the eyes of others, whilst they know thee to be the wife of another man; or this, I gave to buy thee a veil wherewith thou mayest cover thy face, as it is usual for married persons to do.

CHAP. XXI.

V. 1. *The Lord visited Sarah*—Performed his gracious promise of giving her a child. God's visitation of a person in Scripture use, is the execution of his purpose, either for evil or for good; it is here used for the giving of mercies promised.

V. 2. *In his old age*—Contrary to all human expectation, and therefore the more evidently the gift of God, according to his promise.

V. 4. *He circumcised his son*—The covenant being established with him, the seal of the covenant was administered to him.

V. 6. God makes me laugh, through excess of holy joy, laughter being often put for joy; God hath given me cause to rejoice, and an heart to rejoice. *And they that will laugh with me*—Others will rejoice in this instance of God's power and goodness, and be encouraged to trust in him.

V. 7. *Who could have said*—None could have expected; He whose wisdom foretold it was only able to bring it to pass. The duty of mothers to their little infants, is to be collected from this example of Sarah to her son, at that stage of the journey through life, which calls for nothing less than all the tender feelings of a mother; which tenderness, is not reasonably to be expected will be given in an equal degree to the mind of any other; unless the mother should be taken away, or rendered unable to perform a parent's part: And when this happens, how often is it seen that a mother's watchfulness and care is given to a stranger; but the blessing of the God of nature and of providence, not being to be expected to follow a wilful or careless neglect of that, which has become the *duty* of any relation the human race bears to one another, when the universal history shall be opened, who can tell how many mothers shall sink confounded at seeing the sufferings of their helpless offspring, left by them to the hazard of meeting with something like a parent's tenderness from another, but who, like their mothers, leave them to cry, to struggle unrelieved from the pains of a thousand infant sufferings, during all those helpless days and nights, which the lords of the creation must live, before they have the ability to turn away the point of a pin, or even to tell the cause of the pains they feel.

V. 9. *Mocking*—This is called *persecution*, (Gal. iv. 29.) and by the word *flesh* being applied to the son of Hagar, and *spirit* to Sarah's son, we are given to understand by this enmity what is felt in every human mind in its unrenewed state against those in whom the spirit of God is. (Gen. xli. 38.) An *enmity* which no more admits of any cordial and heartfelt reconciliation and union between minds animated and influenced by the opposite spirits, than the love of this world is to be reconciled with the love of God, an earthly mind with an heavenly one; or that the spirit of Satan can be brought to agree with and love the spirit of God. The angels that kept not their first estate, fell into an eternal enmity against God, and they hate his good spirit wherever it appears; and the case of Ishmael and Isaac is an allegory; *Ishmael's* mockery and persecution is descriptive to us of that despising and hatred of God which is the very nature of Satan, who is called the God of this world, and who ruleth in the children of disobedience; or in other words, in the minds of men, who do not believe in God as he hath revealed himself by his works and by his word, and who do not live in his fear, or have any regard to his favour: And what is said of *Isaac* the heir of the *promise*, and all the joy and gladness discovered on his account, has more in the representation than can easily be expressed or even conceived. In him all the nations of the earth were to be blessed; the Saviour

of

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Egyptian, which she had born unto Abraham, [i] mocking.

i Gal. 4. 29.

10 Wherefore she said unto Abraham, [k] Cast out this bond-woman, and her son: for the son of this bond-woman shall not be heir with my son, *even* with Isaac.

k Gal. 4. 30. See Chap. 25. 6. & 36. 6, 7.

11 And the thing was very grievous in Abraham's sight, because of his son.

12 ¶ And God said unto Abraham, Let it not be grievous in thy sight, because of the lad, and because of thy bond-woman; in all that Sarah hath said unto thee, hearken unto her voice: for [l] in Isaac shall thy seed be called.

l Rom. 9. 7. Heb. 11. 18.

13 And also of the son of the bond-woman will I make [m] a nation, because he *is* thy seed.

m Verse 18. Chap. 16. 10. & 17. 20.

14 And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave *it* unto Hagar (putting *it* on her shoulder) and the child, and sent her away: and she departed and wandered in the wilderness of Beer-sheba.

15 And the water was spent in the bottle, and she cast the child under one of the shrubs.

16 And she went, and sat her down over against *him*, a good way off, as it were a bow-shot: for she said, Let me not see the death of the child. And she sat over against *him*, and lifted up her voice, and wept.

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17 And God heard the voice of the lad: and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he *is*.

18 Arise, lift up the lad, and hold him in thine hand: for [n] I will make him a great nation.

n Verse 13.

19 And [o] God opened her eyes, and she saw a well of water: and she went, and filled the bottle with water, and gave the lad drink.

o Num. 22. 31. See 2 Kings 6. 17. 18, 20. Luke 24. 16, 31.

20 And God was with the lad; and he grew, and dwelt in the wilderness, [p] and became an archer.

p Chap. 16. 12.

21 And he dwelt in the wilderness of Paran: and his mother took him a wife out of the land of Egypt.

22 ¶ And it came to pass at that time, that [q] Abimelech and Phicol the chief captain of his host spake unto Abraham, saying, God *is* with thee in all that thou doest.

q Chap. 20. 2. & 26. 26.

23 Now

of men was to descend from his person, and through him, JESUS, as the only Mediator between God and men, was, and is, and only can be given, that grace of God which bringeth salvation to the mind of man,—on the receiving of which, producing true repentance and forsaking all known evil, then is *joy* in the presence of the angels of God, (Luke xv. 10.) and with every increase of that grace which is promised to all that look for it, *believe* the *promise*, and expect it in the name and for the sake of Jesus, is there an increase of the soul's union with its living head; and all these expressions of paternal tenderness which is shewn to the heir of the promise, are intended to convey to us the true knowledge of the love and compassion of God our Saviour to all who worship him in spirit and in truth, and who are only looking for the pardon of sin, and their acceptance with God, for the sake of their Mediator, and who only expect the restoration of their nature, and the ability to do any thing good in itself, by His grace.

V. 10. The Jews, though the offspring of Abraham and of Isaac, that did not *believe* in Jesus when he came, after all the evidence they had of his being possessed of the power of God, and having all the marks of the promised Messiah, they, like the bond-woman and her son, were cast out for mocking and persecuting *Him*; and they who embraced his gracious offers of mercy, and followed him in a renewal both of heart and of life, were partakers of the promises: And as the descendants of Cain and of Ishmael were to the generations before CHRIST came, so are the descendants of the Jews to this day, an evident example to all men, how displeasing to God we are while we do not in truth believe the record God hath given of his SON; and the present rejected state of the Jewish people dispersed throughout the world, is the loud call of God by his providence to all mankind, to *look* unto HIM, who was wounded for our transgressions, that we escape God's future displeasure, which is so universally represented by the present condition of the Ishmaelites and of the Jews, though none of them, as individuals, are denied that grace which God, for Christ's sake, is willing to give to all.

V. 11. *Grievous in Abraham's sight*—Because of his tender affection to Ishmael. We may also see by this, the excellency of God's institutions, who appointed but one woman for one man, that each might have the entire interest in the other's affections; and the danger of men's inventions, which brought polygamy into the world, whereby a man's affections are thus subject to be divided.

V. 12. *God said, hearken unto her voice*—Abraham had better authority for his divorce from Hagar than he had for his marriage with her. (Chap. xxi. 2.) *Thy seed be called*—The promised seed, the heir of the promises.

V. 13. The casting out of Ishmael was not his ruin, and, by his history, it appears that those who are left out of the external dispensation of God's covenant, are not excluded from his mercies.

V. 14. Abraham doubted to do it when Sarah first suggested it, fearing it might not be from right motives; but when once he understands it to be God's will, he makes haste to execute it. An example of prudence and of piety.

V. 15. Not as if she carried him: Ishmael was now about eighteen years old, but being weak and faint, and much dejected, despairing of his life, she lays him down under a shrub.

V. 16, 17. *Wept*—Hagar wept, and it appears as if Ishmael cried aloud for the distress of their situation. Where is that *place* of distress in which the Father of mercies does not see the sons and daughters of affliction? And how many are the examples of his readiness to relieve?

V. 18. *Lift up the lad*—I will bless him, and thy care shall not be in vain.

V. 19. *God opened her eyes*—Shewed her, led her to look to the place where she might be relieved. The word of God ascribes *all* the blessings mankind do or can receive in this life, or that blessed world which is to come, to God as the *Giver* of them.

V. 20. *God was with the lad*—Abraham prayed that Ishmael might *live* before God: It is to *live* when the favour and gracious presence of God is *with* any one.

V. 22. They saw that the peculiar care and blessing of God rested upon Abraham: The *promises* of every necessary blessing are now in equal force to every son of Adam who imitates *Abraham's faith*.

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23 Now therefore swear unto me here by God, * that thou wilt not deal falsly with me, nor with my son, nor with my son's son: *but* according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned.

* Heb. if thou shall lie unto me.

24 And Abraham said, I will swear.

25 And Abraham reproved Abimelech because of a well of water, which Abimelech's servants [r] had violently taken away.

[r] See Chap. 26. 15, 18, 20, 21, 22.

26 And Abimelech said, I wot not who hath done this thing: neither didst thou tell me, neither yet heard I *of it* but to day.

27 And Abraham took sheep, and oxen, and gave them unto Abimelech: and both of them made a covenant.

28 And Abraham set seven ew-lambs of the flock by themselves.

29 And Abimelech said unto Abraham, What mean these seven ew-lambs, which thou hast set by themselves?

30 And he said, For *these* seven ew-lambs shalt thou take of my hand, that they may be a witness unto me, that I have digged this well.

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31 Wherefore he called that place † Beer-sheba: because there they sware both of them.

† That is, the well of the oath.

32 Thus they made a covenant at Beer-sheba: then Abimelech rose up, and Phicol cir. 1891. the chief captain of his host, and they returned into the land of the Philistines.

33 ¶ And *Abraham* planted a ‡ grove in Beer-sheba, and called there on the name of the Lord, the everlasting God.

‡ Or, tree.

34 And Abraham sojourned in the Philistines land many days.

CHAP. XXII.

1872. Jos. Ant.

AND it came to pass after these things, that [a] God did tempt Abraham, and said unto him, Abraham. And he said, * Behold, *here* I *am*.

[a] Heb. 11. 17.

* Heb. Behold me.

2 And he said, Take now thy son, thine only *son* Isaac, whom thou lovest, and get thee [o] into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of.

[o] 2 Chron. 3. 1.

3 ¶ And

V. 23. The King required Abraham's *oath*, that he might not use the power which God had given him, to do any injury to Abimelech or to his family.

V. 25. *Abraham reproved*—That the king might do him justice, as the foundation of the friendship he wished to maintain with him.

V. 26. By this it would appear if Abraham had told of the injury done him before, it would have been as readily redressed; and that he considered the king as chargeable with the wrong which had been done, when he did not so much as know of it: Men in authority may often as unjustly be blamed for what they never did, though they may for not attending diligently to all that is *done* by those they employ. Abraham's not telling of the injury done, might arise from an unwillingness to complain till he had some such favourable occasion as this; but how many misunderstandings might be avoided, by every person's taking the first opportunity of telling to others, what they think has been done amiss; and indeed as no person is more injured than he who *does* the wrong, no greater proof can be given of true respect for any person, than to enable them to form a just judgment of their own conduct, or to explain themselves if they have been misunderstood.

V. 27. *Abraham took*—As an acknowledgment of the King's former kindness to him, and also to assure him of his friendship.

V. 31. *Beer-sheba*—The well of the oath.

V. 33. *A Grove*—A place to which he might retire for the equally solemn, exalted, and delightful duty of worshipping God; praising him for past mercies, and calling upon him for the consolations of his grace, and the blessings of his providence.

CHAP. XXII.

V. 1. *God did tempt Abraham*—Did try and prove the reality of Abraham's faith and love to God; and that it might be made to appear how far Abraham was determined to obey God, in opposition to all the hopes God himself had given him in his son Isaac, and against his natural affection for him. Not that this was necessary for the information of God, for all things are known to him; but that Abraham might have the witness of God's Spirit, the highest happiness, and the testimony of his own, the next in degree to it, that he was sincerely, secretly, and openly devoted to the will of God, whose property he was, with all that he had; and that all ages might have an example of firm faith and obedience set before them, that when the faith of others came to be tried, they might know, from this memorable instance, how pleasing it was to God for men to believe in his love and goodness, and, without doubting about the consequences, obey his commandments; and if, in doing so, they hazarded their character, or exposed themselves to contempt, or to the loss of what might be dearer to them than life, that life, and all belonging to it, was not to be compared to the least degree of the approbation of God, who in this world both could and would repay them a thousand fold; and, continuing faithful unto death, crown them with glory and blessedness in his presence for ever. (James i. 12.)

V. 2. Let them say, who know a parent's feelings, what Abraham felt, understanding this command as he did, and knowing it to be the voice of God which gave him that command. It is here that Abraham becomes the great example to mankind, and obtains from God the title of FAITHFUL ABRAHAM; (Gal. iii. 9.) an higher title than was ever annexed to the name of any one that ever appeared on earth, who was no more than man. By what means Abraham obtained this distinguished title of *Father* of all that are pleasing to God, most plainly appears. It cannot be doubted but Abraham loved Isaac his son; and not only so, but that he was bound to look upon him as the best gift of God, and the last expression of the Divine favour to him, and from whom Christ the Saviour of the world was to come; and in this command from God to Abraham to *offer* Isaac for a *burnt-offering*, all the mercies of God to Abraham might justly appear to be reversed, and all his expectations cut off; and if any thing can increase the anguish of a mind under a sense of the mercy of God being withdrawn, it must be that which Abraham evidently understood himself called to do—to slay his son with his own hand, and offer him as a burnt-offering; and the command to do this being delivered to Abraham without the knowledge of any other person, could Abraham be insensible of what he was to suffer from the accusations which were so likely to be brought against him for mistaking the will of God, who, by all but Abraham, might reasonably be believed as incapable of giving a command which stood opposed to his own promise, and to all that reason or nature could suggest against all these—against all that may so justly and reasonably be believed that Abraham felt and feared, he knew it was the plain command

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3 ¶ And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son; and clave the wood for the burnt-offering, and rose up, and went unto the place of which God had told him.

4 Then on the third day Abraham lifted up his eyes, and saw the place afar off.

5 And Abraham said unto his young men, Abide you here with the ass; and I and the lad will go yonder and worship, and come again to you.

6 And Abraham took the wood of the burnt-offering, and laid *it* upon Isaac his son; and he took the fire in his hand, and a knife: and they went both of them together.

7 And Isaac spake unto Abraham his father, and said, My father: and he said, † Here *am* I, my son. And he said, Behold the fire and the wood: but where is the ‡ lamb for a burnt-offering?

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† Heb. Behold me.

‡ Or, kid.

8 And Abraham said, My son, God will provide himself a lamb for a burnt-offering: so they went both of them together.

9 And they came to the place which God had told him of, and Abraham built an altar there, and laid the wood in order; and bound Isaac his son, and [c] laid him on the altar upon the wood.

c James 2. 21.

10 And Abraham stretched forth his hand, and took the knife to slay his son.

11 And

command of God with as much certainty as any command of God is now to be known by his Spirit and his written word; and thus, knowing that it was the God of glory that bid him offer Isaac, God was his refuge, and he, and he only, was to be feared; trusted, loved, and obeyed. Thus resolved, and supported by the grace which flowed from the throne of God, through the promised seed, to Abraham's believing mind, he obeyed God with readiness and diligence, at the moment his greatest mercy appeared to be withdrawn, and against all he felt as a father and a man.

V. 3, 4. *Abraham rose up early in the morning, and went unto the place which God had told him. Then on the third day he lift up his eyes, and saw the place*—Where his son was to be offered. And did Abraham feel more when he saw the place, than the Father of mercies felt, who gave us our feelings of tender affection, when he looked on Calvary, the place where his well-beloved and eternal Son was not only *offered*, but crucified under the weight of the offences of all mankind committed against the infinite purity and justice of God? Well might his highly-favoured servant say, *What manner of love is this.* Here human words seem almost to lose their use, as altogether unequal to convey any suitable sense of what our thoughts may conceive, by comparing this lively representation which the Scriptures give us of Abraham and his son, with that which took place between God the Father and the Son before the world was made; and when we find ourselves affected with what we can only believe the father of the faithful felt, then may we not raise our minds to heaven and to God, and ask ourselves what did the Father of mercies feel, in looking through numberless ages to the appointed time, when his equal Son was to be made flesh and dwell on earth, and be delivered up in our place and stead to suffer what we alone deserved? If to fallen men the Author of life has given such fine affections as the world has seen, what must God Himself feel at parting with his Son to bear our infirmities as a man, to have the sorrow and the misery due to the iniquities of the whole human race laid upon him, and after enduring the neglect, the scorn, the contempt and persecution, which JESUS as a man met with at the hands of men, together with the rage of satan and all the powers of darkness, and above all to suffer that which could only satisfy and vindicate infinite justice for ever, in pardoning sin in men; say or think who can tell what were the emotions of the Divine mind of the Father of mercies? But the history of JESUS's life on earth must be read and carefully considered, before it can be known what may justly be called the *sorrows* of God, and how much he felt as God and man, for the sufferings of men; and to understand but a little of the tenderness of the Divine mind, proofs and examples of the Divine compassion must not only be known from this sacred history, but the soul must have a measure of fellowship in the sufferings of Jesus, and be baptized into his death, (Phil. iii. 10. Rom. vi. 3.) and then it may appear in some small degree *what must be felt*, from that infinite relation which the Father and the Son bear to each other, when it pleased the FATHER to bruise the SON, to put him to grief, to make his soul an offering for sin. (Isai. liii. 10.) Ye immortal spirits of the blessed above, what can ye do throughout everlasting ages to express the mighty obligation, the weight of which is ever increasing far beyond all your most grateful powers! Great GOD! thy word, wherein thy strange design of placing mankind in a condition to receive thy pardon, addresses itself to our reason and our faith; but what, but thy Spirit, can make known to *us* any suitable sense of the greatness of thy redeeming love, so faintly represented by a father's offering, as a sacrifice, his only son.

V. 5. Abraham charged his servants to remain at a distance, doubtless that they might not be led to interpose in preventing a duty which perhaps they were not able to understand, or if they were, that they might be spared sorrow of a sight so affecting.—When the great sacrifice was offered, the sun in the midst of heaven gave no light, that Jesus's death, though required to be public, might be as little seen as the nature of it would admit, and in which also there was no little mercy to those that loved him as to venture to his cross.

V. 6. Isaac was at this time twenty-five years old; the wood was laid on Isaac, the cross was laid on Jesus.

V. 7. *My son*—Abraham's short answer shews, how much the feelings of a father were alive in his breast. With what an unwavering mind does this devoted man proceed in doing what he took to be the will of God: He evidently compares nothing with his duty. God does not despise the day of small things, but the sooner that devotion of heart is attained, which compares nothing with the *love* of God, the more blessed must the soul be in all its approaches to its living head, and in the discharge of every duty.

V. 8. *God will provide*—He that hath done the greater will do the less: He that hath promised his Son to be my Saviour, will, with him, freely give me all things. (Rom. viii. 32.)

V. 9. *Bound Isaac*—Burnt-offerings were to be bound to the altar. Christ was bound to the cross; and that Isaac might be the more exact type of Christ, he was bound by his own consent, otherwise his age and strength seem sufficient to have made an effectual resistance. It is therefore highly reasonable to think that Abraham, having prepared Isaac for such a work, did, upon the mount, particularly instruct him concerning the command of God; the absolute necessity of complying with it; the glorious reward of his obedience; and the dismal consequences of his disobedience; the power and faithfulness of God either to prevent the fatal blow, or to restore his life lost with infinite advantage. Upon these, and such like reasons, he laid himself down at his father's feet, and yielded up himself to the Divine will.

V. 10. That

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11 And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham. And he said, Here *am* I.

12 And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only *son* from me.

13 And Abraham lifted up his eyes, and looked, and behold, behind *him* a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt-offering, in the stead of his son.

14 And Abraham called the name of that place § Jehovah-jireh: as it is said *to* this day, In the mount of the Lord it shall be seen.

§ That is, The LORD will see, or provide.

15 ¶ And the angel of the Lord called unto Abraham out of heaven the second time,

d Psa. 105. 9. Luke 1. 73. Heb. 6. 13.

16 And said, [d] By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only *son*:

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17 That in blessing I will bless thee, and in multiplying I will multiply thy seed [e] as the stars of the heaven, [f] and as the sand which *is* upon the sea-shore *; and [g] thy seed shall possess the gate of his enemies;

e Chap. 15. 5. Jer. 33. 22.
f Chap. 13. 16.
* Heb. lip.
g Chap. 24. 60.

18 [h] And in thy seed shall all the nations of the earth be blessed: because thou hast obeyed my voice.

h Chap. 12. 3. and 18. 18. and 26. 4. Acts 3. 25. Gal. 3. 8. 16, 18.

19 So Abraham returned unto his young men, and they rose up, and went together to Beer-sheba, and Abraham dwelt at Beer-sheba.

20 ¶ And it came to pass after these things, that it was told Abraham, saying, Behold [i] Milcah, she hath also born children unto thy brother Nahor;

i Chap. 11. 29.

21 [k] Huz his first-born, and Buz his brother, and Kemuel the father [l] of Aram,

k Job 1. 1.
l Job 32. 2.

22 And

V. 10. That Roman judge, who pronounced sentence of death upon his own son, convicted of a capital crime against the laws, shewed a great and public example of a just mind, and an high regard to those principles of acting, which are so necessary to prevent mankind from being more hostile to each other than the savage race, who commit no such crimes against their kindred as men unrestrained are seen to do; but when the two cases are compared, how much does the real greatness of the father of the faithful exceed the noble instance of the Roman father? Evident guilt, the calls of justice upon a person appointed to do it without partiality, the action being under the public observation, and the sentence, with the name of him that gave it, being to pass down to future ages, were so many motives to bind a sensible mind to the discharge of its duty: *Abraham* himself *took the knife to slay his son*, against all the affection of a father for a son who had not offended him, but who revered his commands, and was beloved by him. None were witnesses to what was required of Abraham as his duty; he knew of no records in which the knowledge of his obedience to the Divine command would be transmitted to future ages; God, and the son he loved, were the only witnesses of what he did: And was there no other example in the Scriptures of what faith produces in the human mind, and in consequence of it in the conduct, this is sufficient to shew, that faith, in a God of infinite wisdom, power, justice, mercy, and truth, is the only certain security for right conduct in men; and this, because the mind, in which the light of faith truly is, sees that its highest happiness, and best interest, must ever be in doing the will of God, whose consolations are inseparable from those that receive his grace, and, by the strength of it, do his will.

V. 11, 12. *The angel*—The Son of God in the appearance of an angel. *Now I know*—God is said to know a thing when it is made evident to ourselves or others; but he, to whom the thoughts and intents of the heart are known, does not require actions to be performed to shew him what any man will do: God is thus spoken of in the Scriptures, after the manner of men, who are required to imitate God in not declaring their judgments, till the principle, on which the mind proceeds, has fully manifested itself by its fruits or conduct. *Thou fearest God*—And wilt serve him against every inducement to the contrary, of which thou hast given this sufficient proof, that to obey his will thou hast given up that which was the dearest to thee. The *Angel*, as he is called, says, *Thou hast not withheld thy only son from me*. God said unto him, (v. 1, 2.) *Take now thy son and offer him;* God appeared then in the person of the angel, who afterwards was to appear in the person of JESUS.

V. 13, 14. Abraham had said in answer to his son, *The Lord will provide*. Abraham believed in God—trusted in his power and goodness to do that which his wisdom knew was best for him, and when it would be best for him; the time now came when this remarkable instance was to be added to all that had gone before, in the case of Noah, Enoch, and all the faithful, that *no man shall ever put his trust in God, in the ways of his holy will, and be confounded;* and to make known this truth to others, *Abraham* called the name of the place, *Jehovah-jireh;* or, *The Lord will provide*. The Lord commanded sacrifices to be offered of beasts, and these the Lord *provided;* the Lord also commanded Abraham to *offer* the son he *gave* him; but these were only figures and representations of the great provision that was made for the salvation of mankind; and Abraham's words,—*The Lord will provide,—And in the mount of the Lord it shall be seen*, are words which point immediately to that sacrifice of God's own providing, the ransom he himself found out; and who was so eminently seen in the mount of the Lord as a glorified being, as possessed of all the power and authority of God, and as a man doing and suffering all that had been foretold concerning him by all the prophets.

V. 15, 16. *By myself*—By which it again appears, that the angel that spoke was Christ and God.

V. 17. *In blessing, I will bless thee*—Bless thee in thyself; I will make the example of thy faith a blessing to mankind to the end of the world; I will bless thy son, and his offspring; in number they shall be as the stars of heaven and the sand of the sea, and with their numbers they shall be possessed of great power. These promises were fulfilled in an eminent manner in the numberless thousands of the Jews, and in the history of their taking possession of Canaan, and by the victories of David, and the greatness of Solomon.

V. 18. *In thy seed*—Christ Jesus was the seed of Abraham, and the Gospel of his salvation was thus made known to Abraham; and in this sense all the nations of the earth are blessed in knowing that from Abraham descended Christ the Lord, through whom, consistent with infinite justice, mercy is offered to all mankind, and that whosoever will come unto God through him, shall in no wise be cast out, refused mercy in this life, or excluded from endless blessedness in the world to come; it being through this *promised* Saviour, that the grace of God is only given, which bringeth salvation, and restores the fallen soul of man to the image and likeness of God. (Gal. iii. 8, 14, 16.)

CHAP.

Before Christ 1872.

22 And Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel.

m Chap. 24. 15. n Called, Rom. 9. 10. Rebecca.

23 And [m] Bethuel begat [n] Rebekah: these eight Milcah did bear to Nahor Abraham's brother.

24 And his concubine whose name *was* Rheumah, she bare also Tebah, and Gaham, and Thahash, and Maachah.

CHAP. XXIII.

1860. AND Sarah was an hundred and seven and twenty years old: *these were* the years of the life of Sarah.

a Josh. 14. 15. Judges 1. 10.

2 And Sarah died in [a] Kirjath-arba; the same *is* Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her.

3 ¶ And Abraham stood up from before his dead, and spake unto the sons of Heth, saying,

o Chap. 17. 8. Heb. 11. 13.

4 [o] I *am* a stranger and a sojourner with you: give me a possession of a burying place with you, that I may bury my dead out of my sight.

5 And the children of Heth answered Abraham, saying unto him,

* Heb. a prince of God.

6 Hear us, my lord; thou *art* * a mighty prince amongst us; in the choice of our sepulchres bury thy dead: none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead.

7 And Abraham stood up, and bowed himself to the people of the land, *even* to the children of Heth.

8 And he communed with them, saying, If it be your mind that I should bury my dead out of my sight, hear me, and intreat for me to Ephron the son of Zoar:

9 That he may give me the cave of Machpelah, which he hath, which *is* in the end of his field; for † as much money as it is worth he shall give it me, for a possession of a burying place amongst you.

† Heb. full money.

10 And Ephron dwelt amongst the children of Heth. And Ephron the Hittite answered Abraham in the ‡ audience of the children of Heth, *even* of all that went in at the gates of his city, saying,

‡ Heb. ears.

Before Christ 1860.

11 [c] Nay, my lord, hear me: the field give I thee, and the cave that *is* therein, I give it thee; in the presence of the sons of my people give I it thee: bury thy dead.

c See 2 Sam. 24. 21---24.

12 And Abraham bowed down himself before the people of the land.

13 And he spake unto Ephron in the audience of the people of the land, saying, But if thou *wilt give it*, I pray thee, hear me: I will give thee money for the field; take *it* of me, and I will bury my dead there.

14 And Ephron answered Abraham, saying unto him,

15 My lord, hearken unto me: the land *is worth* four hundred [d] shekels of silver; what *is* that betwixt me and thee? bury therefore thy dead.

d Exod. 30. 13. Ezek. 45. 12.

16 And Abraham hearkened unto Ephron, and Abraham weighed to Ephron the silver, which he had named in the audience of the sons of Heth, four hundred shekels of silver, current *money* with the merchant.

17 ¶ And [e] the field of Ephron, which *was* in Machpelah, which *was* before Mamre, the field and the cave which *was* therein, and all the trees that *were* in the field, that *were* in all the borders round about, were made sure

e Chap. 25. 9. and 50. 13. Acts 7. 16.

18 Unto Abraham for a possession in the presence of the children of Heth, before all that went in at the gate of his city.

19 And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah, before Mamre: the same *is* Hebron in the land of Canaan.

20 And the field and the cave that *is* therein were made sure unto Abraham, for a possession of a burying place, by the sons of Heth.

CHAP. XXIV.

1857. AND Abraham was old *and* * well stricken in age: and the Lord had blessed Abraham in all things.

* Heb. gone into days.

2 And

CHAP. XXIII.

V. 1. Sarah, the wife of Abraham, is mentioned with peculiar honour, as being the mother of the faithful. (1 Pet. iii. 6.)

V. 2. *Abraham came to mourn for Sarah*—But not as one without hope of one day meeting in that better world, where she was only gone a little before him.

V. 3, 4. The care that has been taken by mankind in disposing of the bodies of the dead, appears as a general acknowledgment among mankind, that after this life the bodies of the dead were again to have their use, and as such, worthy of being preserved with so much care as was taken of them by nations who had not the revealed will of God clearly to inform them, that all the human race are to rise again.

V. 6. *A mighty prince*—A prince favoured of God; such the sons of Heth acknowledged Abraham.

V. 7. *Abraham bowed himself*—Expressed his sense of their kindness by bowing before them.

V. 13. Abraham is unwilling to take what they offered him without paying for it: He knew it was more blessed to give than receive.

V. 15. *Shekel of silver*—Said to be in value two shillings and three-pence. *A shekel in gold*—One pound sixteen shillings and six-pence.

CHAP. XXIV.

V. 1. *The Lord had blessed Abraham*—According to his promise.

Before Christ 1857.

2 And Abraham said [a] unto his eldeſt ſervant of his houſe, that ruled over all that he had, [b] Put, I pray thee, thy hand under my thigh:

3 And I will make thee ſwear by the Lord, the God of heaven and the God of the earth, that [c] thou ſhalt not take a wife unto my ſon of the daughters of the Canaanites amongſt whom I dwell:

4 But thou ſhalt go unto my country, and to my kindred, and take a wife unto my ſon Iſaac.

5 And the ſervant ſaid unto him, Peradventure the woman will not be willing to follow me unto this land: muſt I needs bring thy ſon again unto the land from whence thou cameſt?

6 And Abraham ſaid unto him, Beware thou, that thou bring not my ſon thither again.

7 ¶ The Lord God of heaven which [d] took me from my father's houſe, and from the land of my kindred, and which ſpake unto me, and that ſware unto me, ſaying, [e] Unto thy ſeed will I give this land; he ſhall ſend his angel before thee, and thou ſhalt take a wife unto my ſon from thence.

8 And if the woman will not be willing to follow thee, then thou ſhalt be clear from this my oath: only bring not my ſon thither again.

9 And the ſervant put his hand under the thigh of Abraham his maſter, and ſware to him concerning that matter.

10 ¶ And the ſervant took ten camels, of the camels of his maſter, and departed († for all the goods of his maſter *were* in his hand:) and he aroſe, and went to Meſopotamia, unto [f] the city of Nahor.

11 And he made his camels to kneel down without the city, by a well of water, at the time of the evening, *even* the time ‡ [g] that women go out to draw *water*.

12 And he ſaid, O Lord God of my maſter Abraham, I pray thee ſend me good ſpeed this day, and ſhew kindneſs unto my maſter Abraham.

13 Behold, [h] I ſtand *here* by the well of water, and [i] the daughters of the men of the city come out to draw water:

14 And let it come to paſs, that the damſel to whom I ſhall ſay, Let down thy pitcher, I pray thee, that I may drink; and ſhe ſhall ſay, Drink, and I will give thy camels drink alſo: *let the ſame be* ſhe *that* thou haſt appointed for thy ſervant Iſaac; and [k] thereby ſhall I know that thou haſt ſhewed kindneſs unto my maſter.

15 ¶ And it came to paſs before he had done ſpeaking, that behold, Rebekah came out, who was born to Bethuel, ſon of [l] Milcah, the wife of Nahor Abraham's brother, with her pitcher upon her ſhoulder.

16 And the damſel *was* § very fair to look upon, a virgin, neither had any man known her: and ſhe went down to the well, and filled her pitcher, and came up.

17 And

a Chap. 15. 2. b Chap. 47. 29. 1 Chron. 29. 24. Lam. 5. 6.

c Chap. 26. 35. and 27. 46. and 28. 2. Exod. 34. 16. Deut. 7. 3.

d Chap. 12. 1, 7.

e Chap. 12. 7. and 13. 15. and 15. 18. and 26. 4. Exod. 32. 13. Deut. 34. 4. Acts 7. 5.

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† Or, and

f Chap. 27. 43.

‡ Heb. that women which draw water go forth.

g Exod. 2. 16. 1 Sam. 9. 11.

h Verſe 43.

i Chap. 29. 9. Exod. 2. 16.

k See Judges 6. 17, 37. 1 Sam. 6. 7. and 14. 8. and 20. 7.

l Chap. 11. 29. and 22. 23.

§ Heb. good of countenance.

Not one promiſe of God falls to the ground, or goes unfulfilled to Abraham, or to any who with him put their truſt in God.

V. 2. *Thigh*—A ceremony uſed in ſwearing, and only among believers, which implied the ſwearing by the promiſed ſeed.

V. 3. And this diſtinction between one part of the human race and another, is one of the ways by which that difference is made known to us from God, which there is between believers and unbelievers, not imagined or in name, but in reality; the mind of the believer being a partaker of the ſpirit of God, one fruit of which is faith, (Gal. v. 22.) and by which God is ſeen, feared, loved, and ſerved; whereas the unbeliever is ſo far from living under the influence of the ſpirit, that he has not God in his thoughts, but lives without any view or deſign to pleaſe God: Perſons ſo unlike in their principles of acting, and ends of living, can never be truly united, ſo long as the one continues to live to pleaſe God, and the other to pleaſe themſelves: And for one who has been brought to ſee the neceſſity of living to God, wilfully marries another who has never ſo much as ſeen themſelves ſinners in the ſight of God, or known the neceſſity of his pardon and grace, ſuch a conduct is a declared diſregard to that diſtinction which God has made between *believers* and *unbelievers*; and the action itſelf being forbid, to do it, is no other than to do evil that good may come of it, which as it is certain guilt, its unavoidable conſequences is certain miſery. God commands that which, in every inſtance, is as certainly for our good as that it is commanded.

V. 5. This faithful ſervant would not take the oath, before it was well underſtood what he ſhould do, in caſe none of that family were willing to come with him into Canaan.

V. 6. *Beware thou*—The command of God to Abraham, to leave his own country, extended to his poſterity; which accounts for this ſharp caution, and diſcovers in Abraham a mind intent in doing the will of God, and in providing for its being done by others under his authority.

V. 7. The father of the faithful here ſpeaks as a man that knew in whom he believed: The more confidently God is truſted in the ways of duty, the more evidently does his faithfulneſs appear in favour of all who do ſo; for, as believing in God our Saviour, and truſting in his mercy and grace, is the foundation of every good word and work, it muſt be, that they who truſt to God's faithfulneſs will be bleſſed, that, by means of their example, others may be led to do the ſame thing, and be alſo bleſſed in obtaining the end of their faith.

V. 8, 14. This was the conduct of a man taught by Abraham. He makes his requeſts known unto God by prayer and ſupplication; he ſpeaks as one ſenſible of his wants and of his entire dependance, and as one who knows every word he ſpeaks is heard by the God of the whole earth, whoſe mercy is over all his works, and ever waits to be gracious, and, though unſeen, will anſwer the prayer of faith.

V. 15, 16. *Before he had done ſpeaking, Rebekah came, and ſhe went down to the well*—Humility and diligence were *then* the ornaments

Before Christ 1857.

17 And the servant ran to meet her, and said, Let me (I pray thee) drink a little water of thy pitcher.

18 And she said, Drink, my lord: and she hasted, and let down her pitcher upon her hand, and gave him drink.

19 And when she had done giving him drink, she said, I will draw *water* for thy camels also, until they have done drinking.

20 And she hasted, and emptied her pitcher into the trough, and ran again unto the well to draw *water*, and drew for all his camels.

21 And the man wondering at her, held his peace, to wit whether the Lord had made his journey prosperous, or not.

22 And it came to pass as the camels had done drinking, that the man took a golden * ear-ring, of half a shekel weight, and two bracelets for her hands, of ten *shekels* weight of gold;

* Or, jewel for the forehead.

23 And said, Whose daughter *art* thou? tell me, I pray thee: is there room *in* thy father's house for us to lodge in?

Before Christ 1857.

24 And she said unto him, [m] I *am* the daughter of Bethuel the son of Milcah, which she bare unto Nahor.

m Chap. 22. 23.

25 She said moreover unto him, We have both straw and provender enough, and room to lodge in.

26 And the man [n] bowed down his head, and worshipped the Lord.

n Verse 52. Exod. 4. 31.

27 And he said, Blessed *be* the Lord God of my master Abraham, who hath not left destitute my master of his mercy and his truth: I *being* in the way, the Lord led me to the house of my master's brethren.

28 And the damsel ran, and told *them of* her mother's house these things.

29 ¶ And Rebekah had a brother, and his name *was* [o] Laban: and Laban ran out unto the man, unto the well.

o Chap. 29. 5.

30 And it came to pass when he saw the ear-ring

naments of women; and are they not so now? Yes, and thanks be to the Author of all our mercies, there are not a few who, by wisdom from above, have been made to understand that God giveth grace to the humble, and whose faith and pious care, under their heavenly Father's blessing, can turn this vale of tears into a place of pleasantness and peace.

V. 21. *The man wondering*—That the *thoughts* which were given to him in prayer, should be so exactly and so immediately answered by what he saw before him.

V. 24. Rebekah signifies, by her answer, that she was Nahor's daughter by his lawful wife.

V. 25. She tells him the case, with which he might be entertained in her father's house, as an inducement for him to accept of her invitation.

V. 26, 27. *The man bowed his head, and worshipped the Lord*—Giving praise to his name for having shewn him so much mercy, and fulfilling the expectation of his master, on whose account also he expresses his thankfulness. A part of the instruction in this passage of the word of God, is to lay our wants humbly and *particularly* before Him, from a sense of our entire dependance, for every blessing, on his unmerited goodness; and then to intreat him to enable us to *see* the *answer* to our prayer, wait *in the way* of our duty with patience and resignation to the Divine will, for any answer his infinite compassion may see best to give; and then to imitate this faithful servant of Abraham's—the moment to express our praises and thanksgivings, the mercy appears to us, either in God's giving or with-holding what we ask: But as it is the Spirit which alone helpeth our infirmities, and as without it we know not what to pray for as we ought, (Rom. viii. 26.) in waiting upon God in prayer, the first duty and care is to wait upon Him for *thought*, for the knowledge and ability to perform that greatest of all duties—*addressing* the Most High God and King eternal: And with an entire dependance on the Spirit's aid, it is no less our duty than it is our happiness, to consider what it is we are about to ask of God, as well as our motives and designs in asking: As for instance, it is said on the Divine authority—(James i. 5.) "If any of you lack *wisdom*, let him ask of God, that giveth to all men liberally" whatever is asked agreeable to his holy will; but if a man only desires an increase of knowledge from the fountain of wisdom, that he may have praise of men, and not the honour that cometh of God, by truly devoting any increase of understanding which God may give him, to promote his glory by doing his will on earth, let not that man think he shall receive any thing of the Lord: It is in praying as it is in living, if a single eye—intention to please God, who seeth in secret, does not run through the whole soul, and imitate all its powers, to have all the desires of our heart given to us, may be the greatest curse that could be inflicted upon us: To be therefore at one with ourselves, to know our own minds, and what we truly intend by what we ask of God in prayer for ourselves or others, is as necessary as it is to pray; and this will soon appear, if any one will but do as God in his word graciously allows us to do—compare our requests to him with a child asking gifts of a parent:—And were we to see a son entreating his father for things that he had no need of, that he had more of the same kind already than he made a right use of, or that he was asking things without consideration, or without the least design to apply them to purposes which his father had taught him to believe were the wisest and the best, or that he even intended to waste them in ways which he had expressly forbid, or to lay them up and make no use of them till the day of accounts came, when the more that was given, the greater would be the cause of his confusion; did we see all this in a son's requests to a parent, doubtless we should think that parent more kind in not giving than giving: And shall the *parent* of all good give wisdom where he sees it will be made use of to gratify pride? shall he give abundance of plenty, however it may be desired with all the earnestness of the soul's longings, when to *Him* it is known that this would be to increase the number of guilty misers among mankind? and shall *He* pour out affluence upon all who desire to live in ease, riot, and excess? To read God's holy word without *thinking* and *prayer*, is the next to not reading it at all; and all the use of other men's reflections is to assist us in *thinking* and in making a right *use* of what is intended us by the Scriptures, a great part of which is for the very end of teaching us at all times, on all occasions, and in all places, to make our requests known unto God by prayer and supplication with more reverence than we would approach the presence of all the kings upon earth, and at the same time with all the plainness and singleness of heart with which a child would speak to a parent: And what a king and parent God is to pray to, we may understand by such examples of his willingness to hear, as this of Abraham's servant, and by such words as these—

"God

Before Christ 1857. ear-ring and bracelets upon his ſiſter's hands, and when he heard the words of Rebekah his ſiſter, ſaying, Thus ſpake the man unto me; that he came unto the man, and behold, he ſtood by the camels at the well.

31 And he ſaid, Come in, thou bleſſed of the Lord; wherefore ſtandeſt thou without? for I have prepared the houſe, and room for the camels.

32 ¶ And the man came into the houſe: and he ungirded his camels, and gave ſtraw and provender for the camels, and water to waſh his feet, and the men's feet that *were* with him.

33 And there was ſet *meat* before him to eat: but he ſaid, I will not eat, until I have told mine errand. And he ſaid, Speak on.

34 And he ſaid, I *am* Abraham's ſervant.

35 And the Lord hath bleſſed my maſter greatly, and he is become great: and he hath given him flocks, and herds, and ſilver, and gold, and men-ſervants, and maid-ſervants, and camels, and aſſes.

36 And Sarah my maſter's wife bare a ſon
p Chap. 25. 5. to my maſter when ſhe was old: and [p] unto him hath he given all that he hath.

37 And my maſter made me ſwear, ſaying, Thou ſhalt not take a wife to my ſon of the daughters of the Canaanites, in whoſe land I dwell:

38 But thou ſhalt go unto my father's houſe, and to my kindred, and take a wife unto my ſon.

39 And I ſaid unto my maſter, Peradventure the woman will not follow me.

q Chap. 17. 1. 40 And he ſaid unto me, The Lord [q] before whom I walk, will ſend his angel with thee, and proſper thy way; and thou ſhalt take a wife for my ſon of my kindred, and of my father's houſe.

41 Then ſhalt thou be clear from *this* my oath, when thou comeſt to my kindred; and if they give not thee *one*, thou ſhalt be clear from my oath. Before Christ 1857.

42 And I came this day unto the well, and ſaid, O Lord God of my maſter Abraham, if now thou do proſper my way which I go:

43 [r] Behold, I ſtand by the well of water; and it ſhall come to paſs, that when the virgin cometh forth to draw *water*, and I ſay to her, Give me, I pray thee, a little water of thy pitcher to drink; r Verſe 13.

44 And ſhe ſay to me, Both drink thou, and I will alſo draw for thy camels: *let* the ſame *be* the woman whom the Lord hath appointed out for my maſter's ſon.

45 And before I had done ſpeaking in mine heart, behold, Rebekah came forth with her pitcher on her ſhoulder; and ſhe went down unto the well, and drew *water*: and I ſaid unto her, Let me drink, I pray thee.

46 And ſhe made haſte, and let down her pitcher from her *ſhoulder*, and ſaid, Drink, and I will give thy camels drink alſo: ſo I drank, and ſhe made the camels drink alſo.

47 And I aſked her, and ſaid, Whoſe daughter *art* thou? And ſhe ſaid, The daughter of Bethuel, Nahor's ſon, whom Milcah bare unto him: and I put the ear-ring upon her face, and the bracelets upon her hands.

48 And I bowed down my head, and worſhipped the Lord, and bleſſed the Lord God of my maſter Abraham, which had led me in the right way to take my maſter's brother's daughter unto his ſon.

49 And now if you will deal kindly and truly with my maſter, tell me: and if not, tell me; that I may turn to the right hand, or to the left.

50 Then Laban and Bethuel anſwered and ſaid, The thing proceedeth from the Lord: we cannot ſpeak unto thee bad or good.

51 Behold

"*God ſhall ſupply all your need according to his riches in glory by Chriſt Jeſus.*" (Phil. iv. 19.) And they who pray *thus* believing, will ſoon find cauſe to rejoice evermore, and in every thing to give thanks. (1 Theſſ. v. 16. 18.)

V. 31. *Come, thou bleſſed of the Lord*—Whom God himſelf ſo fully hears and anſwers, as Rebekah has informed us.

V. 33. *I will not eat till I have told mine errand*—It was a part of the bleſſing beſtowed on Abraham to have ſuch a faithful ſervant, as this ſingle ſentence ſhews this more to be: Bleſſed is that maſter who has a ſervant to ſend who ſtedfaſtly fears God! O may the number of the ſervants of the Moſt High daily increaſe, who are employed throughout the world in ſpreading the meſſages of God to men, and who enter the dwellings of all to whom they come, in the ſpirit of this venerable man, who would not receive refreſhment himſelf till his maſter's buſineſs was advanced.

V. 34. *I am Abraham's ſervant*—This was his honour.

V. 35. *The Lord hath bleſſed my maſter greatly*—And this was Abraham's glory.

V. 40. *The Lord before whom I walk*—This was Abraham's care to *walk*—to live as in the ſight of God, doing whatever he did to the Lord, his judge and exceeding great reward.

V. 42, 48. The piety and noble ſimplicity of this diſcourſe to the family of his maſter's kindred, is eaſier to be admired than it is to be imitated, till we know Abraham's God, and that in Him there is everlaſting ſtrength, by which alone the proud mind of man can be made humble and ſimple enough to tell of the goodneſs of God.

V. 49. *Now if you will, tell me: and if not, tell me*—This was the language of a man of piety and integrity: and have mankind, in all the ages ſince his time, found out any better way than this, of delivering our meſſage in plain words, full of meaning, which gives

thoſe

Before Christ 1857.

51 Behold, Rebekah *is* before thee, take *her*, and go, and let her be thy master's son's wife, as the Lord hath spoken.

52 And it came to pass, that when Abraham's servant heard their words, he [s] worshipped the Lord, *bowing himself* to the earth.

[s] Verse 26.

* Heb. vessels.

53 And the servant brought forth * jewels of silver, and jewels of gold, and raiment, and gave *them* to Rebekah: He gave also to her brother and to her mother precious things.

54 And they did eat and drink, he and the men that *were* with him, and tarried all night: and they rose up in the morning, and he said, [t] Send me away unto my master.

[t] Ver. 56. & 59.

† Or, a full year, or ten months. Judges 14. 8.

55 And her brother and her mother said, Let the damsel abide with us † *a few* days, at the least ten; after that she shall go.

56 And he said unto them, Hinder me not, seeing the Lord hath prospered my way: send me away, that I may go to my master.

57 And they said, We will call the damsel, and inquire at her mouth.

58 And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go.

59 And they sent away Rebekah their sister, and [u] her nurse, and Abraham's servant, and his men.

[u] Chap. 35. 8.

60 And they blessed Rebekah, and said unto her, Thou *art* our sister, be thou *the mother* of thousands of millions, and [x] let thy seed possess the gate of those which hate them.

[x] Chap. 22. 17.

61 ¶ And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way.

Before Christ 1857.

62 And Isaac came from the way of the well Lahai-roi; for he dwelt in the south-country.

[y] Chap. 16. 14. & 25. 11.

63 And Isaac went out ‡ to meditate in the field at the even-tide: and he lifted up his eyes, and saw, and behold, the camels *were* coming.

‡ Or, to pray.

64 And Rebekah lifted up her eyes, and when she saw Isaac, [z] she lighted off the camel.

[z] Josh. 15. 18.

65 For she had said unto the servant, What man *is* this that walketh in the field to meet us? And the servant had said, It *is* my master: therefore she took a veil, and covered herself.

66 And the servant told Isaac all things that he had done.

67 And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: And Isaac was comforted after his mother's *death*. 1857.

CHAP. XXV.

THEN again Abraham took a wife, and her name *was* Keturah. cir. 1853.

2 And [a] she bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shua. [a] 1 Chron. 1. 32.

3 And

those our business is with, no other trouble than to say yes or no, after they have had time to determine what they ought to do?

V. 51. *Behold, Rebekah, let her be thy master's son's wife, as the Lord hath spoken*—When every step is taken and every determination made in the fear of God, and from the best persuasion it is his will, then a peaceful resignation without fear of the consequences will rest upon the mind: God is peace, and they that hear his voice and follow him, are led by him in the ways of peace; God has revealed His will, and it is full of information to direct us in all things what to do to please Him; and would we excuse errors we ought to cultivate an intimate acquaintance with the Scriptures, which will not only enable us to distinguish between what is and what is not the will of God in lesser cases, but they will also make wise unto salvation, with which not a single word or step in our lives is unconnected: But engagements of the nature of this before us are of the last moment, and they that would find all the blessings in them which the Father of mercies intends, would do well to regard his word, his providences, and the conscious testimony of his peaceful approbation; and how necessary it is to do so in our whole conduct is evident, when we reflect only that God is the Author of life, and that in a few days the desire of our eyes may by Him be removed out of our sight.

V. 52. *Abraham's servant worshipped the Lord*—An increase of mercies called for repeated praises, and he had been taught by the goodness of God, and by means of his master Abraham's example, to render unto God, without delay, that which was his duty to offer.

V. 53. *Gave them to Rebekah*—In those days men gave portions for their wives.

V. 57. *We will call the damsel, and inquire at her mouth*—Understand her mind by her words; not so much concerning the marriage itself, in which she resigned up herself to the disposal of her parents and friends, and to which she had given an implicit consent by her acceptance of those presents which were made to her for that end, as concerning the hastiness of her departure.

V. 59. *Her nurse*—Deborah. In this partly idolatrous family, the mother and the nurse are two distinct persons; but in Abraham's pious family there was no such practice.

V. 60. *Thou art our sister*—Our near kinswoman; distance of place shall not alienate our affections from thee, but we shall still own thee as our sister, and, as far as we can, be ready to perform all the duties of brethren to thee.

V. 62. *Isaac dwelt in the south-country*—In the southern part of Canaan.

V. 63. *Isaac went out to meditate*—To converse with God and with himself, by pious thoughts and fervent prayers. *In the field*—A solitary place, where he might more freely attend upon God without distraction. *At the even-tide*—That as he had begun the day with God, so he might close it with him, and commit himself to his protection.

V. 64. *Rebekah lighted off the camel*—As a testimony of her respect to him whom, by the servant, she understood to be her Lord and Husband.

V. 67. *Isaac brought her into his mother Sarah's tent*—To give her possession of it. *Isaac was comforted after his mother's death*—A sorrowful sense whereof he yet had retained, though she died three years before this time.

Before Christ cir. 1853.

3 And Jokshan begat Sheba, and Dedan. And the sons of Dedan were Asshurim, and Letushim, and Leummim.

4 And the sons of Midian; Ephah, and Epher, and Hanoch, and Abidah, and Eldaah. All these *were* the children of Keturah.

b Chap. 24. 36.

5 ¶ And [b] Abraham gave all that he had unto Isaac.

6 But unto the sons of the concubines which Abraham had, Abraham gave gifts, and sent them away from Isaac his son (while he yet lived) eastward, unto the east-country.

1822.

7 And these *are* the days of the years of Abraham's life which he lived, an hundred threescore and fifteen years.

c Chap. 15. 15. and 49. 29.

8 Then Abraham gave up the ghost, and [c] died in a good old age, an old man, and full *of years*; and was gathered to his people.

9 And his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zoar the Hittite, which *is* before Mamre;

Before Christ cir. 1822.

d Chap. 23. 16.

10 [d] The field which Abraham purchased of the sons of Heth: there was Abraham buried, and Sarah his wife.

e Chap. 16. 14. and 24. 62.

11 ¶ And it came to pass after the death of Abraham, that God blessed his son Isaac: and Isaac dwelt by the [e] well Lahai-roi.

12 ¶ Now these *are* the generations of Ishmael Abraham's son, whom Hagar the Egyptian, Sarah's hand-maid, bare unto Abraham.

f 1 Chro. 1. 29.

13 And [f] these *are* the names of the sons of Ishmael, by their names, according to their generations: The first-born of Ishmael, Nebajoth; and Kedar, and Adbeel, and Mibsam,

1800.

14 And Mishma, and Dumah, and Massah,

* Or, Hadad. 1 Chro. 1. 30.

15 * Hadar, and Tema, Jetur, Naphish, and Kedemah.

g Chap. 17. 20.

16 These *are* the sons of Ishmael, and these *are* their names, by their towns, and by their castles; [g] twelve princes according to their nations.

17 And

CHAP. XXV.

V. 2 *Zimran, and Jokshan, and Medan*—These persons were the heads of several people dwelling in Arabia and Syria. *Midian*—The Father of those Midianites. (Job ii. 11)

V. 5. *All that he had*—Except that which is excepted in the following verse.

V. 6. *Abraham sent them away from Isaac his son*—That the entire possession of that land might be reserved to the children of Isaac. *The east-country*—Into Arabia and other parts of Asia the Greater, which were east-ward from the southern part of Canaan where Abraham now was.

V. 8. *Abraham gave up the ghost*—His soul was not required of him, not forced from him by sharp and violent diseases, but was quietly, easily, and cheerfully yielded up by him into the hands of his merciful God and Father, as the word intimates. *A good old age*—Good, both graciously, his hoary head being found in the way of righteousness, and naturally free from the infirmities and calamities of old age. *And full of years*—When he had lived as long as he desired, being in some sort weary of life and desirous to be dissolved: Or full of all good, as the Chaldee renders it, satisfied with favour, and full with the blessing of the Lord, upon himself, and upon his children. *And was gathered to his people*—To his godly progenitors, the former patriarchs, to the congregation of the just in heaven. For it cannot be meant of his body, which was not joined with them in the place of burial, but buried in a strange land, where only Sarah's body lay. With what religious pleasure does the mind look after a servant of God departed, who thought nothing too much to do or suffer to shew his love to his Redeemer, who loved him, and who promised, and came, and died to save him from the wrath of God due to every sin: But for this hope, they that suffer here for their Master's sake, would be of all men most miserable; but with the sure hopes which this blessed book opens to the view of every believing mind, and all things are good in the way to glory. But alas! how do we look after those who are called away before they would take time from this life's cares, honours, and pleasures, to acquaint themselves with God, his word, or the world to come. O Lord! call home our hearts, for thou alone canst do it; and to Thee, the ever merciful physician of our fallen souls, let the whole human race apply, that nations may not rush into the grave with life's great business left undone, and themselves undone for ever.

V. 11. *After the death of Abraham, God blessed his son Isaac*—Begun evidently to fulfil the promises made to Abraham; and in doing so, to shew all mankind, that the blessing of God is the best inheritance in this life, as well as that to come.

V. 13. *Nebajoth*—From whom part of Arabia was called Nabathæa. *Kedar*—The father of those called Cedarini in Arabia.

V. 15. *Tema*—He gave his name to the city and country of Tema, or Teman. *Jetur*—The father of the Itureans.

V. 16. *Twelve princes*—According to the promise of God, (chap. xvii. 20.) and recorded to shew his faithfulness: None of these sure proofs of the exact accomplishments of the sacred promises are of private interpretation,—they are to teach us to depend on what God hath declared beforehand, concerning our *danger* in *not* believing what God hath said; because this is the height of impiety, counting him a liar, and it is also to be guilty of denying all the *proofs* he has given the world, that not a word of his falls to the ground; and on the other hand, every accomplishment, of what God hath at any time promised to any person in the Scriptures, is to be looked upon as the most certain proof to us that God will not deny himself, but that he does remain for ever faithful to his word, and that as *we* become sensible of *our* wants, we may look to him for the sure accomplishment of all his *promises*: And to these instances of the fulfilling of the promises of God, are added appeals to the *experience* of men that have known God—"Thou calledst in trouble, and I delivered thee." (Psal. lxxxi. 7.) *Reader*, Why does God thus speak in his revealed will? Why hath he caused proofs of his faithfulness to be brought under your consideration? Why does he appeal to the experience of other men? Why, but to tell you, and me, and all mankind, That "he "is our Father, our God, and the rock of our salvation," (Psal. lxxxix. 26.) inviting us under every want we feel of his grace or providential aid, that we may "open our mouths wide, and he will "fill us." (Psal. lxxxi. 10.) Yes, to all the sons of *Ishmael*, as well as Isaac, is the God of glory an everlasting refuge; and hath from *himself* a peace to give, to all that call upon him and believe in his name, which the world cannot give or take away; and who

that

Before Christ 1773.

17 And these *are* the years of the life of Ishmael, an hundred and thirty and seven years: and he gave up the ghost and died, and was gathered unto his people.

h 1 Sam. 15. 7.

18 h And they dwelt from Havilah unto Shur, that *is* before Egypt, as thou goest towards Assyria: *and* he † died i in the presence of all his brethren.

† Heb. fell. Psa. 78. 55. i Chap. 16. 12.

19 ¶ And these *are* the generations of Isaac Abraham's son: k Abraham begat Isaac.

k Matt. 1. 2.

1857.

20 And Isaac was forty years old when he took Rebekah to wife, l the daughter of Bethuel the Syrian of Padan-aram, the sister to Laban the Syrian.

l Chap. 22. 23.

21 And Isaac intreated the Lord for his wife, because she *was* barren: and the Lord was intreated of him, and m Rebekah his wife conceived.

Before Christ 1838.

m Rom. 9. 10.

22 And the children struggled together within her: and she said, If *it be* so, why *am* I thus? n And she went to inquire of the Lord.

n 1 Sam. 9. 9.

23 And the Lord said unto her, Two nations *are* in thy womb, and two manner of people shall be separated from thy bowels: and o *the one* people shall be stronger than *the other* people; and p the elder shall serve the younger.

o 2 Sam. 8. 14.

p Chap. 27. 29. Mal. 1. 3. Rom. 9. 12.

24 ¶ And

that truly knows this, and sees themselves surrounded with a world of sorrow and of misery among mankind, can want true benevolence so much, as to be unwilling to speak or write their lives away, if these may but be the means of making known to immortal minds, that peaceful rest of soul, which all may, and none can, find but in God alone.

V. 17, 18. *He lived an hundred and thirty and seven years*—Which is recorded to shew the efficacy of Abraham's prayer for him. *O that Ishmael might live before thee!* Then he also was *gathered to his people;* an expression used for those who died in the favour of God. *And he died in the presence of all his brethren*—With his friends about him. Who would not wish so to do? But whatever God pleases is wisest, fittest, and best.

V. 20. *And Isaac was forty years old*—Not much is related concerning Isaac, but what had reference to his father, while he lived, and to his sons afterward; for Isaac seems to have been a man that spent his days in quietness and peace; and therefore the more exact type of the Prince of peace, in whom all the nations of the earth were to be blessed, by his atonement for their sins, by the possession of his mind, and by following the *example* of his peaceful, blameless life. Blessed are they who do not enter upon this life to act for themselves, before they are taught to look for their safety and their happiness, in walking in the ways of His holy and excellent laws!

V. 21. *Isaac intreated the Lord*—He prayed, as the Hebrew word signifies, instantly or fervently, frequently and continually, for near twenty years together; for so long it was between their marriage and the first child. He knew God's promises did not exclude, but require the use of all means for their accomplishment. *For his wife*—In the presence of his wife, signifying, that, besides their more secret devotions, they prayed together. God had promised to multiply his family; but God's promises did not supersede, but encourage his prayers, and were the ground of his faith. Though he had prayed for this mercy many years, and it was not granted, yet he did not leave off praying for it.

V. 22. *Why am I thus*—Why is it thus with me? Why hath God dealt thus with me? *She went to inquire of the Lord*—Either immediately by prayer to God, or by her father Abraham, who lived fifteen years after this time, or by some other godly Patriarch yet surviving, by whom God used to manifest his will and counsels to others. The word of God is now first to be consulted, all other information is only certain so far as it is agreeable to the Scriptures; but it is only God Himself that can direct us in our inquiries even in his word; and surely wisest are they who first and last make their requests known unto their Father which is in heaven, who can make known the answer immediately from Himself, or by means of the written word, or by men, or books.

V. 23. *The Lord said unto her*—In these times the Lord spake with a voice, he descended and conversed with his reasonable creatures in the appearance of an Angel, and universally he spake by his *Spirit* to his servants, and to them that feared Him, and prayed to him; and by knowledge thus communicated by the Holy Ghost, were the Scriptures written: But since the Scriptures were written, is it not presumption in men to look for any answer to prayer immediately from God to our hearts and minds?—You have considered the Scriptures, you are satisfied they contain the word of God; you believe it able to make you wise to salvation, and to guide you into all truth; and you have *now*, whatever has been your past conduct, determined to live agreeable to the rules laid down in the Scriptures; you begin to read them, to pray, and sing praises in your dwellings; your friends, who were before familiar with you, forsake you as a man that would infect them with a dangerous disease, and with avoiding you; they think themselves dishonoured that they ever knew you, or that they bear you the most distant relation; you hear yourself charged with many things you never so much as thought of; and to words, actions of real unkindness are shewn to you: Under the pain all this gives you, with Rebekah you go to inquire of the Lord in prayer, and though you hear no voice, you are answered—"All that will live godly in Christ Jesus shall suffer persecution;" and you are as sensible of the meaning of these words in your mind, as if you had read them, or in that moment heard them: They are in the Scriptures, but how are they so seasonably brought to your mind? You again humbly pray to be informed.—"God is a Spirit," is the reply made to your heart. And may all men worship God in spirit at this day, and have the unspeakable consolation of knowing that they have a God to address themselves to in every time of trouble, that heareth and *answereth* prayer? Yes, or why are men in all the ends of the earth invited to *look* unto God. Blessed are they who have his word, and read it with a view to know his will, and to understand the gracious language of his spirit; but if men who have his written word, by their guilty neglect or disobedience, leave whole nations of their fellow creatures unacquainted with these blessed discoveries of the will of God, to whom has the Father of mercies given authority to say—He will not seek those that worship him in spirit and in truth in every nation? And if God as a *spirit* seeks them, and they in *spirit* worship him, shall not their fellowship be with the Father and with the Son by the Spirit? And if they who are *without* the written word shall be blessed with fellowship and communion with God by His Spirit, where is it that God hath said, That they that *have His word*, who also worship Him in Spirit and in truth, shall pray in vain for that bread of life which cometh down from heaven; and which only is able to sustain and comfort the soul against all adversity? Say, ye compassionate parents, do you hear your children's cries for what you alone can give, and still leave them unrelieved? If you rejoice to supply your children's wants, "how much more shall your heavenly Father give the Holy Spirit to them that ask him?" (Luke xi. 13.) *Two nations and two manner of people shall be separated from thy bowels*—Who could say this? None but the Author of life, to whom all future things are present; God having given to men the

knowledge

Before Christ 1838.

24 ¶ And when her days to be delivered were fulfilled, behold, *there were* twins in her womb.

q Chap. 27. 22, 36, 23.

25 And the first came out red, q all over like an hairy garment: and they called his name Esau.

26 And after that came his brother out, and his hand took hold on Esau's heel; and

r Hos. 12. 3. s Chap. 27. 36.

s his name was called Jacob: and Isaac *was* threescore years old when she bare them.

1837.

27 And the boys grew: and Esau was a cunning hunter, a man of the field; and Jacob *was* a plain man dwelling in tents.

† Heb. venison was in his mouth.

28 And Isaac loved Esau, because † he did eat of *his* venison: but Rebekah loved Jacob.

29 ¶ And Jacob sod pottage: and Esau came from the field, and he *was* faint.

30 And Esau said to Jacob, Feed me, I pray thee, § with that same red *pottage;* for I *am* faint: therefore was his name called Edom.

§ Heb. with that red, with that red pottage.

31 And Jacob said, Sell me this day thy birth-right.

Before Christ 1837.

32 And Esau said, Behold, I *am* * at the point to die: and what profit shall this birth-right do to me?

cir. 1805. * Heb. going to die.

33 And Jacob said, Swear to me this day; and he sware unto him: and t he sold his birth-right unto Jacob.

cir. 1805. t Heb. 12. 16.

34 Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau despised *his* birth-right.

CHAP. XXVI.

AND there was a famine in the land, besides a the first famine that was in the days of Abraham. And Isaac went unto n Abimelech king of the Philistines, unto Gerar.

cir. 1804. a Chap. 12. 10. n Chap. 20. 2.

2 And the Lord appeared unto him, and said, Go not down into Egypt: dwell in the land which I shall tell thee of.

3 Sojourn

knowledge of all things necessary in his revealed will, and established it by ten thousand miracles; that which is already given is not wanted, and these are not included in the unspeakable gift of his blessed Spirit to mankind—"To open their eyes, and to turn them from darkness to light, and from the power of satan unto God" (Acts xxvi. 18.) and to abide in him. *The elder shall serve the younger*—Or, the greater, namely Esau, who was, as older, of a stronger constitution of body, and of greater power and dignity in the world than Jacob; and Esau's posterity were great Princes for a long time, when Jacob's seed were strangers in Canaan, slaves in Egypt, and poor afflicted wanderers in the wilderness. But, saith he, Esau and his shall not always be stronger and mightier than Jacob and his posterity, the tables shall be turned, and the children of Israel shall be uppermost and subdue the Edomites, which was literally accomplished in David's time, and after that by the Maccabees; but much more eminently in a spiritual sense under the gospel, when one of Jacob's children, even Jesus Christ, shall obtain the dominion, and shall rule the Edomites no less than other heathen nations. Here again lively images are presented to us to keep us in mind—that *nature*, the first-born, is to yield to grace. That Adam came first into the world and sinned, his nature must truly die in us; and Jesus, the second Head of mankind, must live and reign, till he hath put all things in subjection to the powerful influence of his Spirit.

V. 25. *Red*—The Red Sea is supposed to receive its name, as the heathen writers tell us, from one who reigned in those parts, and was called Erythras, which signifies red, the same with Edom, or Esau. *Esau*—Made or perfect, not properly a child, but rather a man as soon as he was born. All have the perfect nature of sinful men, and not of God, from their birth.

V. 26. *Jacob*—Supplanter, or one that taketh hold of his brother's heel.

V. 27. *Esau was a hunter*—Of wild beasts, and afterwards an oppressor of men. *A man of the field*—One that delighted more in conversing abroad than at home: Whoever will consider Esau's whole character, will find it, with Ishmael's, descriptive of the *natural* or unrenewed mind—oppressive to others, wild and unrestrained in itself. *A plain man dwelling in tents*—Quietly minding the management of his own domestick affairs, his lands and cattle, and giving no disturbance either to beasts or men.

V. 28. *Isaac loved Esau*—Not simply nor chiefly, because he pleased his palate, but because this was an evidence of his son's great respect and affection to him, that he would take such pains to please and serve his Father. *But Rebekah loved Jacob*—Upon better grounds, because of his more pious and meek temper, and because of the oracle and promise of God.

V. 30. *I pray thee*—The word is doubled in the Hebrew text to shew how vehemently he desired it. *Edom*—Which signifies red, as he was at first so called from the colour of his hair.

V. 31. *This day*—Speedily, without delay—*Thy birth-right*—The dignity and authority over his brethren. A double portion. A special blessing from his Father. The priesthood and chief government of the affairs of the church in his father's absence, or sickness, and after his death. The first-born was a special type both of Christ, who was to be a first-born, and of the church, which is called God's first-born, and of the great privileges of the church, particularly of adoption and eternal life. And therefore he is justly called profane, for slighting so sacred and glorious a privilege. Could the birth-right be lost? Yes. (See Gen. iv. 7. and 1 Chron. v. 1.) Did Jacob well in this? No; because he tempted his brother to an act of profaneness, and so was guilty of his sin. And though God had designed and promised this privilege to him, yet he should have waited till God had executed his promise in his own way, as David did till God gave him possession of Saul's kingdom, and not have anticipated God, and snatched it by an irregular act of his own, as Jeroboam did the kingdom from Rehoboam.

V. 32. *What profit shall this birth-right do to me*—By which he plainly shews, that his care and affections reached no further than the present life. What do they do, who prefer any present gain, or gratification, to the duties and consolations of real religion?

V. 33. *Swear this day*—He requires haste in the sale, so in his oath, wherein another sin is added, in hurrying his brother into an oath by precipitation, which neither his brother should have taken, nor Jacob should have advised him to take, without mature advice.

V. 34. *Esau rose up, and went his way*—Secure and impenitent, without any remorse for his ingratitude to God, or the injury which he had done to himself, and to all his posterity; preferring the present and momentary satisfaction of his appetite before God's and his father's blessing, and all the glorious privileges of the birth-right.

CHAP. XXVI.

V. 2. *Go not into Egypt*—Whither it seems Isaac intended to go, it being a very fruitful place.

V. 3. *Upon*

Before Christ cir. 1408.

3 Sojourn in this land, and I will be with thee, and will bleſs thee: for unto thee and unto thy ſeed [c] I will give all theſe countries, and I will perform [d] the oath which I ſware unto Abraham thy father.

4 And [e] I will make thy ſeed to multiply as the ſtars of heaven, and will give unto thy ſeed all theſe countries: and in thy ſeed ſhall all the nations of the earth be [f] bleſſed:

5 Becauſe that Abraham obeyed my voice, and kept my charge, my commandments, my ſtatutes, and my laws.

6 ¶ And Iſaac dwelt in Gerar.

7 And the men of the place aſked *him* of his wife; and [g] he ſaid, She *is* my ſiſter: for he feared to ſay, *She is* my wife; leſt, *ſaid he*, the men of the place ſhould kill me for Rebekah, becauſe ſhe *was* fair to look upon.

8 And it came to paſs when he had been there a long time, that Abimelech king of the Philiſtines looked out at a window, and ſaw, and behold, Iſaac *was* ſporting with Rebekah his wife.

9 And Abimelech called Iſaac, and ſaid, Behold, of a ſurety ſhe *is* thy wife: and how ſaidſt thou, She *is* my ſiſter? And Iſaac ſaid unto him, Becauſe I ſaid, Leſt I die for her.

10 And Abimelech ſaid, What *is* this thou haſt done unto us? one of the people might lightly have lien with thy wife, and [h] thou ſhouldeſt have brought guiltineſs upon us.

11 And Abimelech charged all *his* people, ſaying, He that toucheth this man or his wife, ſhall ſurely be put to death.

12 Then Iſaac ſowed in that land, and * received in the ſame year an hundred-fold, and the Lord bleſſed him.

13 And the man waxed great, and † went forward, and grew until he became very great.

14 For he had poſſeſſion of flocks, and poſſeſſion of herds, and great ſtore of ‡ ſervants. And the Philiſtines envied him.

15 For all the wells [i] which his father's ſervants had digged in the days of Abraham his father, the Philiſtines had ſtopped them, and filled them with earth.

16 And Abimelech ſaid unto Iſaac, Go from us: for [k] thou art much mightier than we.

17 ¶ And Iſaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there.

18 And Iſaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philiſtines had ſtopped them after the death of Abraham: and he called their names after the names by which his father had called them.

19 And Iſaac's ſervants digged in the valley, and found there a well of § ſpringing water.

20 And the herdmen of Gerar did ſtrive with Iſaac's herdmen, ſaying, The water *is* ours: and he called the name of the well * Eſek, becauſe they ſtrove with him.

21 And they digged another well, and ſtrove for that alſo: and he called the name of it † Sitnah.

22 And he removed from thence, and digged another well; and for that they ſtrove not: and he called the name of it ‡ Rehoboth; and he ſaid, For now the Lord hath made room for us, and we ſhall be fruitful in the land.

23 And he went up from thence to Beerſheba.

24 And the Lord appeared unto him the ſame night, and ſaid, I *am* the God of Abraham

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[c] Chap. 13. 15. and 15. 18.
[d] Chap. 22. 16.
[e] Chap. 15. 5.
[f] Chap. 12. 3. and 22. 18.
[g] Chap. 12. 13. and 20. 2, 13.
[h] Chap. 20. 9.
* Heb. found.
† Heb. went going.
‡ Or, husbandry.
[i] Chap. 21. 30.
[k] Exod. 1. 9.
§ Heb. living.
* That is, contention.
† That is, hatred.
‡ That is, room.

V. 3. *Unto thee and thy ſeed*—To thee, to enjoy for thy preſent comfort, and to them to poſſeſs as an inheritance. The promiſes were thus confirmed.

V. 5. The promiſe and covenant was made by God with Abraham of mere grace, as is evident and confeſſed; ſo the mercies promiſed and performed to him and his, are ſo great and vaſt, that it is an idle thing to think they could be merited by ſo mean a compenſation as Abraham's obedience, which was a debt that he owed to God, had there been no ſuch covenant or promiſe made by God, and which alſo was an effect of God's graces to him and in him.

V. 7. *He feared*—He would not have her thought to be his wife.

V. 10. *Brought guiltineſs upon us*—The guilt of adultery, which was heinous even amongſt the heathens, and eſpecially here, becauſe it was freſh in memory how ſorely God had puniſhed Abimelech and all his family, only for an intention of adultery.—They take it for granted, that their ignorance had not been a ſufficient excuſe for their ſin.

V. 11. *He that toucheth this man, or his wife*—Hurteth or injureth, ſhall ſurely be put to death.

V. 12. *Received an hundred fold*—An hundred times as much as he ſowed. Every benefit is from the bleſſing of the Lord; He alone giveth the increaſe of the ſeed that is ſown, and the ſucceſs of them that labour.

V. 14. *He had great ſtore of ſervants*—Of huſbandry, of cornfields, vineyards, cattle, and lands, which he diligently and ſucceſsfully managed.

V. 16. *Thou art much mightier than we*—Which breeds envy and fear among my ſubjects, and may occaſion greater miſchiefs, and therefore it is better that we ſhould part friends, than by continuing together be turned into enemies.

V. 20. *The water is ours*—Becauſe digged in our ſoil: Which was no good encouragement, becauſe he digged it by their conſent or permiſſion, at his own charge, and for his own uſe. *Called the well Eſek*—Contention.

V. 21. *Sitnah*—That is, hatred.

V. 23. *Beer-ſheba*—Where he lived before the famine drave him thence.

V. 24. *The Lord appeared unto him*—And from himſelf gave

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ham thy father: fear not, for I *am* with thee, and will bleſs thee, and multiply thy ſeed for my ſervant Abraham's ſake.

[l] Chap. 12. 7. and 13. 18.

25 And he [l] builded an altar there, and called upon the name of the Lord, and pitched his tent there: and there Iſaac's ſervants digged a well.

[m] Chap. 21. 22.

26 ¶ Then Abimelech went to him from Gerar, and Ahuzzath one of his friends, [m] and Phichol the chief captain of his army.

27 And Iſaac ſaid unto them, Wherefore come ye to me, ſeeing ye hate me, and have ſent me away from you?

§ Heb. Seeing we ſaw.

28 And they ſaid, § We ſaw certainly that the Lord was with thee: and we ſaid, Let there be now an oath betwixt us, *even* betwixt us and thee, and let us make a covenant with thee;

* Heb. If thou ſhalt, &c.

29 * That thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have ſent thee away in peace: thou *art* now the bleſſed of the Lord.

30 And he made them a feaſt, and they did eat and drink.

31 And they roſe up betimes in the morning, and ſware one to another: and Iſaac ſent them away, and they departed from him in peace.

32 And it came to paſs the ſame day, that Iſaac's ſervants came, and told him concerning the well which they had digged, and ſaid unto him, We have found water.

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† That is, an oath.

[n] Chap. 21. 31.

‡ That is, the well of the oath.

33 And he called it † Shebah: [n] therefore the name of the city *is* ‡ Beer-ſheba unto this day.

1796.

[o] Chap. 36. 2.

34 ¶ [o] And Eſau was forty years old when he took to wife Judith the daughter of Beeri the Hittite, and Baſhemath the daughter of Elon the Hittite:

[p] Chap. 27. 46.

§ Heb. bitterneſs of ſpirit.

35 Which [p] were § a grief of mind unto Iſaac and to Rebekah.

CHAP. XXVII.

1760.

AND it came to paſs, that when Iſaac was old and [a] his eyes were dim, ſo that he could not ſee, he called Eſau his eldeſt ſon, and ſaid unto him, My ſon: And he ſaid unto him, Behold, *here am* I.

[a] Chap. 48. 10.

2 And he ſaid, Behold now, I am old, I know not the day of my death.

3 Now therefore take, I pray thee, thy weapons, thy quiver, and thy bow, and go out to the field, and * take me *ſome* veniſon;

* Heb. hunt.

4 And make me ſavoury meat, ſuch as I love, and bring *it* to me, that I may eat; that my ſoul may bleſs thee before I die.

5 And Rebekah heard when Iſaac ſpake to Eſau

him theſe words of conſolation—*I am with thee.* A greater comfort and ſupport to them that know God's faithfulneſs, than the united favour of all mankind, could it be declared to them as with one voice.

V. 25. *Called upon*—PRAISED him for the gracious conſolations God favoured him with, and for the protection of his almighty Providence; and *called upon* God for all that his daily wants required, but eſpecially for His grace to keep the flame of faith alive, that he might always continue to truſt him for his grace and providential care.

V. 26. *Phichol*—This word ſignifies, *the mouth of all*; or he by whom all the people were to preſent their addreſſes to the king, and receive the king's commands. Or, this might be the ſon of him mentioned before, and called by his father's name, as Abimelech alſo was.

V. 28, 29. *We ſaw certainly that the Lord was with thee, and that thou art now the bleſſed of the Lord*—Whom God hath enriched with great bleſſings; and ſeeing God hath bleſſed thee, it will not become thee to curſe us, or to bear any grudge againſt us for that little unkindneſs which we expreſſed to thee. They deſired to be on good terms with him, whom they ſaw God bleſſed.

V. 31. *They roſe betimes in the morning*—This is often mentioned in the Scriptures; and we are not ſo often reminded of riſing early for nothing. Theſe examples are in effect to tell us, that much of our health and much of our uſefulneſs depends upon our following them: One man that gains but two hours each night, which another ſpends in ſuperfluous reſt, reckoning the hours of application to be but twelve in the twenty-four, to the purpoſes of our employment, then he that adds two hours to the twelve, to the real ends of living, may be ſaid to *live* one *ſixth* longer than another, who is as uſefully employed in the day, but who waſtes two hours more in needleſs reſt in the night. In thirty years, it is equal to a clear gain of five; or, in two ſuch perſons, it is the ſame as if the one *outlived* the other *five* years in a life-time, allowed but to be of thirty years for the *real ends* of living. What theſe are, it is the buſineſs of theſe Sacred writings to inform us; and, indoing it, they are conſtantly reminding us to bring our lives into a rule of riſing early, and *redeeming the time.*

V. 33. *Beer-ſheba*—That is, the well of the oath.

V. 34. *Judith and Baſhemath*—Both Hittites, the worſt of the Canaanites, which, from his grand-father Abraham's ſevere charge, (Gen. xxiv. 3.) he muſt needs know would be highly diſpleaſing both to God and to his parents.

V. 35. *A grief of mind unto Iſaac, and to Rebekah*—Bitterneſs of ſpirit, becauſe of their idolatry and other wickedneſs.

CHAP. XXVII.

V. 1. *When Iſaac was old*—About one hundred and thirty-ſeven years old.

V. 4. *That I may eat, that my ſoul may bleſs thee*—That, being refreſhed, his ſpirit might be more fit for the giving of this benediction. He ſpeaks not here of a common and cuſtomary bleſſing, which parents may beſtow upon any of their children when they pleaſe; but of the laſt, ſolemn, extraordinary, and prophetical benediction, whereby theſe holy Patriarchs did, by God's appointment, and with His concurrence, conſtitute one of their ſons heir, not only of their inheritance, but of Abraham's covenant, and all the promiſes, both temporal and ſpiritual, belonging to it. As for the oracle delivered to Rebekah, which transferred this bleſſing upon Jacob, (chap. xxv. 23.) either Iſaac knew not of it, not being ſufficiently informed thereof by Rebekah; or he did not thoroughly underſtand it; or he might apprehend that it was to be accompliſhed not in the perſons of Eſau and Jacob, but in their poſterity; or at this time it was quite out of his mind, or he was induced to neglect it through his paſſionate affection to his ſon Eſau.

V. 7, *Bleſs*

Before Christ 1760. Esau his son: and Esau went to the field to hunt *for* venison, *and* to bring *it*.

6 ¶ And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying,

7 Bring me venison, and make me savoury meat, that I may eat, and bless thee before the Lord before my death.

8 Now therefore, my son, obey my voice, according to that which I command thee.

9 Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savoury meat for thy father, such as he loveth.

10 And thou shalt bring *it* to thy father, that he may eat, and that he may bless thee before his death.

11 And Jacob said to Rebekah his mother, Behold, Esau my brother *is* a hairy man, and I *am* a smooth man.

12 My father peradventure will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing.

13 And his mother said unto him, Upon me *be* thy curse, my son: only obey my voice, and go fetch me *them*.

14 And he went, and fetched, and brought *them* to his mother: and his mother made savoury meat, such as his father loved.

†Heb. desireable. 15 And Rebekah took † goodly raiment of her eldest son Esau, which *were* with her in the house, and put them upon Jacob her younger son.

16 And she put the skins of the kids of the goats upon his hands, upon the smooth of his neck.

17 And she gave the savoury meat, and the bread which she had prepared, into the hand of her son Jacob. Before Christ 1760.

18 ¶ And he came unto his father, and said, My father: And he said, Here *am* I; who *art* thou, my son?

19 And Jacob said unto his father, I *am* Esau thy first-born; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me.

20 And Isaac said unto his son, How *is it* that thou hast found *it* so quickly, my son? And he said, Because the Lord thy God brought *it* ‡ to me. ‡ Heb. before me.

21 And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou *be* my very son Esau, or not.

22 And Jacob went near unto Isaac his father, and he felt him; and said, The voice *is* Jacob's voice, but the hands *are* the hands of Esau.

23 And he discerned him not, because his hands were hairy, as his brother Esau's hands: So he blessed him.

24 And he said, *Art* thou my very son Esau? And he said, I *am*.

25 And he said, Bring *it* near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought *it* near to him, and he did eat: and he brought him wine, and he drank.

26 And his father Isaac said unto him, Come near now, and kiss me, my son.

27 And he came near, and kissed him: and he smelled the smell of his raiment, and blessed

V. 7. *Bless thee before the Lord*—Solemnly, as in God's presence; in his name, and by his authority, and with his leave and favour, which I shall heartily pray for thee. So he signifies that this was more than an ordinary blessing, which he now intended to give him.

V. 9. It is observable, that as Jacob deceived his father by a kid, so his sons deceived him by the same creature, when they informed him of Joseph's death. (Gen. xxxvii. 31.)

V. 12. *I shall seem*—I shall appear to him to be indeed a deceiver, one that abuseth his age and blindness. *I shall bring a curse upon me*—Which is due to every one that deceiveth the blind, (Deut. xxvii. 18.) and wilfully to mislead, or misinform others in matters of a religious nature, is to procure the curse of God. (Jer. xlviii. 10.)

V. 13. *Upon me be thy curse*—She saith so, out of an assured confidence in the Divine promise.

V. 19. *I am Esau*—This was a manifest untruth, as well as the whole relation, though God graciously pardoned it, and conferred the blessing promised upon Jacob. The mercies which God promises are forfeited by our sins; and when we receive them on true repentance, nothing but His grace can prevent our again forfeiting them: To take *indirect* means to procure religious benefits, is to do evil that good may come of it, and is never any more necessary, than it was for Jacob thus to misinform his father to inherit the promised blessing: The sufferings of the future part of Jacob's life are in their very nature such, under the government of the Divine Providence, as point out Jacob's crime: All the gracious promises and goodness of God are to lead us to true repentance, and from all evil, to love and serve the living God; and the *severity* of God against all wilful sin in all men, by whatever name they are called, is sufficiently declared and proved by the Scriptures, to make it certain that whoever does evil, must either accept of his offered grace, and turn to God by true repentance, or suffer under His displeasure. When God shall judge the world in righteousness, who shall stand before Him and *justify* themselves? He that knoweth His will and doeth it not, shall be beaten with many stripes.—God be merciful to me a sinner, and save, Lord, or I perish, deliver us *from* evil—is the language of all that come unto God, and who are living in his fear: He that committeth sin is of the father of sin, the devil, whose work the wilful or the careless sinner is then doing: No man can serve two masters, whose commands are in all things, and in every step, directly contrary to each other.

V. 26. *Come near now, and kiss me, my son*—As a mark of that affection wherewith he bestowed the blessing.

V. 28. *God*

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blessed him, and said, See, the smell of my son *is* as the smell of a field, which the Lord hath blessed.

[b] Heb. 11. 20.

28 Therefore [b] God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine.

[c] Chap. 9. 25. and 25. 23.
[d] Chap. 49. 8.
[e] Chap. 12. 3. Num. 24. 9.

29 [c] Let people serve thee, and nations bow down to thee; be lord over thy brethren, and [d] let thy mother's sons bow down to thee: [e] Cursed *be* every one that curseth thee, and blessed *be* he that blesseth thee.

30 ¶ And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.

31 And he also had made savoury meat, and brought it unto his father; and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me.

32 And Isaac his father said unto him, Who *art* thou? And he said, I *am* thy son, thy firstborn Esau.

§ Heb. trembled with a great trembling greatly.

33 And Isaac § trembled very exceedingly, and said, Who, where *is* he that hath * taken venison, and brought *it* me, and I have eaten of all before thou camest, and have blessed him? yea, [f] *and* he shall be blessed.

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* Heb. hunted.
[f] Chap. 28. 3, 4.

34 And when Esau heard the words of his father, [g] he cried with a great and exceeding bitter cry, and said unto his father, Bless me, even me also, O my father.

[g] Heb. 12. 17.

35 And he said, Thy brother came with subtilty, and hath taken away thy blessing.

36 And he said, [h] Is not he rightly named † Jacob? for he hath supplanted me these two times: [i] he took away my birth-right; and behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me?

[h] Chap. 25. 26.
† That is, a supplanter.
[i] Chap. 25. 33.

37 And Isaac answered and said unto Esau, [k] Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I ‡ sustained him: and what shall I do now unto thee, my son?

[k] Fulfilled, 2 Sam. 8. 14.
‡ Or, supported.

38 And Esau said unto his father, Hast thou but

V. 28. *God give thee*—Is both a prayer and a prophecy. *The dew of heaven*—He mentions the dew, rather than the rain, because it was of more constant use and necessity in those parts than the rain, which fell considerably but twice in a year, the first being called the former, and the other the latter rain. And under this and the following blessings, which are but temporal, are comprehended all manner of blessings, both spiritual, temporal, and eternal, according to the usage of that time and state of the church. *The fatness of the earth*—A fat and fruitful land, which Canaan was, abounding with all sorts of precious fruits.

V. 30, 31. *Esau brought it unto his father*—That Esau did not come to his father till the meat was dressed, may be ascribed to his own choice, that he might come with more acceptance; and to Rebekah, who might easily hinder his coming sooner.

V. 33. *Isaac trembled very exceedingly*—Trembled with a great trembling; he was filled with astonishment and horror in consideration of Jacob's fraud, and the sad disappointment and great misery of his beloved Esau, and his own rashness and folly in suffering his affection for Esau to carry him headlong into an opposition to the Divine will, (Gen. xxv. 23.) which now came to his remembrance, as appears by his ratification of Jacob's blessing. *Who, where is he*—A short speech, proceeding from a discomposed mind. *And he shall be blessed*—This blessing, though otherwise intended by me, and pronounced upon a mistake of the person, shall and must rest upon the head of Jacob; and I neither can nor dare undertake to revoke and contradict God's appointment, which now I more fully discern, and in which both thou and I, and all men, must fully acquiesce. And now Isaac fixeth the blessing upon Jacob by faith, as it is expressed, (Heb. xi. 20.) which, before, through misguided fancy and affection, he intended for Esau.

V. 34. *Esau cried with a bitter cry*—Not for any sense of his sin in despising his birth-right, but for grief at his great loss: God would not suffer him to be perjured, in keeping that birth-right blessing which he had sold and sworn away. *O my father*—Thou art my father no less than his; and therefore, as a child, I claim a share in thy blessing. What shall be *the bitterness of those cries*, which shall be heard from such as shall at last be found to have wilfully sold and forfeited God's gracious offers of an heavenly inheritance, through that redemption which cost so dear a price? Mercy *despised*, like Esau's birth-right, will one hour be lost and irrecoverable for ever.

V. 35. *Thy brother hath taken away thy blessing*—Which was thine by the right of nature, and by my hearty desire and intention: But the best part of this blessing was, what none had a *natural* right to; it was salvation through the promised Seed and Saviour; and when it is looked for as the *free gift* of God, Esau shall not be excluded from the heavenly and eternal inheritance; because God willeth not the death of a sinner, but is ever willing to give pardon, grace, and endless glory to all who renounce the groundless pretensions to these blessings from natural right, their ideal righteousness, and good qualities; or because they are *called* by Israel's name or Christ's, but who in truth build all their hopes of mercy from God for the sake of Jesus Christ the righteous, with whom God the Father is ever well pleased, and in whose name, whosoever cometh unto God by unfeigned repentance and faith in His atonement, He will in no wise cast out: When shall a conscious sinner return to a God that proclaimeth pardon to returning rebels against his holy and good laws?—*Now* is the accepted time, *this* the day of salvation; this is the day the blessings of pardon and acceptance are to be bestowed by the God of Jacob; the day will come, when *to-morrow* will be too late for every immortal and impenitent mind:—The flood lingered long, but came at last.

V. 37. *What shall I do now unto thee, my son*—The blessing of Abraham is not at my disposal, but God's, who hath manifested his will by my error; it cannot be divided.

V. 38. *Hast thou but one blessing, my father*—By which words, Esau manifests his profane and worldly mind, that he esteemed this blessing of redemption but as one among many others equal to it, and did not apprehend the true and peculiar excellency and absolute necessity of it, and that it was impossible for him or his posterity to be happy without an interest in this covenant, and continuance in that church of true believers to which it was appropriated: When he would have inherited the blessing, it was rejected. (Heb. xii. 17.) Before, he despised it; now, he knew its value by its loss.

V. 39. *Thy*

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but one bleſſing, my father? bleſs me, *even* me alſo, O my father. And Eſau lifted up his voice, [l] and wept.

[l] Heb. 12. 17.

39 And Iſaac his father anſwered, and ſaid unto him, Behold, [m] thy dwelling ſhall be § the fatneſs of the earth, and of the dew of heaven from above.

[m] Verſe 28. Heb. 11. 20. § Or, of the fatneſs.

40 And by thy ſword ſhalt thou live, and [n] ſhalt ſerve thy brother: and [o] it ſhall come to paſs when thou ſhalt have the dominion, that thou ſhalt break his yoke from off thy neck.

[n] Chap. 25. 23. Obad. 18. 19, 20. [o] 2 Sam. 8. 14. 2 Kings 8. 20.

41 ¶ And Eſau hated Jacob, becauſe of the bleſſing wherewith his father bleſſed him: and Eſau ſaid in his heart, The days of mourning for my father are at hand, [p] then will I ſlay my brother Jacob.

[p] Obad. 10.

42 And theſe words of Eſau her elder ſon were told to Rebekah: And ſhe ſent and called Jacob her younger ſon, and ſaid unto him, Behold, thy brother Eſau, as touching thee, doth comfort himſelf, *purpoſing* to kill thee.

43 Now therefore, my ſon, obey my voice: and ariſe, flee thou to Laban my brother [q] to Haran.

[q] Chap. 11. 31.

44 And tarry with him a few days, until thy brother's fury turn away;

45 Until thy brother's anger turn away from thee, and he forget *that* which thou haſt done to him: then I will ſend, and fetch thee from thence. Why ſhould I be deprived alſo of you both in one day?

[r] Chap. 26. 35. and 28. 8.

46 And Rebekah ſaid to Iſaac, [r] I am weary of my life, becauſe of the daughters of Heth: if Jacob take a wife of the daughters of Heth, ſuch as theſe *which are* of the daughters of the land, what good ſhall my life do me?

CHAP. XXVIII.

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AND Iſaac called Jacob, and bleſſed him, and charged him, and ſaid unto him, [a] Thou ſhalt not take a wife of the daughters of Canaan.

[a] Chap. 24. 3.

2 [o] Ariſe, go to [c] Padan-aram, to the houſe of [d] Bethuel thy mother's father; and take thee a wife from thence of the daughters of [e] Laban thy mother's brother.

[o] Hoſ. 12. 12. [c] Chap. 25. 20. [d] Chap. 22. 22. [e] Chap. 24. 29.

3 [f] And God Almighty bleſs thee, and make thee fruitful, and multiply thee, that thou mayeſt be * a multitude of people:

[f] Chap. 17. 1. * Heb. an aſſembly of people.

4 And give thee [g] the bleſſing of Abraham, to thee, and to thy ſeed with thee; that thou mayeſt inherit the land † [h] wherein thou art a ſtranger, which God gave unto Abraham.

[g] Chap. 12. 2. † Heb. of thy ſojournings. [h] Chap. 17. 8.

5 And Iſaac ſent away Jacob, and he went to Padan-aram unto Laban, ſon of Bethuel the Syrian, the brother of Rebekah, Jacob's and Eſau's mother.

6 ¶ When Eſau ſaw that Iſaac had bleſſed Jacob, and ſent him away to Padan-aram, to take him a wife from thence; and that as he bleſſed him, he gave him a charge, ſaying, Thou ſhalt not take a wife of the daughters of Canaan;

7 And that Jacob obeyed his father, and his mother, and was gone to Padan-aram;

8 And Eſau ſeeing that the daughters of Canaan ‡ pleaſed not Iſaac his father:

‡ Heb. were evil in the eyes, &c.

9 Then went Eſau unto Iſhmael, and took unto the wives which he had, [i] Mahalath the daughter of Iſhmael Abraham's ſon, [k] the ſiſter of Nebajoth, to be his wife.

[i] Chap. 36. 3. ſhe is called Baſhemath. cir. 1760. [k] Chap. 25. 13.

10 ¶ And Jacob [l] went out from Beer-ſheba, and went toward [m] Haran.

[l] Hoſ. 12. 12. [m] Called, Acts 7. 2. Charran.

11 And

V. 39. *Thy dwelling ſhall be*—In a country fruitful and refreſhed with dews and ſhowers, may ſeem to be the ſame as to the fertility of the ſoil, in which divers other parts of the world did and do equal the land of Canaan, yet there is an obſervable difference. When Iſaac ſpeaks of Eſau, he ſaith, *Thy dwelling ſhall be the fatneſs*. But when he ſpeaks to Jacob, he ſaith, *God give thee of the fatneſs*, &c. which words being omitted concerning Eſau, and ſo emphatically expreſſed concerning Jacob, intimate, that Eſau's fat ſoil was given by God to him by his general providence, by which He giveth food to all creatures: But this is but one branch of the bleſſing; the other part, which concerns dignity and ſuperiority, is expreſsly given to Jacob, and denied to Eſau.

V. 40. *By thy ſword ſhalt thou live*—By troubling others, and forced to defend thyſelf. This was fulfilled in his poſterity, the Edomites, whoſe hiſtory makes good this prophecy. *Thou ſhalt have the dominion*—When thou ſhalt grow potent, or when thou ſhalt have mourned or groaned, thou ſhalt break his yoke from off thy neck.

V. 41. *Eſau hated Jacob*—This hatred was hereditary, extending to their poſterity alſo. (Ezek. xxxv. 5.) And does continue in them that continue in their natural ſtate, to all that are born of the promiſed Seed; and which Jacob and the heirs of the promiſe only repreſent.

V. 44. *A few days*—So ſhe expected, but he tarried there twenty years.

V. 45. *Why ſhould I be deprived alſo of you both*—Of thee by Eſau's bloody hands; and of Eſau, for his murder, by the authority of the Magiſtrate; as God commanded, or, by the hand of God, who often, in ſome extraordinary manner, executes this vengeance. (Acts xxviii. 4)

V. 46. *I am weary of my life, becauſe of*—Eſau's wives, who were Hittites. *If Jacob take a wife of the daughters of Heth, what good ſhall my life do me*—Therefore let us, after the example of Abraham, ſend him to fetch a wife from his own kindred. This indeed was one reaſon, but the other ſhe conceals from Iſaac.

CHAP. XXVIII.

V. 1. *Iſaac called Jacob, and bleſſed him*—Confirmed his former bleſſing, being now ſenſible of God's purpoſe, and of his own duty.

V. 3. *A multitude*—An aſſembly of people.

V. 5. *Bethuel the Syrian*—Syria is ſometimes largely taken, and comprehends Meſopotamia or Chaldea.

V. 9. *Then went Eſau unto Iſhmael*—To his family, called Iſhmael by their father's name. He thought by this means to ingratiate himſelf with his father, and to get a better bleſſing: But he takes no care to be reconciled to God. *The ſiſter of Nebajoth*—Iſhmael's eldeſt ſon.

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11 And he lighted upon a certain place, and tarried there all night, because the sun was set: and he took of the stones of that place, and put *them for* his pillows, and lay down in that place to sleep.

12 And he dreamed, and behold, a ladder set upon the earth, and the top of it reached to heaven: and behold, [n] the angels of God ascending and descending on it.

13 [o] And behold, the Lord stood above it, and said, I *am* the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed.

14 And [p] thy seed shall be as the dust of the earth; and thou shalt § spread abroad [n] to the west, and to the east, and to the north, and to the south; and in thee, and [r] in thy seed shall all the families of the earth be blessed.

15 And behold, [s] I *am* with thee, and will keep thee in all *places* whither thou goest, and will bring thee again into this land: for I will not leave thee, until I have done *that* which I have spoken to thee of.

16 ¶ And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place; and I knew *it* not.

17 And he was afraid, and said, How dreadful *is* this place! this *is* none other but the house of God, and this *is* the gate of heaven.

18 And Jacob rose up early in the morning, and took the stone that he had put *for* his pillows, and [t] set it up *for* a pillar, and poured oil upon the top of it.

19 And he called the name of [u] that place * Beth-el: but the name of that city *was called* Luz at the first.

20 [x] And Jacob vowed a vow, saying, If [y] God will be with me, and will keep me in this way that I go, and will give me [z] bread to eat, and raiment to put on;

21 So that I come again to my father's house in peace: then shall the Lord be my God.

22 And this stone, which I have set *for* a pillar, [a] shall be God's house: [o] and of all that thou shalt give me, I will surely give the tenth unto thee.

n John 1. 51. Heb. 1. 14.
o Chap. 35. 1. and 48. 3.
p Chap 13. 16.
§ Heb. break forth.
n Deut. 12. 20.
r Chap. 12. 3. and 18. 18. and 22. 18. and 26. 4.
s See Verse 20. 21.
t Chap. 31. 13. 45. & 35. 14.
u Judg. 1. 23. 26. Hosea 4. 15.
* That is, the house of God.
x Chap. 31. 13.
y Verse 15.
z 1 Tim. 6. 8.
a Chap. 35. 7. 14.
o Lev. 27. 30.

CHAP.

V. 12. *The angels of God ascending and descending on it*—This ladder may be considered as representing to Jacob the Providence of God, who, though he dwells in heaven, extends his care and government to the earth, and particularly makes use of the Angels as ministering spirits. And these angels do not appear idle, or standing still, but always in motion, either ascending to God to receive his commands, or descending to earth for the execution of them. Which was a most seasonable vision for Jacob in his condition, that he might see, that though he was forsaken and persecuted, and forced to flee away secretly for fear of his life, yet he neither was, nor should be neglected or forsaken by God. Mystically, it may represent Christ, by whom heaven and earth are united, who is called the way to heaven, which this ladder was, who, as the head of Angels, is perpetually sending them forth either to God or from God, to minister to the heirs of salvation. (Heb. i. 14.) And this explication of this vision appears to be warranted by our Saviour himself. (John i. 51.)

V. 14. *In thy seed shall all the families of the earth be blessed*—The nations, as that word is used.

V. 15. *I will not leave thee, until I have done that which I have spoken to thee of*—Nor ever after: For so the word *until* is frequently used; not so as to exclude the time following, but so as to include all the foregoing time, wherein the thing spoken of might be most suspected or feared, as here the worst and most dangerous state in which Jacob was, or was like to be, was this time of his banishment from his country and kindred, against which he is therefore particularly armed and comforted in these words.

V. 16. *The Lord is in this place*—By his special and gracious presence, and the manifestation of his mind and will to me. *And I knew it not*—I little expected to meet with such a revelation out of my father's house, much less in this desart place, when I thought myself rejected by God, as well as abandoned by men. Where is the place where God is not? What are the circumstances under which he cannot support or relieve against?

V. 17. *How dreadful*—Venerable, both for the Majesty of the person present, and for the glorious manner of his discovery of himself. *House of God, the gate of heaven*—The habitation of God and of His holy Angels.

V. 18. *Jacob set it up for a pillar*—As a monument of God's great kindness and gracious manifestation of himself to him; which might bring this mercy to his remembrance. This was an ancient practice among the patriarchs. *Oil*—Which he brought with him, either for food or medicine. *Upon the top of it*—As a token of his consecration to this use, to be a memorial of God's favour to him. Oil was used in sacrifices, and in the consecration of persons and places.

V. 19. *He called the name of that place Beth-el*—That is, the house of God. *That city*—Either of that city which was nearest to the field in which Jacob lay; or, of that city which afterwards was built in or near to this place, and was known by the name of *Beth-el*.

V. 20. *Jacob vowed a vow*—Bound himself by a solemn promise or obligation. *If God will be with me*—He speaks not thus, as if he doubted of the truth of God's promises, or would, like a mercenary person, make a bargain with God; but rather supposeth that God will do this for him, as he had in effect promised, and thereupon obligeth himself to a grateful return to God for this mercy.

V. 21. *Then shall the Lord be my God*—I will publicly own Him for my God and the Saviour of men, and will establish His worship.

V. 22. *God's house*—A place where I will offer prayers and sacrifices to God: Such places being commonly called God's houses; and God is oft said to dwell in them, in regard of his special presence there. *I will surely give the tenth unto thee*—To be laid out in thy service, and for sacrifices, and for the use and benefit of those who shall attend upon sacred things, as also for the relief of the poor and needy, whom God hath substituted in his room.

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CHAP. XXIX.

THEN Jacob * went on his journey, [a] and came into the land of the † people of the east.

* Heb. lift up his feet.
a Num. 23. 7.
† Heb. children.

2 And he looked, and behold, a well in the field, and lo, there *were* three flocks of sheep lying by it; for out of that well they watered the flocks: and a great stone *was* upon the well's mouth.

3 And thither were all the flocks gathered: and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in his place.

4 And Jacob said unto them, My brethren, whence *be* ye? And they said, Of Haran *are* we.

5 And he said unto them, Know ye Laban the son of Nahor? And they said, We know *him*.

‡ Heb. Is there peace to him.

6 And he said unto them, ‡ *Is* he well? And they said, *He is* well: and behold, Rachel his daughter cometh with the sheep.

§ Heb. yet the day is great.

7 And he said, Lo, § *it is* yet high day, neither *is it* time that the cattle should be gathered together: water ye the sheep, and go *and* feed *them*.

8 And they said, We cannot, until all the flocks be gathered together, and *till* they roll the stone from the well's mouth; then we water the sheep.

9 ¶ And while he yet spake with them, Rachel came with her father's sheep: for she kept them.

10 And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother; that Jacob went near, and [b] rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother.

b Exod. 2. 17.

11 And Jacob kissed Rachel, and lifted up his voice, and wept.

12 And Jacob told Rachel that he *was* her father's brother, and that he *was* Rebekah's son: and she ran and told her father.

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13 And it came to pass, when Laban heard the * tidings of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things.

* Heb. hearing.

14 And Laban said to him, [c] Surely thou *art* my bone and my flesh: and he abode with him † the space of a month.

c Chap. 2. 23.
† Heb. a month of days.

15 ¶ And Laban said unto Jacob, Because thou *art* my brother, shouldest thou therefore serve me for nought? tell me, what *shall* thy wages *be*?

16 And Laban had two daughters: the name of the elder *was* Leah, and the name of the younger *was* Rachel.

17 Leah *was* tender-eyed, but Rachel was beautiful and well-favoured.

18 And Jacob loved Rachel; and said, I will serve thee seven years for Rachel thy younger daughter.

19 And Laban said, *It is* better that I give her to thee, than that I should give her to another man: abide with me.

20 And Jacob [d] served seven years for Rachel: and they seemed unto him *but* a few days, for the love he had to her.

d Hos. 12. 12.

21 ¶ And Jacob said unto Laban, Give *me* my wife (for my days are fulfilled) that I may go in unto her. 1753.

22 And Laban gathered together all the men of the place, and made a feast.

23 And it came to pass in the evening, that he took Leah his daughter, and brought her to him: and he went in unto her.

24 And Laban gave unto his daughter Leah, Zilpah his maid, *for* an handmaid.

25 And it came to pass that in the morning,

CHAP. XXIX.

V. 1. *Jacob went on his journey*—Readily and cheerfully, being encouraged by God's word. *The land of the people of the east*—Which lay eastward from Canaan, as Mesopotamia did.

V. 4. *My brethren*—So he calls them, in token of respect and affection; and because they were of the same nature and employment with himself.

V. 6. *Rachel his daughter cometh with the sheep*—According to the manner of those times, when humility, innocency, simplicity, and industry were in fashion, both among men and women of great quality.

V. 8. *We cannot*—Because of the custom, or agreement made amongst themselves about it.

V. 9. *For she kept them*—Having probably other shepherds under her, who did the meaner offices, whom she was to oversee.

V. 11. *Jacob kissed Rachel*—As the custom of friends then was at their meeting, and taking leave. *And wept*—Tears of joy, at the gracious providence of God to him, which had brought him safe to his desired place, and so happily conducted him to that person and family, which was so desirable and dear to him.

V. 12. *Jacob told Rachel that he was her father's brother*—His near kinsman, as that word is used.

V. 14. *Thou art my bone and my flesh*—Of the same bone and flesh with myself, by our common grandfather Terah, and therefore art justly dear to me, and with me thou shalt be in safety.

V. 19. An ambiguous answer; not directly granting his desire, but only insinuates it in such terms as might hide his design, which the event shewed.

V. 20. *They seemed unto him but a few days*—He speaks not of the time, but of the service of that time, which seemed but little, and far below the worth of Rachel.

V. 21. *Jacob said, Give me my wife*—So she was by promise and contract. *My days are fulfilled*—The seven years of service agreed upon.

V. 25. *What is this thou hast done unto me*—I know not by what

Before Christ 1760. ing, behold it *was* Leah: and he said to Laban, What *is* this thou hast done unto me? did not I serve with thee for Rachel? wherefore then hast thou beguiled me?

26 And Laban said, It must not be so done ‡ Heb. place. in our ‡ country, to give the younger before the first-born.

e Judg. 14. 12. 27 e Fulfil her week, and we will give thee this also, for the service which thou shalt serve with me yet seven other years.

28 And Jacob did so, and fulfilled her week: and he gave him Rachel his daughter to wife also.

29 And Laban gave to Rachel his daughter Bilhah his handmaid, to be her maid.

30 And he went in also unto Rachel, and he loved also Rachel more than Leah, and served with him yet seven other years.

31 ¶ And when the Lord saw that Leah *was* hated, he opened her womb: but Rachel *was* barren.

cir. 1752. 32 And Leah conceived, and bare a son, § That is, see a son. and she called his name § Reuben: for she said, Surely the Lord hath looked upon my affliction; now therefore my husband will love me.

33 And she conceived again, and bare a son; and said, Because the Lord hath heard cir. 1751. that I *was* hated, he hath therefore given me * That is, hearing. this *son* also: and she called his name * Simeon.

34 And she conceived again, and bare a son; and said, Now this time will my husband be joined unto me, because I have borne him three sons: therefore was his name called † Levi. Before Christ cir. 1750. † That is, joined. See Num. 18. 2.

35 And she conceived again, and bare a son; and she said, Now will I praise the Lord: therefore she called his name f ‡ Judah, and ‖ left bearing. f Matt. 1. 2. cir. 1749. ‡ That is, praise. ‖ Heb. stood from bearing.

CHAP. XXX.

AND when Rachel saw that she bare Jacob no children, Rachel envied her sister; and said unto Jacob, Give me children, or else I die.

2 And Jacob's anger was kindled against Rachel; and he said, a *Am* I in God's stead, who hath withheld from thee the fruit of the womb? a 1 Sam. 1. 5.

3 And she said, Behold my maid Bilhah, go in unto her; n and she shall bear upon my n Chap. 50. 23. Job 3. 12. knees, c that I may also * have children by c Chap. 16. 2. * Heb. be built by her. her.

4 And she gave him Bilhah, her handmaid d to wife: and Jacob went in unto her. d Chap. 35. 22.

5 And Bilhah conceived, and bare Jacob a son.

6 And Rachel said, God hath judged me, and hath also heard my voice, and hath given me a son: therefore called she his name † Dan. † That is, judging.

7 And Bilhah Rachel's maid conceived again, and bare Jacob a second son.

8 And Rachel said, With ‡ great wrestlings have I wrestled with my sister, and I have prevailed: ‡ Heb. wrestlings of God.

what name to call such a disappointment. *Wherefore then hast thou beguiled me*—Though Laban could not solidly answer the question, yet Jacob could do it, and had just cause to reflect upon his own former action of beguiling his father, for which God had now punished him in the same kind.

V. 26. *It must not be so done in our country*—If this was true, custom i. to give place to justice, by which he was obliged to perform his contract with him.

V. 27. *Her week*—The seven days usually devoted to the feast and solemnity of marriage.

V. 28. *He gave him Rachel his daughter to wife also*—It was not so strange that Laban should give, as that Jacob should take, not only two wives, but two sisters to wife, which seems to be against the law of nature, and was expressly forbidden by God afterward. (Levit. xviii. 18.) Though it be also true that God might dispense with his own institution, or permit such things in the patriarchs upon special reasons, which are not to be drawn into example: And it is to be remembered, that the Scriptures are not written to vindicate the conduct of *men*, or to set the whole conduct of any *man* for the example of other men: This only is done in the person of Him who was both God and man: And his life, and what he did or approved of, is *only* referred to in the word of God, as that which was right in all things.

V. 31. *Leah was hated*—Less loved; slighted. Thus variously doth God distribute his favours, that all may be contented, and none despised.

V. 32. *The Lord hath looked upon my affliction*—With an eye of pity and kindness: Yes, and where live the afflicted, on whom the Father of Mercies does not look down with compassion?—For He pitieth us as a father does his children: Nay, a mother may forget her tender infant, but the Lord will not turn away for a moment from them that cry unto Him for relief, and most especially from those who have no other helper.

V. 33. *She called his name Simeon*—The name of *Reuben* signified the Lord looked upon her; Simeon—*Hearing*—that the Lord had heard her cry for relief, as well as seen her affliction.

V. 34. *Levi*—That is, joined in more sincere and fervent affection.

V. 35. *Now will I praise the Lord*—More solemnly and continually: For otherwise, she did praise and acknowledge God for the former mercies. *Judah*—That is, *praise*.

CHAP. XXX.

V. 1. *Give me children, or else I die*—A speech full of impatience, and bordering upon blasphemy, and striking at God Himself through Jacob's sides. For which therefore she afterwards smarted—dying by that very means whereby she hoped to prevent her death, and prolong her life, (Gen. xxxv. 18.)

V. 2. *Jacob's anger was kindled against Rachel*—For the sin against God. *Am I in God's stead*—It is God's prerogative to give children.

V. 3. *That I may have children by her*—Which I may adopt and bring up as my own.

V. 6. *Dan*—That is, *judging*—Pleaded my cause, or given sentence for me, as this phrase is often taken.

V. 8. *Naphtali*

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vailed: and she called his name § [e] Naphtali.

§ That is, my wrestling. e Called, Matt. 4. 13, Nephthalim.

9 When Leah saw that she had left bearing, she took Zilpah her maid, and gave her Jacob to wife.

10 And Zilpah Leah's maid bare Jacob a son.

11 And Leah said, A troop cometh: and she called his name * Gad.

* That is, a troop, or, company.

12 And Zilpah Leah's maid bare Jacob a second son.

† Heb. In my happiness.

13 And Leah said, † Happy am I, for the daughters will call me blessed: and she called his name ‡ Asher.

‡ That is, happy.

1751.

14 ¶ And Reuben went in the days of wheat-harvest, and found mandrakes in the field, and brought them unto his mother Leah. Then Rachel said to Leah, Give me, I pray thee, of thy son's mandrakes.

15 And she said unto her, *Is it* a small matter that thou hast taken my husband? and wouldest thou take away my son's mandrakes also? And Rachel said, Therefore he shall lie with thee to night for thy son's mandrakes.

16 And Jacob came out of the field in the evening, and Leah went out to meet him, and said, Thou must come in unto me, for surely I have hired thee with my son's mandrakes. And he lay with her that night.

17 And God hearkened unto Leah, and she conceived, and bare Jacob the fifth son.

18 And Leah said, God hath given me mine hire, because I have given my maiden to mine husband: and she called his name § Issachar.

Before Christ cir. 1750.

§ That is, an hire.

19 And Leah conceived again, and bare Jacob the sixth son.

20 And Leah said, God hath endued me *with* a good dowry; now will my husband dwell with me, because I have borne him six sons: and she called his name * [f] Zebulun.

cir. 1749.

* That is, dwelling. f Called, Matt. 4. 13, Zabulon.

21 And afterwards she bare a daughter, and called her name † Dinah.

22 ¶ And God remembered Rachel, and God hearkened to her, and opened her womb.

cir. 1748.

† That is, judgment.

23 And she conceived and bare a son; and said, God hath taken away [g] my reproach.

1745.

g 1 Sam. 1. 6. Isai. 4. 1. Luke 1. 25.

24 And she called his name ‡ Joseph; and said, [h] The Lord shall add to me another son.

‡ That is, adding. h Chap. 35. 17.

25 ¶ And it came to pass, when Rachel had borne Joseph, that Jacob said unto Laban, Send me away, that I may go unto mine own place, and to my country.

26 Give *me* my wives and my children, for whom I have served thee, and let me go: for thou knowest my service which I have done thee.

27 And Laban said unto him, I pray thee, if I have found favour in thine eyes, *tarry:* for [i] I have learned by experience, that the Lord hath blessed me for thy sake.

i Chap. 39. 5.

28 And

V. 8. *Naphtali*—That is, my wrestling with great and hard wrestlings or strivings with God, in fervent prayer.

V. 11. *Gad*—That is, a troop or company.

V. 13. *Asher*—That is, happy.

V. 14. *Mandrakes*—A plant or fruit of pleasant smell.

V. 18. *Issachar*—That is, an hire.

V. 20. *Zebulun*—That is, dwelling.

V. 21. *Dinah*—That is, judgment.

V. 23. Barrenness was then accounted a great reproach, especially in that race, because it was a kind of curse, whereby such persons were excluded both from the first and general blessing given to all mankind, and from the special blessing given to Abraham for the multiplication of his seed; and from all hopes of being the progenitors of the blessed Messias.

V. 24. *Joseph*—That is, adding.

V. 25. *That I may go unto my country*—Canaan, which he calleth his country, both from his former and long habitation in it, and from the right which he had to it by God's promise.

V. 27. *I have learned by experience, that the Lord hath blessed me for thy sake*—Laban *knew* that the Lord had blessed him for Jacob's sake; and shall a man not know by *experience* when the same Lord blesses for Jesus's sake? Yes; if we are seeking the kingdom of God within us, as earnestly as Laban appears to have sought the increase of his property; then shall *we learn by experience*, when we are blessed with an increase of God's holy, meek, and loving spirit in the place of our own impure, proud, and wrathful nature; and the more we become *acquainted* with this blessed change, which grace alone produces within us, the more shall we see of the blessings of God in his providence, in things without us: but its being the command of God our Saviour, to *first* seek the kingdom of God—love, joy, peace, righteous in heart and mind, *not* doing as we are required, we shall not arrive at the possession of an happy sense of external benefits; but the soul will remain restless and discontented in the midst of mercies, looking for, and labouring for something, which all created things can never in their nature afford an immortal spirit; but reverse the object of our pursuit, and comply with the Divine command, and truly *seek* for His gracious presence within us, by His Spirit to pardon, purify, and bless; then the creature is falling in with the will of its Creator, the sinner with the design of his Saviour, and he shall then learn by experience that the Lord does bless in all things, for the sake of Jesus: And so long as we continue to esteem that of most value, which Jesus died to send to believers in his name, (John xvi. 13.) who shall separate the believing mind from the consolations of the Spirit of Christ? What shall prevent us from knowing as certainly by experience, that we are blessed for the sake of Jesus, as Laban did, that he was blessed for the sake of Jacob, whose plain declaration it has pleased the spirit of truth to record;—to record, for what end? surely with a gracious design to inform us, that to be blessed of the Lord, is a matter of certain experimental knowledge. Doubtless we may know as Laban did, when we are blessed by *providence*, because our dear friends, the supply of our wants, and the endless gifts of God's gracious hand are visible, they are objects of our senses. But have all men a thankful sense of the blessings of providence, arising from a certain knowledge that God is the *giver* of all? No; judging our ownselves, we have murmured,—we have thought it was our own hand that got us what we possessed; and why did we so; why are men ever found living without an heart-felt sense of the goodness of God, when none are to be found without many mercies to thank God for? Why, because all men have not the Spirit, they have resisted its convincing influence, they have grieved it by sin, and they remain unacquainted

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28 And he said, Appoint me thy wages, and I will give *it*.

29 And he said unto him, Thou knowest how I have served thee, and how thy cattle was with me.

30 For *it was* little which thou hadst before I *came*, and it is *now* ‡ increased unto a multitude; and the Lord hath blessed thee § since my coming: and now when shall I provide for mine own house also?

31 And he said, What shall I give thee? And

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‡ Heb. broken forth.

§ Heb. at my foot.

how much they are indebted to the Divine forbearance and compassion, that they are not now suffering under his wrath, and not seeing this by the spirit, they do not raise their minds in praise and gratitude to God, for mercies of which they are not sensible, because not *acquainted* with the *cause* of all their mercies—Christ Jesus, their Mediator with an highly offended God, and who they can only know and call Lord by the Holy Ghost. But does not God speak plainer to the minds of men by His *visible works* in the creation, and by the *ways of His providence* in His government of the affairs of the world, than He does by His spirit? What says His sacred Word, that sure interpreter of all His works, His ways, and the revealer of His nature?—He is a Jew which is one *inwardly*, and circumcision is that of the heart, in the spirit, (Rom. ii. 29.) This description of *a Jew*, or a true worshipper of God—this cutting off the inward evil of the heart, in the spirit, is not the description of a work which cannot amount to any *experimental* knowledge that by grace ye are saved—born of the spirit—passed from death unto life—Blessed Almighty God, by nature thy fallen creatures are without thee in the world, and too proud to acknowledge themselves indebted to thy providence or preventing grace; but O! hear thy church's cry, Thou who art her living head; and as thou art pleased to work by means of men to men, let all that *know* thee, so confess thee to their fellow mortals, and so shew their faith by humble, blameless, useful lives, that all the world may be led to understand from thy church on earth, that the true God and Jesus Christ is *known* in her palaces for a refuge, (Psal. xlviii. 3.) and so understand thy loving kindness in thy death by thy spirit, and then be blessed with seeing thee in all things. (Psal. cvii. 43. Matth. v. 8.)

V. 29. *Thou knowest how I have served thee*—This was an appeal to Laban's own knowledge of the care and fidelity of Jacob's conduct in the management of his business; and this is a *Christian's* comfort, that whatever he has been, during that part of his life wherein he neither feared God or regarded man, from this day forward he may live in the service of a God of justice, goodness, truth, and faithfulness; and from one hour to another have grace communicated to his humble believing mind, to enable him so to discharge every duty, as, with Jacob, to be able to say to every man—Thou knowest I have dealt faithfully, justly, and diligently in what I undertook. Who that saw Jacob *deceiving* his aged father before he came from home, would have expected to have heard of such a witness as Laban appearing, after so many years experience, for Jacob's *sincerity* in the discharge of all the duties of a servant and a son: Had Laban received at this time the report of Jacob's character from his brother Esau, he might have been equally at a loss to account for such faithfulness in a person, who had before been guilty of so much deceit to his own father, as many of those might be, who knew Peter denied with oaths, that he ever knew his gracious Master; and who so soon after heard him declare before the High Priest publicly in the temple—"Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." (Acts iv. 19.) When Peter was *converted* he was to strengthen his brethren; the *example* of this change from his sinful fear of man, to his christian courage and fear of God, doubtless did strengthen the other disciples of their crucified Lord, and would be stronger evidence than any words, of what was included in that promise of God's pouring out his spirit upon all flesh, (Acts ii. 17.) by which men who were born in sin should be born of God; and to whose work and influence by his spirit it is, that all the good is to be solely attributed which we read of in the Scriptures, hear of in the world, or ever find in ourselves; and these evident changes in the principles and in the conduct of men, recorded in the word of God, are so many proofs of the reality of the spirit of God being received and obeyed in the minds and lives of men: This nature is that second-born, which *Jacob* represents, who should rule over the first-born which Esau represents; and if Esau is seen afterwards to acquire the superiority over Jacob, and Esau casts off Jacob's yoke, this is to convey to us a lively representation of what they meant, who said, We will not have *this man* to rule over us; and so says our sinful nature when it rebels against the spirit and laws of God: When *evil* of any kind is intended, said or done, whether it is by by Noah, Abraham, or Jacob, then that evil nature reigns which is common to all men; and it is one of the ways in which God informs mankind in his word, of the danger and universality of our fallen sinful nature, by shewing us the effects of that nature, as it has discovered itself in the conduct of men, whose names stand foremost in the number of God's public servants on earth: and when to that evil nature they have yielded themselves servants to sin, they have themselves recorded their offences against God, whose will they offended, and whose spirit they resisted and grieved by so doing, in expressions of the bitterest sorrow; and then we are shewn pardon following repentance, and God employing the same men in his honourable service, and under the influence of the same grace, they are seen pressing forward to the mark set before all—the image and likeness of God in their minds and spirits, and conformity to his will in their lives; and in going through the Scriptures, and in settling our judgments on the great truths they are intended to convey to us, it is constantly necessary, whenever we see a fault recorded of any man, to remember when this fault was committed, that man, whoever he was, was not then laying up for himself a *good* foundation against that day, when God shall judge the world in righteousness; but every sin in every man proceeded from a nature then at enmity to God, and opposed to His holy will, and the person so doing was laying up for themselves the sure recompence of their error, in choosing sin against the admonitions of that grace which would have prevented them, but which was resisted, and in being so, conscious guilt, and shame, and sorrow were, and ever must be, the consequence, as certainly as that which is sown produces its own fruit; and that instead of God, on whose favour our happiness here and for ever depends, discovering Himself to mankind as *less* offended with what is untrue, unjust, or unholy, in them who know, or have opportunities of knowing, what is the will of God, and how He requires to be worshipped and served, all the examples and all the declarations in substance shew us—that if God does look with greater indulgence on one part of mankind than another, it is at those who are living in ignorance of His will, not by their own neglect, which state is the days of ignorance which His pure eyes are said to wink at; (Acts xvii. 30.) but that he to whom much is given, much will be required; and that he who knew his master's will and did it not, will be beat with many stripes. Whatever failings therefore may appear to us in the future part of Jacob's life, or that of any other man, however high he may stand in the history of the church of God on earth, such failings are recorded to remind us of our danger from the universal corruption of our nature, and of our entire and constant need of the supplies of the grace of God, to preserve us unblameable *in His sight*, who is of purer eyes than to behold iniquity with favour in any one, and who hath no such private interest to answer, as ever to grant indulgence to any man to do evil, whether born of Isaac or of Ishmael

V. 30. *It*

Before Christ 1745. And Jacob said, Thou shalt not give me any thing; if thou wilt do this thing for me, I will again feed *and* keep thy flock:

32 I will pass through all thy flock to day, removing from thence all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats: and *of such* shall be my hire.

33 So shall my righteousness answer for me * in time to come, when it shall come for my hire before thy face: every one that *is* not speckled and spotted amongst the goats, and brown amongst the sheep, that shall be accounted stolen with me.

* Heb. to morrow.

34 And Laban said, Behold I would it might be according to thy word.

35 And he removed that day the he-goats that were ring-straked and spotted, and all the she-goats that were speckled and spotted, *and* every one that had *some* white in it, and all the brown among the sheep, and gave *them* into the hands of his sons.

36 And he set three days journey betwixt himself and Jacob: and Jacob fed the rest of Laban's flocks.

k See Chap. 31. 9----12.

37 ¶ And [k] Jacob took him rods of green poplar, and of the hasel and chesnut-tree; and pilled white strakes in them, and made the white appear which *was* in the rods.

38 And he set the rods which he had pilled before the flocks in the gutters, in the watering-troughs, when the flocks came to drink; that they should conceive when they came to drink. Before Christ 1745.

39 And the flocks conceived before the rods, and brought forth cattle ring-straked, speckled, and spotted.

40 And Jacob did separate the lambs, and set the faces of the flocks toward the ring-straked, and all the brown in the flock of Laban: and he put his own flocks by themselves; and put them not unto Laban's cattle.

41 And it came to pass whensoever the stronger cattle did conceive, that Jacob laid the rods before the eyes of the cattle in the gutters, that they might conceive among the rods.

42 But when the cattle were feeble, he put *them* not in: so the feebler were Laban's, and the stronger Jacob's.

43 And the man increased exceedingly, and had much cattle, and maid-servants, and men-servants, and camels, and asses.

CHAP. XXXI.

AND he heard the words of Laban's sons, saying, Jacob hath taken away all that *was* our father's; and of *that* which *was* our father's hath he gotten all this glory. 1739.

2 And Jacob beheld [a] the countenance of Laban, and behold, it *was* not toward him * as before.

a Chap. 4. 5.

* Heb. as yesterday and the day before.

3 And the Lord said unto Jacob, Return unto the land of thy fathers, and to thy kindred; and I will be with thee.

4 And

V. 30. *It was little before I came*—Compared to what now it is. *Since my coming*—Since my feet entered into thy house, or, by my ministry and labour. *When shall I provide for mine own*—According to my duty.

V. 32. *Such shall be my hire*—The sense is, *then*, when the speckled, and spotted, and brown are separated, and none but white remaining, my hire shall be out of those white ones; all the white young ones shall be thine, and the speckled, and spotted, and brown, which shall be brought forth by those white ones; shall be mine.

V. 33. *Answer for me*—When the cattle shall, contrary to their natural and usual course, bring forth young ones of a contrary colour to their own, it will hereby be evident that this is the work of God, and I shall have this undeniable evidence of my righteousness, that I have no cattle but of that colour, which is by agreement appropriated to me. *Before thy face*—Thou being present, and diligently observing whether I have any cattle of another colour.

V. 34. *I would it might be according to thy word*—Laban trusted to the course of nature, whereby cattle usually bring forth their young of their own colour; and Jacob relied on the providence of an Almighty God, and his gracious father.

V. 35. *Ring-straked*—Which had lines or strakes like bands about them, of different colours from the rest of their body. *Some white*—Mixed with other colours.

V. 36. *Three days journey*—Of the travelling of sheep, not of men. *Betwixt himself and Jacob*—Lest Jacob should mingle and exchange the sheep; or the sheep, by the contemplation of the diverse coloured ones, should bring forth others like to them.

V. 37. *Made the white appear*—By pilling off the rind which covered it.

V. 39. *The flocks brought forth ring-straked, &c.*—The sovereign Lord of all estates, (Gen. xxxi. 9, 11. &c.) may take from one and give to another, as it pleaseth him, who also observed Laban's injustice, and gave to Jacob no more than he deserved from Laban.

CHAP. XXXI.

V. 1. *Hath he all this glory*—These riches, which are called glory, because their possessors glory in them, and by them gain praise and esteem from others.

V. 2. *The countenance of Laban was not as before*—This change of his countenance argued a change in his mind: Pride and selfishness change countenance at the sight of other men's prosperity.

V. 3. *The Lord said, Return unto thy fathers, and I will be with thee*—To them that are looking to heaven as their home, and to the redeemed of the Lord, and the spirits of just men made perfect, as their *fathers*, how acceptable will be the sound of words like these—*Return*, and I will be with thee. Yes, Reader, JESUS has robbed death of his sting, and he calls upon you to believe, that he maketh his angels ministering spirits; and such, and not *death*, the child of hell, will wait upon the spirits of the redeemed up into His sacred presence, who, numbering the very hairs of our heads, will assuredly not fail to give his angels charge concerning all, who trust themselves to his mercy and power to save from *sin*, and all the fear and misery, which are alone its consequences.

V. 4. *Jacob called Rachel and Leah*—Rachel is first named, because

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4 And Jacob sent and called Rachel and Leah to the field unto his flock,

5 And said unto them, I see your father's countenance, that it *is* not toward me as before: but the God of my father hath been with me.

6 And ye know that with all my power I have served your father.

7 And your father hath deceived me, and [b] changed my wages [c] ten times: but God suffered him not to hurt me.

[b] Verse 41.
[c] Num. 14. 22. Neh. 4. 12. Job 19. 3. Zech. 8. 23.

8 If he said thus, The speckled shall be thy wages; then all the cattle bare speckled: and if he said thus, The ring-straked shall be thy hire; then bare all the cattle ring-straked.

9 Thus God hath taken away the cattle of your father, and given *them* to me.

10 And it came to pass at the time that the cattle conceived, that I lifted up mine eyes, and saw in a dream, and behold, the † rams which leaped upon the cattle *were* ring-straked, speckled, and grisled.

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† Or, he-goats

11 And the angel of God spake unto me in a dream, *saying*, Jacob: And I said, Here *am* I.

12 And he said, Lift up now thine eyes and see, all the rams which leap upon the cattle *are* ring-straked, speckled, and grisled: for I have seen all that Laban doeth unto thee.

13 I *am* the God of Beth-el, [d] where thou anointedst the pillar, *and* where thou vowedst a vow unto me: now [e] arise, get thee out from this land, and return unto the land of thy kindred.

[d] Chap. 28. 18.
[e] Chap. 32. 9.

14 And Rachel and Leah answered and said unto him, *is there* yet any portion or inheritance for us in our father's house?

15 Are

cause she was his only designed wife. Leah is only mentioned by her name, but Rachel is called Jacob's wife. *To the field*—Where they might more freely discourse of their business, and without fear or interruption.

V. 5. *The God of my father hath been with me*—Hath appeared to me.

V. 6. *Ye know, I have served your father*—Happy are they that can appeal to all that dwell with them, and say—Ye know that with all my power I serve Him that seeth in secret: Though no man's regard is to be lightly valued, yet the heart-felt approval of all that dwell within the walls of the same house, is the next best testimony to that of conscience, the word and the spirit of Him who, in his nature, can only approve of what is in itself right.

V. 7. *Ten times*—Many times, as that certain number is commonly used. *God suffered him not to hurt me*—The *preventing or keeping away* of every evil, is uniformly attributed to God throughout the Scriptures, as well as all the good done upon earth acknowledged to be done by him alone.

V. 8. *Then all the cattle—All* is here put for the greater part. *If he said thus*—It appears that Laban broke his agreement with Jacob, and altered it; and that Jacob patiently yielded to him.

V. 9. *God hath taken away the cattle of your father*—And shall those gain who do not faithfully keep to the spirit and meaning of their contracts, if they even prove to their own hurt?—Yes; they may gain money, and the honour that cometh of men who hold every excellence to be included in prosperity; but peace and the favour of God will not be found our possessions, whilst we are faithless in our engagements, unjust in our dealings with men, or do any thing deceitfully. God is just, and God is judge and king; and he has caused it to be made known to us, that the person here spoken of did not faithfully keep to his engagement; and that, on this account, he was deprived of that which was of most value in his esteem; which is recorded, that it might appear, that God is against all them that do wickedly; and, though they may have greater power over those they wrong or oppress, than Laban had over Jacob, yet there is a God that judgeth the earth, and who heareth the cry of the oppressed.

V. 12. *I have seen all that Laban doeth unto thee*—And does not He that made the eye see, at this day, all that is done by all the dwellers upon earth?—Yes; he knoweth the thoughts and intents of the hearts of all, and the ways of all: He can bless them that fear him, by means of those that oppose them, and can punish the wrong-doers, by giving them their hearts desires. The Divine interposition, in a matter of justice between two persons in private life, is as sufficient to shew the nature of the government of God in the affairs of men, as if it was a matter in which two nations were concerned; the wisdom and equity of a judge may be made to appear as much to all the world, in a question between two poor women, as in an affair between two kings: And it may sometimes be the case in reading the Scriptures, as in attending the administration of justice—the care, the ability, and the equity of the judge are not seen, because they are not looked for, when the parties are persons in common life, and the matter in dispute of no great value; and many of the discoveries made in the Scriptures, of the nature of God's government of the world, being made by means of examples in common life, and in concerns which make no great figure in the esteem of men in general, we lose the benefit of the instruction intended us, merely because we think the stations, and the employment of many of the persons that are spoken of, and the things in which they are concerned, are such as are incapable of affording us any material information: But the goodness of God is to be admired, for having revealed the knowledge of his will in such a manner as may be understood by all mankind; and as God has told us, that He resisteth the proud, (1 Pet. v. 5.) which is the same thing as saying, While we remain in *that* state of mind, we are in a state of natural opposition, both to the Divine nature and will; and as it must be that we come out of this state into some degree of an humble mind, before God, in the nature of things, can give His Grace to us, the Scriptures are evidently calculated for that humble state of mind, in which alone we can receive the grace of God: And it is a great discovery of God's universal and gracious designs in the Scriptures, that though the persons, whose lives are the chief subjects of these writings, as an history, were men employed in the ordinary business of common life, in the ages and in countries in which they lived; yet such an eye does the Divine goodness evidently appear to have had to all men, that his providence so ordered it, that a plain account of these persons, their various relations and transactions, should include as much of those of men in the highest as well as the lowest stations, as to make the Scriptures of equal use, equally applicable, and equally interesting to all men, in all stations, in all ages, in all the world.

V. 13. *Thou vowedst a vow unto me*—And this God mentions to shew his acceptance of that action of Jacob's, his mindfulness of the past, and his purpose now to fulfil the promise there made to him.

V. 14. *Is there yet any portion or inheritance for us in our father's house*—We can expect no further benefit, and therefore are willing to leave him. Nothing is more reasonably to be expected, than that those principles of the mind, which appear by long example in parents, should communicate themselves to children; a *selfishness* which

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15 Are we not counted of him ſtrangers? for [f] he hath ſold us, and hath quite devoured alſo our money.

[f] Chap. 29. 15, 27.

16 For all the riches which God hath taken from our father, that *is* ours, and our children's: now then whatſoever God hath ſaid unto thee, do.

1739.

17 ¶ Then Jacob roſe up, and ſet his ſons and his wives upon camels.

18 And he carried away all his cattle, and all his goods, which he had gotten, the cattle of his getting, which he had gotten in Padan-aram; for to go to Iſaac his father in the land of Canaan.

‡ Heb. teraphim, Judges 17. 5. 1 Sam. 19. 13.

19 And Laban went to ſhear his ſheep: and Rachel had ſtolen the ‡ images that *were* her father's.

§ Heb. the heart of Laban.

20 And Jacob ſtole away § unawares to Laban the Syrian, in that he told him not that he fled.

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21 So he fled with all that he had, and he roſe up, and paſſed over the river, and ſet his face *toward* the mount Gilead.

22 And it was told Laban on the third day that Jacob was fled.

23 And he took his brethren with him, and purſued after him ſeven days journey; and they overtook him in the mount Gilead.

24 And God came to Laban the Syrian [g] in a dream by night, and ſaid unto him, Take heed that thou ſpeak not to Jacob * either good or bad.

[g] Job 33. 15.

* Heb. from good to bad.

25 ¶ Then Laban overtook Jacob. Now Jacob had pitched his tent in the mount: and Laban with his brethren pitched in the mount of Gilead.

26 And

which was not to be kept within the rules of juſtice, diſcovered itſelf in the father; and the daughters, by their anſwer now, diſcover, that they had imbibed enough of that *dividing* principle, to make any conſideration of duty or affection to their father in things not to be named, ſince they had no expectation of being benefited, either by the juſtice or generoſity of their father. He ſowed in ſelfiſhneſs, and he reaped in want of regard, even from his own children: The way in which our fallen ſinful nature looks for its happineſs is, with Laban, to have all our views confined to our own increaſe of wealth, or power, or honour, and to deſire that all ſhould give place, or bow down to ſerve our ends and intereſts. The way in which God directs us to look for our true good is, *firſt* by his nature within us; and then, as dear children, to be followers of the example our heavenly Father ſet before us in the life of Jeſus Chriſt, (Eph. v. 1, 2.) in truly deſigning, and, againſt whatever treatment we meet with, living for the good of thoſe with whom God hath moſt nearly connected us; and then in good-will to all the world, injuring or intruding on the rights of none, preventing any evil and promoting any good, which the grace of God enables us to every one of the human race, that his kind providence brings within the reach of our power to relieve or ſerve; and which all will do whilſt they keep in mind the end God hath ſet before us—that bleſſed world his holy word opens to our view; ſhewing, by more than words and wiſhes, that they have a conſtant regard to His approval, who will ſay to all ſuch—"Well done thou good "and faithful *ſervant*." Servant of whom?—Of the Lord of life and glory. By living to do what?—Not by labouring to increaſe his bleſſedneſs; he, for that end, has no need of his rational creature's ſervice. God's beſt ſervants are they who yield themſelves the willing inſtruments of His grace and providence, and become the means, under His moſt merciful diſpoſals, of ſerving the human race, while they live amongſt them; counting nothing too ſmall, nothing too difficult to hinder evil, or to advance the beſt intereſts of all, who, with ourſelves, were made in the image of God; and, however debaſed by ſin, ſo loved of God, as to die for them in that condition. And but to turn, for a moment, from thoſe views of the love of God, and of our true ſelf-intereſt in living and dying his ſervants, to ſuch an example of what men are by nature, as is ſet before us in this true account of Laban's principles of acting, unleſs we are the bond-ſlaves of the ſame ſelfiſh mind, we ſhall ſee that ſatan and his angels cannot deſire a human ſoul to be more oppoſed to the nature and will of God, than to remain in Laban's ſtate, living for itſelf, ſpreading to all around the baneful influence of an example, which prefers our own preſent intereſt to the praiſe of God, and the good of others.

V. 15 *Strangers*—We have no more expectation from him than ſtrangers. *He hath ſold us*—Inſtead of a good part of his eſtate, (2 Cor. xii. 14.) wherewith he ſhould have endowed, he hath made ſale of us for this fourteen years ſervice, ſeeking only his own, not our advantage. *And hath quite devoured alſo our money*—Hath not only withheld from us, but ſpent upon himſelf, that money which he got by thy care and induſtry, whereof a conſiderable part was due in equity to us, and to our children.

V. 16. *All the riches which God hath taken from our father, that is ours*—By natural right, and on account of thy faithful and laborious ſervice.

V. 17. *Jacob roſe up*—God's command to Jacob, (*v.* 13.) was, *now ariſe*. They that would have the God of Jacob for their father and their God, muſt, in every ſtep, regard his providence, and the beſt information they can obtain of His will, from His word, and them that fear him; and they who truly mean to do His will, ſhall not be left in darkneſs what to do, longer than is beſt for them, and when the diſcovery comes by any of God's appointed ways—*Now ariſe*; then is Jacob's example to be followed—to do ſo without delay; or, in the wiſe man's words, Whatever thy hand findeth to do, under a conſcious ſenſe of its being the will of God, which, if truly ſo, will ever agree with his word,—do it with all thy might.

V. 19. *The images*—Thoſe teraphims or images were made in the ſhape of men, which the Gentiles worſhipped as ſubordinate gods. And theſe idols Laban worſhipped together with the true God—ſeemed to retain a ſuperſtitious conceit of them, as may be gathered from (Gen. xxxv. 2.) *Others*, becauſe they were pretty and precious things, made of ſilver and gold. *Others*, that ſhe might ſhew her father the vanity of ſuch gods as might be ſtolen away.

V. 20. *Jacob ſtole away unawares*—Becauſe he knew Laban's ſelfiſh diſpoſition would always hinder him from departing, either by fraudulent pretences, or by open force, nor ſuffer ſo great a diminution in His eſtate.

V. 21. *The river*—Euphrates, which lay between Meſopotamia and Chaldea. *Set his face*—Reſolutely directed his courſe. *Toward mount Gilead*—A very high and long mountain beyond Jordan, adjoining to the mountain of Lebanon, at the foot of which there was a large and fruitful country.

V. 24. *God ſaid, Take heed that thou ſpeak not either good or bad*—Neither perſuading him by promiſes, nor compelling him by threatnings, to return.

V. 26. *Thou haſt carried away my daughters as captives*—A charge on ſupicion, and not as he imagined, for they freely conſented to leave their father.

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26 And Laban said to Jacob, What hast thou done, that thou hast stolen away unawares to me, and carried away my daughters, as captives *taken* with the sword?

27 Wherefore didst thou flee away secretly, and † steal away from me? and didst not tell me, that I might have sent thee away with mirth, and with songs, with tabret, and with harp?

† Heb. hast stolen me.

28 And hast not suffered me to kiss my sons and my daughters? thou hast now done foolishly in *so* doing.

29 It is in the power of my hand to do you hurt: but the God of your father spake unto me yesternight, saying, Take thou heed that thou speak not to Jacob either good or bad.

30 And now *though* thou wouldest needs be gone, because thou sore longedst after thy father's house; *yet* wherefore hast thou stolen my gods?

31 And Jacob answered and said to Laban, Because I was afraid: for I said, Peradventure thou wouldest take by force thy daughters from me.

32 With whomsoever thou findest thy gods, [h] let him not live: before our brethren discern thou what *is* thine with me, and take *it* to thee: for Jacob knew not that Rachel had stolen them.

h See Chap. 44. 9.

33 And Laban went into Jacob's tent, and into Leah's tent, and into the two maid-servants tents; but he found *them* not. Then went he out of Leah's tent, and entered into Rachel's tent.

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34 Now Rachel had taken the images, and put them in the camels furniture, and sat upon them: and Laban ‡ searched all the tent, but found *them* not.

‡ Heb. felt

35 And she said to her father, Let it not displease my lord that I cannot rise up before thee; for the custom of women *is* upon me: and he searched, but found not the images.

36 ¶ And Jacob was wroth, and chode with Laban: and Jacob answered, and said to Laban, What *is* my trespass? what *is* my sin, that thou hast so hotly pursued after me?

37 Whereas thou hast searched all my stuff, what hast thou found of all thy household-stuff? set *it* here before my brethren, and thy brethren, that they may judge betwixt us both.

38 This twenty years *have* I *been* with thee; thy ews and thy she-goats have not cast their young, and the rams of thy flock have I not eaten.

39 [i] That which was torn *of beasts*, I brought not unto thee, I bare the loss of it; of [k] my hand didst thou require it, *whether* stolen by day, or stolen by night.

i Exod. 22. 10, &c.

k Exod. 22. 12.

40 *Thus* I was, in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes.

41 Thus

V. 28. *Thou hast now done foolishly in so doing*—So those have often been accused of doing, who have acted with a regard to the will of *Him*, whose authority Jacob had for returning to Canaan: And all that sincerely set out on the way to the heavenly Canaan, will have steps to take, which will appear very *unwise* to them whose treasures are on earth.

V. 29. *It is in the power of my hand to do you hurt*—No; it is not in the power of thine hand to lift itself to thy head, without God, who gave and every moment gives thee life, allows thee to live; and if He does, and thou shalt lift thy hand against His almighty law of love, know, Laban, that the living God can do what the idols cannot so much as tell thee—God can make all that thou canst do work together, for the good of him who now walks in the fear of God. *The God of your father spake unto me*—"If God be for us, who can be against us?" (Rom. viii. 31.)

V. 30. *My gods*—Laban calleth them Gods, because they were the representations whereby he worshipped his gods.

V. 31. *I was afraid*—We may lose the benefits intended us by the word of God, by looking upon those that are spoken of as the servants of God in the Scriptures, as being *so much more than men*, that we ought not even to hope for those mercies of pardon and support from God, of which they were partakers, along with the other blessings which were *peculiar* to them as prophets and apostles: The Scriptures are constantly informing us of the contrary of this, both by *examples* and plain declarations, that these venerable men were *by nature* partakers of all that is common to the sinful sons of fallen Adam; and that whatever they became that was holy, just, or good, they were only so by the grace of God given to them, through and for the alone sake of the promised *Seed* and Redeemer of men; and that before they received this grace, their own confessions inform us, they were in the strictest truth to be numbered with the chief of sinners; and that after they knew God, and tasted of the power of His grace, whenever their faith *failed*, they were just as other men are at this day; and of which, among many more, we have this proof in the life of Jacob, who, after being favoured with promises of mercy, protection, and support, delivered to him from the Lord of life himself; yet when the trial came, when Jacob was to be exposed to the hazard of Laban's resentment, Jacob expresses himself too plainly for us to mistake, that he thought Laban could do that *by force*, which the God of Beth-el either could not or would not prevent, though he had so lately received his promise, including every mercy.—Nothing but the Spirit of God can make God known to us; and, when known, nothing but the same Spirit can support us, and enable us to cast all our care on Him who careth for us. (1 Pet. v. 7.) And such examples of the weakness of human nature, in the first public servants of God upon earth, are to shew us what men are, without *present* faith in the mercy and grace of God, and that any *past* knowledge of His goodness, though as great as Jacob's, will not preserve us either from sin or misery; but that taking our eye of faith off the Father of mercies, the first temptation would lead us to sin against God, or the first difficulty fill us with as much fear of man as Jacob had of Laban.

V. 32. *Let him not live*—I give my consent that he shall die by the hands of justice: A plain proof of Jacob's integrity.

V. 33. *Jacob's tent, and into Leah's tent*—The men and women's were distinct and separate.

V. 36. *Jacob was wroth*—Expressed his sense of Laban's conduct to him.

V. 39. *Of my hand didst thou require it*—Which was unjust and unreasonable, except where it fell out through the shepherd's default.

V. 40. *Sleep departed from mine eyes*—Through my extraordinary care about thy cattle.

V. 42. *The fear of Isaac*—He calls him not Isaac's God, but his

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41 Thus have I been twenty years in thy house; I served thee fourteen years for thy two daughters, and six years for thy cattle: and [l] thou hast changed my wages ten times.

[l] Verse 7.

42 Except the God of my father, the God of Abraham, and the fear of Isaac had been with me, surely thou hadst sent me away now empty: God hath seen mine affliction, and the labour of my hands, and rebuked *thee* yesternight.

43 ¶ And Laban answered and said unto Jacob, *These* daughters *are* my daughters, and *these* children *are* my children, and *these* cattle *are* my cattle, and all that thou seest *is* mine: and what can I do this day unto these my daughters, or unto their children which they have borne?

44 Now therefore come thou, let us make a covenant, I and thou; [m] and let it be for a witness between me and thee.

[m] Josh. 24. 27.

45 And Jacob [n] took a stone, and set it up *for* a pillar.

[n] Chap. 28. 18.

46 And Jacob said unto his brethren, Gather stones; and they took stones, and made an heap: and they did eat there upon the heap.

47 And Laban called it * Jegar-sahadutha: but Jacob called it Galeed.

* That is, the heap of witness.

48 And Laban said, This heap *is* a witness between me and thee this day. Therefore was the name of it called Galeed:

49 And [o] † Mizpah; for he said, The Lord watch between me and thee, when we are absent one from another.

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[o] Judg. 11. 29.

† That is, a beacon, or watch-tower.

50 If thou shalt afflict my daughters, or if thou shalt take *other* wives besides my daughters, no man *is* with us; See, God *is* witness betwixt me and thee.

51 And Laban said to Jacob, Behold this heap, and behold *this* pillar, which I have cast betwixt me and thee;

52 This heap *be* witness, and *this* pillar *be* witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm.

53 The God of Abraham, and the God of Nahor, the God of their father, judge betwixt us. And Jacob sware by the fear of his father Isaac.

54 Then Jacob ‡ offered sacrifice upon the mount, and called his brethren to eat bread: and they did eat bread, and tarried all night in the mount.

‡ Or, killed beasts.

55 And early in the morning Laban rose up, and kissed his sons and his daughters, and blessed them: and Laban departed, and returned unto his place.

CHAP. XXXII.

AND Jacob went on his way, and the angels of God met him.

2 And when Jacob saw them, he said, This

his Fear; because Isaac was yet alive, and in the state of probation, and served God with fear and trembling. *God hath seen my affliction*—With compassion and intention of good to me for it. God's seeing, is used for his relieving and helping.

V. 43. *What can I do*—To shew kindness to those my daughters. He pretends that to be an act of his natural affection and kindness, which was indeed the effect of his fear.

V. 44. *Let it be a witness*—To our own consciences of our natural obligations.

V. 45. *Jacob set up a pillar*—In testimony of his compliance with Laban's proposal, and his entering into this covenant.

V. 47. Both names signify the same thing, an heap of witness, only Laban gives the name in the Syrian language; but Jacob, though he had been long conversant in Syria, and understood that language, yet he chose to give it in Hebrew, which was both renouncing of the Syrian manners and religion, together with their language, and an implicit profession of his conjunction with the Hebrews, as in their tongue so in their religion.

V. 50. *If thou*—The curse is here understood, as it commonly is, to maintain a greater reverence for oaths, and to beget a greater dread of the curse belonging to the violators of them. *No man is with us*—Shortly, when we shall be parted, no man will be with us, to observe and report our actions to the other, or to do the injured person right. *God is witness*—When Laban wanted to make a covenant for his own safety and satisfaction, he had this knowledge, that God, the righteous judge of all, was *witness* to men's actions; but Laban forgot this, when justice was to be done by himself to Jacob: A discovery to mankind of that partiality to ourselves, which so blinds the eyes of the human mind, as to make it lose sight even of the omnipresence of God, and leads us to overlook the most obvious duties to others: To guard us against all the danger which there is in such a state of mind, and conduct resulting from it, that ever-to-be remembered rule is given—"Do "unto all men, as *ye would* they should do unto you." And whatever we may think of ourselves, and of the safety of our state, as candidates for the everlasting favour of God, when we can appeal to him as *witness*, to bind other men to the discharge of their duty, and, with all that knowledge of God's being privy to our actions, be indifferent whether we ourselves comply with what is required of us; then the *opposition* of our conduct to our knowledge ought to be the evidence to ourselves, of our being in a state of actual condemnation in the sight of God, who cannot but condemn us, when our own hearts condemn. And the dreadful sentence of Divine justice, (and who can tell the greatness of his wrath) is no arbitrary sentence; but the natural result of our resistance of that grace, which enlighteneth every man that cometh into the world, which shews us right from wrong, which lets us know, as selfish sinful Laban knew, that *God is witness* to all that is done contrary to His holy will, and with this knowledge resisting that grace of God, which, for JESUS's sake, is ever ready to enable us to do the will of God on earth, as it is done in heaven. (Matth. vi. 10.)

V. 53. He joins idols with the true God, and secretly chargeth the religion of Jacob and Abraham with novelty, and prefers his own as the most ancient religion (Jos. xxiv. 2.); and from this we may learn, that any *customs*, however *long continued*, are no *proof* in themselves *of what is right*; God's declared will is only that proof.

V. 54. *Jacob called his brethren to eat bread*—And this practice was usual, in those times, to confirm covenants by a feast.

CHAP. XXXII.

V. 1. *The angels of God met him*—In visible and glorious shape, as they frequently appeared to the Patriarchs. V. 2. *God's*

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This *is* God's hoſt: and he called the name of that place * Mahanaim.

3 And Jacob ſent meſſengers before him to Eſau his brother, [a] unto the land of Seir, [n] the † country of Edom.

4 And he commanded them, ſaying, Thus ſhall ye ſpeak unto my lord Eſau; Thy ſervant Jacob ſaith thus, I have ſojourned with Laban, and ſtayed there until now.

5 And I have oxen, and aſſes, flocks, and men-ſervants, and women-ſervants: and I have ſent to tell my lord, that I may find grace in thy ſight.

6 ¶ And the meſſengers returned to Jacob, ſaying, We came to thy brother Eſau, and alſo [c] he cometh to meet thee, and four hundred men with him.

7 Then Jacob was greatly afraid, and diſtreſſed: and he divided the people that *was* with him, and the flocks, and herds, and the camels into two bands;

8 And ſaid, If Eſau come to the one company and ſmite it, then the other company which is left ſhall eſcape.

9 ¶ And Jacob ſaid, O God of my father Abraham, and God of my father Iſaac, the Lord which ſaidſt unto me, [d] Return unto thy country, and to thy kindred, and I will deal well with thee:

10 ‡ I am not worthy of the leaſt of all the mercies, and of all the truth, which thou haſt ſhewed unto thy ſervant; for with my ſtaff I paſſed over this Jordan, and now I am become two bands.

11 Deliver me, I pray thee, from the hand of my brother, from the hand of Eſau: for I fear him, leſt he will come and ſmite me, *and* [e] the mother § with the children.

12 And

* That is, two hoſts, or, camps.
a Chap. 33. 14, 16.
n Chap. 36. 6, 7, 8.
† Heb. field.
c Chap. 33. 1.
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d Chap. 31. 13.
‡ Heb. I am leſs than all, &c.
e Hoſ. 10. 14.
§ Heb. upon.

V. 2. *God's hoſt*—So the angels are called for their great number, (Dan. vii. 10. Luke ii. 13.) excellent order, mighty power, and for their uſe and ſervice to God, and to his church, for whoſe protection they are ſent, (2 Kings vi. 17. Pſal. xxxiv. 7.) *Mahanaim*—Two hoſts; becauſe the angels made one hoſt, and his family another.

V. 4. *I have ſojourned with Laban*—As a ſtranger and exile; and ſo a more proper object for pity than for envy.

V. 5. *I have oxen, &c.*—In my exile God hath bleſſed me with worldly goods. *Tell my lord*—Acquaint him with my coming, and with the ſtate of my affairs. *That I may find grace*—That I may obtain pardon for my former errors, and thy favour and friendſhip for the future. Who are all the living going to meet?—To meet HIM whom we have *offended*, more than ever Jacob did Eſau;—offended by tranſgreſſions not to be named or numbered, every one of which having in itſelf the nature of an *infinite* offence, whether committed againſt our fellow-creatures, or to our own hurt; becauſe committed againſt God, whoſe majeſty, as Creator and Governor, is diſhonoured by the ſin of every ſoul of man in the world of ſpirits, when the conduct of men on earth is reported (Job i. 7, 8.) by the blaſphemers of God, and the accuſers of men (Rev. xii. 10): And ſhall we read the account of ſuch forethought as we ſee Jacob here making uſe of, in preparing to meet a brother he had offended, without reſolving, from this hour, to prepare to meet God, the witneſs of all our actions, to whom it can be no leſs certain that we are accountable, than that we are reaſonable creatures? But how ſhall this be done? By firſt ſending our *good works before* us into the preſence of God?—No; "Ye [at] *who were far off* from God *are made nigh*, by the BLOOD OF CHRIST," (Eph. ii. 13) without which there is no remiſſion of ſins paſt, JESUS being alone our peace, and our peace-maker, and as very man, but without ſpot, and blameleſs; and having no offences of his own to atone for, hath, in Himſelf, no leſs influence with God the Father, than he hath love and good-will to men, whoſe nature he took upon Him, to reconcile us to God, and to make *one* with God *all* that will come unto HIM, the only Mediator, who, by HIMSELF once offered, hath purchaſed pardon for all; and who ALONE is to be looked to and regarded, as *procuring acceptance* with God for any of the human race; and then by GRACE, through faith, do His commandments. Thus pardoned, for JESUS's ſake; thus accepted through HIM; and thus enabled to live—good works, down to a cup of cold water given in his name, will *follow after* every *believer* and ſervant of God, (Rev. xiv. 13.) when they ſhall reſt from their labours here below, and be received into thoſe bleſſed manſions which the ſinner's Friend is gone before to prepare for them, and who has declared himſelf a faithful remembrancer. (Matt. xxv. 31. &c.)

V. 6. *We came to thy brother Eſau*—Who gave them but a doubtful anſwer, as appears from Jacob's fear, (verſe 7.) *He cometh, and four hundred men with him*—At firſt he deſigned miſchief to Jacob, as may ſeem by diſmiſſing his meſſengers without any teſtimony of his favour.

V. 7. *Jacob was greatly afraid*—Notwithſtanding the renewed promiſe of God, and the late appearance of the angelic hoſts; and in this he again ſhewed the weakneſs of his faith.

V. 8. *The other company ſhall eſcape*—He might think Eſau's revenge would be ſatisfied with the firſt ſlaughter.

V. 9. *O God*—Jacob directs his prayer to God, and not to the angels, though they had ſo lately appeared to him. *The Lord, which ſaidſt unto me, Return*—When we are where God would have us,—when we are doing what he hath commanded, How ſafely doth the ſoul ſtand between the commands and promiſes of God, if, in ſuch a ſituation, it can only believe, or pray, or *hope?* (for we are ſaved by *hope*, Rom. viii. 24.) we ſhall be ſaved from all adverſity.

V. 10. *I am not worthy*—This was no feigned addreſs,—this was the plea of a Patriarch:—*I am not worthy* of any of the paſt mercies I have received—of the gracious promiſes given me; and neither am I worthy of thoſe further mercies which I am now about to beg of thee. *With my ſtaff*—Having nothing with me, but what was barely neceſſary for my journey. *Now I am become two bands*—Or two troops: They that have been ſent out with Jacob, not to gain worldly goods, but to ſpread the knowledge of God's willingneſs to pardon, and his power to ſave when they are returning home to that bleſſed world, for which they have lived as ſtrangers upon earth, and ſee themſelves ſurrounded with companies, which God hath brought to the knowledge of Himſelf. Say ye, that contend in fields of blood and return in victory, What are the joys you reap from all your toil and danger, compared with gains like theſe, for which the King of glory ſhall be praiſed for ever?

V. 11. *Deliver me, I pray thee*—God, and God alone, is here ſought to deliver—to deliver *Jacob—him*, from the hand of his brother—from *Eſau*. Jacob feared him—he feared that he himſelf, and all that were with him, ſhould be deſtroyed by him. If any are afflicted, let them pray; and let them conſider ſuch examples of this great duty of approaching the Almighty King and compaſſionate Saviour, whoſe will it is, to be thus *particularly* inquired of by all who feel their need of His gracious aid, that they

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12 And [f] thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.

[f] Chap. 28. 13, 14.

13 ¶ And he lodged there that same night; and took of that which came to his hand, a present for Esau his brother;

14 Two hundred she-goats, and twenty he-goats, two hundred ewes, and twenty rams,

15 Thirty milch camels with their colts, forty kine, and ten bulls, twenty she-asses, and ten foles.

16 And he delivered *them* into the hand of his servants, every drove by themselves; and said unto his servants, Pass over before me, and put a space betwixt drove and drove.

17 And he commanded the foremost, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose *art* thou? and whither goest thou? and whose *are* these before thee?

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18 Then thou shalt say, They *be* thy servant Jacob's: it *is* a present sent unto my lord Esau: and behold also he *is* behind us.

19 And so commanded he the second, and the third, and all that followed the droves, saying, On this manner shall you speak unto Esau, when you find him.

20 And say ye moreover, Behold, thy servant Jacob *is* behind us: For he said, I will appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept * of me.

* Heb. my face.

21 So

may learn, from experience, that no man seeks his face in vain; and thus be led to love Him.

V. 13. *He took of that which came to his hand*—That which was nearest at hand, and most ready for him: The approaching night, and his own fear, gave him not leave to make a scrupulous choice. This seems to have been a sudden thought suggested to the mind of Jacob, by that wisdom which cometh from God, who, though he could have turned Esau's heart, or restrained him as he was pleased to do Laban, here *the means* were to be used to appease Esau's resentment; and which should at the same time prove Jacob's true *humility*, that last preparation to his having power with God. O that we may not lose the benefits God intends us by His holy word! He teaches us intire dependence on His goodness and power, to deliver and support; He then teaches us to spread, by name, our wants before Him as Jacob did; and then, by his example, He presents him before us, acting from *a thought*, which, it is evident, was not in Jacob's mind before he prayed; because then (ver. 7.) he was giving directions, different to the present.—This *thought* of sending Esau presents, was not to bribe him to an unworthy deed;—it was a just and reasonable acknowledgment of that conduct which Jacob had shewn to Esau, when they were last under the same roof together; and it expressed a real desire, on Jacob's part, to be reconciled to his brother; and the *means* used, answered the end proposed. And, Is not the use of this example to instruct us *to wait for thought* from the fountain of wisdom, after we have waited on God in prayer? A single suggestion like this, received and followed, is deliverance and safety at once; and the danger of being *misled* in what we take to be the answer of prayer, appears not to be so great, when we consider the extent of *those principles* which God hath given us in His word.—God is love, and all our works are to be done in charity; any suggestions therefore to the mind, which point to works of charity or goodwill, and, when reduced to practice, are expressive of humility, self-denial, purity, peace, or love, are safely to be received and followed; because the word of God shews us, that *these principles* of the mind come from the Spirit of God (Gal. v. 22.); and therefore, whilst they are strictly regarded, they lead to nothing more, nor nothing less, than what God requires of his reasonable creatures by His revealed will, given us for the purpose of being obeyed, by the power of His Spirit, whilst we remain in this state of trial: And another general rule, for judging of impressions on the mind, or an inward consciousness (which we can no more avoid feeling, than we can avoid being immortal spirits) is, that, as we have nothing which we have not received of God, the will of God is to be known, by its being in our power to do what it appears to us God requires, God never requiring more than he gives; and further, with the thing required, being within the reach of the ability, or means which God hath given; that the thing which appears to us as best to be done, in any difficult case, is, in the doing of it, something that will not lift us up, or carry us over the heads of our brethren; but rather cast us down in our own esteem, and call us truly to shew that we count them better than ourselves, and in honour to prefer them; or, in other words,—those *impressions* on the mind, in doubtful cases, are most likely to be from the Spirit of God, which, in the first thought about the execution of them, are signed with *a cross*;—not of wood, or silver, or gold, or precious stones,—but that which is much more valuable, the footsteps in which the Redeemer of men walked, as a man, when he was upon earth, in meekness and true lowliness of heart, lording it over none, but denying Himself all that is pleasing to pride, and the earthly, sensual, corrupt affections of the human mind, that He who was without this evil in His nature, might in all things be an example of what is best for us; that after we have suffered a little while, in an humble submission to what His holy will requires of us in this life, we might also *be made* perfectly meet for His presence. (1 Pet. v. 10.)

V. 16. *He put a space betwixt drove and drove*—That his gift might be represented to Esau with most advantage, and his mind might, by little and little, be sweetened towards him.

V. 18. *They be Jacob's present: and behold also, he is behind us*—Coming to see thy face, and beg thy favour.

V. 20. *I will appease him*—Appease, or allay his anger. The Hebrew word *panim*, signifies both *anger* and *face*; because a man's anger is most discernible in his countenance. It is most likely that Jacob took this *thought* of sending presents *not* to be from God, but from himself; and, like young Samuel, did not know the voice of God, from whom alone cometh every good and perfect gift: And may it not the rather appear that Jacob was mistaken, by his saying,—*I will appease him*—his anger? It is true, a just submission, and becoming acknowledgments, are *means* of softening anger; but, unless the blessings of God's grace is given upon those means, Can men any more appease the anger of men, than men can humble the *pride* of the human mind? This is alone the work of God (Job. xxxiii. 17. & xl. 11, 12, *&c.*); and such is surely the intire state of the dependence of all men on God for every good, that we must first be indebted to Him for every good *thought*, and then as intirely dependent on the blessing of His grace, to bring that thought to good effect, and, as it is only that we are or can be safe or happy, whilst we live and act in a state of intire humble dependence on the gracious help of God, the danger is in taking off this dependence; or, in other words, forgetting that we own, and must ever own, every blessing that is brought to us by any thought from within, or by word or deed to HIM, to whom we are indebted for *life*, and all we every moment possess, and all we can hope for of good, here or for ever.

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21 So went the present over before him: and himself lodged that night in the company.

22 And he rose up that night, and took his two wives, and his two women-servants, and his eleven sons, [g] and passed over the ford Jabbok.

[g] Deut. 3. 16.

† Heb. caused to pass.

23 And he took them, and † sent them over the brook, and sent over that he had.

24 ¶ And Jacob was left alone: and there wrestled a man with him, until the ‡ breaking of the day.

‡ Heb. ascending of the morning.

25 And when he saw that he prevailed not against him, he touched the hollow of his thigh: and [h] the hollow of Jacob's thigh was out of joint, as he wrestled with him.

[h] See Matt. 26. 41. 2 Cor. 12. 7.

26 And [i] he said, Let me go, for the day breaketh: And he said, [k] I will not let thee go, except thou bless me.

[i] See Luke 24. 28. [k] Hos. 12. 4.

27 And he said unto him, What *is* thy name? And he said, Jacob.

28 And he said, [l] Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.

[l] Chap. 35. 10. 2 Kings 17. 34.

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29 And Jacob asked *him*, and said, Tell *me*, I pray thee, thy name: And he said, [m] Wherefore *is* it, *that* thou dost ask after my name? and he blessed him there.

[m] Judg. 13. 18.

30 And Jacob called the name of the place ‡ Peniel: for [n] I have seen God face to face, and my life is preserved.

‡ That is, the face of God.

[n] Chap. 16. 13. Exod. 24. 11. and 33. 20. Deut. 5. 24. Judges 6. 22. and 13. 22. Isai. 6. 5.

31 And as he passed over Penuel the sun rose upon him, and he halted upon his thigh.

32 Therefore the children of Israel eat not *of* the sinew which shrank, which *is* upon the hollow of the thigh, unto this day: because he touched the hollow of Jacob's thigh, in the sinew that shrank.

CHAP. XXXIII.

AND Jacob lifted up his eyes, and looked, and behold, [a] Esau came, and with him four hundred men. And he divided the children

[a] Chap. 32. 6.

V. 22. *His eleven sons*—And Dinah, his daughter, though she be not here mentioned.

V. 24. *Jacob was left alone*—In some private place, that he might more freely and ardently pour out his soul in prayer; from such examples as this, of Jacob's being *alone* with God, we may learn how much we lose by not living inwardly retired, by recollection of mind with God, whilst our duties call us to be present with men; for if God is the object of our constant adoration and our love, solitude will be our delight, and our most private moments our most highly-favoured privileges. *And there wrestled a man with him*—The Angel of the covenant, the son of God; (ver. 28, 30.) who did here assume the shape and body of a man, that he might do this work: For this wrestling was real and corporeal in its nature, though it was also spiritual in its signification, and was accompanied with an inward wrestling by ardent prayers joined with tears, (Hos. xii. 4.)

V. 25. *When he prevailed not against him*—He suffered himself to be conquered, to encourage Jacob's faith and hope against the approaching danger. *Jacob's thigh was out of joint, as he wrestled with him*—Which was done that Jacob might see that it was not his own strength, but only God's grace, which got him this victory, and could give him the deliverance which he hoped for.

V. 26. *Let me go*—He saith this to shew the prevailing power of prayer with God, and to encourage Jacob to persist in his conflict. (Exod. xxxii. 10.) *The day breaketh*—And I am not willing that there should be any witnesses of these things. *I will not let thee go except thou bless me*—With the blessings which thou hast promised to Abraham and to me, among which one is protection in this hour of my danger. For Jacob now began to think that it was no man, nor angel, that was with him, but God himself: By comparing this passage with our Lord's instructions to all men on the subject of prayer, (Luke xi. 5. and xviii. 1.) we cannot but understand, that though God is more willing to give all that feeble, helpless, afflicted mortals want, both in things natural and spiritual; yet they are most acceptable who approach God in prayer, under the most just consideration of their wants, and the most lively apprehension of the greatness of their misery, if God himself doth not relieve and bless them, and who, from this persuasion, will not cease to pray, or grow faint in their expectations of God's love and tender compassion to them, and to all who ask in the all-prevailing name of HIM, who ever hath power with God, and who stands in the person of a man (it is our glory) as the head of all mankind, whose right we are by the dear price paid down in his death and sufferings, and before the throne of God ever offers as from himself, the prayers of all who pray unto Him, and worship no other God beside. (Rev. viii. 3.)

V. 28. *But Israel*—Which signifies a prince, or prevailer with God; or, a Prince of God, a great Prince and Conqueror. *As a prince hast thou power with God and with men, and hast prevailed*—Thou hast in some sort conquered both God and men, and shalt prevail over Esau, of whom thou art afraid: They that have power with God by faithful prayer, will, whilst they remain in that spirit, have faithful lives, and then they will be the friends of God, (John xv. 14.) and have interest with him, and they will see of the travail of their Redeemer's soul, and be satisfied that whatever God gives is best, and whatever he withholds is to them no less merciful and kind: Let such ask a spirit of faithfulness and unfeigned devotion, to all the public messengers of their gracious Lord;—let them ask souls, the purchase of his dying love.

V. 29. *Tell me, I pray thee, thy name*—That I may give Thee the honour due to it. Art thou a created angel, or art thou the ever-blessed God? *Wherefore is it, that thou dost ask after my name? and he blessed him there*—In an eminent manner, which was a real answer to Jacob's question, and gave him to understand both his name and nature.

V. 30. *I have seen God face to face*—Not in His essence, for so no man ever saw God, (John i. 18.) nor yet in a dream or vision, but in a most-evident, sensible, familiar and friendly manifestation of Himself. *My life is preserved*—I am now well assured of my safety from Esau, whose approach threatened my life. Or he speaks of it with wonder, as others did, that he should see God, and not be struck dead by the glory of his presence.

V. 32. *The children of Israel eat not of the sinew*—Not from any superstitious conceit about it, but only for a memorial of this conflict, the blessed effects whereof the future generations received.

CHAP. XXXIII.

V. 1. *Esau came*—Who had said, (chap. xxvii. 41.) "I will slay my brother Jacob." *And with him four hundred men*—A force sufficient to enable him to do what he had threatened.

V. 2. *He put Rachel and Joseph hindermost*—Placing his best beloved in the last and safest place.

V. 3. *He*

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dren unto Leah, and unto Rachel, and unto the two hand-maids.

2 And he put the hand-maids and their children foremoſt, and Leah and her children after, and Rachel and Joſeph hindermoſt.

3 And he paſſed over before them, and bowed himſelf to the ground ſeven times, until he came near to his brother.

4 And Eſau ran to meet him, and embraced him, and fell on his neck, and kiſſed him: and they wept.

5 And he lifted up his eyes, and ſaw the women and the children; and ſaid, Who *are* thoſe * with thee? And he ſaid, The children which God hath graciouſly given thy ſervant.

* Heb. to thee?

6 Then the hand-maidens came near, they and their children, and they bowed themſelves.

7 And Leah alſo with her children came near, and bowed themſelves: and after came Joſeph near, and Rachel, and they bowed themſelves.

† Heb. What is all this band to thee.

8 And he ſaid, † What meaneſt thou by all this drove, which I met? And he ſaid, *Theſe are* to find grace in the ſight of my lord.

9 And Eſau ſaid, I have enough; my brother, ‡ keep that thou haſt unto thyſelf.

‡ Heb. be that to thee that is thine.

10 And Jacob ſaid, Nay, I pray thee, if now I have found grace in thy ſight, then receive my preſent at my hand: for therefore I have ſeen thy face, as though I had ſeen the face of God, and thou waſt pleaſed with me.

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11 Take, I pray thee, [n] my bleſſing that is brought to thee; becauſe God hath dealt graciouſly with me, and becauſe I have § enough: and he urged him, and he took *it*.

n Judg. 1. 15. 1 Sam. 25. 27 and 30. 26 2 Kings 5. 15.
§ Heb. all thing.

12 And he ſaid, Let us take our journey, and let us go, and I will go before thee.

13 And he ſaid unto him, My lord knoweth that the children *are* tender, and the flocks and herds with young *are* with me; and if men ſhould overdrive them one day, all the flock will die.

14 Let my lord, I pray thee, paſs over before his ſervant: and I will lead on ſoftly, according * as the cattle that goeth before me, and the children be able to endure; until I come unto my lord [o] unto Seir.

* Heb. according to the foot of the work, &c. and according to the foot of the children.
o Chap. 32. 3.

15 And Eſau ſaid, Let me now ‖ leave with thee *ſome* of the folk that *are* with me: And he ſaid, ‡ What needeth it? [d] Let me find grace in the ſight of my lord.

‖ Heb. ſet, or, place.
‡ Heb. Wherefore is this?
d Chap. 34. 11.

16 ¶ So Eſau returned that day on his way unto Seir.

17 And Jacob journeyed to Succoth, and built him an houſe, and made booths for his cattle: therefore the name of the place is called ‖ Succoth.

‖ That is, booths.

18 ¶ And

V. 3. *He paſſed over before them*—Expoſing himſelf to the firſt and greateſt hazard, for the ſecurity of his wives and children. In *eminent* dangers *men* cannot avoid expoſing themſelves firſt; but are there not numberleſs little occaſions in common life, when being firſt to ſuffer in any difficulty or inconvenience in the place of thoſe about us, which would be the *means* of filling the minds of many with gratitude to *Him* who trod the wine-preſs alone for us, that he had, in his providence, caſt their lot under the ſame roof with ſuch, as were conſtantly diſintereſted enough rather to be willing to ſuffer pain than ſee others expoſed to it; and always, with Jacob, firſt in every hardſhip, if that might be the means of another's peace or ſafety.

V. 4. *They wept*—God is the God of nature, and to be *without natural affection* is to be without God: In what woods or fields live the beaſts, which meet with their kindred, or former companions, without evident diſcoveries of real kindneſs? And ſhall men, mingled of one blood, meet or paſs each other without good-will? but ſhall brothers, the offſpring of the ſame parents, ever ſee each other, without remembering that one parent gave them birth, and that they owe each other more than common kindneſs?

V. 5. *The children which God hath graciouſly given thy ſervant*—Jacob's firſt ſentence to his brother has GOD in it, aſcribing unto Him the bleſſings he poſſeſſed.

V. 7. *After came Joſeph near, and Rachel*—The laſt that were to be expoſed to the hazard of Eſau's reſentment.

V. 8. *What meaneſt thou by all this drove, which I met*—He knew before from the ſervants; but he aſks, that he might have an occaſion for a civil refuſal of the gift.

V. 9. *I have enough*—Which the Lord of all the earth had alſo given him; but the Spirit of truth, which records Jacob's acknowledgment, ſays nothing of Eſau's, and as the Sacred Writings are intirely ſingular in this—that they, in ſpeaking of men's conduct, convey to us the knowledge of the ſtate of the perſon's mind that is ſpoken of, we are doubtleſs to underſtand, Eſau held what he had, not as God's gift, in which ſtate a king is poor, compared with him, who poſſeſſes the leaſt ſhare of this world's goods, with a thankful heart to God.

V. 10. *For therefore*—I tender it unto thee, and humbly beg thy acceptance of it. *As though I had ſeen the face of God*—It is, in a manner, as pleaſant a ſight to me as the ſight of God himſelf; becauſe, in thy reconciled face, *I ſee the* face and *favour of God* thus manifeſted unto me.

V. 11. *Take, I pray thee; becauſe God hath dealt graciouſly with me*—This gift, which as I received from God's bleſſing, ſo I heartily give it to thee with my bleſſing and prayer, that God would abundantly bleſs it to thee.

V. 12. *I will go before thee*—To keep thee company. Who would not worſhip and ſerve that God, who can make ſuch as ſay "*I will ſlay him,*" become a companion, a guide; and, if neceſſary, a guard and a defence?

V. 13, 14. This ſhort addreſs of Jacob's, diſcovers a mind filled with kind concern and tenderneſs. Jacob had lately been favoured with the bleſſing of His grace, whoſe nature is love.

V. 15. *What needeth it? let me find grace in the ſight of my lord*—Let me have but thy favour, and it is enough. The fear of his reſentment was Jacob's dread; and he may be ſaid to have obeyed God's command, to return to his own country at the hazard of his life; and now that was preſerved by the mercy of God, he wanted nothing from his brother, to whom, doubtleſs, his grateful mind thought himſelf ſufficiently obliged, for the kindneſs he had already ſhewn him, in forgiving him ſo intirely as he had done; and in a *manner* in which much tenderneſs of mind appears—by not once naming what had formerly paſſed between them.

V. 18. *Jacob*

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18 ¶ And Jacob came to Shalem a city of * Shechem, which *is* in the land of Canaan, when he came from Padan-aram: and pitched his tent before the city.

* Called, Acts 7. 16. Sychem.

19 And [e] he bought a parcel of a field, where he had spread his tent, at the hand of the children of † Hamor Shechem's father, for an hundred ‡ pieces of money.

e Josh. 24. 32.

† Called, Acts 7. 16. Emmor.

‡ Or, lambs.

20 And he erected there an altar, and [f] called it § El-elohe-Israel.

f Chap. 35. 7.

§ That is, God the God of Israel.

CHAP. XXXIV.

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AND [a] Dinah the daughter of Leah, *which* she bare unto Jacob, went out to see the daughters of the land.

a Chap. 30. 21.

2 And when Shechem the son of Hamor the Hivite, prince of the country, saw her, he took her, and lay with her, and * defiled her.

* Heb. humbled her.

3 And his soul clave unto Dinah the daughter of Jacob, and he loved the damsel, and spake † kindly unto the damsel.

† Heb. to the heart of the damsel. See Isai 40. 2. Hosea 2. 14.

4 And Shechem spake unto his father Hamor, saying, Get me this damsel to wife.

5 And Jacob heard that he had defiled Dinah his daughter, (now his sons were with his cattle in the field:) and Jacob held his peace until they were come.

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6 ¶ And Hamor the father of Shechem went out unto Jacob to commune with him.

7 And the sons of Jacob came out of the field when they heard *it*, and the men were grieved, and they were very wroth: because he [o] had wrought folly in Israel, in lying with Jacob's daughter; which thing ought not to be done.

o Josh. 7. 15.

8 And Hamor communed with them, saying, The soul of my son Shechem longeth for your daughter: I pray you give her him to wife.

9 And make ye marriages with us, *and* give your daughters unto us, and take our daughters unto you.

10 And ye shall dwell with us: and the land shall be before you; dwell and trade you therein, and get you possessions therein.

11 And Shechem said unto her father, and unto

V. 18. *Jacob came to Shalem*—By the good providence of God, that had brought him safe in his person, family, and estate, through all his dangers; first from Laban, and then from Esau, till he came to this place. *Pitched his tent before the city*—Near to it, for the conveniency of his cattle.

V. 19. *He bought*—For his present use; for the right which he had to it, was only after the time that God had appointed. *The children of Hamor*—Subjects, called his children, to shew the duty which they owed to him, and the care and affection that he owed to them.

V. 20. *Called it*—Called upon El-elohe-Israel, the God of Israel.

CHAP. XXXIV.

V. 1. *Dinah went out to see the daughters of the land*—Exposed herself amongst them, that had no fear of God to restrain them from the most enormous crimes. All who go a warfare at their own cost, that go where they are not called by any necessary duty, or by the directions of those they are bound to obey, and all that followed from this young person's unnecessary visit, ought to silence such as contend for the *innocence* of those frequent goings out, where we know nothing is intended to be said or done, to advance any one in the least degree in the favour of God, or to obtain for ourselves any increase of his mind or nature, or to give us an opportunity of doing his will, in the discharge of necessary duty: To go out only *to see* others, as this daughter of Israel's did, is to carry with us our own reproach, that we are either too ignorant to find ourselves useful employment at home, or too idle to do it. It is as much the command of God, that whatever we do, we should do to the glory of God, (1 Cor. x. 31.) as it is his command, that we should not steal or commit adultery; and the whole of this life being no other than the *seed-time*, the consequences of our use or abuse of *time*, will as certainly remain to be felt by us for ever, as that we now live, and are to live for ever; to go therefore where *no duty* calls us, where no design to please God is so much as thought of or named, at the best, is to be employed in doing the direct contrary to that which God hath commanded us; and to plead for the *innocence* of such goings-out, whoever or whatever is to be seen, where no duty calls us, where no good or useful end or purpose is in view, is the same thing as servants who have certain duties to discharge, and a time fixed when they were to give an account of what they had done, and who excuse themselves by saying, They were employed in going to see others who had the like duties to discharge, but who thought they might *innocently* neglect what was committed to their care, and spend certain parts of their time in doing the direct contrary to the plainest directions of their employer: But are all mankind to be compared to servants accountable to a master?—Yes, as certainly as mankind are reasonable creatures; but with this difference, that instead of our being certain of *an appointed time* when we are to account to our Lord, so *unknown* to us is the moment when we are to be finally called upon, to shew the use we have made of our time, since we came into the possession of reason, that the hand that is now writing, or the eye that is reading, may be motionless or dark before another line is wrote or read; but these are *gloomy* thoughts to bring thus near the consideration of our latter end: God calls upon all men to consider—to remember their latter end (Deut. xxxii. 29.): To forget it, and not to live with a view to its daily, hourly approach, is no less folly than it is to forget we are immortal creatures, accountable to a gracious Creator, who only requires us to be employed agreeable to his will, that we may in this life enter into those ways, which, at the same time that they call for our *seriousness*, are ways of such pleasantness and peace, as no human wisdom can invent or equal; and to neglect them, or to allow ourselves to pursue any course contrary to them, is to *do ourselves* an injury, which no human favour, nor all the world, can in the least degree repair. Our danger *now* is not from persecutions, rack, and fire, but from taking all upon trust, concluding every body understands all that is in the Bible; and that to live, as the generality of the world about us do, must be right and safe; and, in this light, in a careless and presumptuous state of mind, the daughter of the Patriarch Jacob only went out to see the daughters of the land.

V. 8. *Hamor communed with them*—With Jacob's sons; Jacob being himself oppressed with shame and grief for his daughter. *Your daughter*—The daughter of your family.

V. 10. *The land shall be before you*—In your power, to dwell where you please, and to have the same privileges we enjoy.

V. 13. *Deceitfully*—Pretending and promising marriages with them, which they never intended.

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unto her brethren, [c] Let me find grace in your eyes, and what ye shall say unto me I will give.

[c] Chap. 33. 15.

12 Ask me never so much dowry and gift, and I will give according as ye shall say unto me: but give me the damsel to wife.

13 And the sons of Jacob answered Shechem and Hamor his father deceitfully, and said, (because he had defiled Dinah their sister.)

14 And they said unto them, We cannot do this thing, to give our sister to one that is uncircumcised: for [d] that were a reproach unto us.

[d] Josh. 5. 9.

15 But in this will we consent unto you: If ye will be as we *be*, that every male of you be circumcised;

16 Then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become one people.

17 But if ye will not hearken unto us to be circumcised; then will we take our daughter, and we will be gone.

18 And their words pleased Hamor, and Shechem Hamor's son.

19 And the young man deferred not to do the thing, because he had delight in Jacob's daughter: and he *was* more honourable than all the house of his father.

20 ¶ And Hamor and Shechem his son came unto the gate of their city, and communed with the men of their city, saying,

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21 These men *are* peaceable with us, therefore let them dwell in the land, and trade therein; for the land, behold, *it is* large enough for them: let us take their daughters to us for wives, and let us give them our daughters.

22 Only herein will the men consent unto us, for to dwell with us, to be one people, if every male among us be circumcised, as they *are* circumcised.

23 *Shall* not their cattle, and their substance, and every beast of theirs *be* ours? only let us consent unto them, and they will dwell with us.

24 And unto Hamor and unto Shechem his son hearkened all that went out of the gate of his city: and every male was circumcised, all that went out of the gate of his city.

25 ¶ And it came to pass on the third day when they were sore, that two of the sons of Jacob, Simeon and Levi, Dinah's brethren, took each man his sword, and came upon the city boldly, and [e] slew all the males.

[e] Chap. 49. 6.

26 And they slew Hamor and Shechem his son with the * edge of the sword, and took Dinah out of Shechem's house, and went out.

*Heb. mouth.

27 The sons of Jacob came upon the slain, and spoiled the city, because they had defiled their sister.

28 They

V. 14. *A reproach unto us*—They do not here reject it as unlawful, but only as dishonourable and reproachful.

V. 20. *The gate of their city*—The place where all public affairs were considered and concluded.

V. 23. *Shall not their substance be ours*—They cover their private design with the shew of public good.

V. 24. *Hearkened*—They yielded, in compliance with their young prince, or from the prospect of the proposed advantage.

V. 25. *Simeon and Levi*—These two only are mentioned, because they were authors of the counsel; but it is probable most of their brethren and their servants would be ready to revenge their master's quarrel, and to punish so great a villany. *Dinah's brethren*—So they were, both by the father and mother. *Slew all the males*—Their sin in this act was complicated; that they did it without authority from God or their father; and, without all bounds, unjustly and cruelly punished the innocent and the guilty together; and ushered in this fact with deceit; and that under pretence of friendship and shew of religion.

V. 27. *They*—The sons of Israel attribute this wicked action to *all* the men of the city, and say, *They* have been guilty of the crime: We do not find, when the elders of the city were called together by Hamor, to consider of the proposal made by Jacob's sons, that the men of the city expressed any abhorrence of the action their prince had committed, or that they even required him first to restore the young woman to her family, that, on both sides, they might enter upon the treaty with equal freedom; and that the young person herself might not be deprived of her liberty in their city, or of her just right to refuse that person for her husband, who had taken her away by force: Nothing is said by the elders of the city of these obvious rules of justice; and however highly blameable the sons of Jacob were, for falling upon the subjects with their prince, who alone was strictly guilty, we cannot doubt but the general destruction of all the men of this community, for one man's crime, is recorded to teach mankind of the danger of *silence*, under the general knowledge of crimes committed by the heads of the community in which they live. Who would take a servant out of a family, where any rule of morality was known to be broken by the heads of that family? The barely living by choice in any man's house, who sets a wicked example before all that dwell with him, and who neither declare against that wickedness, or use any endeavours within their power to prevent it, *include* themselves in the guilt of the crimes they acquiesce in. We need only suppose the crime to be theft or robbery, though committed by the heads of the family alone, if it is with the knowledge and silence of the servants of that family, and we cannot but include them in the guilt of it: And we need only call to our minds in what light the Almighty God hath declared he considers lying, injustice, drunkenness, adultery, and we cannot then avoid considering ourselves equally guilty in the sight of God, to be silent under the commission of any of these crimes, by those with whom we live by choice, as if we were silent under the known guilt of theft or robbery in the same persons. To make any difference between two actions which God hath declared *equally* criminal, is to run wilfully into a mistake in judgment, which exposes us to as much danger from the righteous judgment of God, as if we were silent under the commission of crimes which we hold in the greatest abhorrence, such as theft, robbery, or murder; for we are not warranted to form our judgments of *crimes* by what we ourselves *think* of them, or by what other

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28 They took their ſheep, and their oxen, and their aſſes, and that which *was* in the city, and that which *was* in the field,

29 And all their wealth, and all their little ones, and their wives took they captive, and ſpoiled even all that *was* in the houſe.

i Chap. 49. 6.
g Exod. 5. 21.
h Deut. 4. 27. Pſa. 105. 12.

30 And Jacob ſaid to Simeon and Levi, [i] Ye have troubled me, [g] to make me to ſtink among the inhabitants of the land, amongſt the Canaanites, and the Perizzites: [h] and I *being* few in number, they ſhall gather themſelves together againſt me, and ſlay me, and I ſhall be deſtroyed, I and my houſe.

31 And they ſaid, Should he deal with our ſiſter, as with an harlot?

CHAP. XXXV.

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AND God ſaid unto Jacob, Ariſe, go up to Beth-el, and dwell there: and make there an altar unto God, [a] that appeared unto thee [o] when thou fleddeſt from the face of Eſau thy brother.

a Chap. 28. 13.
o Chap. 27. 43.

2 Then Jacob ſaid unto his houſhold, and to all that *were* with him, Put away [c] the ſtrange gods that *are* among you, and be clean, and [d] change your garments:

c Chap. 31. 19, 34. Joſh. 24. 2.
d Exod. 19. 10.

3 And let us ariſe, and go up to Beth-el; and I will make there an altar unto God, who anſwered me in the day of my diſtreſs, and was with me in the way which I went.

4 And

other men *think* of them, but by what GOD declares to be crimes, and in what light HE looks upon thoſe that commit the things He hath forbidden, under the penalty of His wrath: And as, in the caſe before us, the known crimes of public characters involves *the community* in the guilt of thoſe crimes that hears them, knows or believes them to be true, and who, one and all, quietly ſubmit to them, becauſe they think it moſt *convenient* to themſelves ſo to do, there can be no doubt, but the men of this city knew what was the crime of their prince which led to this propoſal to them: The elders, or leading men of the community, are told of the *advantages* which might ariſe from their compliance with the wiſhes of their prince; they ſay nothing of their prince's crime, as an high example which others might be led to imitate, to the ruin and miſery of other men's daughters and their families; they ſay nothing about any puniſhment which was due in an higher degree to a perſon of his rank, than any other; becauſe his ſtation was the loudeſt call upon him, by his authority and example, to reſtrain all that was unjuſt and violent, and to recommend all that was for the peace of the people he ſtood at the head of; but the contrary of all, *blame* appears;—the prince's father we ſee acting as a man, who thought his ſon ought to be gratified in his wiſhes; and all the men of the city prove their willingneſs that he ſhould; and, without blame or reproof to him who had been guilty of one of the laſt degrees of wickedneſs and violence, they all act to him as a perſon to be pleaſed, and not to be puniſhed, which diſcovers the general mind of the king, the prince, and the people, to be corrupt and regardleſs of *thoſe rules of right*, without which human ſociety would be nothing but violence and confuſion: The reſentment of Jacob's ſons is made the means of their puniſhment; God ſends the ſword through the wicked city, and deſtroys them, and then cauſes their deſtruction to be publiſhed to the world, that God's diſpleaſure might be known by all who ſhould afterwards commit or approve of wicked deeds; and, as to individuals who might fall in the general ſlaughter, who were living in the fear of God, and who, from a ſenſe of duty to their ſuperiors, might ſubmit to the propoſed conditions, ſurely they would raiſe no complaint againſt Him, in whoſe fear they lived, who they knew gave life, and had a right to withdraw it whenever it pleaſed Him, as well as the choice of the means by which it was to be done. Would *John*, beheaded in the priſon, or *Stephen*, ſtoned without the gate, regret that God had taken them from a world of ſorrow, becauſe a world of ſin and violence, to a world of purity and peace? Or raiſe one murmur againſt His providence, for ſuffering wicked men to be the inſtruments, by which they were taken from the evil to come, and tranſlated into the kingdom of their Redeemer?

V. 28. *They took*—They add to what they had done,—theft and robbery.

V. 29. *They ſpoiled all*—In their ſeveral houſes; or within doors, as the word ſignifies.

V. 30. *Jacob ſaid, Ye have troubled me*—You have diſcompoſed my mind, and perplexed my affairs, and brought me into trouble; you have made me odious to them who will impute this to my contrivance. When Hamor went to propoſe his ſon's marriage with Jacob's daughter, it does not appear that the Patriarch ſo much as gave him any anſwer, or that he had any knowledge of the deſign of his ſon's, and he diſapproves of what they had done. But the Scriptures are not written to vindicate any *man's* conduct, or the characters of any number of men, but to vindicate the ways of GOD to men, and to declare and publiſh God's hatred and abhorrence of all ſin, in all men, and to ſhew, that there are none who do not need His pardon of their ſins paſt, and His grace only given for the ſake of His SON, to ſave them from offending Him for the time to come, (1 John iii. 9.) And the truths of God's word do not ſtand or fall with the conduct of any man, or number of *men*, who only appear on earth for a ſhort ſeaſon, and then their place knows them no more; but the word of the Lord will ſtand for ever, let men ſay or do what they will; ſuch truſt hath not God placed even in his ſaints (Job. xv. 15.) as to declare, that the whole conduct of any man, however highly favoured of God, is to be looked to, and regarded as the law or rule by which other men are to govern their conduct, or to be judged; God will judge the world in righteouſneſs, by the God-man Chriſt Jeſus, who alone, as man, is pointed to as the example for all men, and before whom Jacob, and the ſons of Jacob, as well as all the ſons of men, muſt appear, to be judged according to their works, (Rev. xx. 12.) and, whatever evil we may hereafter meet with, in all, or any of the family of Iſrael, it is ever to be remembered, that it is not the *crimes* of any man, any family, or any number of men ſpoken of in the Scriptures, though called by the name of *Iſrael*, which are to be looked to as a ſanction to any other man's crimes, any more than it is allowable for one man to commit crimes againſt the laws of the country he lives in, becauſe other men have done ſo.

V. 31. *Should he deal with our ſiſter as with an harlot*—Shall we expreſs no more reſentment of this abominable abuſe of our ſiſter, than if ſhe had been ſome common harlot, whoſe abuſe no man either regardeth or revengeth? Thus they excuſe one fault by committing another, and defend themſelves by accuſing their father of ſtupidity, and inſenſibleneſs of ſo great an indignity and injury.

CHAP. XXXV.

V. 1. *Go to Beth-el*—This kind word came in ſeaſon to comfort his diſquieted mind, and convey him to a ſafer place.

V. 2. *The ſtrange gods*—The idols; the gods of ſtrange nations. Rachel brought ſome from her father's houſe; or, they might have been taken from the Shechemites as gold and ſilver, though not for religious uſe. *And be clean*—Jacob, like a good man and a good maſter of a family, takes care, not only for himſelf, but for all his family, to keep them from the exerciſe of a falſe religion, and to engage them, as far as he can, in the profeſſion and practice of the true.

V. 3. *I will make there an altar unto God, who anſwered me in the day of my diſtreſs*—The religious acknowledgment of a grateful

Before Christ cir. 1732.

4 And they gave unto Jacob all the ſtrange gods which *were* in their hand, and *all their* ear-rings which *were* in their ears; and Jacob hid them under [e] the oak which *was* by Shechem.

e Joſh. 24. 26. Judges 9. 6.

5 And they journeyed: and [f] the terror of God was upon the cities that *were* round about them, and they did not purſue after the ſons of Jacob.

f Exod. 15. 16. & 23. 27. & 34. 24. Deut. 11. 25. Joſh. 2. 9. & 5. 1. 1 Sam. 14. 15. 2 Chro. 14. 14.

6 ¶ So Jacob came to Luz, which *is* in the land of Canaan (that *is* Beth-el) he and all the people that *were* with him.

7 And he built there an altar, and [g] called the place * El-beth-el: becauſe there God appeared unto him, when he fled from the face of his brother.

g Chap. 28. 19.

* That is, the God of Beth-el.

8 But [h] Deborah Rebekah's nurſe died, and ſhe was buried beneath Beth-el, under an oak: and the name of it was called † Allon-bachuth.

h Chap. 24. 59.

† That is, the oak of weeping.

9 ¶ And [i] God appeared unto Jacob again, when he came out of Padan-aram; and bleſſed him.

i Hoſea 12. 5.

10 And God ſaid unto him, Thy name *is* Jacob: thy name ſhall not be called any more Jacob, [k] but Iſrael ſhall be thy name; and he called his name Iſrael.

k Chap. 32. 28.

11 And God ſaid unto him, [l] I *am* God Almighty; be fruitful and multiply, [m] a nation and a company of nations ſhall be of thee: and kings ſhall come out of thy loins.

l Chap. 17. 1. & 48. 3. m Chap. 17. 5, 6, 16. & 28. 3. & 48. 4.

12 And the land [n] which I gave Abraham and Iſaac, to thee I will give it, and to thy ſeed after thee will I give the land.

n Chap. 12. 7. & 13. 15. & 26. 3, 4.

13 And God went up from him, in the place where he talked with him.

Before Christ cir. 1732.

14 And Jacob [o] ſet up a pillar in the place where he talked with him, *even* a pillar of ſtone: and he poured a drink-offering thereon, and he poured oil thereon.

o Chap. 28. 18.

15 And Jacob called the name of the place where God ſpake with him, [p] Beth-el.

p Chap. 28. 19.

16 ¶ And they journeyed from Beth-el: and there was but ‡ a little way to come to Ephrath: and Rachel travailed, and ſhe had hard labour.

‡ Heb. a little piece of ground. 2 Kings 5. 19.

17 And it came to paſs when ſhe was in hard labour, that the midwife ſaid unto her, Fear not; thou ſhalt have this ſon alſo.

1729.

18 And it came to paſs as her ſoul was in departing (for ſhe died) that ſhe called his name § Benoni: but his father called him * Benjamin.

§ That is, the ſon of my ſorrow. * That is, the ſon of the right hand.

19 And [o] Rachel died, and was buried in the way to [r] Ephrath, which *is* Beth-lehem.

o Chap. 48. 7. r Ruth 1. 2. & 4. 11. s 1 Sam. 10. 2.

20 And Jacob ſet a pillar upon her grave: that *is* the pillar of Rachel's grave [s] unto this day.

21 And Iſrael journeyed, and ſpread his tent beyond [t] the tower of Edar.

t Mich. 4. 8.

22 And it came to paſs when Iſrael dwelt in that land, that Reuben went and [u] lay with Bilhah his father's concubine: and Iſrael heard *it*. Now the ſons of Jacob were twelve.

u Chap. 49. 4. 1 Chron. 5. 1. See 2 Sam. 16. 22. & 20. 3. 1 Cor. 5. 1.

23 The ſons of Leah; [x] Reuben, Jacob's firſt-born, and Simeon, and Levi, and Judah, and Iſſachar, and Zebulun.

x Chap. 46. 8. Exod. 1. 2.

24 The

ful mind, to that God, whoſe gracious aid is nigh unto all them that call upon Him, and moſt ſo in the days of ſorrow, in the hours of ſore diſtreſs.

V. 4. *Their ear-rings*—Heathen people did wear ear-rings for the honour of their idols; And for what end are they worn now?

V. 5. *The terror of God*—A great terror ſent from God: Safe are they whom God is pleaſed to keep.

V. 7. *El-beth-el*—That is, the God of Beth-el.

V. 8. *Allon-Bachuth*—That is, the oak of weeping; from the great lamentation which they made there, for the loſs of a perſon they loved.

V. 9. *God appeared unto Jacob again, and bleſſed him*—They who are humbly living in the fear of God, are thus reminded that God will not leave them or forſake them; but will bleſs them with that peace which the world cannot give or take away.

V. 10. *Iſrael ſhall be thy name*—I do not repent of the change which I made of thy name, but I again confirm it; and as then thou didſt prevail over thy brother Eſau, ſo now thou ſhalt prevail over thoſe of whom thou art afraid.

V. 11. *God, I am God Almighty*—The Maker of heaven and earth, who thus ſpeaketh to thee, as a man doth with his friend.

V. 13. *God went up from him*—By withdrawing the ſigns of his ſpecial preſence, as Gen. xvii. 22. Judg. xiii. 20.

V. 14. *Jacob ſet up a pillar*—As a monument of God's manifold favours, and to expreſs his gratitude.

V. 18. *As her ſoul was departing*—Going out of the body, and entering into the world of ſpirits, to be diſpoſed of by God for ever, (Eccleſ. xii. 7. Luke xvi. 22, 23.) Happy is that ſoul who hath the God of Jacob for his help in that moment, ſo ſoon to come to all the living; happy are they who walk, who live as ſeeing God by faith, as in that day they ſhall ſee Him as He is.—All grace and favour to them who die believing in Him as their Redeemer! But what to them who have lived till now, for all things but their dying hour? (Mark xvi. 16.) If, Reader, the conſideration of a ſoul, entering the world of ſpirits, meets you now in the morning, the noon, or evening of your life, turn to and not away from Him who died to purchaſe for you God's pardoning love, and who roſe again, and now liveth, to ſend you His Spirit, according to His faithful promiſe, to apply that pardon to your heart, and to aſſure you by the ſweet foretaſtes of heavenly peace, and joy, and love to God and man, that (holding faſt your faith in Him) you ſhall, when that great moment arrives, dwell with Him in paradiſe. (Luke xxiii. 43.) *Benoni*—That is, the ſon of my ſorrow. *Benjamin*—The ſon of my right hand; either as near and dear as his right hand; or, inſtead of his right hand, the ſtaff, ſtay, and comfort of his old age.

V. 19. *Rachel was buried in the way to Ephrath*—Not in the city. In ancient times ſepulchres were not in places of reſort, but out of cities.

V. 20. *Jacob ſet a pillar*—As a monument. *Unto this day*—Unto the time Moſes wrote this book, and long after.

V. 29. *Iſaac*

Before Christ cir. 1732.

24 The ſons of Rachel; Joſeph and Benjamin.

25 And the ſons of Bilhah, Rachel's handmaid; Dan and Naphtali.

26 And the ſons of Zilpah, Leah's handmaid; Gad, and Aſher. Theſe *are* the ſons of Jacob, which were born to him in Padan-aram.

27 ¶ And Jacob came unto Iſaac his father unto [y] Mamre, unto the city of Arbah (which *is* Hebron) where Abraham and Iſaac ſojourned.

y Chap. 13. 18. & 23. 2.

28 And the days of Iſaac were an hundred and fourſcore years.

1716.

29 And Iſaac gave up the ghoſt and died, and [z] was gathered unto his people, *being* old and full of days: and his ſons Eſau and Jacob [a] buried him.

z Chap. 15. 15. & 25. 8.

a Chap. 49. 31.

C H A P. XXXVI.

cir. 1796.

NOW theſe *are* the generations of Eſau, who *is* Edom.

2 [a] Eſau took his wives of the daughters of Canaan; Adah the daughter of Elon the Hittite, and [o] Aholibamah the daughter of Anah the daughter of Zibeon the Hivite:

a Chap. 26. 34.

Before Chriſt cir. 1796.

3 And [c] Baſhemath Iſhmael's daughter, ſiſter of Nebajoth.

o Verſe 25.

cir. 1760.

c Chap. 28. 9. d 1 Chron. 1. 35.

4 And [d] Adah bare to Eſau, Eliphaz: and Baſhemath bare Reuel.

5 And Aholibamah bare Jeuſh, and Jaalam, and Korah: Theſe *are* the ſons of Eſau, which were born unto him in the land of Canaan.

6 And Eſau took his wives, and his ſons, and his daughters, and all the * perſons of his houſe, and his cattle, and all his beaſts, and all his ſubſtance, which he had got in the land of Canaan; and went into the country from the face of his brother Jacob.

* Heb. ſouls.

7 [e] For their riches were more than that they might dwell together: and [i] the land wherein they were ſtrangers, could not bear them, becauſe of their cattle.

e Chap. 13. 6, 11. i Chap. 17. 8. & 28. 4.

8 Thus dwelt Eſau in [g] mount Seir: Eſau *is* Edom.

g Joſh. 24. 4.

9 ¶ And

V. 29. *Iſaac gave up the ghoſt, and died*—He *gave up* his ſpirit into the hands of a faithful Creator and Redeemer; not dragged by force into a world unknown, with the deſires of his heart *fixed* on things on earth: His treaſure was with HIM, to whom, in his early life, he had been dedicated; and, by faith in HIM, he lived a life becoming an heir of the promiſes, which are by faith, and a lively likeneſs of the Prince of peace. This venerable Patriach lived a long, a calm, and quiet life; and was, to thoſe early ages, a great example to mankind of HIM that was to come from God, and, by His human nature, deſcend from Iſaac, and who, not only like him, was *offered up* by His heavenly Father, but who *did ſuffer death* for us on the croſs, that, by His precious blood, as of a lamb without ſpot, we might have hope in God, and that by grace, the purchaſe of His death, we might die unto ſin, and live unto righteouſneſs, (1 Pet. i. 2.) walking in the ſteps of His example, of which this *peaceable* man was a repreſentation to the world at the time he lived, and who, being dead, yet ſpeaketh by his example ſo far as it is conformable to his Living Head. He *was gathered unto his people*—To the congregation of the church of the firſt-born above—the ſpirits of juſt men reſtored to the holy image of God, by grace, the purchaſe and gift of JESUS CHRIST our Lord. And his body *was gathered* to the ſociety of the dead, to reſt in peace in the quiet grave, till the reſurrection morning ſhall come, the trumpet of God be heard, the ſound of which ſhall fill the world, and wake the dead to endleſs life, in one of theſe two eternities, ſo clearly revealed in this word of God, which endureth for ever. (1 Pet. ii. 25. 1 Cor. xv. 52. Matt. xxv. 46.)

C H A P. XXXVI.

V. 1. *The generations of Eſau*—Mentioned to ſhew the effect of his father's bleſſing, chap. xxvii. 39.

V. 5. *The ſons of Eſau*—He had daughters, but their names are not mentioned here.

V. 6. *Eſau went from the face of his brother Jacob*—He went into a land diſtant from his brother: Eſau the elder gave place to Jacob the younger; how little was this to be expected in that day, when Jacob ſent preſents, and bowed down to his brother; as little was it to be expected that they, who, with wicked hands, crucified the Redeemer of men, ſhould, to the number of many hundreds, be ſeen acting from principles altogether the contrary to thoſe, by which they were led but a few weeks before: (Acts ii. 23, 42.) The ſame thing which the hiſtory of Jacob and Eſau did in the Old Teſtament times, is done in the New more fully and plainly: The Old Teſtament, by *figures*, conveyed to the minds of thoſe that lived in the early ages, the knowledge of what the grace of God was to do in and for the fallen ſinful ſouls of men: the natural evil paſſions, tempers, and deſires of the human mind, were to give place to the SPIRIT of God, the *purchaſe* of redeeming love, as Eſau gave place to Jacob; and this moſt intereſting truth, which the Old Teſtament conveyed by figures and allegory (Gal. iv. 24.) to the underſtandings of men, the New Teſtament conveys by facts and real events; preſenting to our view hundreds and thouſands of perſons, who had been guilty of great violence and wickedneſs, becoming humble, meek, and blameleſs: and then informing us, from the apoſtles, who, in their former lives, were of the number of the wicked, that this change of principle *was wrought in them by the grace of God* (Phil. ii. 13.); and then leaving it to the conſideration of all that ſhould live after them to the end of the world, whether men in any age could pretend to a *better nature* than *they* had, who lived when the Scriptures were written, or not in equal need of the ſame grace, to reſtore their ſinful and immortal nature to that ſtate of purity and holineſs, in which alone it can dwell with God. (Heb. xii. 14.)

V. 7. *The land wherein they were ſtrangers*—Not entire poſſeſſors of it, but only ſojourners, and could only take what the owners pleaſed, which was not ſufficient for both of them and their numerous families.

V. 8. *Eſau is Edom*—He who ſold his birth-right for a meſs of red pottage, and therefore was called *Edom*, or *Red*; and one cannot help concluding from the giving of *a name*, which expreſſes Eſau's crime, that we are to underſtand the diſpleaſure, or even contempt, with which God looked upon him who did not value his ſpiritual gifts. Say, reader, are you valuing them as life, and health, and peace, to your ſoul (Rom. viii. 6.); or are you, with Eſau, willing to part with your birth-right, through the well-beloved Son of God, and give up all the bleſſings of his holy Spirit; if you, with Eſau, can only obtain the preſent gratification of your deſires, whether they are thoſe of a more ſenſual nature, or ſuch as lead you to love pleaſure rather than God, this world more than

his

Before Christ cir. 1740.

9 ¶ And these *are* the generations of Esau the father of † the Edomites, in mount Seir.

† Heb. Edom.

10 These *are* the names of Esau's sons; [h] Eliphaz the son of Adah the wife of Esau, Reuel the son of Bashemath the wife of Esau.

h 1 Chron. 1. 35, &c.

11 And the sons of Eliphaz were, Teman, Omar, ‡ Zepho, and Gatam, and Kenaz.

‡ Or, Zephi, 1 Chro. 1. 36.

12 And Timna was concubine to Eliphaz Esau's son; and she bare to Eliphaz, Amalek: these *were* the sons of Adah Esau's wife.

13 And these *are* the sons of Reuel; Nahath, and Zerah, Shammah, and Mizzah: these were the sons of Bashemath Esau's wife.

14 ¶ And these were the sons of Aholibamah, the daughter of Anah, the daughter of Zibeon Esau's wife: and she bare to Esau, Jeush, and Jaalam, and Korah.

cir. 1715.

15 ¶ These *were* dukes of the sons of Esau: the sons of Eliphaz, the first-born *son* of Esau; duke Teman, duke Omar, duke Zepho, duke Kenaz,

16 Duke Korah, duke Gatam, *and* duke Amalek: These *are* the dukes *that came* of Eliphaz, in the land of Edom: these *were* the sons of Adah.

17 ¶ And these *are* the sons of Reuel Esau's son; duke Nahath, duke Zerah, duke Shammah, duke Mizzah. These *are* the dukes *that came* of Reuel, in the land of Edom: these *are* the sons of Bashemath Esau's wife.

18 ¶ And these *are* the sons of Aholibamah Esau's wife; duke Jeush, duke Jaalam, duke Korah: these *were* the dukes *that came* of Aholibamah, the daughter of Anah Esau's wife.

19 These *are* the sons of Esau (who *is* Edom) and these *are* their dukes.

cir. 1840.

20 ¶ [i] These *are* the sons of Seir [k] the Horite, who inhabited the land; Lotan, and Shobal, and Zibeon, and Anah,

i 1 Chro. 1. 38.
k Deut. 2. 22.

21 And Dishon, and Ezer, and Dishan: these *are* the dukes of the Horites, the children of Seir in the land of Edom.

22 And the children of Lotan were, Hori, and § Heman: and Lotan's sister *was* Timna.

§ Or, Hemam, 1 Chro. 1. 39.

23 And the children of Shobal *were* these; * Alvan, and Manahath, and Ebal, † Shepho, and Onam.

* Or, Alian, 1 Chro. 1. 40.
† Or, Shephi, 1 Chro. 1. 40.

24 And these *are* the children of Zibeon; both Ajah, and Anah: this *was that* Anah that found [l] the mules in the wilderness, as he fed the asses of Zibeon his father.

Before Christ cir. 1840.

l See Lev. 19. 19.

25 And the children of Anah *were* these; Dishon, and Aholibamah the daughter of Anah.

26 And these *are* the children of Dishon; ‡ Hemdan, and Eshban, and Ithran, and Cheran.

‡ Or, Amram. 1 Chro. 1. 41.

27 The children of Ezer *are* these; Bilhan, and Zaavan, and § Achan.

§ Or, Jaakan, 1 Chro. 1. 42.

28 The children of Dishan *are* these; Uz, and Aran.

29 These *are* the dukes *that came* of the Horites; duke Lotan, duke Shobal, duke Zibeon, duke Anah,

cir. 1780.

30 Duke Dishon, duke Ezer, duke Dishan: these *are* the dukes *that came* of Hori, among their dukes in the land of Seir.

31 ¶ And [m] these *are* the kings that reigned in the land of Edom, before there reigned any king over the children of Israel.

m 1 Chron. 1. 43.

32 And Bela the son of Beor reigned in Edom: and the name of his city *was* Dinhabah.

cir. 1676.

33 And Bela died, and Jobab the son of Zerah of Bozrah reigned in his stead.

34 And Jobab died, and Husham of the land of Temani reigned in his stead.

35 And Husham died, and Hadad the son of Bedad (who smote Midian in the field of Moab) reigned in his stead: and the name of his city *was* Avith.

36 And Hadad died, and Samlah of Masrekah reigned in his stead.

37 And Samlah died, and Saul of Reboboth *by* the river reigned in his stead.

38 And Saul died, and Baal-hanan the son of Achbor reigned in his stead.

39 And Baal-hanan the son of Achbor died, and [n] Hadar reigned in his stead: and the name of his city *was* Pau; and his wife's name *was* Mehetabel, the daughter of Matred, the daughter of Mezahab.

1496.

n 1 Chro. 1. 50. Hadad Pai. After his death was an Aristocracy. Exod. 15. 15.

40 And these *are* the names of [o] the dukes *that came* of Esau, according to their families, after their places, by their names; duke Timnah, duke * Alvah, duke Jetheth,

o 1 Chro. 1. 51.

* Or, Aliah.

41 Duke Aholibamah, duke Elah, duke Pinon,

42 Duke

his heavenly presence: If this is my state of mind, am I, any more than Esau, doing that which God would not have me do; that is, chuse spiritual gifts, the nature of which, as necessary to all, are so fully made known in *that discourse* (Matth. v. 1, &c.) which should be read and read again, till the truths it conveys are familiar to the mind?

V. 15. Princes or heads of their several families and little principalities, according to the manner of those times.

V. 31. *The kings that reigned in the land of Edom*—The posterity of Esau, who, after they had subdued the Horites, erected a kingdom there.

Before Christ cir. 1496.

42 Duke Kenaz, duke Teman, duke Mibzar,
43 Duke Magdiel, duke Iram: these *be* the dukes of Edom, according to their habitations, in the land of their possession; he *is* Esau the father of † the Edomites.

† Heb. Edom.

CHAP. XXXVII.

* Heb. of his father's sojournings.

AND Jacob dwelt in the land * [a] wherein his father was a stranger, in the land of Canaan.

a Chap. 36. 7. Heb. 11. 9.

Before Christ 1729.

2 These *are* the generations of Jacob; Joseph *being* seventeen years old, was feeding the flock with his brethren, and the lad was with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought unto his father their evil report.

3 Now Israel loved Joseph more than all his children, because he *was* the son of his old age: and he made him a coat of *many* † colours.

† Or, pieces. Judges 5. 30. 2 Sam. 13. 18.

4 And when his brethren saw that their father loved him more than all his brethren, [b] they hated him, and could not speak peaceably unto him.

b Chap. 49. 23.

5 ¶ And Joseph dreamed a dream, and he told *it* his brethren: and they hated him yet the more.

6 And he said unto them, Hear, I pray you, this dream which I have dreamed.

c Chap. 42. 6, 9. & 43. 26. & 44. 14.

7 For [c] behold, we *were* binding sheaves in the field, and lo, my sheaf arose, and also stood upright; and behold, your sheaves stood round about, and made obeisance to my sheaf.

8 And his brethren said unto him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? and they hated him yet the more for his dreams, and for his words.

9 ¶ And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more, and behold [d] the sun and the moon, and the eleven stars made obeisance to me.

Before Christ 1729.

d Chap. 46. 29.

10 And he told *it* to his father and to his brethren: and his father rebuked him, and said unto him, What *is* this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee, to the earth?

11 And [e] his brethren envied him: but his father observed the saying.

e Acts 7. 9.

f Dan. 7. 28. Luk. 2. 19, 51.

12 ¶ And his brethren went to feed their father's flock in Shechem. cir. 1729.

13 And Israel said unto Joseph, Do not thy brethren feed *the flock* in Shechem? Come, and I will send thee unto them. And he said unto him, Here *am I.*

14 And he said unto him, Go, I pray thee, ‡ see whether it be well with thy brethren, and well with the flocks; and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem.

‡ Heb. See the peace of thy brethren, &c.

15 ¶ And a certain man found him, and behold, *he was* wandering in the field: and the man asked him, saying, What seekest thou?

16 And he said, I seek my brethren: tell me, I pray thee, where they feed *their flocks.*

17 And the man said, They are departed hence: for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in [g] Dothan.

g 2 Kings 6. 13.

18 And when they saw him afar off, even before he came near unto them, they conspired against him, to slay him.

19 And they said one to another, Behold, this § dreamer cometh.

§ Heb. master of dreams.

20 Come now therefore, and let us slay him, and cast him into some pit; and we will say,

CHAP. XXXVII.

V. 2. *The generations of Jacob*—The events or occurrences which happened to Jacob in his family and issue. *Joseph brought unto his father their evil report*—Acquainted him with their lewd and wicked courses, to the dishonour of God and of their family, that his father might apply such remedies as he thought meet.

V. 3. *Israel loved Joseph, because he was the son of his old age*—Being born when Jacob was ninety-one years old. *A coat*—As a token of his special love, and of the rights of the first-born, which being justly taken from Reuben he conferred upon Joseph, (1 Chron. v. 1.)

V. 4. *They hated him, and could not speak peaceably unto him*—Their hatred was so deep, that they could not smother it, but discovered it by their churlish words and carriage to him.

V. 7. *We were binding sheaves*—The occasion of Joseph's advancement was from his counsel and care about the corn of Egypt. *Your sheaves stood and made obeisance*—A posture of ministry and service.

V. 8. *They hated him yet the more for his words*—For his relation of his dreams, which they imputed to his arrogancy.

V. 9. *He dreamed the sun and the moon, and the eleven stars made obeisance*—The repetition of the same thing might teach them, that the thing was certain. His brethren went to Egypt, and there they did make obeisance to him in their father's name.

V. 10. *His father rebuked him*—Not through anger at Joseph, or contempt of his dream, but lest Joseph should give place to pride, on account of his dreams, and to allay the envy and hatred of his brethren. *Shall I, and thy mother*—Leah, his step-mother, one that filled his mother's place, being now Jacob's only wife, and the mother of the family.

V. 11. *His father observed the saying*—The words of Joseph, well knowing that God did frequently signify his mind by dreams.

V. 12. *In Shechem*—In the parts adjoining to Shechem, in the lands which he had purchased there.

V. 13. *I will send thee unto them*—Having kept him for some time at home, and supposing that length of time had cooled their heats, and worn out their hatred, he now sends him to them.

V. 19. *They said behold this dreamer*—This master of dreams, this crafty dreamer, that covers his own ambitious designs with pretences of dreams.

V. 20. *Let*

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say, some evil beast hath devoured him: and we shall see what will become of his dreams.

h Chap. 42. 22. 21 And h Reuben heard *it*, and he delivered him out of their hands; and said, Let us not kill him.

22 And Reuben said unto them, Shed no blood, *but* cast him into this pit that *is* in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again.

23 ¶ And it came to pass when Joseph was come unto his brethren, that they stript Joseph out of his coat, his coat of *many* * colours that *was* on him.

* Or, pieces.

24 And they took him, and cast him into a pit: and the pit *was* empty, *there was* no water in it.

i Amos 6. 6. 25 i And they sat down to eat bread: and they lift up their eyes and looked, and behold, a company of k Ishmaelites came from Gilead, with their camels bearing spicery, and l balm, and myrrh, going to carry *it* down to Egypt.

k See ver. 28. 36.

l Jer. 8. 22.

26 And Judah said unto his brethren, What profit *is it* if we slay our brother, and conceal his blood?

27 Come, and let us sell him to the Ishmaelites, and let not our hand be upon him; for he *is* our brother, and our flesh: and his brethren † were content.

† Heb. hearkened.

m Judg. 6. 3. 28 Then there passed by m Midianites, merchant-men; and they drew and lift up Joseph out of the pit, n and sold Joseph to the Ishmaelites for o twenty *pieces* of silver: and they brought Joseph into Egypt.

n Psal. 105. 17. Acts 7. 9.

o See Matth. 27. 9.

29 ¶ And Reuben returned unto the pit; and behold, Joseph *was* not in the pit: and he p rent his clothes.

p Job 1. 20. 30 And he returned unto his brethren, and said, The child *is* not; and I, whither shall I go?

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31 And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood.

32 And they sent the coat of *many* colours, and they brought *it* to their father; and said, This have we found: know now whether it *be* thy son's coat or no.

33 And he knew it, and said, *It is* my son's coat; an q evil beast hath devoured him: Joseph is without doubt rent in pieces.

q Chap. 44. 28.

34 And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days.

35 And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For r I will go down into the grave unto my son, mourning: Thus his father wept for him.

r Chap. 42. 38. & 44. 29, 31.

36 And s the Midianites sold him into Egypt unto Potiphar, an § officer of Pharaoh's, *and* * ‡ captain of the guard.

s Chap. 39. 1. § Heb. eunuch. But the word doth signify not only eunuchs, but also chamberlains, courtiers, and officers.

* Heb chief of the slaughtermen, or, executioners.

‡ Or, chief marshal.

CHAP. XXXVIII.

AND it came to pass at that time, that Judah went down from his brethren, and turned in to a certain Adullamite, whose name *was* Hirah.

2 And Judah saw there a daughter of a certain Canaanite, whose name *was* a Shuah; and he took her, and went in unto her.

a 1 Chron. 2. 3.

3 And she conceived, and bare a son; and he called his name Er.

4 b And she conceived again, and bare a son; and she called his name Onan.

cir. 1727.

b Numb. 26. 19.

5 And she yet again conceived, and bare a son; and called his name c Shelah: and he was at Chezib, when she bare him.

c Numb. 26. 20.

6 And

V. 20. *Let us slay him, and cast him into some pit*—To cover their wicked action; and that they might put him out of their sight and minds.

V. 21. *He delivered him*—Used his utmost power to deliver him; and did so, as to his being killed.

V. 25. *They sat down to eat*—To refresh themselves, their consciences being stupified; and their hearts hardened against their brother, notwithstanding his most passionate intreaties. *Ishmaelites*—The posterity of Ishmael. *From Gilead*—A famous place for balm, and for the confluence of merchants.

V. 26. *Judah said, What profit is it*—Why should we suffer him to perish in the pit, when we may sell him with advantage?

V. 28. *Midianites, merchant-men*—Either the same who are called Ishmaelites, or others being in the same company with them.

V. 29. *Reuben rent his clothes*—As the manner was upon distressing occasions. Reuben was not present when Joseph was sold.

V. 30. *The child is not*—He calls him so comparatively with his brethren, though he was seventeen years old, is dead, as that phrase is commonly used. *Whither shall I go*—Either to find the child, or to flee from our father? He is more solicitous than the rest, because he being the eldest brother, his father would require Joseph at his hand.

V. 32. *They sent the coat, and they brought it*—They brought it by a messenger whom they sent: Men are commonly said to do what they cause others to do.

V. 34. *Jacob put sackcloth upon his loins*—A coarse and mournful habit. This is the first example of that kind, but afterwards was in common use upon these occasions.

V. 35. *I will go down into the grave unto my son mourning*—The sense is, I will kill myself with grief, or I will never leave mourning till I die.

V. 36. *Captain of the guard*—Whose office it was to apprehend and punish criminal persons. (Gen. xl. 3.)

CHAP. XXXVIII.

V. 1. *Judah went down from his brethren*——Probably in discontent, upon occasion of quarrels arisen among them about the selling of Joseph, of which Judah was the first mover.

V. 2. *A daughter of a certain Canaanite*——Whom he married, against the counsel and example of his parents. But when Judah had

Before Christ cir. 1727. 6 And Judah took a wife for Er his first-born, whose name *was* Tamar.

d Num. 26. 19. 7 And d Er, Judah's first-born, was wicked in the sight of the Lord; and the Lord slew him.

e Deut. 25. 5. 8 And Judah said unto Onan, Go in unto e thy brother's wife, and marry her, and raise up seed to thy brother.

9 And Onan knew that the seed should not be his: and it came to pass, when he went in unto his brother's wife, that he spilled *it* on the ground, lest that he should give seed to his brother.

* Heb. was evil in the eyes of the LORD. 10 And the thing which he did, * displeased the Lord: wherefore he slew him also.

11 Then said Judah to Tamar his daughter in law, Remain a widow at thy father's house, till Shelah my son be grown; (for he said, Lest peradventure he die also as his brethren *did:*) and Tamar went and dwelt in her father's house.

† Heb. the days were multiplied. 12 ¶ And † in process of time, the daughter of Shuah Judah's wife died: and Judah was comforted, and went up unto his sheepshearers to Timnath, he and his friend Hirah the Adullamite.

i Judges 14. 1. 13 And it was told Tamar, saying, Behold, thy father in law goeth up i to Timnath, to shear his sheep.

‡ Heb. the door of eyes, or, of Enajim. 14 And she put her widows garments off from her, and covered her with a vail, and wrapped herself, and sat in ‡ an open place, which *is* by the way to Timnath: for she saw that Shelah was grown, and she was not given unto him to wife.

15 When Judah saw her, he thought her *to be* an harlot; because she had covered her face. Before Christ cir. 1727.

16 And he turned unto her by the way, and said, Go to, I pray thee, let me come in unto thee (for he knew not that she *was* his daughter in law) and she said, What wilt thou give me, that thou mayest come in unto me?

§ Heb. a kid of the goats. 17 And he said, I will send *thee* § a kid from the flock: And she said, Wilt thou give *me* a pledge, till thou send *it*?

18 And he said, What pledge shall I give thee? And she said, Thy signet, and thy bracelets, and thy staff, that *is* in thine hand: and he gave *it* her, and came in unto her, and she conceived by him.

19 And she arose and went away, and laid by her vail from her, and put on the garments of her widowhood.

20 And Judah sent the kid by the hand of his friend the Adullamite, to receive *his* pledge from the woman's hand: but he found her not.

21 Then he asked the men of that place, saying, Where *is* the harlot, that *was* * openly by the way-side? And they said, There was no harlot in this *place*. * Or, in Enajim.

22 And he returned to Judah, and said, I cannot find her; and also the men of the place said, *that* there was no harlot in this *place*.

† Heb. become a contempt. 23 And Judah said, Let her take *it* to her, lest we † be shamed: behold, I sent this kid, and thou hast not found her.

24 ¶ And it came to pass about three months after, that it was told Judah, saying, Tamar

had committed so great a crime as the selling of his brother, and God had forsaken him, no wonder he adds one sin to another.

V. 7. *Er was wicked*—Notoriously wicked. *And the Lord slew him*—In some extraordinary manner. Many are the capital offences against God, who often, by remarkable deaths, hath executed his own sentence, without the interposition of any human authority.

V. 9. He brought upon himself the extraordinary vengeance of God.

V. 11. *Judah said*—He intimated to her, that he would give Shelah to her; but he meant otherwise, and said in himself I will not do it.

V. 18. *Thy signet*—That his sin might be discovered. And this and other such horrid crimes committed by eminent persons, it hath pleased God, for wise and holy reasons, to leave upon record, partly to discover how great and deep the corruption of man's nature is, and to oblige all men to an humble sense of their own infirmity, and to a diligent application of themselves to God for his gracious succours, and to a greater circumspection and watchfulness to prevent those evils in themselves; partly to encourage even the greatest sinners to repentance and the hope of pardon; and to vindicate his own justice to men and angels at the last, and to the wicked themselves, who are thus informed how highly sin of any kind offends God, who is of purer eyes than to behold it in any without indignation; and that all men might be informed, that by continuing in any known sin, they are treasuring up to themselves wrath from God against the day of wrath; and who can tell what a fearful thing it will be to fall into the hands of God, enraged against an obdurate and incorrigible soul, found in the very spirit of its sin, when death apprehends him, and delivers him over to infinite justice, whose laws all are thus informed of; and which laws God doth so make known to the minds of men, that every wilful sinner is a despiser of the Most High God himself.

V. 23. *Lest we be ashamed*—At the sins being known to men: How will they be ashamed in that day, who are found in their sins and in their blood; and who have not fled, by true repentance to God their Saviour, for mercy, during the day of salvation on earth; and who have never looked to that blood of atonement which was shed for sin and for uncleanness, to purify and make them white, through the application of the same to the heart, the root from whence all outward evil proceeds; and of which blood *all have need*, whatever flattering comparisons we may draw between what we *think* of ourselves, and what we see or hear of others.

V. 24. *Judah said, Bring her forth, and let her be burnt*—This eagerness of Judah proceeded not from zeal of justice, for then he would not have endeavoured to destroy the innocent child with the

Before Christ cir. 1727.

Tamar thy daughter in law hath played the harlot; and also behold, she *is* with child by whoredom: and Judah said, Bring her forth,

g Lev. 21. 9. g and let her be burnt.

25 When she *was* brought forth, she sent to her father in law, saying, By the man whose these *are*, *am* I with child: and she said, Discern, I pray thee, whose *are* these, the signet, and bracelets, and staff.

26 And Judah acknowledged *them*, and said, She hath been more righteous than I; because that I gave her not to Shelah my son: and he knew her again no more.

27 ¶ And it came to pass in the time of her travail, that behold, twins *were* in her womb.

28 And it came to pass when she travailed, that *the one* put out *his* hand; and the midwife took and bound upon his hand a scarlet thread, saying, This came out first.

29 And it came to pass as he drew back his hand, that behold, his brother came out; and she said, * How hast thou broken forth? *this* breach *be* upon thee: therefore his name was called † h Pharez.

* Or, Wherefore hast thou made this breach against thee.
† That is, a breach.
h 1 Chro. 2. 4. Matth. 1. 3.

30 And afterward came out his brother that had the scarlet thread upon his hand: and his name was called Zarah.

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C H A P. XXXIX.

1729.

AND Joseph was brought down to Egypt: and a Potiphar an officer of Pharaoh, captain of the guard, an Egyptian, b bought him of the hands of the Ishmaelites, which had brought him down thither.

a Chap. 37. 36. Psal. 105. 17.
b Chap. 37. 28.

2 And c the Lord was with Joseph, and he was a prosperous man: and he was in the house of his master the Egyptian.

c Verse 21. 1 Sam. 16. 18. and 18. 28. Acts 7. 9.

3 And his master saw that the Lord *was* with him, and that the Lord made all that he did to prosper in his hand.

4 And Joseph found grace in his sight, and he served him: and he made him overseer over his house, and all *that* he had he put into his hand.

5 And it came to pass from the time that he had made him overseer in his house, and over all that he had, that d the Lord blessed the Egyptian's house for Joseph's sake: and the blessing of the Lord was upon all that he had, in the house, and in the field.

d Chap. 30. 27.

6 And he left all that he had in Joseph's hand;

the guilty mother, that he might take her out of the way which he esteemed a burden and a blot to his family; or his words proceeded from that readiness which the human mind has, in its natural state, to judge others without hearing, and to pronounce severe sentences on what they are thought to deserve, without considering what we ourselves deserve, and the caution and equity with which we should require our conduct to be judged of. *Hastiness* and *severity* in judging and condemning others, are discoveries of pride, of ignorance, and of guilt; of *pride*, because it is one of the ways in which pride lifts itself up in its own conceit, by bringing others forth to view, as guilty: Of *ignorance*, because we sentence before we are sufficiently informed, which is always, at the same time, to make ourselves *guilty* at once of the want of *equity* in our way of thinking, and of want of *compassion* for them, who may have been hurried or betrayed into sin; and who can never be treated with contempt and severity by *their fellow-creatures*, without increasing their own condemnation from God, to whom alone vengeance belongs, and who forbids all such rash and inconsiderate judging of others. In what a light must we appear before an holy God, when, as in the instance before us, we are condemning others of that which we are guilty of ourselves, and at the very time we are uttering our sentence, God, by his providence is going to present us with a just view of ourselves, in the persons of those we condemn? In what light must we appear to wicked spirits, who delude us into a firm persuasion that we must be very worthy persons, by loudly condemning sin in others with such severity, whilst we are equally guilty ourselves, and without concern that God, the judge of all, is acquainted with it; but in whose sight we are carrying ourselves, in the spirit of him who said, "God, I thank thee, that I am not as other men are," (Luke xviii. 11.) and went down to his house highly pleased with himself, whilst he was not justified, not forgiven, but guilty under the righteous sentence of God. What must be the scorn of wicked spirits, when thus they delude our proud and naturally sinful souls into such most mistaken, and to the last degree dangerous conceits of ourselves, and of our eternal state; that we are good, in the way to heaven, condemning others, and without so much as seeing our need of mercy from God to *our* unrighteousness? Every soul shall bear *its own* iniquity; but, as we would escape the wrath due to our offences, let us not only fly from the appearance of evil ourselves, but let us also avoid Judah's spirit, at this time, even to those pitiable sadly deluded ones, who we may look upon as the *Tamars* of our own age.

V. 26. *Judah acknowledged them*—His guilty conscience, and the horror occasioned by the delusion of his sin, together with his sudden surprisal, forced him to an ingenuous confession.

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V. 2. *The Lord was with Joseph*—With his gracious presence and blessing, which *included* mercy, grace, comfort, and support, but did not *exempt* him from severe and unjust *sufferings*; but these also, by mercy's strange work, are made to work together for good, not only to *Joseph*, but to all who truly fear God; sufferings, sanctified by the divine blessing, lead to deeper humility, and God giveth grace to the humble; and, with every increase of the grace of God, there is an increased consciousness that God is with us; that gracious influence rests upon the soul, from which its true blessedness can only arise here, and for ever. *He was in the house of his master*—He doth not endeavour to make an escape to his father, but demeaned himself patiently and faithfully in the station into which God's providence had brought him.

V. 3. *His master saw that the Lord*—The supreme God, by his over-ruling providence, made all under his care and management to prosper.

V. 4. *He made him overseer*—His master had observed that the favour of the Almighty rested upon Joseph, which it does not do upon any who *do not* live in the fear of God; and the divine blessing on Joseph's conduct, manifesting a careful regard to that blessing, was followed with his being advanced from the condition of a slave, to this authority in the house of his master.

V. 6. *He left all that he had in Joseph's hand*—He took care for nothing, but committed all to Joseph.

Before Christ 1729. hand; and he knew not ought he had, save the bread which he did eat: and Joseph was *a* goodly *person*, and well-favoured.

7 ¶ And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, Lie with me.

8 But he refused, and said unto his master's wife, Behold, my master wotteth not what *is* with me in the house, and he hath committed all that he hath to my hand.

9 *There is* none greater in this house, than I; neither hath he kept back any thing from me, but thee, because thou *art* his wife: how then can I do this great wickedness, and [e] sin against God?

[e] Chap. 20. 6. Lev. 6. 2. Psal. 51. 4.

10 And it came to pass as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, *or* to be with her.

11 And it came to pass about this time, Before Christ 1729. that *Joseph* went into the house to do his business; and *there was* none of the men of the house there within.

12 And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out.

13 And it came to pass when she saw that he had left his garment in her hand, and was fled forth,

14 That she called unto the men of her house, and spake unto them, saying, See, he hath brought in an Hebrew unto us to mock us: he came in unto me to lie with me, and I cried with a * loud voice.

* Heb. great.

15 And it came to pass, when he heard that I lifted up my voice and cried, that he left

V. 7. *Cast her eyes*—See Mat. v. 28. 2 Pet. ii. 14.

V. 9. *Sin against God*—All sin is against God.

V. 10. *Or to be with her*—He avoided her; but how shall seducing *thoughts* be avoided, which are suggested by satan and his unholy and unclean ministers of sin, and from the naturally corrupt imaginations of sinful hearts? Only by that SPIRIT which both can and will cleanse the thoughts of our hearts; and which God, for Christ's sake, will give unto them that ask him: (Luke xi. 13.) and they, who, with Joseph, would avoid the shame and confusion, which the careless and wilfully guilty will be covered with, in that day when the secrets of all hearts shall be made known, must watch unto prayer, *first* against the evil *within*, as well as against that which is from without: To be *unconcerned* about *inward corruption*, is to make it as certain that our sin will one day find us out, as that sinful thoughts, and desires cherished, are the very roots from which sinful actions spring.

V. 12. *He fled*—To put himself and her out of the danger of further temptation.

V. 14. *He*—My husband, whom she would not name, as it were out of disdain, for being the occasion of this pretended affront. The pronouns *he* and *they* are often used by way of contempt: We have in this an instance of a guilty person's making use of the language of scorn and contempt; for the express purpose of making the guilty person appear guiltless to others: and it may have its use in preventing our own crimes to settle it in our minds, that to speak with great indignation of the crimes of others, and to give the worst interpretation to their actions, or their words, is the way which guilt takes to make itself appear what it is not; and that, instead of its being a mark of *sincerity*, and of *great honesty*, to speak plainly what we think of other men's failings, it is much stronger evidence of our ignorance of ourselves, or of our wanting to hide our own folly or guilt, at the expence of those we unjustly blame, as this person did, by condemning her husband for bringing such a man as Joseph into the house, as if it had been done even with design, that he might commit crimes of the nature of which she falsely accused him: And we are *not* to think that the Almighty caused the conduct of this daughter of Adam's to be recorded in his holy word, merely to shew how sincerely his servant Joseph lived in his sight, or to make known the sinful behaviour of a single person; all that God does must be great, and consistent with his divine wisdom and goodness, whether we discover the true meaning of what he does or not; and what can we understand from the information which God hath caused to be published to the world in the Scriptures, of the *sins* of *particular* persons, in all the different stations in which men can live and act in, but that we should compare these facts with the declarations which God hath given us of the fallen state of our nature, and the general corruption of the whole human race, that when we see the evil which others have committed, we may call to mind that the hearts of all men are alike by nature, and that whatever we may vainly imagine to the contrary, that in the conduct of every sinful child of man, recorded on the divine veracity in these sacred writings, we see *a real* account of the nature of the human mind as it is in all men, till the grace and spirit of God is communicated to the soul, to restrain or prevent its going to the same excess in us as it has done in others; and every sinful action, word, thought, intention, or desire, which by any means we are informed any of the human race has ever been or at this day is guilty of; on every such occasion it is truly to be said, "This evil, should I have done, said, thought, intended, or desired, but for the grace of God preventing me, and so far as I have escaped any evil which any others have or do commit, the praise is alone due to God for his rich, free, and altogether unmerited grace, given and communicated to me for the alone sake of the God-man, Christ Jesus the Lord; whose love, compassion, and faithfulness is such to every soul of man, that the grace of God, which was and is sufficient to have saved, and to save every soul from sin, hath, and does appear to all men, (Tit. ii. 11.) and that none sin for want of God's offered grace, the purchase of an infinite sacrifice, but by wilfully resisting it, till God hath withdrawn his spirit from the hardened conscience, then indeed it is left to commit or desire the sin which does most easily beset it with greediness. But O! how many offers of grace to save, must INFINITE LOVE make to the souls of men, whom God pities as a father does his children, before *one* is given up for ever! Who knows but *death* and the *next sin* may be embraced together? But supposing death delayed, who shall again expose themselves to God's withdrawing the offers of his grace, and leave them for ever to themselves, impure, passionate, and in consequence of being so, miserable in themselves, at enmity with God and goodness, in love with sin, and in their very nature only fit companions for immortal souls lost like themselves in the evil they chose, when all disguise is for ever over, but each carrying with himself the discovery of his own enormity, his swelling pride, his bitter malice, his fierce rage, his insatiable selfishness, the object of other's scorn, and of his own shame for ever: Who, who can tell what is included in being left exposed to the wrath of God, as every soul must be, when it has offered the last despite to the spirit of God, its Creator and Redeemer: God's word is written to convince of sin, to produce godly sorrow, and the fear of God's wrath; if these are felt, they are felt from the Spirit of God, (John xvi. 8. &c.)

left his garment with me, and fled, and got him out.

16 And she laid up his garment by her, until his lord came home.

17 And she spake unto him according to these words, saying, The Hebrew servant which thou hast brought unto us, came in unto me to mock me:

18 And it came to pass, as I lift up my voice, and cried, that he left his garment with me, and fled out.

19 And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me; that his wrath was kindled.

20 And Joseph's master took him, and [i] put him into the [g] prison, a place where the king's prisoners *were* bound: and he was there in the prison.

21 ¶ But the Lord was with Joseph, and [†] shewed him mercy, and [h] gave him favour in the sight of the keeper of the prison.

22 And the keeper of the prison committed to Joseph's hand all the prisoners that *were* in the prison; and whatsoever they did there, he was the doer *of it*.

23 The keeper of the prison looked not to any thing *that was* under his hand; because the Lord *was* with him: and *that* which he did, the Lord made *it* to prosper.

CHAP. XL.

AND it came to pass after these things, *that* the butler of the king of Egypt and *his* baker had offended their lord the king of Egypt.

2 And Pharaoh was wroth against two *of* his officers, against the chief of the butlers, and against the chief of the bakers.

3 [a] And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph *was* bound.

4 And the captain of the guard charged Joseph with them, and he served them; and they continued a season in ward.

5 ¶ And they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream; the butler and the baker of the king of Egypt, which *were* bound in the prison.

6 And Joseph came in unto them in the morning, and looked upon them, and behold they *were* sad.

7 And he asked Pharaoh's officers that *were* with him in the ward of his lord's house, saying, Wherefore * look ye *so* sadly to day?

8 And they said unto him, We have dreamed a dream, and *there is* no interpreter of it. And Joseph said unto them, [b] *Do* not interpretations *belong* to God? tell me *them*, I pray you.

9 And the chief butler told his dream to Joseph, and said unto him, In my dream, behold, a vine *was* before me.

10 And in the vine *were* three branches: and it *was* as though it budded, *and* her blossoms shot forth; *and* the clusters thereof brought forth ripe grapes.

11 And Pharaoh's cup *was* in my hand: and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand.

12 And

Before Christ 1729.

Before Christ cir. 1720.

1718.

i Psal. 105. 18.

g See Chap. 40. 15. & 41. 14.

† Heb. extended kindness unto him.

h Exod. 3. 21. and 11. 3. and 12. 36. Psal. 106. 6. Prov. 16. 7. Dan. 1. 9.

cir. 1720.

cir. 1720.

a Chap. 39. 21, 23.

* Heb. are your faces evil.

b See Chap. 41. 16. Dan. 2. 11, 28.

&c.) still striving with the soul; true repentance is the way to pardon, because the repenting soul, in every step, obeys that grace of God which bringeth salvation; and only continuing faithful in obeying that grace, it will have that faith of the gospel, by which it shall be enabled to believe in the Lord Jesus Christ, to its present and eternal salvation, though it might have gone as great lengths in sin, as the guilty person who added to her first wicked design such great deceit, falsehood, and injustice.

V. 17. *The Hebrew servant which thou hast brought*—She makes her husband accessary to the crime, that she might provoke him to the sharper revenge.

V. 20. *A place where the king's prisoners were bound*—A dungeon, (Gen. xl. 15.) where he endured great hardship. Psal. cv. 18.

V. 21. *The Lord was with Joseph, and shewed him mercy*—No disgrace in the esteem of men occasions God to withdraw His gracious presence from them that fear Him. A prison or a palace, the fire, the lion's den, are alike to Him; His dwelling-place is the humble, contrite, faithful mind; and wherever it is imprisoned, or called to suffer upon earth, there is the God of all mercy and grace present, as with Joseph, to shew mercy.

V. 22. *He was the doer of it*—They did nothing but by Joseph's command or permission.

CHAP. XL.

V. 3. *The captain of the guard*—Potiphar, (Gen. xxxvii. 36.) who, being informed of Joseph's care and faithfulness, began to have a better opinion of him, though, for his wife's reputation, he left him still in the prison. *Where Joseph was bound*—Was a prisoner; for Joseph, being now made governor of the prisoners, was doubtless freed from his bonds.

V. 5. *They dreamed both of them*—Not a vain and idle dream, but one that had in it a signification of future things, and needed interpretation.

V. 6. *Joseph came in and looked upon them*—Kind and compassionate minds inquire after the welfare of all about them by their very looks; and this circumstance does not discover a little of Joseph's real character. *They were sad*—Perplexed and terrified, both because they perceived the dream was extraordinary, and sent from God, (Matth. xxvii. 19.) and because they understood not the meaning of it.

V. 8. *There is no interpreter of it*—With us, or to whom we can now resort; for, otherwise, there were many in Egypt of that profession, (chap. xli. 8.) *Interpretations belong to God*—In vain do you expect such things from your wisemen; for it is only *that* God who sends these dreams that can interpret them, and to Him you should seek for it. *Tell me them, I pray you*—Who am the servant of the true God, who useth to communicate his secrets to his people, and who, I doubt not, will hear my prayers for this mercy.

V. 14. *Shew*

Before Christ 1718.

12 And Joseph said unto him, This *is* the interpretation of it: The three branches *are* three days.

c 2 Kings 25. 27. Psal. 3. 3. Jer. 52. 31. † Or, reckon.

13 Yet within three days shall Pharaoh c † lift up thine head, and restore thee unto thy place: and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler.

‡ Heb. remember me with thee.

14 But ‡ think on me when it shall be well with thee, and shew kindness, I pray thee, unto me; and make mention of me unto Pharaoh, and bring me out of this house.

15 For indeed I was stolen away out of the d Chap. 39 20. land of the Hebrews: d and here also have I done nothing that they should put me into the dungeon.

16 When the chief baker saw that the interpretation was good; he said unto Joseph, I also *was* in my dream, and behold, *I had* three § white baskets on my head.

§ Or, full of holes.

17 And in the uppermost basket *there was* of all manner of * bakemeats for Pharaoh; and the birds did eat them out of the basket upon my head.

* Heb. meat of Pharaoh, the work of a baker, or, cook.

18 And Joseph answered, and said, This *is* the interpretation thereof: The three baskets *are* three days.

19 Yet within three days shall Pharaoh † lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee.

† Or, reckon thee, and take thy office from thee.

20 ¶ And it came to pass the third day, e Mark 6. 21. *which was* Pharaoh's birth-day, that he e made a feast unto all his servants: and he ‡ lifted up the head of the chief butler, and of the chief baker among his servants.

‡ Or, reckoned.

21 And he restored the chief butler unto his butlership again; and he gave the cup into Pharaoh's hand:

Before Christ 1718.

22 But he hanged the chief baker: as Joseph had interpreted to them.

23 Yet did not the chief butler remember Joseph, but forgat him.

CHAP. XLI.

1715. AND it came to pass at the end of two full years, that Pharaoh dreamed, and behold, he stood by the river.

2 And behold, there came up out of the river seven well-favoured kine, and fat-fleshed; and they fed in a meadow.

3 And behold, seven other kine came up after them out of the river, ill-favoured, and lean-fleshed; and stood by the *other* kine, upon the brink of the river.

4 And the ill-favoured and lean-fleshed kine, did eat up the seven well-favoured and fat kine. So Pharaoh awoke.

5 And he slept and dreamed the second time: and behold, seven ears of corn came up upon one stalk, * rank and good.

* Heb. fat.

6 And behold, seven thin ears and blasted with the east wind sprung up after them.

7 And the seven thin ears devoured the seven rank and full ears: and Pharaoh awoke, and behold, *it was* a dream.

8 And it came to pass in the morning, a that a Dan. 2. 1. his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise-men thereof: and Pharaoh told them his dream: but *there was* none that could interpret them unto Pharaoh.

9 ¶ Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day.

10 Pharaoh

V. 14. *Shew kindness, I pray thee, unto me*—Though he patiently endures his prison, yet he prudently useth all lawful means to get his freedom.

V. 15. *Here have I done nothing, that they should put me into the dungeon*—Joseph doth not accuse either his brethren or his mistress, but only asserts his own innocency, which was necessary for his deliverance.

V. 19. *Pharaoh shall hang thee*—Joseph was faithful to a dying man.

V. 23. *Forgat him*—Neglected him and his desire, as men in Scripture are said to forget God, when they do not remember him so as to love and obey him. (Psal. cvi. 13, 21. Hos. ii. 13.)

CHAP. XLI.

V. 1. *Two full years*—After the butler was restored to his place. *He stood by the river*—Nilus, called the river simply, because of its eminency.

V. 2. *There came up out of the river*—This suits well with the nature of the thing; for both the fruitfulness and the barrenness of Egypt depended, under God, upon the increase or diminution of the waters of that river.

V. 7. *It was a dream*—Not a real thing, as Pharaoh in his sleep imagined it to be. The dream did not vanish, as dreams commonly do, but was fixed in his mind, and he could not shake it off. By which he saw, that it was no common or natural, but a divine and significant dream.

V. 8. *His spirit was troubled*—Because he understood not the meaning of it, and dreaded the consequences of it. *The magicians*—Whose profession it was to discover secret and future things, which they did by the help of evil spirits. (Exod. vii. 11. and viii. 19.) *The wise-men*—Who were conversant in the study of nature, and, by reason of their great sagacity, did make happy conjectures.

V. 9. *I do remember my faults this day*—Not against Joseph by ingratitude, but against the king; by which expression, he both acknowledgeth the king's justice in imprisoning him, and his clemency in pardoning him. But may not these very words have been used by the butler in a much higher sense? Who hath our faults offended?—The King eternal; whose clemency hath allowed us to live to obtain His mercy, and to enable us to make the best restoration in our power, for any fault which injured our fellow-creatures.

V. 16. *Joseph*

Before Christ 1715.

10 Pharaoh was wroth with his ſervants, [b] and put me in ward in the captain of the guard's houſe, *both* me, and the chief baker.

b Chap. 39. 20.

11 And we dreamed a dream in one night, I and he: we dreamed [c] each man according to the interpretation of his dream.

c Chap. 40. 5.

12 And *there was* there with us a young man an Hebrew, ſervant to the captain of the guard; and we told him, and he [d] interpreted to us our dreams: to each man according to his dream he did interpret.

d Chap. 40. 12, &c.

13 And it came to paſs, as he interpreted to us, ſo it was: me he reſtored unto my office, and him he hanged.

1715.

14 ¶ [e] Then Pharaoh ſent and called Joſeph, and they * brought him haſtily out of the dungeon: and he ſhaved *himſelf*, and changed his raiment, and came in unto Pharaoh.

e Pſa. 105. 20. * Heb. made him run.

15 And Pharaoh ſaid unto Joſeph, I have dreamed a dream, and *there is* none that can interpret it: and I have heard ſay of thee, *that* † thou canſt underſtand a dream, to interpret it.

† Or, when thou heareſt a dream, thou canſt interpret it.

16 And Joſeph anſwered Pharaoh, ſaying, *It is* not in me: God ſhall give Pharaoh an anſwer of peace.

17 And Pharaoh ſaid unto Joſeph, In my dream, behold, I ſtood upon the bank of the river.

18 And behold, there came up out of the river ſeven kine, fat-fleſhed, and well-favoured; and they fed in a meadow.

19 And behold, ſeven other kine came up after them, poor and very ill-favoured, and lean-fleſhed, ſuch as I never ſaw in all the land of Egypt for badneſs.

20 And the lean and the ill-favoured kine did eat up the firſt ſeven fat kine.

‡ Heb. come to the inward parts of them.

21 And when they had ‡ eaten them up, it could not be known that they had eaten them; but they *were* ſtill ill-favoured, as at the beginning. So I awoke.

22 And I ſaw in my dream, and behold, ſeven ears came up in one ſtalk, full and good.

§ Or, ſmall.

23 And behold, ſeven ears, § withered, thin, *and* blaſted with the eaſt wind, ſprung up after them.

Before Chriſt 1715.

24 And the thin ears devoured the ſeven good ears: And I told *this* unto the magicians; but *there was* none that could declare *it* unto me.

25 ¶ And Joſeph ſaid unto Pharaoh, The dream of Pharaoh *is* one: God hath ſhewed Pharaoh what he *is* about to do.

26 The ſeven good kine *are* ſeven years; and the ſeven good ears *are* ſeven years: the dream *is* one.

27 And the ſeven thin and ill-favoured kine that came up after them, *are* ſeven years; and the ſeven empty ears blaſted with the eaſt wind, ſhall be [i] ſeven years of famine.

i 2 Kings 8. 1.

28 This *is* the thing which I have ſpoken unto Pharaoh: What God *is* about to do, he ſheweth unto Pharaoh.

29 Behold, there come ſeven years of great plenty, throughout all the land of Egypt.

30 And there ſhall ariſe after them ſeven years of famine, and all the plenty ſhall be forgotten in the land of Egypt: and the famine ſhall conſume the land.

31 And the plenty ſhall not be known in the land, by reaſon of that famine following: for it *ſhall be* very * grievous.

* Heb. heavy.

32 And for that the dream was doubled unto Pharaoh twice; *it is* becauſe the thing *is* ‡ eſtabliſhed by God, and God will ſhortly bring it to paſs.

‡ Or, prepared of God.

33 Now therefore let Pharaoh look out a man diſcreet and wiſe, and ſet him over the land of Egypt.

34 Let Pharaoh do *this*, and let him appoint * officers over the land, and take up the fifth part of the land of Egypt in the ſeven plenteous years.

* Or, overſeers.

35 And let them gather all the food of thoſe good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities.

36 And that food ſhall be for ſtore to the land, againſt the ſeven years of famine, which ſhall

V. 16. *Joſeph anſwered, It is not in me; God ſhall give Pharaoh an anſwer*—I cannot do this by any power, virtue, or art of my own, for I am but a man, as your magicians are, but only by inſpiration from God. Thus he gives the honour from himſelf unto God, and leads Pharaoh to the knowledge of the true God. (John xv. 5. 1 Cor. xv. 10.) *Give*—It is my deſire that God would vouchſafe to Pharaoh a comfortable and happy anſwer.

V. 21. *It could not be known that they had eaten them*—As many times in famine men eat, but are not ſatisfied, becauſe God withdraws his bleſſing, by which alone it is that meat nouriſheth us.

V. 21. *The dream is one*—In its deſign and ſignification.

V. 30. *All the plenty ſhall be forgotten*—There ſhall be no relicks of it to keep it in men's minds, which will be ſo taken up with the contemplation of their preſent miſery and future danger, that they will have neither heart nor leiſure to reflect upon their former plenty, the remembrance whereof will but aggravate the preſent calamity.

V. 34. *Let Pharaoh take*—Not by force, but by purchaſe, at the common price.

shall be in the land of Egypt; that the land ‡ perish not through the famine.

‡ Heb. be not cut off.

37 ¶ And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants.

38 And Pharaoh said unto his servants, Can we find *such a one* as this *is*, a man [g] in whom the spirit of God *is*?

[g] Num. 27. 18. Dan. 5. 11.

39 And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, *there is* none so discreet and wise as thou *art*.

40 [h] Thou shalt be over my house, and according unto thy word shall all my people * be ruled: only in the throne will I be greater than thou.

[h] Psa. 105. 21. Acts 7. 10.

* Heb. be armed, or kiss.

41 And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt.

42 And Pharaoh [i] took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of † fine linen, [k] and put a gold chain about his neck.

[i] Esther 3. 10. and 8. 2, 8.

† Or, silk.

[k] Dan. 5. 7, 29.

43 And he made him to ride in the second chariot which he had; [l] and they cried before him, ‡ § Bow the knee: and he made him *ruler* over all the land of Egypt.

[l] Esther 6. 9.

‡ Or, Tender father, Chap. 45. 8.

§ Heb. Abrech.

44 And Pharaoh said unto Joseph, I *am* Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt.

45 And Pharaoh called Joseph's name Zaphnath-paaneah; and he gave him to wife Asenath the daughter of Poti-pherah * priest of On: and Joseph went out over *all* the land of Egypt.

* Or, prince.

cir. 1715. 46 ¶ And Joseph *was* thirty years old when he stood before Pharaoh king of Egypt; and Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.

47 And in the seven plenteous years the earth brought forth by handfuls.

48 And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field which *was* round about every city, laid he up in the same.

Before Christ cir. 1715.

49 And Joseph gathered corn as the sand of the sea, very much, until he left numbering: for *it was* without number.

50 [m] And unto Joseph were born two sons, before the years of famine came: which Asenath, the daughter of Poti-pherah † priest of On, bare unto him.

[m] Chap. 46. 20. & 48. 5.

† Or, prince, 2 Sam. 8. 18.

51 And Joseph called the name of the firstborn ‡ Manasseh: for God, *said he*, hath made me forget all my toil, and all my father's house.

cir. 1712.

‡ That is, forgetting.

cir. 1711.

52 And the name of the second called he ‖ Ephraim: for God hath caused me to be fruitful in the land of my affliction.

‖ That is, fruitful.

53 ¶ And the seven years of plenteousness that was in the land of Egypt, were ended.

1708.

54 [n] And the seven years of dearth began to come, according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread.

[n] Psa. 105. 16.

55 And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do.

56 And the famine was over all the face of the earth: And Joseph opened * all the store-houses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt.

* Heb. all wherein was.

57 [o] And all countries came into Egypt to Joseph for to buy *corn*; because that the famine was *so* sore in all lands.

[o] Deut. 2. 25.

CHAP.

V. 38. *A man in whom the spirit of God is*—One whom God hath endowed with such admirable knowledge and wisdom.

V. 39. *God hath shewed thee all this*—Hath given thee this extraordinary gift of foreseeing and foretelling things to come, and of giving such advice for the future.

V. 40. *According unto thy word shall all my people be ruled*—Direction and command, Heb. *mouth*, which is oft put for command, as Exod xvii. 1. and xxxviii. 21. Numb. iii. 16. 39, &c. Or, *he fed*; they shall receive their provisions from thy hand, as inferiors used to do upon their address to, or conference with, great persons. See Job xxxi. 27. Hosea xiii. 2. But it was frivolous for Joseph to command them to do that, which, by the custom of the place, they were obliged and wont to do. Some render the words thus, and that agreeable to the Hebrew, *at thy mouth shall the people kiss*. Which may be understood either properly, as inferiors did sometimes kiss their superiors in token of their homage. They shall receive all thy commands with reverence and submission. *Only in the throne will I be greater than thou*—In power and dignity.

V. 42. *Pharaoh took off his ring, and put it upon Joseph's hand*—Which was a token of highest dignity, and an instrument of greatest power, by which he had authority to make and sign any decree in the king's name.

V. 44. *Without thee shall no man lift up his hand*—No man shall do any thing in the public affairs of the kingdom, without thy commission or licence.

V. 45. *Zaphnath-paaneah*—The revealer of secrets. *Priest of On*—A famous city of Egypt. *Joseph went out over all the land*—Upon his employment, and to execute the king's command, and his own counsel.

V. 46. *Joseph was thirty years old*—Which is noted to teach us, that Joseph's short affliction was recompensed with long prosperity; and that Joseph's excellent wisdom did not proceed from long experience, but from the singular gift of God. *When he stood before Pharaoh*—As his chief minister.

V. 47. *The earth brought forth by handfuls*—In great plenty.

V. 51. *Manasseh: for God hath made me forget*—Hath expelled all sorrowful remembrance of it, by my present comfort and glory.

CHAP.

CHAP. XLII.

Before Christ 1707.

NOW when [a] Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another?

[a] Acts 7. 12.

2 And he said, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may [b] live, and not die.

[b] Chap. 43. 8. Psal. 118. 17. Isa. 38. 1.

3 ¶ And Joseph's ten brethren went down to buy corn in Egypt.

4 But Benjamin, Joseph's brother, Jacob sent not with his brethren: for he said, Lest peradventure mischief befal him.

5 And the sons of Israel came to buy *corn* among those that came: for the famine was in the land of Canaan.

6 And Joseph *was* the governor over the land, *and* he *it was* that sold to all the people of the land: and Joseph's brethren came, and [c] bowed down themselves before him, *with* their faces to the earth.

[c] Chap. 37. 7.

7 And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake * roughly unto them; and he said unto them, Whence come ye? And they said, From the land of Canaan to buy food.

* Heb. hard things with them.

8 And Joseph knew his brethren, but they knew not him.

9 And Joseph [d] remembered the dreams which he dreamed of them, and said unto them, Ye *are* spies; to see the nakedness of the land you are come.

Before Christ 1707.

[d] Chap. 37. 5.

10 And they said unto him, Nay, my Lord, but to buy food are thy servants come.

11 We *are* all one man's sons: we *are* true men, thy servants are no spies.

12 And he said unto them, Nay, but to see the nakedness of the land you are come.

13 And they said, Thy servants *are* twelve brethren, the sons of one man in the land of Canaan; and behold, the youngest *is* this day with our father, and one [e] *is* not.

[e] Lam. 5. 7. See Chap. 44. 20.

14 And Joseph said unto them, That *is it* that I spake unto you, saying, Ye *are* spies.

15 Hereby ye shall be proved: [i] by the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither.

[i] See 1 Sam. 1. 26. & 17. 55.

16 Send one of you, and let him fetch your brother, and ye shall be † kept in prison, that your words may be proved, whether *there be any* truth in you: or else by the life of Pharaoh surely ye *are* spies.

† Heb. bound.

17 And he ‡ put them altogether into ward three days.

‡ Heb. gathered.

18 And Joseph said unto them the third day, This do, and live: [g] *for* I fear God.

[g] Neh. 5. 15.

19 If

CHAP. XLII.

V. 1. *Jacob saw*—Was informed of there being corn in that country.

V. 6. *Joseph's brethren came, and bowed down themselves before him*—Thus fulfilling Joseph's dream.

V. 7. *Joseph spake roughly unto them*—To bring their sin to remembrance; to get the knowledge of the true state of his father and family; and to further the following design, and make way for his and their greater happiness.

V. 8. *His brethren knew him not*—It being now about twenty years since they saw him, and his Egyptian language, habit, and carriage, together with the dignity of his place, were the farthest from affording them any reason for believing, that he who was led away from them for a slave, could be the same person that appeared before them.

V. 9. *Ye are spies*—This he saith, that he might search out the truth of their affairs. *To see the nakedness of the land you are come*—The weak parts of it, and where it may be best assaulted or surprised.

V. 11. *We are true men*—Who honestly and truly mean what we pretend, and have no other design in our coming hither.

V. 13. *One is not*—Is dead, as that phrase signifies: They concluded he was dead, because for twenty years they had heard nothing of him.

V. 14. *That is it that I spake unto you, saying, ye are spies*—This justifies my accusation; for it is not probable, that one man should have so many sons, all grown up and living together in one family, and that he should send them all on such a journey.

V. 15. *By the life*—As sure as Pharaoh lives. It seems to be the form of an oath in use among the Egyptians, as afterwards the Romans used to swear by the name and life of their emperors. And it is not strange that Joseph was carried away by the stream of the general practice of the Court, especially when the law of God was not yet delivered concerning the appropriation of oaths unto God.

V. 18. *This* DO *and live*—*What shall I* DO *that I may live* in the favour of God? "Thou shalt love the LORD thy God, with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbour (every man) as thyself." (Luke x. 25, &c.) But what course shall I take, that I may obtain the possession of these principles of love to God, and all mankind? Hear how Joseph lived, who did possess what these commands of God require—"I FEAR GOD" was his declaration, at the time he was first minister to the king of Egypt. This declaration includes in it a *knowledge* of the will of God as a rule of conduct in all things; it also includes a knowledge of the *danger* of offending against the will or law of God, to whom he owed all the duties of honour, praise, prayer, and devotion, as his Creator and Redeemer, the moral governor of the world, and the final judge of all men; and included in this sense of his duty to God, that which he owed to all the different relations by which he stood connected with his fellow-creatures; and knowing this life to be a state of trial and probation for an happy immortality, rising from the mercy and acceptance of God through that Redeemer, which his family had been distinguished from all the world, by the promises of God to Abraham, that he should descend from him; and seeing the richness of God's mercy, in providing for his personal, his present, and eternal welfare, he *feared* lest he should in any thing offend God, and forfeit all the blessings temporal, spiritual, and eternal, which solely depended on the favour of God, whose goodness had made him great and honourable among men, and who had presented to his view, prospects suited to all the capacities of his mind, glory, honour, immortality, eternal life: (Rom. ii. 7.) He also *feared* to offend against that GOODNESS which had done such great things for him already, in preserving him from the evils to which he had been exposed, and

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19 If ye *be* true men, let one of your brethren be bound in the houſe of your priſon: go ye, carry corn for the famine of your houſes.

h Chap. 43. 5. and 44. 23.

20 But h bring your youngeſt brother unto me; ſo ſhall your words be verified, and ye ſhall not die. And they did ſo.

21 ¶ And they ſaid one to another, We *are* verily guilty concerning our brother, in that we ſaw the anguiſh of his ſoul, when he beſought us; and we would not hear: therefore is this diſtreſs come upon us.

22 And Reuben anſwered them, ſaying, i Spake I not unto you, ſaying, Do not ſin againſt the child; and ye would not hear? therefore behold alſo, his blood is required.

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i Chap. 37. 21.

23 And they knew not that Joſeph underſtood *them*; for * he ſpake unto them by an interpreter.

* Heb. an interpreter was between them.

24 And he turned himſelf about from them, and wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes.

25 ¶ Then

in ſupporting him under his ſufferings, and which GOODNESS had yet prepared for him ſuch bleſſings for greatneſs and felicity, as the heart of man could not conceive (1 Cor. ii. 9.); and with thoſe motives for *fearing* to offend God, he had thoſe which neceſſarily ariſe from a conſideration of God, as the great lawgiver to all his rational creatures; ſeeing in him the bleſſed GOD, a Being of infinite juſtice, whoſe ſacred precepts and injunctions were neither to be neglected or violated, without leaving all who do ſo, expoſed to *that miſery*, which muſt be the conſequence of crimes againſt goodneſs and juſtice itſelf, unleſs avoided by true repentance, and turning unto God, as their only Mediator and Redeemer. Such in part are the *motives* for *fearing* God, and where this principle of FEAR of God is truly received into the human mind from the Spirit of God, it is more powerful than the fear of death, it is more powerful than the inducements of pleaſure, gain, or honour; theſe will be declined, and death will be preferred to whatever is but thought to be an offence againſt God: (Dan. iii. 18.) And whoever, with this great and excellent man, enters upon a life in the *fear* of God, taking up the knowledge of his holy will on good grounds for themſelves, and remaining ſtedfaſt in this *fear*, whatever may have been their paſt conduct, they have His word who cannot lie: That great is the goodneſs which is laid up for them that fear him (Pſal. xxxi. 19.); God ſhall give the reward of redeeming love to them that fear him, (Rev. xi. 18.) they ſhall go on from grace to grace, till they love Him who died for them, with all the powers of their ſouls, and be filled with heavenly charity to all their fellow-creatures. 1 Cor. xiii.

V. 13. *Let one of your brethren be bound in your priſon*—In which you are ſtill to be, if you accept not this condition.

V. 20. *They did ſo*—Reſolved and promiſed to do ſo. Thoſe things are often ſaid to be done in Scripture which were ſincerely reſolved upon.

V. 21. *We are verily guilty*—This is the juſt puniſhment of that great wickedneſs, which, though we could cover from men, yet we now ſee and feel was known to God, who is now reckoning with us for it. Thus Divine vengeance overtakes them, and conſcience tortures them for a ſin committed above twenty years before, and their affliction brings them to repentance. *We would not hear, therefore is this diſtreſs come upon us*—How many *diſtreſſes* do men bring upon themſelves, as the due return for their refuſing to hear when others cry unto them in their *diſtreſs*: Turn not away thy face from a poor man, from the afflicted when they cry unto thee, and the Father of Mercies will not turn away his favour from thee, when thou thyſelf art diſtreſſed: As a man ſoweth ſo ſhall he reap: Let a man be guilty of cruelty, injuſtice, deceit, oppreſſion, or any other crime, and the conſequences of it will *come upon him*, in ways from which he can no more relieve himſelf, than thoſe men could, who were guilty of this inſtance of cruelty to their brother; and this is but one of many *examples* given us in the Scriptures, to ſhew, from real events, the truth of God's declarations to all mankind, "That he will cauſe every man to find according to his ways (Job xxxiv. 11.): That he renders to every man according to his own works (Pſal. lxii. 12): That his eyes are upon all the ways of the ſons of men, to give every one according to his ways, and according to the fruit of his doings (Jer. xxxii. 19.): That he will judge every one after his ways (Ezek. xxxiii. 20.): The Son of Man (CHRIST JESUS), at his ſecond coming, ſhall reward every man according to his works (Matth. xvi. 27.): We muſt all appear before the judgment-ſeat of Chriſt; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad (2 Cor. v. 10.): God, without reſpect of perſons, judgeth according to every man's work (1 Pet. i. 17.): And behold, I come quickly, ſaith the Lord, and my reward is with me, to give every man, according as his work ſhall be (Rev. xxii. 12.): God himſelf hath united every man's miſery with every man's ſin; and it is one of the great and gracious deſigns of God in the Scriptures, to inform us, that the union of ſin and miſery is as certain as the nature of things; and if we have not yet felt the *effects* of any evil we have committed againſt God, his holy nature and will, our fellow-creatures or ourſelves, and ſo conclude the conſequences of our ſin will not come upon us; or if we think ourſelves too well ſecured againſt all adverſities to have any cauſe to fear; we are only judging as mortals who know not what ſhall be to-morrow. God declares the contrary of his taking any pleaſure in the miſery of men; his revealed will is to inform us of the danger of all ſin, in the plaineſt words; and then to preſent us with the example of other men, who have brought miſery upon themſelves by their ſins, that we may learn wiſdom by their experience, and ſo avoid God's diſpleaſure, and our own ſorrow, by obeying his grace and avoiding all ſin; but if, after all, we will not fear to offend God, then it is left to our own actual experience, to prove the truth of what God hath declared and ſhewn us—that he has provided that diſtreſs, ſooner or later, ſhall be *bound* to all ſin by *bands*, which all the art of men ſhall not be able to untie, nor all the powers of earth and hell be able to break: Temporal or eternal *miſery* can be cut off and prevented from coming upon the ſinner by none but God himſelf, the only Redeemer of ſinful men, from the conſequences due to every ſin; and what God requires on our part, is to accept of His offered grace, to enable us to break off from our ſins by true repentance, and ſo be prepared to receive that grace of faith which bringeth ſalvation from ſin: And then all things ſhall be made to work together for our good, as the ſufferings of Jacob's ſons ſoon did, after they *confeſſed* their ſin, in which their ſorrow and true repentance is included.

V. 22. *Spake I not unto you, ſaying, Do not ſin*—How is the faithfulneſs of God vindicated, by thus cauſing men to be informed before they commit crimes, that they are ſuch; will it not appear thus in the great day? Will not that faithful voice then ſay, that all heaven may hear, "*Spake I not unto you, ſaying, Do not ſin*," and you would not hear, therefore will that miſery come upon them who die in their ſins, and in their blood, which is included in that ſentence, *Depart from me, ye curſed.* (Matth. xxv. 41.)

V. 23. *Joſeph*

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25 ¶ Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way: and thus did he unto them.

26 And they laded their asses with the corn, and departed thence.

k See Chap. 43. 21.

27 And as k one of them opened his sack to give his ass provender in the inn, he espied his money: for behold it *was* in his sack's mouth.

28 And he said unto his brethren, My money is restored; and lo, *it is* even in my sack; and their heart * failed *them*, and they were afraid, saying one to another, What *is* this *that* God hath done unto us?

* Heb. went forth.

29 ¶ And they came unto Jacob their father, unto the land of Canaan, and told him all that befel unto them, saying,

30 The man *who is* the lord of the land, spake † roughly to us, and took us for spies of the country.

† Heb. with us hard things.

31 And we said unto him, We *are* true men; we are no spies.

32 We *be* twelve brethren, sons of our father: one *is* not, and the youngest *is* this day with our father in the land of Canaan.

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33 And the man the lord of the country said unto us, Hereby shall I know that ye *are* true men; leave one of your brethren *here* with me, and take *food for* the famine of your households, and be gone.

34 And bring your youngest brother unto me: then shall I know that you *are* no spies, *but* that you *are* true men: *so* will I deliver you your brother, and ye shall traffick in the land.

35 ¶ And it came to pass as they emptied their sacks, that behold, every man's bundle of money *was* in his sack: and when *both* they and their father saw the bundles of money, they were afraid.

36 And Jacob their father said unto them, Me have ye bereaved *of my children*: Joseph *is* not, and Simeon *is* not, and ye will take Benjamin *away*: all these things are against me.

37 And

V. 23, 24. *Joseph wept*—Tears of affection and compassion to his brethren, now in great distress and anguish; and of joy to see the happy success of his design in bringing them to the sight of their sins. *Took Simeon, and bound him*—Whom he chooseth to punish, because next to Reuben, he was the eldest, and because he was the most fierce against Joseph, when Reuben was for milder counsels. *Before their eyes*—That it might make deeper impression upon their hearts, and make their repentance more effectual.

V. 28. *What is this that God hath done unto us*—Minds, awakened to a sense of sin, see how they have offended God, and conclude with Jacob's sons, that God is against them in every thing that befals them; and the great consolation of those that are freely justified by the blood of Jesus, (Heb. ix. 22.) is in seeing, if God their Saviour be for them, nothing but sin can separate them from *his* love, who hath all things in his power. (Rom. viii. 31.)

V. 35. *They were afraid*—Their fear returned upon them with more violence.

V. 36. *All things are against me*—They are all against my peace and the welfare of my family: So it appeared to Jacob, but how did the event contradict what Jacob now thought? it might reasonably have been expected that Jacob, before this time, would have been well convinced, that the highest happiness in this life, was in a state of the most entire resignation to the will of God, and dependance on the grace and providence of God; and that he would have well understood, as faith and trust in the goodness of God were the very means of human happiness, that it must be a part of God's gracious designs in the government of all things by his providence, to afford us constant occasion for the exercise of that reliance on his Almighty care and compassion, that by those frequent exercises of our confidence in the love of God, our Redeemer, our souls may be established as upon a rock, that when the hour comes, which shall call us away from all the objects of our regard and care, and bring us to the entrance of the eternal world, we may have learned neither to doubt nor fear; but being thoroughly convinced, from the proofs of love and goodness which God our Saviour hath given the world, and which we for ourselves have seen and known, we may resign ourselves and all that are dear to us as into the hands of a faithful Creator and Redeemer, who, in his nature, can never leave nor forsake them that put their trust in him (Heb. xiii. 5.) It has already appeared in Jacob's life, what cause he had to praise God for the trials of his faith; and one may be ready to wonder, that an aged worshipper of God, who had received so many blessings, by the very means of those things which at one time appeared as much against him as the present, that he should give way to such a thought, and conclude from appearances, as he did, that those things were against him which had now taken place, and by which complaint it can only be understood, that he believed he could only reap sorrow and distress from them. This conclusion was so contrary to the truth, and so contrary to Jacob's experience, that it ought never to be forgot by any who read it, that no *experience* of God's *past* goodness is sufficient to support us under *present* trials of our faith; and that no person, at no time, can be preserved from giving way to complaints, as Jacob did, against the providence of God, but by that grace of God, which *only* enables us to believe in his goodness against all appearances; and it is in the moment of these unfavourable appearances, that we are to make use of that advice—Take the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked (Eph. vi. 16.); remembering in all the trials of faith, which are of the highest value to us (1 Pet. i. 6.), that Satan and his angels, the spiritual opposers of God, and the enemies of the peace of all men, are intently employed in turning every such trial into an occasion of distrusting God, and of murmuring against Him, making use of all that evil which Satan, by sin, brought into the world, as an argument against God, and his government; and when we are so deceived, this murmuring and complaining at what befals us, may well be called the fiery darts of the wicked; for every such thought which we consent to, is not the language of heaven, but of hell; for what is a murmur less than saying, This is what *I do not deserve?* Supposing you were betrayed by a pretended friend, who you had long and greatly served, and by him delivered into the hands of wicked men, to be nailed to a tree, till you died upon it; say, whether *you*, or Christ Jesus the Lord, deserved this most? of him it was truly said, "He hath done

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37 And Reuben ſpake unto his father, ſaying, Slay my two ſons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again.

38 And he ſaid, My ſon ſhall not go down with you: for his brother is dead, and he is left alone; [l] if miſchief befal him by the way in the which ye go, then ſhall ye [m] bring down my grey hairs with ſorrow to the grave.

[l] Chap. 44. 23.

[m] Chap. 37. 35. & 44. 31.

CHAP. XLIII.

AND the famine *was* ſore in the land.

2 And it came to paſs when they had eaten up the corn which they had brought out of Egypt, their father ſaid unto them, Go again, buy us a little food.

3 And Judah ſpake unto him, ſaying, The man ‡ did ſolemnly proteſt unto us, ſaying, Ye ſhall not ſee my face, except your [a] brother *be* with you.

‡ Heb. ſolemnly proteſting proteſted.

[a] Chap. 42. 20. & 44. 23.

4 If thou wilt ſend our brother with us, we will go down and buy thee food.

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5 But if thou wilt not ſend *him*, we will not go down: for the man ſaid unto us, Ye ſhall not ſee my face, except your brother *be* with you.

6 And Iſrael ſaid, Wherefore dealt ye *ſo* ill with me, *as* to tell the man whether ye had yet a brother?

7 And they ſaid, The man † aſked us ſtraightly of our ſtate, and of our kindred, ſaying, *Is* your father yet alive? have ye *another* brother? and we told him according to the ‡ tenor of theſe words: § Could we certainly know that he would ſay, Bring your brother down?

† Heb. asking asked us.

‡ Heb. mouth.

§ Heb. Knowing could we know.

8 And Judah ſaid unto Iſrael his father, Send the lad with me, and we will ariſe and go;

nothing amiſs;" but can you ſay ſo of yourſelf? He ſuffered what every one for his own ſin deſerves from the juſtice of God; and if He, by his providence, lays upon us only a ſmall part of what we deſerve, ſhall we think ourſelves hardly uſed, without being guilty of conſidering ourſelves in that moſt unjuſt and unbecoming light in the ſight of God—that is, of *thinking* He lays upon us more than is right? but, if I am ill uſed by a friend, or unjuſtly or cruelly treated by any, am I to look upon this as from providence and ſubmit to it? What did He do, who ſaid "Not what I will, but what Thou wilt" (Mark xiv. 36.); God is the author of no man's unkindneſs or wickedneſs, but it is a part of his mercies ſtrange work to make theſe, and every ſuffering thoſe meet with that fear him, work together for their good; and what He requires of us on all occaſions, is not to allow ourſelves to be deceived by the devil and his angels, the adverſaries of our peace, (1 Pet. v. 8.) and ſay or think this, or theſe things are againſt me; but in the moment of the ſuffering, the trial, or the temptation, to humble ourſelves under the mighty power of God, (that in his own way, which is always by the *ſubmiſſion* of our minds and ſpirits to his will) he may exalt us (1 Pet. v. 6.): and when the deceivers of ſouls (Eph. vi. 11.) are making uſe of every adverſe appearance, as the ſubject-matter of their evil ſuggeſtions, to lead us to diſtruſt his grace, or providence, and to perſuade us that we ſhall want inward ſupport or outward bleſſings: Theſe evil ſuggeſtions and reaſonings are ever to be anſwered according to the great example (Matth. iv. 4. &c.), God hath ſaid, *It is written*, That men are to live by faith in Jeſus Chriſt, who died for them, and that the God of all grace and providence, who ſpared not his own Son, but delivered him up for us all, will with Him alſo freely give us all things (Rom. viii. 32.), and thus turning every temptation to diſtruſt the goodneſs of God, into an occaſion of repeating any of his gracious declarations and promiſes of protection and ſupport, we ſhall then know more and more, that God dealeth with us as with ſons (Heb. xii. 7.), and that we may caſt our care upon Him, who, with far more than the kindeſt natural parents care, careth for us (1 Pet. v. 7.); and continuing to watch over ourſelves againſt all appearance of evil, and, with diligence, doing his will, let things appear as they may, let ſatan and his angels ſuggeſt what they will, and let them who know not God, or his gracious ways, blame, pity, or mourn over us as they will, the event of Jacob's miſtaken diſtreſs warrants us never once to follow his example, in ſaying *all theſe things are againſt me*, but rather to imitate him, who afterwards lived and ſaid—although the fig-tree ſhall not bloſſom, neither ſhall fruit be in the vines, the labour of the olive ſhall fail, and the fields ſhall yield no meat, the flock ſhall be cut off from the fold, and there ſhall be no herd in the ſtalls: Yet I will rejoice in the LORD, I will joy in the God of my ſalvation (Hab. iii. 17, 18.): For God meeteth him that *rejoiceth* and worketh righteouſneſs; (Iſa. lxiv. 5.) and our fathers truſted in Him, and were not confounded (Pſal. xxii. 5.), and he that *believeth* on him ſhall never be confounded nor aſhamed (1 Pet. ii. 6. Iſa. xlv. 17.). Thus believing, thus living, the ſoul of man goes on from grace to grace, from one degree of love to God, and cheerful reſignation and obedience to his will to another; and inſtead of looking forward to the going down *in ſorrow to the grave*, looking up to a throne of grace, where Jeſus our friend and Saviour ever liveth, to make interceſſion for all that do but look unto him (Heb. vii. 25. Iſa. xlv. 22.), and who hath purchaſed and promiſed to beſtow every neceſſary earthly bleſſing, and to give both grace and glory; and to with-hold no good thing from them that walk uprightly. "O LORD of Hoſts, bleſſed is the man that truſteth in thee." (Pſal. lxxxiv. 11, 12.)

V. 37. *Slay my two ſons, if I bring him not to thee*—Perhaps this was only intended as the ſtrongeſt manner in which he could expreſs himſelf: If his meaning was what the words literally imply, it was a raſh propoſal, and beyond all rules of duty, no one having any right to diſpoſe of the life of another, or of his own; this only belongs to God, and to lawful authority eſtabliſhed under his juſt providence, to reſtrain the ſinful minds of men from violent outrages, by the fear of forfeiting their lives for their own crimes.

CHAP. XLIII.

V. 2. *Go buy us a little food*—He ſaith, *a little*, to ſhew, that he took no thought but only for their neceſſity, for which a little would ſuffice.

V. 3. *The man did proteſt, Ye ſhall not ſee my face*—Ye ſhall not be admitted into my preſence, nor to the purchaſing of any corn here, except your brother be with you.

V. 5. *We will not go down*—Becauſe we ſhall both loſe the end of our journey, and run the utmoſt hazard of all our lives: The neceſſity of Joſeph's ſtrictneſs and ſeverity now appeared; had he been leſs ſo, they might have been induced to go down without their brother, contrary to Joſeph's wiſe and kind deſign.

V. 7. *We told him according to the tenor of theſe words*—We gave anſwers ſuitable to his queſtions, or ſuch as his words required.

V. 8. *Judah ſaid, Send the lad with me*—He calls him *lad*, becauſe he was the youngeſt of all, though he was now thirty years old.

V. 11. *Carry*

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go; that we may live and not die, both we, and thou, *and* also our little ones.

9 I will be surety for him; of my hand
b Chap. 44. 32. shalt thou require him: [b] If I bring him not unto thee, and set him before thee, then let me bear the blame for ever.

10 For except we had lingered, surely now
‖ Or, twice by this. we had returned ‖ this second time.

11 And their father Israel said unto them, If *it must be* so now, do this; take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices, and myrrh, nuts, and almonds.

12 And take double money in your hand: and the money that was brought again in the mouth of your sacks, carry *it* again in your hand; peradventure it *was* an oversight.

13 Take also your brother, and arise, go again unto the man.

14 And God Almighty give you mercy
e Esther 4. 16. * Or, and I, as I have been, &c. before the man, that he may send away your other brother, and Benjamin: [c] * If I be bereaved *of my children*, I am bereaved.

15 ¶ And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph.

16 And when Joseph saw Benjamin with
† Heb. I kill a killing. ‡ Heb. eat. them, he said to the ruler of his house, Bring *these* men home, and † slay, and make ready: for *these* men shall ‡ dine with me at noon.

17 And the man did as Joseph bade: and the man brought the men into Joseph's house.

18 And the men were afraid, because they were brought into Joseph's house, and they said, Because of the money, that was returned in our sacks at the first time, are
§ Heb. roll himself upon us. we brought in; that he may § seek occasion against us, and fall upon us, and take us for bond-men, and our asses.

19 And they came near to the steward of Joseph's house, and they communed with him at the door of the house,

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20 And said, O sir, ‡ ‖ we came indeed
d Chap. 42. 3. ‡ Heb. coming down, we came down. e Chap. 43. 27, 28. down at the first time to buy food.

21 And [e] it came to pass when we came to the inn, that we opened our sacks, and behold *every* man's money *was* in the mouth of his sack, our money in full weight: and we have brought it again in our hand.

22 And other money have we brought down in our hands to buy food: we cannot tell who put our money in our sacks.

23 And he said, Peace *be* to you, fear not: your God, and the God of your father, hath given you treasure in your sacks: I had your money *. And he brought Simeon out unto
* Heb. your money came to me. them.

24 And the man brought the men into Joseph's house, and [i] gave *them* water, and
i Chap. 18. 4. and 24. 32. they washed their feet, and he gave their asses provender.

25 And they made ready the present against Joseph came at noon: for they heard that they should eat bread there.

26 ¶ And when Joseph came home, they brought him the present which *was* in their hand into the house, and [g] bowed themselves
g Chap. 37. 7. 10. to him to the earth.

27 And he asked them of *their* † welfare,
† Heb. peace. § Heb. Is there peace to your father? and said, ‡ *Is* your father well, the old man [h] of whom ye spake? *Is* he yet alive?

28 And they answered, Thy servant our
h Chap. 42. 11, 13. father *is* in good health, he *is* yet alive: and they bowed down their heads, and made obeisance.

29 And he lift up his eyes, and saw his brother Benjamin, his mother's son, and said, *Is* this your younger brother, [i] of whom ye
i Chap. 42. 13. spake unto me? And he said, God be gracious unto thee, my son. 30 And

V. 11. *Carry down a present, a little balm, and a little honey*—The substance of a diligent man is precious. Prov. xii. 27.

V. 12. *Take the money: carry it again*—For it is their money, not ours, and therefore must be restored. *Peradventure it was an oversight*—Either in you, or in the receiver of your money.

V. 14. *If I be bereaved of my children, I am bereaved*—An expression, whereby he now submits himself and children to God's will and providence, whatever the issue shall be. As if he had said, I have been already bereaved of some of my dearest children, so I shall be bereaved of the rest, and I shall be left solitary; and if this be my portion, God's will be done.

V. 16. *At noon*—The usual time for the more solemn meal in the East countries, as the evening was the time, and the supper the great meal among the Romans.

V. 18. *The men were afraid*—But how contrary were their fears, like those of their father's, to the truth, and to all real foundation? But that roughness of speech, and apparent severity of conduct, which Joseph had made use of, gave occasion to these uneasy apprehensions; and whoever would not wish to be an object of dread, or even hatred, especially those that possess any power or authority over others, will find it necessary to use roughness or sharpness of speech, or severity of conduct, with great caution. Blessed are the MEEK, they shall inherit the earth—shall in themselves possess the greatest blessings earthly things can give; and it shall be the sure return of providence to their mild and gentle carriage to others, that they shall inherit the favour of all about them, so necessary to their enjoying peace and quietness in themselves among their fellow-creatures. *Take us for bond-men*—The punishment for thieves.

V. 23. *Peace be to you, fear not*—Joseph had doubtless instructed him, as well as others of his family, in the true religion, the language of which this is, speaking to all, who would not carelessly or wilfully do wrong, *peace* the contrary of fear.

V. 28. *Thy servant our father is yet alive: and they bowed*—Made obeisance to him, as was foretold.

V. 32. Not

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30 And Joseph made haste; for his bowels did yern upon his brother: and he sought *where* to weep, and he entered into *his* chamber, and wept there.

31 And he washed his face, and went out, and refrained himself, and said, Set on bread.

32 And they set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves: because the Egyptians might not eat bread with the Hebrews, for that *is* [b] an abomination unto the Egyptians.

[b] Chap. 46. 34. Exod. 8. 26.

33 And they sat before him, the firstborn according to his birthright, and the youngest according to his youth: and the men marvelled one at another.

34 And he took *and sent* messes unto them, from before him: but Benjamin's mess was five times so much as any of theirs. And they drank, and [§] were merry with him.

[§] Heb. drank largely. See Hag. 1. 6. John 2. 10.

CHAP. XLIV.

AND he commanded [*] the steward of his house, saying, Fill the men's sacks with food, as much as they can carry, and put every man's money in his sack's mouth.

[*] Heb. him that was over his house.

2 And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn-money; and he did according to the word that Joseph had spoken.

3 As soon as the morning was light, the men were sent away, they and their asses.

4 *And* when they were gone out of the city, *and* not *yet* far off, Joseph said unto his steward, Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good? Before Christ 1707.

5 *Is* not this *it*, in which my lord drinketh? and whereby indeed he [†] divineth? ye have done evil in so doing.

[†] Or, maketh trial.

6 ¶ And he overtook them, and he spake unto them these same words.

7 And they said unto him, Wherefore saith my lord these words? God forbid that thy servants should do according to this thing.

8 Behold, the money which we found in our sacks mouths, we brought again unto thee out of the land of Canaan: how then should we steal out of thy lord's house silver or gold?

9 With whom *soever* of thy servants it be found, *both* [a] let him die, and we also will be my lord's bond-men.

[a] Chap. 31. 32.

10 And he said, Now also *let* it *be* according to your words: he with whom it is found shall be my servant; and ye shall be blameless.

11 Then they speedily took down every man his sack to the ground, and opened every man his sack.

12 And he searched, *and* began at the eldest, and left at the youngest: and the cup was found in Benjamin's sack.

13 Then they rent their clothes, and laded every man his ass, and returned to the city.

14 ¶ And Judah and his brethren came to Joseph's house (for he *was* yet there) and they fell before him on the ground.

15 And

V. 32. Not so much from their disdain of other people, as from their idolatry. They worshipped the creatures which the Hebrews and others commonly eat.

V. 33. *They sat before him, the first-born according to his birthright*—The elder took place of the younger, who, by that order, were taught what veneration they owe to the aged; and how unbecoming and sinful it is in young persons, to despise those whom they should reverence. *The men marvelled*—At the manner in which they were placed, and at the honour which Joseph did them; the reason whereof they could not conceive.

V. 34. *Benjamin's mess was five times so much as any of theirs*—To observe whether this would raise that envy in them towards him, which was the occasion of their malicious enterprise against himself, that he might accordingly provide for his security. *Were merry*—Rejoiced.

CHAP. XLIV.

V. 2. *In the sack's mouth of the youngest*—With design to discover their intentions and affections towards Benjamin, whether they did envy him, and would desert him in his danger, as they did Joseph; or would cleave to him, that hence he might take his measures how to deal with him and them.

V. 8. *The money we found, we brought again unto thee*—It is not probable that we, who restored that which was in our power to keep and to conceal without any danger, should steal that which was likely to be discovered with so much shame and hazard to ourselves.

V. 9. *With whomsoever it be found, let him die*—This over-daring offer proceeded from their being conscious of their own innocency, and did not suspect any artifice had been used.

V. 10. *He with whom it is found shall be my servant, and ye shall be blameless*—Thus he moderates the conditions which they proposed, exempting the innocent, and exchanging the deserved and offered death of the guilty into slavery.

V. 12. *He began at the eldest*—To take off all their suspicion. *The cup was found in Benjamin's sack*—How would they look at the cup, and at each other? Benjamin was now to be led away, as they thought, into slavery, by the consent they had given whilst they were assured of his innocence: Might they not now read, in the occasion of their present distress, the nature of their crime against their brother Joseph, who was forced away into slavery by their cruelty? They neither regarded the anguish of his soul, nor the sorrow their father would feel for the loss of him; but now their brother's slavery became the cause of their own distress.

V. 13. *They rent their clothes, laded every man his ass, and returned to the city*—Feeling some degree of that distress which their brother Joseph would feel, when he entered the same city, in consequence of their wicked conduct in selling him for a slave. God thus shewing us, that he brings upon men the return of their own crimes, in ways which they cannot relieve themselves from.

V. 16. *God hath found out the iniquity of thy servants*—Whether we are guilty of this fact or not, we are guilty of many other sins,

for

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15 And Joseph said unto them, What deed *is* this that ye have done? wot ye not, that such a man as I can certainly ‡ divine?

‡ Or, make trial.

16 And Judah said, What shall we say unto my Lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants: behold, we *are* my lord's servants, both we, and *he* also with whom the cup is found.

17 And he said, God forbid that I should do so: *but* the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace unto your father.

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18 ¶ Then Judah came near unto him, and said, Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant: for thou *art* even as Pharaoh. 19 My

for which God is now punishing us, to whose providence we therefore submit, and are ready to become thy bond-servants together.

V. 17. *God forbid that I should do so*—That I should include the guilty and the innocent in the same sentence.

V. 18. *Then Judah came near unto him, and said*—"O my "lord, let thy servant, I pray thee, speak a word in my lord's "ears, and let not thy anger burn against thy servant: for thou "art even as Pharaoh. My lord asked his servants, saying, Have "ye a father, or a brother? And we said unto my lord, We "have a father, an old man, and a child of his old age, a little "one; and his brother is dead, and he alone is left of his mother, "and his father loveth him. And thou saidst unto thy servants, "Bring him down unto me, that I may set mine eyes upon him. "And we said unto my lord, The lad cannot leave his father: "for if he should leave his father, *his father* would die. And "thou saidst unto thy servants, Except your youngest brother "come down with you, you shall see my face no more. And it "came to pass, when we came up unto thy servant my father, we "told him the words of my lord. And our father said, Go again, "and buy us a little food. And we said, We cannot go down; "if our youngest brother be with us, then will we go down: for "we may not see the man's face, except our youngest brother "*be* with us. And thy servant my father said unto us, Ye know "that my wife bare me two *sons*. And the one went out from "me, and I said, Surely he is torn in pieces: and I saw him not "since. And if ye take this also from me, and mischief befal him, "ye shall bring down my grey hairs with sorrow to the grave. "Now therefore when I come to thy servant my father, and the "lad *he* not with us: (seeing that his life is bound up in the lad's "life) It shall come to pass, when he seeth that the lad *is not* "*with us*, that he will die: and thy servants shall bring down the "grey hairs of thy servant our father with sorrow to the grave. "For thy servant became surety for the lad unto my father, say-"ing, If I bring him not unto thee, then I shall bear the blame "to my father for ever. Now therefore, I pray thee, let thy ser-"vant abide instead of the lad, a bondman to my lord; and let "the lad go up with his brethren. For how shall I go up to my "father, and the lad *be* not with me? lest peradventure I see the "evil that shall come on my father."—In this speech of Judah's, he addresses Joseph as the king himself; he tells him all that had passed with their father, in consequence of Joseph's desiring Benjamin to be brought to him; and Joseph's property being now found in the possession of Benjamin, and as they could not prove it was conveyed into his sack by any other person, they could not of course prove his innocence; and Benjamin being thus found guilty, Judah only asks his release from the sentence the law pronounced, on condition that Judah should suffer the punishment in his place; and he does not presume to look for Joseph's *compassion*, without offering, at the same time, that satisfaction to the laws which justice demanded. The grand design of the word of God is, to make mankind acquainted with the necessity all men are under, in having a Redeemer provided, and with the plan of our redemption, and to direct us to God Himself, to receive the benefits of it in this life; and hereafter, with the possession of all that increase of blessedness, which our rational and spiritual nature is capable of for ever. And this being the gracious design of God to men, the Scriptures (written by the immediate authority and preserved by the providence of God) discover to us, that in all ages, God hath been making known to men the *necessity* of a Redeemer, and what that Redeemer was to do for sinful men; and, to have the benefit intended us by the revelation God hath given us, we ought to read the Scriptures, with a constant regard to that, which makes the great subject of them—the redemption of the world by God the Son, suffering in the person of a man, in the sinner's place and stead, to satisfy the infinite justice of God, and *obtaining* for us that *favour* of God, by which we are forgiven all past offences, and that *grace*, by which the believer is preserved without offence in his sight: And thus reading this passage, what a lively representation have we of the plan of our redemption? Judah, who appears before Joseph in the name of all his brethren, speaks to Joseph as to the king; and what Judah requests is, that Benjamin may be released from that sentence which the law inflicted upon him, for the crime, from which he could not be acquitted by any proofs either he himself, or his brethren, could give of his innocence; but Judah knowing that He that ruleth over men must be just, and that Joseph could not clear Benjamin, who could not clear himself of the charge of the laws of the kingdom brought against him, Judah does not presume to expect mercy at the expence of that *justice*, by which Joseph himself was bound to act as governor and judge over the whole kingdom; Judah therefore concludes his request of *mercy*, by offering himself to suffer the sentence of the law; that thus Joseph might have the high satisfaction of saving the whole family of Israel from the distress which, without that mercy, they must suffer; and, at the same time, Joseph laid them all under this obligation to his compassion, *justice*, so essential to Joseph's character and high station, could not be subject to reproach, as all would see in the person of Judah, the elder brother, one who was more than equal to the guilty person himself, living and suffering under the sentence of the law; and *only* in this way could all the ends required be fully answered; Joseph, as a gracious king, had it now in his power to give peace to all the family of Israel; and, at the same time that they looked to Joseph as the *giver* of their peace, Judah must be considered as the *procurer* of it; and but one thing now remained, That Joseph should *make known* to the sons of Israel, that he accepted Judah; and that for his sake, and for the satisfaction he offered to justice, he would release the guilty from the sentence of the law, and send them away in peace. And now lifting up our minds to the great and blessed reality, which, by means of this representation, among many others, is conveyed to our knowledge, how may we adore that goodness of God the Father, who, in our nature, and in our place and stead, accepted of HIM who was promised to Adam, to Abraham, to Israel, and who sprang out of Judah, (Heb. vii. 14.) who offered up Himself to the justice of God, to procure pardon for the guilty, and *peace* to all that are pardoned? Who shall be able to say, any more than this youngest son of Israel, that they are not guilty, when they shall appear to be judged by the laws of purity, truth, goodness, and justice? And, if no man can say He is not *guilty* in the sight of God, what are the alternatives to be chosen? Let reason and revelation say, what besides *the sentence* of an holy and just God, and God a Redeemer from that sentence. But when shall the choice

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19 My lord asked his servants, saying, Have ye a father, or a brother?

20 And we said unto my lord, We have a father, an old man, and a child of his old age, a little one: and his brother is dead, and he alone is left of his mother, and his father loveth him.

b Chap. 42. 15. 21 And thou saidst unto thy servants, [b] Bring him down unto me, that I may set mine eyes upon him.

22 And we said unto my lord, The lad cannot leave his father: for if he should leave his father, *his father* would die.

c Chap. 43. 3, 5. 23 And thou saidst unto thy servants, [c] Except your youngest brother come down with you, you shall see my face no more.

24 And it came to pass, when we came up unto thy servant my father, we told him the words of my lord.

d Chap. 43. 2. 25 And [d] our father said, Go again, *and* buy us a little food.

26 And we said, We cannot go down; if our youngest brother be with us, then will we go down; for we may not see the man's face, except our youngest brother *be* with us.

27 And thy servant my father said unto

e Chap. 46. 19. us, Ye know that [e] my wife bare me two *sons*.

28 And the one went out from me, and I

f Chap. 37. 33. said, [f] Surely he is torn in pieces; and I saw him not since.

29 And if ye take this also from me, and Before Christ 1707.

g mischief befal him, ye shall bring down my grey hairs with sorrow to the grave. g Chap. 42. 38.

30 Now therefore when I come to thy servant my father, and the lad *be* not with us: (seeing that h his life is bound up in the lad's h 1 Sam. 18. 1. life)

31 It shall come to pass, when he seeth that the lad *is* not *with us*, that he will die: and thy servants shall bring down the grey hairs of thy servant our father with sorrow to the grave.

32 For thy servant became surety for the lad unto my father, saying, i If I bring him i Chap. 43. 9. not unto thee, then I shall bear the blame to my father for ever.

33 Now therefore, I pray thee, let thy servant abide instead of the lad, a bondman to my lord; and let the lad go up with his brethren.

34 For how shall I go up to my father, and the lad *be* not with me? lest peradventure I see the evil that shall * come on my father. * Heb. find my father.

C H A P. XLV.

THEN Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me: and there stood no man with him, while Joseph made himself known unto his brethren.

2 And

be made of misery or a Mediator? When shall he make this choice who died last night, after having lived to please himself and not God, till he could live no longer? When shall he make this choice, who died as he lived, believing that all his time might be better spent, than by employing any of it in considering by what laws God will judge His reasonable creatures in the life to come? God's words neglected, His laws violated and treated with contempt, even to the despising of them that appear to regard them: When shall such choose a Mediator, after they have entered His Almighty presence, with all their guilt and impenitence in the very temper and spirit of their minds? Now the benefits of that mediation may be received, but how soon? Next year, next hour? Nay, the next moment may be too late for ever.

C H A P. XLV.

V. 1. *Joseph made himself known unto his brethren*—In the person of their judge, they now discover the kindest relation and friend, and they are surprised with unlooked-for goodness, a mediator provided to satisfy justice, their distress is turned into joy; and instead of considering him with dread, who had power to acquit or punish that guilt, from which the most blameless of the sons of Israel could not clear himself, they now find all the grateful feelings of their hearts called upon, to acknowledge what they owe to him, who might justly have inflicted upon them the punishment due to what they had been guilty of against his own person; but who had, instead of doing this, patiently waited, and wisely contrived to make their difficulties the means of leading them into a true knowledge of their own past conduct, and then, when they were sensible of it, and no longer pretending to justify themselves, but casting themselves upon his compassion, justice being satisfied in the person of Judah, then the purpose of their sufferings were answered, because they were truly humbled under a sense of their guilt, and only hoped for relief from his unmerited kindness, against whom they had so much offended, without any other cause, save that of its being foretold, they were all to bow down to him; and the more they see the unprovoked evil they had been guilty of, and the generosity and goodness with which they are now, in the last moment of their distress, made acquainted with, the more they must feel indignation against themselves, for having offended against so much kindness: and the more must they gratefully regard and love the person of him, who had thus made all their sorrows and their fears end in such unlooked-for goodness, and bestowing all this kindness upon them with so much tenderness to their characters, as not to suffer one stranger to be present at the discovery of their guilt, and of his kindness who forgave it all. Thus it is with those, whose folly, whose ambition, avarice, anger, and self-will, have led them into difficulties, from which they could not relieve themselves, which *difficulties* are made, by the infinite compassion of God, the means of leading them to reflect on what they have been guilty of *against* HIM who made them, and gave them every blessing; and thus preparing them to listen to that grace, which would have prevented them the misery of every sin they have committed, but which grace they would resist, and do evil against the sacred dictates of God's holy spirit to their hearts and minds; and when brought at last, like the sons of Jacob, to judgment, and arraigned in their conscience as in the sight of God, they see justice must and only can pronounce a sentence that must make them miserable; and that sentence falling upon themselves, they cannot any more than Benjamin ransom themselves from the consequences of their guilt; and thus finding themselves under the conscious sentence of God, from his wrath they feel they cannot fly, plead their innocence, or acquit themselves of guilt, or provide a Saviour for themselves, they cannot; and thus condemned by the righteous sentence

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2 And he * wept aloud: and the Egyptians and the house of Pharaoh heard.

3 And Joseph said unto his brethren, [a] I *am* Joseph; Doth my father yet live? and his brethren could not answer him: for they were † troubled at his presence.

* Heb. gave forth his voice in weeping.
a Acts 7. 13.
† Or, terrified.

4 And Joseph said unto his brethren, Come near to me, I pray you; and they came near: and he said, I *am* Joseph your brother, [b] whom ye sold into Egypt.

b Chap. 37. 28.

5 Now

sentence of the justice of God, are they who are brought to feel their need of a Mediator and Redeemer, and then to such *God makes Himself known* to be a propitiation, (an atonement) through faith in his blood, for the remission of sins that are past, through the forbearance of God; that he might be just, and the justifier of him which believeth in JESUS (Rom. iii. 25, 26.) and the peace and joy which now takes place in their minds is to be judged of, by what may so easily be imagined, would be felt by the sons of Jacob, when Joseph made himself known to them; dispelling all their fears of his sentence as a judge, and turning their perplexity and distress into inexpressible joy: But such lively representations as this, and that (Luke xv.) of a father's *receiving a son* into his favour, who had reduced himself to the last extremity of distress, are but *figures* to convey to our understanding just apprehensions of what takes place in the human mind, when God manifests himself (John xiv. 21.) to the soul, and takes away all iniquity—the very *cause* of guilt, pardoning all transgressions past, and graciously receiving and assuring the penitent mind of his Almighty favour and friendship; (Hos. xiv. 2. Mich. vii. 18.) real examples of which we have (Luke xxiii. 43. Acts xvi. 23, &c.). But who are they that will consider these representations, or actual examples, with thankfulness to God, that he has ever caused them to be published to the world in His revealed will, that he does *make known* his pardoning love to sinful men? Will they cry to God for mercy, who think they ought not to look upon themselves as sinners justly condemned by any laws, human or divine, and who judge of their title to the favour of God, by the character they think they have inherited from their fathers, or obtained for themselves; or who are regarding the *name* of their religion, their rank or station in life, their property, their prudence, or their success, as sufficient security for their having the favour of God? Will they read these discoveries of God's making Himself known as pardoning iniquity with delight, who think so of the Father of Mercies, as not to believe that he is as willing to make Himself known to all who truly feel their need of His mercy, as Joseph was to make himself known to those he saw in so much distress in his presence? O! that the discoveries of infinite compassion and condescension may not now be made as much in vain, as it was to those over whom he wept in the days of His humanity, who treated with neglect or scorn the last offers of mercy because they were Abraham's sons, had no need of mercy, or expected none from HIM, and who wilfully exposed themselves to the consequences which sin in every man draws upon himself, and which is such as to have made the Author of our lives, and Judge of all, weep for the sufferings which his justice must inflict upon all who regarded not the day of offered mercy, and who would not look for or receive it from God, for the sake of, and from that only Mediator between God and Man, CHRIST JESUS the LORD. (Luke xix. 41, &c.)

V. 2. *He wept aloud*—From excess of affection and compassion; and that he could now relieve from distress, and give occasion for so much grateful joy to those that were of the same blood with himself. *The house of Pharaoh heard*—Those affectionate emotions of Joseph's mind, which were too great for him to restrain, became known to all that dwelt in the palace. When sinners repent, and cast themselves upon the mercy of God their Saviour, and infinite justice is satisfied, and God reconciled to them that come unto Him through His Son, then the blessed in the presence of God become acquainted with the new discovery of the Divine compassion, and there is joy in the presence of the angels of God. (Luke xv. 10.)

V. 3. *I am Joseph*—He who had led them to a sense of their crimes, now discovers himself to be the person they had so cruelly treated; and the first thing he does, when he is going to remove the distress and fear arising from their conscious guilt, is to declare his name. And thus does God represent to us His own gracious manner of speaking peace to the troubled guilty minds of men,—by declaring His name, and saying, "I AM JESUS," to whom your sins have been so many acts of cruelty, the punishment of which, that wisdom which knew them all, required ME to atone for them to that infinite justice, which, without a suffering for every sin of every sinner, could not justify the ungodly; but the same all-seeing eye, which was witness to every sin, hath now seen your submission to that grace which convinces of sin, and which you have allowed to lead you to godly sorrow and true repentance; the sincerity of which I am acquainted with, I am the LORD, and I forgive you all. (Isa. xlv. 16. Acts ix. 5. 1 Pet. i. 13. Matt. xviii. 27.) *They were troubled at his presence*—The meaning is, they were *terrified* as well as troubled; seeing themselves in his presence against whom they had so highly offended, and who they now saw possessed of power to punish them; and their own remembrance told them, that if he doomed them to the most painful lingering death, it would be no more than they had agreed to inflict on him, when they cast him into the pit; and knowing they could not escape beyond the reach of his power, they were thus terrified at his presence; and thus it is with sinners arraigned in their consciences, as before the judge of all, who was doomed to death by every sin, for which he took upon himself to atone his Father's justice; and when deep convictions seize upon the mind, especially for the impurity and rebellion of the heart against the nature and will of God; then will those, that see themselves in the power of God, and justly deserving his severest wrath, frequently find themselves, in the moment when the mercy of God their Saviour is going to be made known to them, like the sons of Jacob, troubled and *terrified;* or, like them who are shipwrecked, and see no other way to escape death, but by committing themselves to the sea, to be saved by the kind hand of some who stand upon a distant rock to receive them: Thus the soul, casting itself down upon the mercy of God in Christ Jesus, when it is forced to let go its last pretence to justify itself to the justice of God its Creator, is filled with terror before it ventures to trust itself to the boundless love of God its Redeemer. And why are there so many invitations, promises, and examples recorded in the sacred writings, but to *prevent* every one who stands condemned by God's holy law, (Luke x. 26, &c.) from holding fast by the ropes and planks of self-confidence and self-dependence, with which they must as certainly perish as he that holds by the sinking ship? Why such clouds of witnesses (Heb. xi.) as the word of God presents to the view of all mankind, of men and women in all the extremes of distress and danger, casting themselves down—trusting in the mercy and love of God, through the ONE Mediator? Why, but to shew all mankind, as none can be saved but by God their Saviour, that whatever dread or terror the self-condemned sinner may feel, not to fly from God, and seek for safety or refuge out of him, but humbly to venture all upon his boundless love; and to shew this is what God requires, and that none whoever did so, was disappointed of all the blessings of forgiveness, acceptance, friendship, and protection from Him? Some just notion of which, before the soul experiences these blessings, is conveyed to our understandings, by considering this representation of Joseph's guilty brethren; but still more clearly by such examples as are given us in the New Testament; (Acts ii. 37.) that better information provided

Before Christ 1707.

5 Now therefore be not grieved, † nor angry with yourselves, that ye sold me hither: [c] for God did send me before you, to preserve life.

† Heb neither let there be anger in your eyes.

6 For these two years *hath* the famine *been* in the land: and yet *there are* five years, in the which *there shall* neither *be* earing nor harvest.

1706.

[c] Chap. 50. 20. Psal. 105. 16, 17. See 2 Sam. 16. 10. Act. 4. 24.

7 And God sent me before you, ‖ to preserve you a posterity in the earth, and to save your lives by a great deliverance.

Before Christ 1707.

‖ Heb. to put for you a remnant.

8 So now *it was* not you *that* sent me hither, but God: and he hath made me [d] a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.

[d] Chap. 41. 43.

9 Haste

provided for us, than they possessed in all the figures and examples of the Old Testament times, of God's power to condemn, but of His willingness to save for the sake of His Son. (Heb. vii. 25.)

V. 4 *Come near to me*—Stand not at a distance—fear not, I am your friend; God has given me power over my resentment, however just. "Draw nigh to God, and he will draw nigh to you" (James iv. 8.) His love and goodness with whom we have to do, desires nothing so much as to be entirely trusted for his mercy and his grace; and none will be left exposed to his final justice, but those who will not *believe* in the assurances he has given, of what he ever has been and is now willing to become, to all who died and lost the image of God in the first natural parents of mankind (Mark xvi. 16. 1 Cor. xv. 22.) *I am Joseph your brother, whom ye sold into Egypt*—And I do not now remind you of this to increase your distress and your fear, but to assure you, that the worst you ever did against me, I forgive with greater willingness than you can ask or think. When *convinced* sinners are left without all hopes but from the mercy of God, then it is the business of Satan and his angels, the deceivers of our souls, (1 Pet. v. 8.) to persuade all that will listen to their suggestions—That God's mercy is no greater than that of men to one another; and that it would be presumption to expect more goodness and compassion from God than we are conscious we have shewn to others and have received ourselves; and these unpardonable offenders against God and enemies of men, knowing if they can but keep the soul at a distance from God, and from exercising faith and confidence in that mercy which is higher than the heavens, then they know there never will be real love to God, including in it love to men; and without this they know all besides, however great and excellent in the sight of men, will vanish away (1 Cor. xiii. 8.) and leave the soul, with all other attainments, unfit for the presence of God: The word of God, all the works of his hands, ourselves, and all the ways of his providence, *declare* the *love* of God to men; and the love of God to men is thus published and declared, that all may *believe* in his willingness to pardon the offences all have committed against his goodness, to blot out their transgressions, and to receive them into his favour, when they submit to his grace, and turn unto him by true repentance.

V. 5. *Now therefore be not angry with yourselves*—Let not the remembrance of what is past distress you—I forgive you, condemn not yourselves—since you have been so sensible of your guilt, and so sincerely sorry for it, I not only acquit you, and relieve you from all fear of my remembering it with any resentment, but now we are reconciled, I would prevent you even the pain that justly arises in your own breasts from your blaming yourselves. And thus it is, when the infinite compassion of the Redeemer of men is made known to the penitent mind. "Who is it that shall condemn? It is GOD that justifieth the sinner from *all* distressing condemnation—even from Himself; that he may receive the adoption of a son of God, and be made a partaker of the very nature of the happiness of heaven. (Rom. viii. 33, 34. Gal. iv. 5.) *God did send me before you to preserve life*—God hath brought me, by a way I never would have chosen, to bestow greater mercies upon me than I ever could have expected; and with all the other blessings he hath bestowed upon me, he now makes me the means, in his gracious hands, of relieving you from your distress, and preserving you lives.

V. 6. *These two years hath the famine been in the land*—Of Egypt, as you have found it in the land of Canaan, *and there are yet five years* in which the corn that may be sown shall not ripen in the ear, and there shall be nothing to reap in harvest. It pleased God to make known to me, that, after seven years of great plenty, there would follow seven years of famine; and it is on His authority that I thus confidently speak of what shall be for five years to come. All the wisdom of the Egyptians, aided by all their power and industry, could not produce a single ear of corn. Thus dependant are men on the bounty of God, for the food without which we cannot live; and this famine, and the many other instances there have been of the same kind in different ages and countries, are to remind mankind, that God *is* the governor of the world; and that men, with all their skill, and with all the care and industry which it is their duty to use, are still as dependant on God for their daily bread, as the most helpless animal that lives in the earth, the air, or sea. And we are thus reminded, that we are dependant on God to provide and give the supplies of natural life, to convince us, beyond the possibility of mistake, that we are dependant on God to provide for us the bread of everlasting life, and to give us the supplies of his grace, to bring us into, and keep us in, spiritual life; that, possessing the nature of heaven, we may be prepared to dwell in it for ever. And by such discoveries of God's power as this, he instructs all men, in a manner all men may understand, that we who cannot compel the clouds of heaven to send down rain, nor the earth to yield us food for a single day, cannot give to ourselves that better food—those minds, tempers, and heavenly affections, which proceed from God, and are given by his spirit. The benefits which we receive by the supplies of food to our mortal nature, are only during the short and uncertain season of our lives on earth; but the benefits which we receive by the supplies of God's holy spirit to our souls, are endless and eternal in their nature; all men therefore being certain that they cannot, by any power, wisdom, or industry of their own, *compel* the earth to give supplies of food, we are obliged to conclude, that we who are dependant on God for that which is less, must be *dependant* on God for that which is greater. And to be *truly convinced* of this our entire *dependance* on God, is that disposition and temper of mind, which is required to be wrought in the soul, as the foundation for that kingdom of heaven which they have within them, who are *the poor in spirit*, (Matth. v. 3.) and who live in an *humble dependant spirit* on the great and glorious Creator, Preserver, and Redeemer of men; to which state of mind God himself hath said—*He giveth his grace* (1 Pet. v. 5.), giveth it with as much certainty as he gave a season of plenty to the people of Egypt, wherein to provide against that season, when those supplies would not be given by God, and could not be obtained by men. And the spirit of God by Joseph made known before-hand, the season in which all that they wanted would be graciously offered to them, and then also declared when that season would have an end. So by the same spirit, the prophets and the apostles of God have made known to the world, that all the inhabitants of the earth, by the unmerited goodness of God, are as certain of a season wherein God sends down, and offers to every one, the free, rich, and abundant supplies of the bread of everlasting life. But the season of grace, like the years of plenty, is one day to expire, and have an end for ever. The commands, the invitations, the entreaties to repentance, the offers of mercy and forgiveness, and the promises of

grace

Before Christ 1707. 9 Haſte you, and go up to my father, and ſay unto him, Thus ſaith thy ſon Joſeph, God hath made me lord of all Egypt; come down unto me, tarry not. Before Christ 1707. 10 And

grace and protection from God, not embraced, valued, and preſerved, will one day leave thoſe that might have enjoyed all the abundance of theſe ſpiritual bleſſings, as much without them as thoſe thouſands would be of food, who thought the years of plenty would never have an end, who turned the abundance that was given them into wantonneſs, and *believed* not what was declared to them, of that ſeaſon which was to come, and in which no human power or wiſdom could obtain the ſupplies of life. And, on the authority of the ſame unchangeable truth, which beforehand made known thoſe years of plenty and of famine, it is made known that a day will come, when that door of mercy, which coſt ſo much to open to every one of the human race, will be ſhut for ever. (Matth. xxv. 10.) Great God, hear thy church's cry in thy name, who art her living head, that thou wouldeſt ſtill wait to be gracious to thoſe who have long forgotten thee, and preferred the love of all things to thyſelf; O! let all men hear and lay it to heart, that the night of death cometh, when the day of life—of probation will never more return!

V. 7. *God ſent me*—By a way I never ſhould have choſen, and therefore all the praiſe is due to Him that I am here *before you*, that you may be *delivered* from the diſtreſs of this long-continued and dreadful famine, and your lives, and thoſe of your children, preſerved in the earth.

V. 8. *So now it was not you that ſent me hither, but God*—Such has been God's goodneſs to us, that he has not only ſpared, when juſtly he might have deſtroyed; but after you had done that which highly offended God, He has, in His mercy, made the very wrath of man to praiſe Him, and made my coming here the means of *ſaving your lives by a great deliverance*, and *God, in ſending me hither, hath made me a father to the king*, and given me authority over his whole family, and the government of all his numerous ſubjects. When ſuch a man as Joſeph ſays, no leſs than three times within a few moments, God *ſent me*, we ſhould be wanting to ourſelves, were we not narrowly to examine, if there is not ſomething more implied than is fully expreſſed, and which may be beneficial to us to underſtand. Whatever God does muſt be worthy of Himſelf; and though the leaſt want any of His creatures feel, is never beneath His gracious care, the ſending Joſeph to provide, as His ſervant, for ſo many againſt the years of famine, was a great act of His goodneſs; yet it is plain, a much greater good is included in what is here related, and that Joſeph was made a far higher uſe of, by being *ſent of God*, from his father's family into Egypt, than that, great as it was, which God made him the inſtrument of, to Jacob and his family, and to the king of Egypt and his ſubjects, in delivering them from the diſtreſs of the famine, and preſerving their lives. The word of God, and all his works and government, all ſpeak with one voice, and declare to us, that we only think juſtly when we fully and conſtantly believe, that God ever deſigns the *higheſt poſſible good* to every creature that he has made; and hence it is, that whoever does an injury to any thing that God has given life to, is in that act oppoſing himſelf to the deſign of God himſelf; and when God is ſaid *to have ſent* ſuch a man as Joſeph, under ſuch ſingular circumſtances, from the family of his father, who was then at the head of the Church of God upon earth, into a country where they worſhipped not the true God, as he ever requires to be worſhipped, that is *alone* and without any intermediate object or idol of any kind in heaven or earth; and always keeping in our view that the SALVATION of mankind is that *higheſt poſſible good*, which God declares He ever did, and ever does, deſign to all men; then, in conſidering the hiſtory given us, on the Divine authority of God's *ſending* the beloved ſon of Iſrael out of Canaan into Egypt, we may ſee ſo many circumſtances of agreement in Joſeph with the LORD JESUS, as to warrant us to conclude, that the things which attended Joſeph's going into Egypt, were evidently the means by which *the way of ſalvation* was, and is made known and explained. And this ought to be obſerved of the *whole* Scriptures, that they contain more of meaning than is fully expreſſed, or indeed can be; for the great ſubjects of the Scriptures are GOD, and His gracious deſigns to men; and though all is fully expreſſed, which is neceſſary to lead men to know GOD, and be bleſſed; yet as God is *infinite*, and his deſigns and ways are like himſelf, words cannot of courſe fully diſcloſe, nor any thought comprehend, all that is included in the plaineſt language of the Scriptures; and thoſe of the Old Teſtament are covered with a kind of veil, and heavenly and ſpiritual diſcoveries are conſtantly to be looked for, where the things ſpoken of only appear to relate to human events. From the time of Iſrael's ſending his ſon Joſeph to his brethren, clothed as it were with his father's love, we ſee an eminent type of Him who left the preſence of God His Father, to die for men; Joſeph was envied and hated by the ſons of Iſrael; JESUS was the ſame by the heads of the family of Iſrael when he appeared among them; they would not bow down to him. Joſeph was ſold by the advice of one of his brethren, Jeſus was ſold by one of His diſciples. Only one of Joſeph's brethren regarded him whilſt he was in the pit, and but one of the diſciples of JESUS followed Him and ſtood by Him, whilſt He hung upon the croſs. Joſeph was led away in the anguiſh of his ſoul who had committed no crime; Jeſus was ſore amazed when the time was approaching, when He was to be led away a guiltleſs victim for the ſins of men. Joſeph was unjuſtly condemned by Potiphar, Jeſus by Pilate. Joſeph was innocently doomed to priſon, Jeſus to the croſs. Joſeph was delivered from priſon, was a *father*, equal to the king himſelf, lord in his houſe, and governor and judge over all his ſubjects; Jeſus was delivered from death, and aſcended into heaven to reign with God His Father, equal with Him, Lord and Governor of the family of heaven, the inhabitants of the earth, and judge of all. Joſeph, when he might have juſtly puniſhed his brethren for their cruel conduct to him, beſtows benefits upon them before they knew him to be their brother; Jeſus ſpares ſinners when He might juſtly condemn them, and beſtows benefits on them who have wounded Him by their ſins, and loads them with mercies before they know Him to whom they are ſo much indebted. Joſeph, inſtead of reſenting the injury done him, contrives to bring thoſe that had ſo offended againſt him, againſt nature, and againſt God, to a ſenſe of what they had done, that he might ſhew them his forgiveneſs, and do them good; Jeſus returns no evil for the ſufferings every man's ſin occaſioned him to paſs through, but with the knowledge, and under the ſenſe of all the ſcorn, malice, injuſtice, and cruelty which was ſhewn to Him, He, by His providence, His word and grace, contrives to bring all who have offended (and there are none that have not) to a ſenſe of what they have done, that they may be humbled under that ſenſe, that He may give them pardon, peace, deliver them from death and every evil, and do them every good. With all theſe circumſtances of agreement, between Joſeph and the promiſed Saviour of men; with the repreſentation in the perſons of Joſeph's brethren, of Jeſus's bringing loſt ſinners to a ſenſe of their need of the mercy of God, and when diveſted of every pretence to juſtify themſelves, to pardon them freely through a Mediator; with this, and much more of reſemblance between Joſeph and HIM who *ſent him* into Egypt, the way of ſalvation, that higheſt poſſible good to men, is opened to our view; and then connecting this with Joſeph's attributing *every good* to God *alone*, we have then thoſe two ineſtimable diſcoveries in Joſeph's hiſtory—the way of ſalvation *made known*, and God referred to as the GIVER of every bleſſing; and, as it muſt be God's deſign always to *make known* that, which it is His great deſign to *do* for all the children of men; taking the gracious purpoſe of men's ſalvation

Before Christ 1707. 10 And [e] thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast. Before Christ 1707.

[e] Chap. 47. 1.

11 And

into our view, the words of Joseph, thrice repeated—God *sent me*, have more important meaning than they at first appear; and it is to the praise of the blessed Giver of all our mercies, that these discoveries, made by Joseph's means, of the way of salvation, and of every blessing coming from God alone, were known by the church of God from the first promise of a Redeemer, and by the representation which Joseph's history gives, from the first planting of the *Israel* of God in Egypt, and to be spoken of, and spread by all the faithful servants and messengers of God, wherever they went; and handed down from one generation of believers to another, till God, in mercy, caused the substance of what His goodness had done by Joseph's means, and in the first ages of the world, to be written for the use of the church of God, and of all that shall be added to it, till *faith* shall have its end; and God, the God of LOVE, shall reign in, and over, all the Redeemed for ever.

V. 9. *Haste you*—Make no delay. Blessed are they that obey the call and commands of God, their Saviour, without delay. *Time* is the seed-time for eternity; and though the true believer will be calm and peaceable, free from hurry and confusion of thought, yet he will also remember that the king's business requires haste; and having, with Joseph's brethren, received forgiveness from JESUS his Redeemer, he will, in every design, in every conversation, in every action, listen to his secret voice, and what that bids him do, keeping his single eye of faith on God, and regulated by his written word, he will *make haste* to what God commands, with all his might. *Go up to my father*—Joseph commands them to return home. JESUS is gone before to his Father, and our father; and all that his followers do below, he commands them to do it to the Lord, that every step on earth may be under the influence of his grace, and their whole lives one going up to their heavenly home, in that glory which is the purchase of redeeming love. *And say unto him, Thus saith thy son Joseph*—Let your first salutation be, That you are sent to him by his son Joseph, whom he sent to you. Thus are despised humble believers taught how they are to go to God in this life, and with what warrant they are to be admitted into his gracious presence; bearing the name of JESUS, and solely regarding it as the cause of their acceptance, and possessed of his pardoning love, and in his image appearing before the throne of glory. *God hath made me lord of all Egypt*—Given me power over all; and, as you have found, with that power, a mind inclined to use it to the kindest purposes; declare this before my father and your father, and to all his house. JESUS, as man, *is made Lord of all*, judge of quick and dead; possessed of all power, and full of grace only to use it, in shewing mercy to all who, with the self-condemned sons of Israel, cast themselves upon his compassion. *Come down unto me*—Let us no longer live at a distance; sufficient is the time that we have been separated already; but now *tarry not* any longer from ME, whom God hath made so able and so willing to serve you, and supply all your wants. *Come down*—Those whom JESUS has freely pardoned, and graciously received into his and his father's favour, are to *go up* to God in glory, and the way is by *coming down—humble thyself, that thou mayest walk with God*; in this the soul has rest and peace: A crucified Saviour is, and only can be, the *humble soul's* delight; and his grace is only given to them that humbly hope and trust in him. *Tarry not*—In following JESUS in newness of life; his sacred precepts, threatnings, invitations, and promises have but one object—*Tarry not* away, remain not at a distance, neither go out of the ways that lead to God, nor linger in them; for from God our Saviour, not in communion with him, and at a distance from JESUS, though in the *family of Israel* itself, and living in the very land of Canaan, famine, want, and death, the souls of all will feel, who tarry in doubt whom they shall serve, and shun the daily cross, regard not his invitation, nor obey his command, to love their God with all their hearts.

V. 10. *And thou shalt dwell in the land of Goshen*—A part of Egypt nearest Canaan, well watered, fittest for cattle, and therefore most proper for the present use of Israel's family. And thus when a self-condemned sinner receives the knowledge of the pardoning love of God, he that gave the greater will, and ever does, give the less, and fulfils his own faithful word, which says, *First seek the kingdom of God and his righteousness, and all other things shall be added unto you.*—They that cast themselves upon his mercy, and look to him for his grace, will have the blessings of his providence, and be placed where it will be best for their growth in grace, and in the knowledge of the love of God; and *there* all that are guided by his council shall continue to dwell, till he that reigns over them shall receive them to glory. *Goshen*—Where Israel's family was to be placed, was not in the inward part of Pharaoh's dominions, but at a distance from court; not that Joseph was ashamed of his kindred, as it is plain from his desiring them to come to him; but Joseph, whose business led him to be amongst those, who, as men, were far above him, a shepherd's son, knew the danger of keeping a good conscience, and the company of the great was such, to every truly spiritual mind, that to be at a distance from them, was to be at a distance from snares and dangers, as much above those of common life, as pits that are smoothly covered, but will let the traveller down, are more dangerous than those that are uncovered, and plainly appear to be what they are. Joseph had been taught by experience, that men who wrought in the field, and whose business was with cattle, were the same by nature with himself, and with those that dwelt in courts, and taken up with the refinements of life; for by the one he had been sold for a slave, and by the other he had been long confined in a dungeon; but the providence of God had placed Joseph where he was, and he knew God both could and would preserve him from every snare, so long as he lived in his fear, and acknowledged God as the giver of all the abilities that qualified him for his station, as well as of every blessing he possessed; and these we see he was careful to do upon all occasions, and chiefly so, when inducements to a contrary conduct presented themselves to him; but Joseph knew his brethren were called to cultivate a spirit of simplicity and godly sincerity, and to bring them near the great, might be to take them where providence did not intend them to be, and to expose them to their ruin, where smooth words and smiles would rob them of that fear of offending God which is ever necessary, but most of all where those, that desire to live to God, have any thing to do with such as still live in pleasure, and are dead to God whilst they live to themselves. The influence which God had given to Joseph in the country where he lived, and there being yet five years of the famine to come, the dependance which both king and people had upon his piety, and his prudence, might have given him the first stations for his friends, and Joseph's love to his brethren was not wanting; but he knew it would be mistaken kindness, so much as to wish to make them great, or even to bring them amongst those that were so: For these reasons, which had and have their foundation both in the knowledge of God and of men, Joseph knowing the mind of the king, at once appointed a dwelling-place for his brethren, at a distance from the seat of human government, that there the church of God, and all that were added to the numbers of its humble self-denied members, might neither be led away, nor broken in upon by the rich and great. Thus does the crucified Redeemer of men represent to us, by Joseph's means, the manner in which he disposes of the church he has purchased with his blood, those *living* members of his body who have fled to him for mercy: He places before them far higher objects than worldly

honour,

Before Christ 1707.

11 And there will I nouriſh thee (for yet *there are* five years of famine;) leſt thou, and thy houſhold, and all that thou haſt, come to poverty.

12 And behold, your eyes ſee, and the eyes of my brother Benjamin, that *it is* my mouth that ſpeaketh unto you.

13 And you ſhall tell my father of all my glory in Egypt, and of all that you have ſeen; and ye ſhall haſte, and [1] bring down my father hither.

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[1] Acts 7. 14.

14 And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck.

15 Moreover,

honour, he gives them better treaſures than any that can be laid up on earth; the true followers of God and of the Lamb are partakers of purer joys than they that live in the pleaſures of ſenſe: So far as immortal ſouls are renewed by the ſpirit of God, they are members of the church of God, and having, with Joſeph's brethren, been convinced of ſin, and obtained pardon, they are children of God, and heirs of all the promiſes of grace and glory. But whilſt the church is thus favoured of God, in the ſight of men, like Iſrael's family, it is far removed from the appearance of worldly greatneſs; and thoſe that are *living* in pleaſure, and ſeeking the honour and riches of this world, can no more be *living* members of the church of God, whilſt they remain in that ſtate of mind, than that fleſh and blood can inherit the kingdom of God; or that thoſe who are looking for promotion from Pharaoh, would quit the court, and go and dwell in the diſtant place appointed by Joſeph for the family of his father Iſrael.—Such being the natural loftineſs and deceitfulneſs of the human mind, that the ſtate of Chriſt's church on earth cannot be ſuch as to fall in with the views and deſires of the natural mind. Had Joſeph placed *Iſrael*'s family in the palace of the king, inducements would have been offered for men to have mixed among them, to have recommended themſelves and their ſuits to Joſeph, and to the king; had the viſible church of God appeared in the place of worldly honour, it would have been the ſame as the huſbandman ſowing tares among his own wheat. In this ſacred hiſtory of the family of *Iſrael*, whom God took as a viſible figure, to ſhew the nature of his gracious deſigns to men, we are given to underſtand from the beginning, That He who died to redeem us, and who lives to ſave us from the nature and ſpirit of this preſent evil world, does not, by his providence in the government of the world, counteract the work of his ſpirit, in renewing the ſouls of men in his own image.—At the time God calls men by his grace, and by his word, to love him as their maſter and redeemer, he does not place his real church under circumſtances in the ſight of men, which ſhall in all human reaſon afford thoſe that *are loving* the things of this world, a fair proſpect of making gain by mixing with men who are *ſincerely* intending to live for nothing beneath the love of God. Jeſus, who calls all his followers to an humble mind, and to an humble life, in the ways of his providence, does not at the ſame time ſet before men, in the ſtate of his church, inducements for pride; the *Hebrews* were an *abomination* to the *Egyptians*; *Iſrael* himſelf had the hatred of his brother Eſau, and the deſigns of his maſter Laban againſt him; and when his offſpring became a people they were oppreſſed; and all the nations were in arms againſt the *Iſrael* of God; and when he himſelf appeared as a man among men, the head was treated as the members ever have been: They who were called by the name of *Iſrael*, but had not the ſpirit of the God of Iſrael, they united in ſpeaking evil of Jeſus, in perſecuting him to death; and the very *name* of Chriſtian, afterwards, became the object of the ſcorn of all who knew not the true God, nor Jeſus Chriſt whom he had ſent. But thus removed from views of worldly greatneſs, and deſpiſed of men, as the living members of Chriſt's church in its viſible ſtate appears by his word, Jeſus ever ſays to all who live by faith in him, as Joſeph ſays to the family of Iſrael—*Thou ſhalt be near unto me, thou, and thy children, and thy children's children*—For I have redeemed your ſouls from ſin, and your bodies from the power of death, and all that are the heirs of Abraham's faith ſhall be found in Abraham's boſom near to me for ever; and whilſt you remain in this ſtate of trial on earth, ſo near to Me ſhall you be, that he that receiveth you, is kind to you, I ſhall conſider him as kind to ME; and he that hateth you, is in a ſtate of mind that he would hate Me, was I on earth again in that perſon in which I was crucified for the ſins of the world; and *ſo near to me* ſhall all be that *believe* in me, that the hairs of their head are numbered—their ſmalleſt intereſts are under my care—their flocks, their herds, and all that belongs to them: I ſhall only take away, or allow to be taken away, what would but be a hurt to have, and I ſhall charge myſelf with all their wants, and ſupply them out of that fulneſs in which they believe or hope.

V. 11. *There will I nouriſh thee*—Where I appoint thee to dwell. *For yet there are five years of famine*—A ſeaſon of diſtreſs, in which you will need the daily ſupplies, which the king gives to none, but through my hands; and without which, *thou*—the family of Iſrael, would *come to poverty*.—More dependant than the houſe of Iſrael then was on Joſeph, is all the children of men on Jeſus for the ſupplies of natural life, ſpiritual life, and future glory; and Joſeph's faithfulneſs and kindneſs is but a faint repreſentation of the faithfulneſs and love of Jeſus, to all who do but *look for him* in his appointed ways. (Heb. ix. 28.)

V. 12. *Behold, your eyes ſee that it is my mouth that ſpeaketh unto you*—Joſeph ſaw that his brothers ſtood in need of this aſſurance that it was Joſeph, their brother, who now ſpake to them. Jeſus, in like manner, had occaſion to ſay to his diſciples after he roſe from death—*Behold my hands and my feet, that it is I myſelf.* (Luke xxiv. 39.) And thus like the brethren of Joſeph, and the diſciples of Jeſus, truly penitent minds, ſeeing with what juſtice both God and men may be againſt them, they are hardly brought to believe, that there can be in God ſuch love to men, as to forgive all the offences he has not only known, but in the perſon of Jeſus atoned for to the Divine juſtice, by his own ſorrow, ſufferings and death; and when the ſelf-condemned ſee themſelves before that God they have ſo highly offended, they require *the application* of thoſe gracious aſſurances which God, in his word, and by his grace, gives to them that come unto him by true repentance, in the name of Jeſus for mercy; and even when words of pardon and peace are applied to the penitent mind, they are ready to be put away, and the tempter ſays, "Can it be that God, who has ſeen all your diſregard to his Majeſty, to his power, and to his purity, that he ſhould not reſent your conduct?" Not ſo, ſaith the word of God—There is mercy and forgiveneſs with him for all them that fear him: accept of his grace, and by its offered power turn from all evil, and your ſouls ſhall live; and here, in the perſon of Joſeph, is the example how Jeſus does forgive.

V. 13. *You ſhall tell my father of all my glory*—That he may rejoice with you, and you with him; for my deſign is not only that we ſhould be united together by the ties of cordial affection, but that your father and my father ſhould alſo be a partaker with us of our cauſe of rejoicing, therefore *tell him all that you have ſeen* with me; *and ye ſhall haſte and bring down my father hither*—that we may dwell together. It is the promiſe, and it is the prayer of Jeſus, that the Father of mercies ſhould himſelf abide with all them that have fled to him for mercy, and who live by faith in his name, and that they ſhould be one with him as he is one with the Father. John xiv. 23. xvii. 22.

V. 14. *He fell upon his brother Benjamin's neck, and wept*—To him, who had appeared in the worſt ſituation before Joſeph, he ſhews his affection firſt. And Jeſus does the ſame; they who ſtand

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15 Moreover, he kiſſed all his brethren, and wept upon them: and after that his brethren talked with him.

16 ¶ And the fame thereof was heard in Pharaoh's houſe, ſaying, Joſeph's brethren are come: and it [a] pleaſed Pharaoh well, and his ſervants.

[a] Heb. was good in the eyes of Pharaoh.

17 And Pharaoh ſaid unto Joſeph, Say unto thy brethren, This do ye; lade your beaſts, and go, get you unto the land of Canaan;

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18 And take your father, and your houſeholds, and come unto me: and I will give you the good of the land of Egypt, and ye ſhall eat [g] the fat of the land.

g Chap. 27. 28.

19 Now

moſt condemned, and only hope to be forgiven for the ſake of a Mediator, firſt receive, becauſe they will moſt gratefully embrace and acknowledge the unmerited kindneſs that is ſhewn to them. *Benjamin wept upon his neck*—The criminal and the judge embrace, and they who before were at ſuch a vaſt diſtance, now know they have one father, that they are brothers; and Benjamin finds in Joſeph, before whom he ſo lately trembled with fear of his juſtice, a friend he can truſt with his life, and love with all the powers of his ſoul. As Benjamin ſtood before Joſeph, ſo one day will the kings of the earth, with every ſoul of man, ſtand before Jeſus, to be tried for all they knew, and all they did: the dead are gone to the place, where if they went unreconciled to God, ſo God's word declares they will be found for ever: but how differently will thoſe meet the all-ſeeing eye of God in the perſon of Jeſus, who in this life are united to him by thoſe motives, which, Benjamin is made the example of ſhewing us, they feel, who in this life have been convinced of ſin, (and who have not) but who alſo have caſt themſelves upon the compaſſion of him againſt whom they offended. Did all men know Jeſus by faith to be their Redeemer, as Benjamin now knew Joſeph to be his brother, would not all men love the Lord who lived and ſuffered, and died for them, and who they found, on their turning to him, ſo freely forgave them all?

V. 15. *He kiſſed all his brethren, and wept upon them*—Benjamin, who had been in moſt danger of being condemned to bondage for his life, when he was ſurpriſed with the ſentence he feared being changed into ſo much kindneſs, having a ſenſe of much being forgiven, he loved much. his contrite ſpirit could not contain itſelf, and he returned Joſeph's tears of love and compaſſion with tears of gratitude; and *Benjamin wept* upon Joſeph's neck: the other brothers did not ſo, but ſtill they all received from Joſeph the ſame expreſſion of forgiveneſs and affection, and were all received into his favour. *And after that his brethren talked with him*—Joſeph, great as he was in the kingdom where he governed, now placed himſelf upon a level with his brethren, and gave them all the freedom with him of a brother and a friend; and they convinced that he, who would make no unkind return to their cruel treatment when it was in his power, was worthy to be confided in, they were therefore conſtrained to give up all their fears, and now began to talk with him as with one who they were well aſſured forgave and loved them. This ſeaſonable and kind familiarity in Joſeph with his brethren, ſtill leads to our underſtanding his moſt gracious character who was to come, and with whom we all have to do. Jeſus, after being betrayed by one he wiſhed to call his friend, (John xv. 14.) forſaken of all the reſt (Mark xiv. 50.) and crucified; how much above reſentment does he ſhew himſelf, and how like a parent and a friend does he ſpeak to men on earth, who with God the Father reigns in eternal glory above all praiſe: as Joſeph ſtood among his brethren who ſold him, ſo did Jeſus appear in the midſt of his diſciples, who fled from him in the hour of the power of darkneſs, when as man he was moſt deſtitute and afflicted: "Peace be with you" are his kind words to them who feared to own him in his deepeſt diſtreſs; and children, have you any meat? is the kind inquiry which Jeſus makes of his diſciples, that he may diſmiſs their fears, and lead them to converſe with him as their brother and their friend. Great as the reſemblance is in the life of Joſeph, to that of the Lord Jeſus Chriſt's, the whole of Joſeph's godly, great, and amiable character, together with all that is holy, juſt, and good among men, evidently from but little parts, and amount only, when united, to a faint likeneſs to him who is the author and the finiſher of our faith, God in whom all fulneſs dwells, and yet *very man* in the perſon of Chriſt Jeſus, and as ſuch ever ſaying, by his word to all, Follow me—I have given you an example; Learn of Me, for I am meek and lowly in heart: and ye ſhall find *reſt unto your ſouls*. (John xiii. 15. Matt. xi. 29.) This is the gracious end for which Jeſus repreſented himſelf to men by the conduct of thoſe to whom in different ages, countries, and ſtations he gave his ſpirit, as to Joſeph; and whoſe lives he has cauſed to be written, that though the men are dead, their example may aſſiſt us, as by ſo many ſteps to deſcend from all the raſh and vain conceits of the natural pride of the human mind, down to that ſure reſt and peace which they have, who give up the laſt idol of their ſouls to him who died for them, and whoſe whole lives are one conſtant, ſtedfaſt, patient *coming* unto JESUS, and in one ſpirit with him to find *reſt* to their ſouls, not in languor and indolence of mind, for ſouls born of God are ever on their way to glory, and to contemplate, worſhip, adore, praiſe, love, and ſerve God, with all the active powers of the ſoul, is not toil and labour, but ſweeteſt reſt; for the FOUNTAIN of wiſdom, love, and goodneſs, cannot, in its nature, but enlarge, harmonize, and bleſs the immortal ſpirits which God hath given to men; and as here, and for ever, all the grace given from God to the ſouls of men, proceeds from, and through, JESUS alone, who died for men: to ſtudy his church's hiſtory with a view to know him her living head, and to live a life of looking unto JESUS, is to begin that which, the more faithfully, and humbly, and diligently it is ſtudied and followed, will bring more and more of peace, and joy, and love; and yet theſe bleſſings of his holy ſpirit no more to be known to the uttermoſt for ever, than that the creatures which have their being in the great deep can exhauſt the element in which they live.

V. 16. *And the fame thereof was heard in Pharaoh's houſe*—The manner in which Joſeph had brought back his brethren, and then made himſelf known to them. And when thoſe that have lived in the ways of folly and vice, in idleneſs and ſinful exceſſes, and this, without either fear of God or ſhame, that all who knew them, knew their reigning ſins, as well as they knew their names, when ſuch are brought to Jeſus, the friend and Saviour of returning ſinners, the fame thereof is reported by all, ſaying, *Joſeph's brethren are come*—diſtreſs has brought them from far; as affliction brings ſinful men to think of Him whom their ſins have pierced. *It pleaſed Pharaoh well, and all his ſervants*—They had cauſe to love and honour Joſeph, and they were ſincere partakers with him in the ſatisfaction they ſaw he had in his brethren's coming to him. Though want of bread had brought them from their own country, to find their brother in the high ſtation he held, yet Joſeph was not aſhamed to own them; and though he poſſeſſed the dignity of governing the whole land, and was looked upon as a father with the king, and his brethren were but ſhepherds, yet he had left them no room to doubt how truly acceptable their coming was to him; and the king and all his ſervants underſtanding this occaſion of joy to Joſeph, it gave them pleaſure. And thus do all thoſe ſincerely rejoice, who know the worthineſs of him that was ſlain for them, when others come to Jeſus, and are known to be His brethren.

V. 17, 20. *And*

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19 Now thou art commanded, this do ye; Take you waggons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come.

† Heb. let not your eye spare, &c.

20 Also † regard not your stuff: for the good of all the land of Egypt *is* yours.

21 And the children of Israel did so: and Joseph gave them waggons, according to the

‡ Heb. mouth.

‡ commandment of Pharaoh, and gave them provision for the way.

22 To all of them he gave each man changes of raiment: but to Benjamin he gave three hundred *pieces* of silver, and five changes of raiment.

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23 And to his father he sent after this *manner;* ten asses ‖ laden with the good things of Egypt, and ten she-asses laden with corn and bread and meat for his father by the way.

‖ Heb. carrying.

24 So he sent his brethren away, and they departed: and he said unto them, See that ye fall not out by the way.

25 ¶ And

V. 17—20. *And Pharaoh said unto Joseph, Say unto thy brethren, Take your father, and your households, and come unto me, and I will give you the good of the land of Egypt: Now thou art commanded; Take you waggons for your little ones, for your wives, and bring your father, and regard not your stuff: for the good of all the land is yours*—And I am glad to take them from a country where now they suffer so many difficulties, and to place them in the best part of my kingdom; my obligations to thee makes it a duty thus publicly to acknowledge what I, and all my subjects, owe to thee, for thy past and present services; and though, as the just reward of thy labour, thou hast acquired enough to provide for thy family, and hast a right to place them among my subjects, I cannot but charge myself with all that concerns thy family; *Thou art* therefore *commanded* to bring them to me, that I may shew them my regard on thy account; let none that belongs to them be left behind, and charge them to pay no regard to any thing that would detain them from me; let them leave all behind,—it is not *theirs*, but *them* I want; for their property is of no esteem with me, and the less they come with to me, the more secure shall I think myself in their affection; and tell them they come at no uncertainty; they have my word, that *the good of the land is theirs;* and, as a token and an earnest, see that they are provided for in their journey hither at my expence. The designs and conduct of Joseph and the king, to Israel and his family, were in all things the same: Joseph told his brethren his design of placing them in the best of the land; the king does the same: Joseph declared this to his brethren himself; the king does it through Joseph, that his princely favour might be made more acceptable, by coming to them through one to whom they were so nearly related, and from whom they had already received such assurances of his affection and good-will; and that they might, by this means, be encouraged to greater confidence in all that was promised them, when they received those favours through the hands of one who sprung from the same parent with themselves, and who was placed next the throne of the kingdom, in which they were thus invited to dwell. And may sinful men look up to the throne of God, and there see Jesus, possessed of all power, appearing in the person of a man in behalf of men?—Yes; with no less certainty, than that the sons of Israel had a brother and a friend at the throne of the king of Egypt. (Rev. viii. 3.) And when the Divine invitation is given to partake of all the blessings flowing from His atonement, mediation, and intercession, shall a regard cleaving in affection to the perishable things of this earthly Canaan, induce immortal souls to say, I will be content to hear of the greatness of my Advocate and Friend—I will enjoy my good things at a distance from him, though He requires me to come near to Him? But, from whom shall the soul's wants be supplied in this life's journey, and for ever? Is all that is dug out of the bowels of the earth, or all that it produces, food for an immortal spirit, however useful this life's benefits may be made to our endless interest, when acquired and applied agreeable to the will of God?—God gives here all we want—bread and water, and clothing; but these are no more peace, and joy, and love, than an healthy body and plenty are the same as an heavenly mind.

V. 21. *And Joseph gave them waggons, according to the commandment of Pharaoh, and gave them provision for the way*—In obedience to what Joseph had required and the king commanded, it became their duty to take this journey, and they were provided for it at the king's expence: They were not now to stay in Egypt; their duty to their father and their families required their return, and the king's designs and Joseph's were for the happiness of the whole house of Israel. Joseph's brethren had an aged father; they had wives and little ones; and they were to be detained no longer from them, now that those steps had been taken which were to lead to all their good. And thus the infinite designs are declared to every one, for the good of all, "Love them as thyself," including more, than many volumes could express, of the things to be done by every one, in all the relations by which he can stand connected with his fellow-creatures.

V. 22. *To all of them he gave each man changes of raiment*—Since they had received assurances of pardon from Joseph, and promises of being provided for in the kingdom where he governed, they were to wear the raiment he had provided, and which he *gave each man.* And thus are they clothed with the mind which was in Jesus, (Phil. ii 5.) who have fled to Him for mercy, found pardon and acceptance into His favour; they have the nature of that kingdom, which Jesus taught His disciples to pray might come—righteousness, peace, and joy in the Holy Ghost. (Rom. xiv. 17.)

V. 23. *And to his father he sent good things, and corn, and bread, and meat for his father by the way*—Joseph, by these, expressing his duty to his father, and his desire to have him come to him in Egypt, knowing how precious in the sight of God His aged servants were; and that now the sons of Israel were reconciled to Joseph, he could only desire that they might dwell near each other, and be inseparably united. And wherever souls are reconciled to God, and live by faith in Redeeming love, on that rock does Jesus build His church; and the delight of the Lord is to dwell with them.

V. 24. *So he sent his brethren away*—From his immediate presence, that they might go on their journey to Canaan, and, with the *Israel* of God, return to him again. And when repenting sinners become acquainted with Jesus's willingness to forgive, and power to save, He sends them not from His presence, but to journey to Canaan, that one day they may be with Him in His kingdom of glory for ever. *And they departed*—From the place where they had met with such unlooked-for relief, from the distressing remembrance of their guilt against their brother: And besides the happiness of finding him, receiving his forgiveness, and such a plentiful supply of their present wants, they had set before them the surest prospects of all the protection and support they stood in need of, for the time to come; and that none of them might forfeit these happy expectations, or have the way rendered unnecessarily difficult or painful to them, Joseph gives this only direction to them all, *See that ye fall not out by the way*—Whatever may befal you in your journey, allow nothing to induce you to believe, that any one means another any thing contrary to kindness; and, however appearances or any unguarded expressions may indicate the contrary, dwell not upon it; but allow the bread you eat by the way, the presents you carry with you, and the clothes you wear to remind you of the last words of him who freely gave them to

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25 ¶ And they went up out of Egypt, and came into the land of Canaan unto Jacob their father,

26 And told him, saying, Joseph *is* yet alive, and he *is* governor over all the land of Egypt. [h] And * Jacob's heart fainted, for he believed them not.

h Job 20. 32. Psa. 126. 1. Luke 24. 41. * Heb. his.

27 And they told him all the words of Joseph, which he had said unto them: and when he saw the waggons which Joseph had sent to carry him, the spirit of Jacob their father revived.

28 And Israel said, *It is* enough; Joseph my son *is* yet alive: I will go and see him before I die.

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CHAP. XLVI.

AND Israel took his journey with all that he had, and came to Beer-sheba, and offered sacrifices [a] unto the God of his father Isaac.

a Chap. 26. 24, 25, and 28, 10.

2 And God spake unto Israel in the visions of the night, and said, Jacob, Jacob: And he said, Here *am* I.

3 And he said, I *am* God, the God of thy father:

you, with his own forgiveness and assurances of all the future good he can do you; remembering that you all have the same friend; that you are children of the same father; and that you are all invited to dwell in the same country. When the time drew near, that those poor great men, who had cast themselves upon the compassion of Jesus, were no longer to see his person, but by faith, He said to them, "This is my commandment, That you love one "another, as I have loved you." (John xv. 12.) Satan and his angels, the enemies of my kingdom of love, will suggest to you every suspicion that can induce you to think, speak, and act unkindly; for he is the constant accuser of all that ever set out to follow Me; that they, if possible, wherever they live, may not only be troubled, but cast down, or bitterly contend with one another, that he may, upon men's murmurs and miseries, raise blasphemy against their Creator, and against the name of Jesus, who died to purchase for them forgiveness and peace. O! fall not out by the way, but love one another.—Ye are my friends, if you do whatsoever I command you.

V. 26. *And told him, Joseph is yet alive, and he is governor over all the land*—And thus they declare that have become acquainted with Jesus Christ, and him crucified, that he that was dead and buried is alive, and is God over all the blessed for ever, and hath power to quicken them that were dead in trespasses and sins. *And Jacob's heart fainted*—At the greatness and suddenness of the news, and the conflict of contrary and violent passions; grief at the remembrance of his former loss, joy for Joseph's recovery and felicity; hope that this might be true, and fear lest it should be but a fiction of theirs: any one of these passions are able to cause a fainting of the spirits, but much more when all meet together, especially in an aged person. *He believed them not*—Much had Jacob known of the goodness of God to him, for the sake of the promised Saviour; but this so much exceeded all, that he who watches over the Israel of God, not for good but evil, was quicker with the suggestion of a lie than Jacob was in looking unto Jesus, whom to see as he has made himself known, is enough to prevent all surprise at whatever is great and good that is done by God to men; Jacob not getting his mind at once so high, gave the tempter a momentary triumph, by saying in his heart, "No, such goodness as this can never be; my long-lost son cannot now be found; I had the report of his death, and evidence that satisfied me it was true; and now what are the words I hear—*Joseph is yet alive;* No, my Lord, I know thou art gracious, but such an act of goodness as this to thy aged and unworthy worm can never be true. Thus many pious parents have lived, persuaded that their sons who left them to run the course of an ungodly life, and by death prevented to return to them, were lost amongst all that forget God, and with Jacob believing that the lost with men could not be found of God, even amongst those his mercy receives at the eleventh hour, or with him who said, Lord, remember me, and obtained pardon, and died in peace with God, by his Redeemer's side; (Luke xxiii.) but how will those parents praise that Redeemer's name, when first they shall behold in heaven, amongst the holy and the blessed, those they had given up for lost.

V. 27. *The spirit of Jacob revived*—When he saw the provision which had been made by Joseph for his journey into Egypt. It was an act of duty in Joseph to send carriages for the conveyance of his father and his family to him, and the sight of them were the means of satisfying Jacob that Joseph was yet alive. Words are but signs of thoughts and of things, and Joseph was not contented with only sending a *message* to his father; Joseph expressed his sense of duty and regard to Jacob, and his desire to have him near to himself, by an *action* which afforded his father the double pleasure—first of shewing of him evidence that his son lived, and also that neither time nor distance had prevented his feeling for him the affection of a son. Every act of duty and of kindness is casting that bread upon the waters, the benefits of which are found after many days; and should any such expressions ever appear to be lost, and to be labour in vain, they are remembered by HIM to whom, if the action be but done, it is a small thing should the labours of love go for nothing amongst men; but instead of its doing so, is it not often the case, as it here was, that the act of kindness done, or the duty discharged, answers an higher purpose than that which was intended?—Joseph only sent the carriages to remove his father to him, but the sight of them became the means of dispelling Jacob's fears, and of reviving his fainting mind when nothing else was found to do it; and thus does that gracious power, who commands all our duties to one another, shew us, that he carries them farther in their effects, than the doers of them ever thought of or intended; and no act or real expression of heavenly charity in the heart is *too small* for God to notice and to bless; and whatever proceeds from the Spirit of Love and Good-will, and is truly shewn in our intercourse among men, leads to God with the same certainty that every *good* thought and intention comes from God.

V. 28. *And Israel said, It is enough*—I desire no more, no greater happiness in this world, than to see him; which when I have done, I am willing to die.

CHAP. XLVI.

V. 1. *And Israel took his journey, and came to Beer-sheba, and offered sacrifices*—In thankfulness to God for former favours, and for Joseph's preservation and happiness; and by way of supplication to God for his protection and blessing, as well in his journey as in Egypt. *Unto the God of his father Isaac*—Whom Isaac honoured and served, and who had constantly protected and provided for Isaac, and confirmed his covenant with him. He mentions Isaac rather than Abraham, partly for Isaac's honour, to shew that though Isaac was much inferior to Abraham in gifts and graces, yet God was no less Isaac's than Abraham's God, and therefore would be his God also, notwithstanding his unworthiness.

V. 2. *God spake unto Israel in the visions of the night*—In that manner of visions which God affordeth to men by night and in their

Before Christ 1706. father: fear not to go down into Egypt; for I will there make of thee a great nation.

4 I will go down with thee into Egypt; and I will also surely bring thee up *again*:
b Chap. 50. 1. and [b] Joseph shall put his hand upon thine eyes.
c Acts 7. 15. 5 And [c] Jacob rose up from Beer-sheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the waggons which Pharaoh had sent to carry him.

6 And they took their cattle, and their goods which they had gotten in the land of Canaan, and came into Egypt, [d] Jacob, and all his seed with him:
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d Josh. 24. 4. Psal. 105. 23. Isa. 52. 4.

7 His sons, and his sons sons with him, his daughters, and his sons daughters, and all his seed brought he with him into Egypt.

8 ¶ And

their sheep. *Jacob, Jacob*—The name is doubled, both in token of his friendship and familiarity with him, and to raise Jacob's attention. *Here am I*—To hear what my gracious God hath to say to me; and *here am I* by the help of his grace, when I know thy blessed will to do it.

V. 3. *I am God, the God of thy father: fear not*—For here were many causes of fear; lest he should do evil in forsaking the promised land, and lest he should expose his children to be infected with the vices and idolatry which reigned in Egypt, and of being inveigled by the pleasantness and fruitfulness of that soil, to give up themselves to pleasure, and to settle there, and give over all thoughts of returning to Canaan.

V. 4. *I will go down with thee, and I will also surely bring thee up again*—Though not in thy person, yet in thy posterity, which are thyself multiplied. Jacob's great desire to see his son Joseph, seems to have hurried him from home; but after he had offered, *on his journey, sacrifices* to God, of praise for past mercies, and of prayer for his goodness for the time to come, then God answers, saying, *I am God*—Learn to know my voice, and to distinguish the communications of my will to thee, though in the visions of the night, from the ministry even of the angels of my presence, lest, by not knowing the voice of thy God from every created being, satan should take upon him the language of an angel of light, and at any time mislead thee. My presence shall go with thee *into Egypt*, and there I will greatly multiply thy offspring, and make of them in number a great nation; *and I will also surely bring thee up again*—to the promised land. They who worship God in spirit, and in truth, do not live at an uncertainty, whether they shall be blessed of God or not: The divine assurances of *his presence* with his spiritual worshippers, his true Israel, and of his constant care over them, are as strong as those assurances which God hath given, that he will be their God for ever, who are faithful to him to the last moment of their lives of trial upon earth; and however greatly things may appear to be against them, who are conscious that they yield an heart-felt obedience to the dictates of his holy Spirit, and obey his will, such followers of God their Saviour, from the first day they resolve, by the strength of his grace, to set out for his glorious presence in heaven, and betake themselves to the study of the law of Christ, and to the practice of a religious life; the word of God forbids our thinking that there is the same uncertainty of success attends the true worship of God, and devotion to his will, as we see among men in the concerns of this life, where, amongst many labourers for more than enough, there are but few reapers: There is no variableness nor shadow of turning with God; and he is ever with Israel, and his spiritual children—all the worshippers of God by faith in Christ Jesus the Lord; and this assurance, which God gives to Jacob on his journey, is intended to convey the certain knowledge that God will never leave nor forsake them that believe in him, for mercy and for grace; God being no respecter of persons; he is in all ages and nations the same; wherever that faith is, which produces love to God and man, with such God goes down into Egypt, and with such he returns to Canaan; faith and love are the fruits of God's spirit, and where these are, there is the God of All present, though unseen; and not present as an unconcerned observer, but to quicken, to save, and to bless by his grace, to protect by his providence, and to make all things work together for the good of all them that look to him, fear him, and put their trust in him. And thus reading what God said to his Israel of old, the history which God hath given us of the words he so mercifully made use of, become precious to all that believe; because they are not then of private interpretation, but faith makes them suit the believer's own: And the Divine goodness is to be adored, for connecting those gracious assurances with such events as this of an aged man, his sons, and their wives, and their little ones, in their humble journey to obtain dwellings, by the favour of others, in a distant country; an history, so far as it is only described a meer human action, of little more moment than the account of a plain countryman and his sons, who were shepherds, removing from one side of a country to another; and therefore an history which only will be carefully studied by such as are brought into some degree of that poverty of spirit, and knowledge of their unworthiness in the sight of God, as to make them contented to turn their thoughts from objects that are great in the esteem of men, and to look for discoveries of the goodness of God, in the lives and histories of such as we naturally look down upon with indifference, as upon persons and events of no consequence, till we begin to see a little of our need of the mercy and grace of God; and then, when we are thus prepared to love and value God's gracious assurances, they are thus mercifully provided in his holy word, for all that feel their need of them, and from which none are excluded by their *stations* among men, but only by those *states of mind* which are unbecoming and sinful in the highest as well as the lowest in the sight of God. *Joseph shall put his hand upon thine eyes*—Shall close thy eyes; which office was usually performed by the nearest and dearest relations among the Jews, Greeks, and Romans. They who look for the salvation which is by faith in Jesus, when they come to die, death shall be without its terrors, and without its sting, He, that is the resurrection and the life, having deprived death of both; and they that possess the salvation which Jesus purchased, he shall close their eyes in peace, and take them from a world of wickedness and sorrow, and place them where no evil thing can ever dwell.

V. 6. And in Mesopotamia. But Canaan only is here mentioned, because here they got the far greatest part of them, which by a Synechdoche is put for the whole.

V. 7. *All his seed brought he with him into Egypt*—This is twice declared, that Jacob and *all his seed* came together. So will all that are partakers of the blessings included in the promised seed—the grace of God which bringeth salvation; they will one day appear together in the kingdom of God and of Christ, as the redeemed of the Lord; not one child of faithful Abraham, that is faithful unto death, will be left behind; they all will have an inheritance in the heavenly country; a crown of life will be *given* to every one of them: And this blessedness and glory is the *free gift* of God, for the sake of Jesus, as the dwelling-places of Jacob and his sons, were the free gift of the king of Egypt, for the sake of Joseph; Israel and his sons had no *right* to those dwellings, and instead of having power in themselves to obtain such a possession, they were brought to feel a need of applying for relief, as men who had neither right nor power; and though they were possessed of property, they had not bread, the supply of life. They were at a distance,

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c Exod. 1. 1. and 6. 14. i Num. 26. 5. 1 Chron. 5. 1.

8 ¶ And c these *are* the names of the children of Israel, which came into Egypt, Jacob and his sons: i Reuben Jacob's firstborn.

9 And the sons of Reuben; Hanoch, and Phallu, and Hezron, and Carmi.

g Exod. 6. 15. 1 Chron. 4. 24. * Or, Nemuel. † Or, Jarib. ‡ Or, Zerah. ‖ Gen. 46. 24. h 1 Chr. 4. 1, 16. § Or, Gershom. ‖ 1 Chron. 2. 3. and 4. 21.

10 ¶ And g the sons of Simeon; * Jemuel, and Jamin, and Ohad, and † Jachin, and ‡ Zohar, and Shaul the son of a Canaanitish woman.

11 ¶ And the sons of h Levi; § Gershon, Kohath, and Merari.

12 ¶ And the sons of ‖ Judah; Er, and Onan, and Shelah, and Pharez, and Zerah: But h Er and Onan died in the land of Canaan. And ‖ the sons of Pharez, were Hezron, and Hamul.

k Chap. 38. 3. 7. 10. 29. 30. l 1 Chron. 2. 5.

m 1 Chron. 7. 1. ‖ Or, Puah and Jashub.

13 ¶ m And the sons of Issachar; Tola, and ‖ Phuvah, and Job, and Shimron.

14 ¶ And the sons of Zebulun; Sered, and Elon, and Jahleel.

15 These *be* the sons of Leah, which she bare unto Jacob in Padan-aram, with his daughter Dinah: all the souls of his sons and his daughters *were* thirty and three.

n Num. 26. 15, &c. Zephon. * Or, Ozni. † Or, Arod.

16 ¶ And the sons of Gad; n Ziphion, and Haggai, Shuni, and * Ezbon, Eri, and † Arodi, and Areli.

o 1 Chron. 7. 30.

17 ¶ o And the sons of Asher; Jimnah, and Ishuah, and Ishui, and Beriah, and Serah their sister: And the sons of Beriah; Heber, and Malchiel.

p Chap. 30. 10. q Chap. 29. 24.

18 p These *are* the sons of Zilpah, q whom Laban gave to Leah his daughter: and these she bare unto Jacob, *even* sixteen souls.

19 ¶ The sons of Rachel r Jacob's wife; Joseph and Benjamin.

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20 And unto Joseph in the land of Egypt were born Manasseh and Ephraim, s which Asenath the daughter of Potipherah ‡ priest of On bare unto him.

r Chap. 44. 27. s Chap. 41. 50. ‡ Or, prince.

21 ¶ t And the sons of Benjamin *were* Belah, and Becher, and Ashbel, Gera, and Naaman, u Ehi, and Rosh, x Muppim, and § Huppim, and Ard.

t 1 Chron. 7. 6. & 8. 1. u Numb. 26. 38, 39 Ahiram x Numb. 26. 39. Shupham. 1 Chron. 7. 12. Shuppim. § Hupham.

22 These *are* the sons of Rachel, which were born to Jacob: all the souls *were* fourteen.

y 1 Chron. 7. 12. ‖ Or, Shuham. Num. 26. 42.

23 ¶ y And the sons of Dan; ‖ Hushim.

24 z And the sons of Naphtali; Jahzeel, and Guni, and Jezer, and Shillem.

z 1 Chron. 7. 13.

25 a These *are* the sons of Bilhah, b which Laban gave unto Rachel his daughter, and she bare these unto Jacob: all the souls *were* seven.

a Chap. 30. 3. b Chap. 29. 29.

26 c All the souls that came with Jacob into Egypt, which came out of his * loins, besides Jacob's sons wives, all the souls *were* threescore and six;

c Exod. 1. 5. * Heb. thigh.

27 And the sons of Joseph which were born him in Egypt, *were* two souls: d all the souls of the house of Jacob, which came into Egypt, *were* threescore and ten.

d Deut. 10. 22. See Acts 7. 14.

28 ¶ And he sent Judah before him unto Joseph, to direct his face unto Goshen; and they came into the land of Goshen.

29 And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen; and presented himself unto him: and he

distance, and might have remained among the Canaanites, but they had all the motives which could induce them to leave Canaan, to look for dwellings in the country to which they were invited: Joseph, their near relation, who, though living and possessed of the chief authority in the kingdom, was unknown to them; the difficulties to which they were reduced led them to him; his forgiving them, his affection, his kind offer of the best part of the country; this offer, repeated by the king, and a command laid upon them to come and take possession of what was offered, the journey provided for, at the king's and Joseph's expence; food, clothes, money, carriages, and assurances of the most welcome reception was given them; and they were pressed by the consideration of the famine which Joseph had told them was yet to come, and the fears of their own sufferings in it; and they were drawn by affection and sympathy to live near to one who had shewn them so much good-will, and who had procured them such favour in the sight of the king. And thus does every motive concur with every one to accept of the invitation to an heavenly inheritance, to embrace the provision made for them in their way to it; and to receive everlasting life as the free gift of God, through Jesus Christ the Lord, of which none can be finally found to fall short, but such as neither believe what is told them of the sufferings to which they are exposed, or the great and endless benefits offered to them, though the very evidence and tokens of them are given into their own possession, and which all are guilty of despising who lose themselves, and are cast away.

V. 8. *These are the names of the children of Israel which came into Egypt*—This account shews the faithfulness of God in the performance of his promise concerning the multiplication of Abraham's seed, and that in so short a time; and distinguishes the tribes, which was necessary for the disposal of the kingdom and priesthood, and, above all, for the discovery of the true Messias.

V. 15. *All the souls of his sons and his daughters were thirty and three*—Dinah was all the daughters which Jacob had; all the souls, sons and daughters, being reckoned together with their father.

V. 26. *All these souls were threescore and six*—Exclusive of Jacob, the common parent, and Joseph and his two sons, as being in Egypt before Jacob's coming.

V. 28, 29. *He sent Judah before him unto Joseph, to direct his face unto Goshen*—To give notice to Joseph of his approach. Judah had freely offered himself to suffer in Benjamin's stead, and by doing so, to relieve Israel and all his family from the distress of the sentence from which Benjamin could not clear himself; and now Judah has the honourable office of going before Israel to direct him, and all his family, to the place prepared for them in the kingdom of Egypt. And this is the great and gracious office of Jesus, who redeemed his church by the shedding of his blood, to go before all the true Israel of God in all ages, and to prepare their places for them in the kingdom of glory, where they will be loved and honoured by God the father and the

Son

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e So Luke 2. 29. 30 And Israel said unto Joseph, [e] Now let me die, since I have seen thy face, because thou *art* yet alive.

31 And Joseph said unto his brethren, and unto his father's house, I will go up, and shew Pharaoh, and say unto him, My brethren, and my father's house, which *were* in the land of Canaan, are come unto me:

* Heb. they are men of cattle. 32 And the men *are* shepherds, for * their trade hath been to feed cattle; and they have brought their flocks, and their herds, and all that they have.

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33 And it shall come to pass when Pharaoh shall call you, and [i] shall say, What *is* your occupation?

i Chap. 47. 2, 3.

34 That ye shall say, Thy servants trade hath been about cattle, from our youth even until now, both we *and* also our fathers: that ye may dwell in the land of Goshen; for every shepherd *is* [g] an abomination unto the Egyptians.

g Chap. 43. 32. Exod. 8. 26.

CHAP.

Son, and dwell with the redeemed of the Lord for ever. Jesus, the promised Messiah and Saviour of men, came of Judah; and Joseph having now nearly served his generation as an eminent type of Jesus, the future discoveries of the character and gracious offices of the friend of men is to be looked for in the line of Judah; though some beautiful discoveries of what Jesus is, to all who come unto Him, still remain to be seen in Joseph, who *made ready his chariot*—prepared to go to meet his father, in a manner which publicly discovered to Pharaoh, and all about him, how he honoured and regarded Israel, though he came to him as a pilgrim and stranger on earth, without appearing to be any thing more in the sight of men than an aged shepherd. And thus is the Israel of God—every soul that has fled to Jesus, and lives to him, is honoured of his Father also. (John xii. 26.) *And Joseph went up to meet Israel, and presented himself unto him, and he fell on his neck, and wept a good while*—The manner in which Joseph *went*, shewed how much he honoured Israel, and the manner in which he met him, shewed how much he loved him; and considering the greatness of the nation, of which Joseph was then the head, and the apparent character of his aged father, and the situation of his family, whose very employment was looked upon with contempt by the people of Egypt; this conduct of Joseph's discovers the highest degree of that real greatness and solid worth, which they, and they only possess, who publicly own the despised Israel of God in every age or country, let them be looked upon as they may by all the world. And without some degree of this spirit of godly courage and integrity of mind, which shewed itself in Joseph, who would have attached themselves to Christ the Lord when he was on earth, in the character of a carpenter's son, when it was said of him, Where hath this man learned? He hath a devil—He deceiveth the people. And now he is at his father's right hand, in the highest glory in heaven, where it is that his followers may expect to appear in the eyes of men, in a more honourable light than the family of Israel did to all about them, when Joseph owned them for his nearest relations, and most honoured and beloved friends. When is it promised by the Lord Jesus, that those He loves and honours shall be looked upon as wiser and better than Himself, by all who live in the high-minded spirit of the Prince of that power, which influences the thoughts of every unrenewed mind? Christ's real followers may expect to be loved and honoured when his kingdom is come on earth, as it is established in heaven, where all men live to fulfil the law of Christ; then, and not till then, will they who love Him, and by his grace serve him most humbly and sincerely, be most loved and honoured by all about them; but till then, and so long as pride and natural self-will reigns in the minds of men, openly or secretly will the Israel of God—the spiritual worshippers of God in Christ Jesus, be looked upon like Israel's family and Jesus's followers; and they never can be truly loved, honoured, or owned, but where there is some degree of the same spirit of Jesus, which Joseph shewed himself possessed of, by discovering openly to all who knew him, that he honoured his father, and regarded his family as those that were the dearest to himself.

V. 30. *Now let me die*—Now I expect no greater happiness upon earth, and therefore am content to die. Now Israel's largest desires were satisfied, when he had embraced Joseph, and been received by him in the kingdom where he governed. And thus will it be with every follower of Israel's faith, when they are received into the kingdom of God, where their Saviour reigns: Their largest *desires*—the greatest immortal spirits feel will all be satisfied, and that fulness of joy, and all the sacred pleasures which are at God's right hand, will be possessed for evermore. (Psal. xvi. 11.)

V. 31. *And Joseph said, I will go, and shew Pharaoh my brethren, and my father's house, which are come unto me*—That the king, and all who know what reason they have to regard me, may regard you as my brethren and nearest kindred; and for this end I shall acknowledge you all before the king. And thus will Jesus, in his father's kingdom, confess all them that have fled to him for mercy, and been faithful to him to their death; that all heaven's hosts, who were bought by Jesus's blood, and supplied by his grace, may look upon and love every newly-arrived *believer* in glory, as one of the dear relatives of Jesus, their Saviour and their God.

V. 32, 33, 34. *The men are shepherds*—I inform you that I shall say what your employment has been, that you may know that I am not ashamed to own either your persons or your calling; and that you may have the satisfaction of knowing, that it is understood by all, that he is your friend, and holds the nearest relation to you, who is possessed of all the power of the government of the country in which you are come to live. *And when Pharaoh shall call you*—To inquire in what way you have been employed, you will at once confess to him what you have been, as well as those from whom you descended; and, though your profession is an abomination to the people of Egypt, yet the king will place you in the best of the land; and, as you have come to me, for my sake, the king himself, who, with me, invited you hither, will kindly regard you, as will all the subjects who love and honour the king; so that however blameable you have been brought to see you yourselves were, and though you may be despised by some, let not this distress you; for, at the time God sent me here before you, I passed through greater sufferings than you are exposed to, and had none to stand by me; but you, in whatever may befal you, I shall not fail to feel for you, who know myself what it is to suffer, and who am, at the same time, able to succour and relieve you. No wonder that the word of God, in the O'd Testament, was and is more precious than gold, or health, or life itself, to all whose understandings God has in any measure opened, to see the discoveries of life and salvation, which God has been pleased to make known to all who seek for them, though they are hid from us while we are choosing death in the error of our ways, and are counted foolishness by us so long as the wisdom of this world is high in our esteem. But who that has judged their ownselves by those laws of God, by which he will, after this life, judge all men, and have found themselves *guilty*, and have nothing but a fearful looking for of the wrath of an holy and just God of truth against them, who know themselves to have been impure, unjust, and guilty of a thousand false and deceitful words and actions—who that see themselves lost, and cut off from all hopes of seeing

CHAP. XLVII.

Before Christ 1706. THEN Joseph came and told Pharaoh, and said, My father, and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of
a Chap. 45. 10. Canaan; and behold, they *are* in [a] the land of Goshen.

2 And he took some of his brethren, *even* five men, and presented them unto Pharaoh.

3 And Pharaoh said unto his brethren, What *is* your occupation? And they said un-
b Chap. 46. 34. to Pharaoh, [b] Thy servants *are* shepherds, both we *and* also our fathers.

4 They said moreover unto Pharaoh, For to sojourn in the land are we come: for thy servants have no pasture for their flocks, for the famine *is* sore in the land of Canaan: now therefore, we pray thee, let thy servants dwell in the land of Goshen. Before Christ 1706.

5 And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee:

6 The land of Egypt *is* before thee: in the best of the land make thy father and brethren to dwell, in the land of Goshen let them dwell: and if thou knowest any man of activity amongst them, then make them rulers over my cattle.

7 And

the face of God in peace, but, through a Mediator, can read the plain and easy information that is given us in the first part of the Scriptures, of the way which infinite wisdom and goodness has appointed to bring men to trust in his mercy, and to love and serve Him in this life, that they may one day be confessed among the true Israel of God, and, for the sake of Jesus their Redeemer, dwell for ever in his kingdom.

CHAP. XLVII.

V. 1. *My father and my brethren, and all that they have*—They have accepted of the invitation that was given them; and though such was thy good-will to them on my account, that they were told not to regard what they left behind, yet they considered themselves bound in duty, as subjects, to promote the prosperity of thy kingdom; and with themselves they have therefore brought here all they have; and this they have done, to shew that they confide in thee, and have not left themselves a single thing to wish or care for, but what is within the limits of thy dominions. They that set out to seek the kingdom of God, when once they come to the knowledge of him, on whose account they are only received into it, their confidence is in God through him, and trusting themselves to his mercy, they do not leave or lay up their treasures, when they know they never can return to have any benefit from it; but in his kingdom, who has graciously invited them, *there* they place their All. Joseph informed the king, that his father and his family were *in the land of Goshen*—Placed at a distance from the court, that, as little as possible, the Egyptians might not look upon them with envy, nor that the sons of Israel might be led, by seeing the dignity of their near relation's office, to leave their peaceful dwellings and employments, to climb the heights of worldly ambition, where they would be torn from within, and annoyed from without, by constant storms of their own and other men's vain and selfish passions, which, while they dwelt at a distance in humble life, would blow over their heads, and leave their minds calm and undisturbed, to listen to the gracious communications of the Spirit of God their Saviour, which, like himself, turns away when he is not received; and though he pities all, but few are relieved and blessed, because they will, though warned against it, mix with the crowd their Saviour shunned, and, with misled multitudes, throng the downward road, persuaded and persuading one another, that the rich and great, and all who follow closest after them, must be as directly in the way of advancement in the favour of heaven, as they are to promotion among men. (John v. 13, 44. Matth. vii. 13.)

V. 2. *He took some*—Of the *meanest* of them; for so the word is to be understood. Joseph did not present those sons of Israel, who, though shepherds, and brought up in the fields among cattle, yet had as much of dignity and comeliness in their appearance as kings and princes; these were not taken to court, but five of little outside shew, men lowly in heart and eye, and who would not presume, on account of their near relation to Joseph, then so honourable and useful to the king and nation, but who would, both in their carriage and in their answers, discover nothing contrary to the spirit of meekness; and, after returning from the sight of so much grandeur, would be subject to be the least hurt by entertaining ambitious views themselves, or infecting any of their family with the same sentiments; but being dead to the world, and having their hearts taken up with the glorious perfections of the God of Israel, they would shew the respect which religious minds find themselves bound to pay to those the providence of God has placed in authority, and, at the same time, look upon all the glare of a court, (as dying men ought) whose glory, in the highest stations, is but as the flower of the grass which soon fadeth away, (1 Pet. i. 24.) and so, in giving an account of what they had seen to their brethren, would mix their relation with true and suitable reflections. And Joseph thus introducing five of the *least* of his brethren, would be sufficient to assure all the rest how much they might depend upon his acknowledging his relation to them, when any necessity of theirs should give them occasion to apply to them. And by Joseph acknowledging the least and the humblest, it was the means of conveying to all Israel's family the knowledge of a truth, of more moment to their happiness than all the riches of Egypt—That the kingdom of heaven is theirs who are poor in spirit. (Matth. v. 3.) And thus did Joseph set before his brethren that example which Jesus gave his disciples, (John xiii.) that the *humblest* among men were the first in his favour, because that is the state of mind to which he can only communicate his grace. The world of nature and of grace, how opposed! with God the truly humble only are received; with the natural world, humble designs and humble labours are considered as so many marks of meanness: With God every soul of man, so far as it is proved, (and it may be so of the *name* of humility) it is resisted by God. In our natural esteem, high designs, and high attempts to raise a name, a family, or to get a step higher among men, is a laudable ambition. The God of all grace can only shew *how much* a human soul stands in need of being renewed by his spirit, when it thinks that right to which God is unalterably opposed—*pride*.

V. 3. *Thy servants are shepherds, both we and also our fathers*—This employment is not taken up by us in design or in contempt of thee or thy people, but was handed down to us by our fathers, and hath been our business to this day.

V. 4. *To sojourn in the land are we come*—Not to defraud thy people of their lands and habitations, but only to be here for a season, as strangers and sojourners, till we can conveniently return to our own land. *The famine is sore in the land of Canaan*—Which being an higher ground than Egypt, and watered in a manner only by rain from heaven, feels more the effects of drought and scarcity than Egypt.

V. 6. *The land of Egypt is before thee*—To view it, and take thy choice where thou pleasest; it is in thy power.

V. 7. *Jacob*

Before Christ 1706.

7 And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh.

8 And Pharaoh said unto Jacob, * How old *art* thou?

* Heb. How many are the days of the years of thy life?

9 And Jacob said unto Pharaoh, [c] The days of the years of my pilgrimage *are* an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage.

c Heb. 11. 9, 13.

10 And Jacob blessed Pharaoh, and went out from before Pharaoh.

11 ¶ And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, [d] in the land of Rameses, as Pharaoh had commanded.

d Exod. 1. 11. & 12. 37.

12 And Joseph nourished his father, and his brethren, and all his father's household with bread, † ‡ according to *their* families.

† Or, as a little child is nourished.
‡ Heb. according to the little ones.

13 ¶ And *there was* no bread in all the land: for the famine *was* very sore, so that the land of Egypt, and *all* the land of Canaan, fainted by reason of the famine.

14 And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joseph brought the money into Pharaoh's house.

Before Christ 1706.

15 And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us bread: for why should we die in thy presence? for the money faileth.

1702.

16 And Joseph said, Give your cattle; and I will give you for your cattle, if money fail.

17 And they brought their cattle unto Joseph: and Joseph gave them bread *in exchange* for horses, and for the flocks, and for the cattle of the herds, and for the asses; and he ‡ fed them with bread, for all their cattle, for that year.

‡ Heb. led them.

18 When that year was ended, they came unto him the second year, and said unto him, We will not hide *it* from my lord, how that our money is spent, my lord also hath our herds of cattle; there is not ought left in the sight of my lord, but our bodies, and our lands.

19 Wherefore

V. 7. *Jacob blessed Pharaoh*—Not in an authoritative way, as the greater blesseth the less; but he saluted him, thanked him for all his favours to him and his, and prayed to God to bless and recompense him for it.

V. 9. *The years of my pilgrimage*—Of my unsettled life, in which I have been flitting from place to place. *And have not attained unto the years of my fathers*—Though I seem old in comparison of thy people, yet I fall much short of my progenitors, Isaac, and Abraham, and Terah.

V. 11. *And Joseph placed his father and his brethren in the land of Rameses*—A part of the land of Goshen. The Israelites were not now numerous enough to possess the whole land of Goshen which was given them, but contented themselves with a part of it, leaving the rest to the management of the Egyptians, and therefore, when they encreased greatly, they were forced to spread their habitations amongst the Egyptians.

V. 12. *Joseph nourished his father and his brethren, according to their families*—As much as every one desired, without any restraint: Or, according to the manner of a little child, it was brought to them without any more care or pains of theirs, than an infant takes for its food. When Joseph first invited his father and his brethren to come to him, (chap. xlv. 11.) he told them that he would place them in the land of Goshen, and there he would *nourish* them; and that promise is now fulfilled: they acted in confidence of his word, and he did not fail them in the time of their sore necessity. And those whom Jesus invites to come unto Him, he promises to nourish; and none ever find his promise fail, who trust him in the ways of his holy will; all surely comes to pass which the Lord says: (Josh. xxiii. 14.) and as Joseph nourished all the family of Israel in Egypt, so does Christ Jesus charge himself with supplying the necessary wants of all that believe in Him; and as Joseph only had the possession and disposal of the supplies of life, to all the people under his government, so only are the spiritual wants, heavenly mindedness, and resignation to the will of God, to be supplied out of that fulness which is in Christ Jesus the Lord, for all that look unto Him; and the bread of everlasting life is no more to be obtained by any other means, or from any other than the ONE Mediator between God and man, than bread was to be obtained in the kingdom where Joseph governed, from any other than Joseph. And this state of entire dependance, in which the house of Israel, and all Egypt, were living for their daily bread from Joseph, resembles that dependance in which every soul of man can only be happy in placing in God their Saviour for every good and perfect gift. (James i. 17.)

V. 13. *The land of Egypt, and all the land of Canaan, fainted by reason of the famine*—That singular providence of God which watcheth over kings and rulers, and stilleth the tumults of the people, and prevented their rising to take the corn by force; and Joseph had, no doubt, foreseen this difficulty, and took due care to prevent it, by not permitting the people to despair or come to the utmost extremity, but giving them relief in all their exigencies.

V. 14. *Joseph gathered up all the money that was found in the land of Egypt*—Wherein he did no more than any of the subjects might have done: he bought great store of corn in the plentiful years with the king's money, and kept it till a time of famine, and sold it at a rate which was agreeable to the season.

V. 15. *Why should we die*—Why shouldest thou see and suffer us to perish for our want of money, when thou canst relieve us? All are obliged to apply to Joseph, or perish: The proudest subjects in Egypt were obliged to come to him for relief, who first came among them in the form of a servant, and was sold by the offence of his brethren. So must all come unto Jesus, who came among men in the form of a servant, and was sold, betrayed, and crucified: there is salvation in no other, and every one of the human race will, all their life-time, be subject to the bondage of some sinful temper, passion, or desire, that will destroy their peace, till they are humbly content to come unto the Prince of Peace, to find that life and health to their souls, which Jesus, the bread of life, can only give.

V. 18. *They came unto him the second year*—This seems to have been

Before Christ 1702. 19 Wherefore shall we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be servants unto Pharaoh: and give *us* seed, that we may live and not die, that the land be not desolate.

1701. 20 And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaoh's.

21 And as for the people, he removed them to cities from *one* end of the borders of Egypt, even to the *other* end thereof.

e Ezra 7. 24. § Or, princes. 22 e Only the land of the § priests bought he not: for the priests had a portion *assigned them* of Pharaoh, and did eat their portion which Pharaoh gave them; wherefore they sold not their lands.

23 Then Joseph said unto the people, Behold, I have bought you this day, and your land for Pharaoh: lo, *here is* seed for you, and ye shall sow the land. Before Christ 1701.

24 And it shall come to pass in the increase, that you shall give the fifth *part* unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones.

25 And they said, Thou hast saved our lives: let us find grace in the sight of my lord, and we will be Pharaoh's servants.

26 And Joseph made it a law over the land of Egypt unto this day, *that* Pharaoh should have the fifth *part*; except the land of the ‖ priests only, *which* became not Pharaoh's. ‖ Or, princes.

27 ¶ And

been the last year of the famine, because he now gives them corn for food, and for seed too.

V. 19. *Wherefore shall we die before thine eyes*—Whilst thou lookest upon us like an idle spectator, not pitying and relieving us! Just and merciful as Joseph's character was, the Egyptians thought Joseph did not care for them, who only could relieve them; and this is the great unhappiness in this life of all that know not God, they think God does not regard their afflictions. How different the state of the poorest of Israel's family, who were assured of Joseph's regard for them, as all who know Jesus, know that he careth for them, and that his compassions fail not; and knowing Him to be the God of all grace and of providence, they have that confidence He will never leave them nor forsake them, which every one of the family of Israel had in Joseph. Those that have fellowship with God their Saviour (1 John i. 3.) live without fear, casting all their care upon God, and are happy under the same circumstances in which others are miserable, saying, with the people of Egypt, shall we die in thy sight, unpitied and unrelieved? *We and our land will be servants unto Pharaoh*—Pharaoh shall be the sole proprietor, and we are content to be his tenants, to manage it for his use. All that a man has he will give for his life: they, who in the days in which they think not of death, will remain at a distance from the only deliverer from death; but when the hour of extreme distress arrives, then will they give up all, and themselves to His service, who only has power to save them. But what if death should meet us at a *distance* from Him, and so in love with what we must leave behind us, that we would not give them up, or ourselves, to Him who has all the right of Creator, Preserver, and Redeemer, both to us and ours? *Give us seed*—Because this was the last year of famine, as Joseph informed them, and therefore they tilled and sowed the ground for the following year. *That the land be not desolate*—Without inhabitants, as it will be if thou sufferest us to die for want of bread.

V. 20. *Joseph bought all the land of Egypt for Pharaoh*—And he that died for the sins of the world, purchased the world, and with it His right to reign over all; and whilst we do not choose Him to reign over our hearts by his grace, and to conduct our whole designs and actions by his will, we rob God of his right, and are guilty of the highest injustice, as well as of disobedience.

V. 21. *The people, he removed them*—Far from their native soil and ancient patrimonies, that none of them might plead prescription, but that all might be forced to acknowledge that they owed their estates not to their own industry, nor to their parents gift, but wholly to the king's favour.

V. 22. *The land of the priests bought he not*—Under this name he understands chiefly those who administered to the worship of the gods or idols of Egypt, and those who applied themselves to the study of the arts and virtues, called their wisemen and magicians. Joseph knew that the wrath of man did not work the righteousness of the true God in the minds of men; he would not, therefore, take the lands which were set apart for the use of religious persons, lest the owners of them should look upon it as persecution in Joseph, and by their doing so, have their prejudices against real religion increased.

V. 23. *Joseph said, Behold, I have bought you: here is seed for you*—Now you are become mine by purchase, I am bound to provide for my own, and here is seed for you. O! when shall we learn to know the blessed security there is in belonging to Him who is governor of both worlds: the ancient followers of Jesus knew what they said, when they answered,—I am a Christian—I am a believer in Jesus Christ who was crucified—He is my God, and the blessedness I have in Him here, I know I shall have in Him for ever; and I know it is my happiness, as much as it is my duty, to confess I belong to Him who bought me with his blood, though my confession may cost me my life.

V. 24. *You shall give the fifth part unto Pharaoh, and four parts shall be your own*—The king has no occasion for what you have, the cattle upon all the plains of Egypt are his, and the whole kingdom is in his power; but now you have given all you have up to me, I only wanted to win your hearts to the king, and to unite him to you: what you required I gave you, and now I restore you all, only reserving a part for the king's use, which he does not mean to exact from you as an hard master from slaves; the fifth *give* to the king freely, that he may love you for your loyalty, and you obtain an increase in his favour every time you pay your tribute to him.

V. 25. *Thou hast saved our lives*—We own ourselves to thee, and thine we are, *let us find grace* in thy sight, on whose favour our All depends; be thou our friend with Pharaoh, and we will be his servants. Well may the redeemed of the Lord say, We are not our own, we are bought with a price—give us but Thy grace, by which we can only live in peace, and we will live to God, and be His servants.

V. 26. *Joseph made it a law*—The propriety of the land should be Pharaoh's, and that in token thereof the people should pay the fifth part of the produce of it to Pharaoh. As Joseph was the law-giver in the kingdom of Egypt, so is Jesus the law-giver to all the world; and it is His law we are required to fulfil. (Gal. vi. 2.)

V. 27. *Israel*

Before Christ 1701. 27 ¶ And Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions therein, and grew, and multiplied exceedingly.

28 And Jacob lived in the land of Egypt seventeen years: so * the whole age of Jacob was an hundred forty and seven years.

1689. * Heb. the days of the years of his life.

29 And the time drew nigh that Israel must die: and he called his son Joseph, and said unto him, If now I have found grace in thy sight, [i] put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; [g] bury me not, I pray thee, in Egypt.

i Chap. 24. 2.

g So Chap. 50. 25.

30 But I will lie with my fathers, and thou shalt carry me out of Egypt, and [h] bury me in their burying-place. And he said, I will do as thou hast said.

h Chap. 49. 29.

31 And he said, Swear unto me: And he sware unto him. And [i] Israel bowed himself upon the bed's head.

i Chap. 48. 2. 1 Kings 1. 47. Heb. 11. 21.

CHAP. XLVIII.

1689. AND it came to pass after these things, that *one* told Joseph, Behold, thy father *is* sick: and he took with him his two sons, Manasseh and Ephraim.

2 And *one* told Jacob, and said, Behold, thy son Joseph cometh unto thee: and Israel strengthened himself, and sat upon the bed.

Before Christ 1689.

3 And Jacob said unto Joseph, God Almighty appeared unto me at [a] Luz in the land of Canaan, and blessed me,

a Chap. 28. 13. and 35. 6.

4 And said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people, and will give this land to thy seed after thee, *for* an everlasting possession.

5 ¶ And now thy [b] two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt, before I came unto thee into Egypt, *are* mine: as Reuben and Simeon, they shall be mine.

b Chap 41. 50. and 46. 20. Josh. 13. 7. and 14. 4.

6 And thy issue which thou begettest after them, shall be thine, *and* shall be called after the name of their brethren in their inheritance.

7 ¶ And as for me, when I came from Padan, [c] Rachel died by me in the land of Canaan, in the way, when yet *there was* but a little way to come unto Ephrath: and I buried her there in the way of Ephrath, the same *is* Beth-lehem.

c Chap. 35. 19.

8 And

V. 27. *Israel dwelt in the land, and they had possessions*—Lands, not for the dominion or property of them, for that rested in Pharaoh, but for the use and profit of them for their present use. God only is the *Possessor* of heaven and earth, and men have but the use of the earth for a season, and then, though they may call it their own, they are to resign it to God, who gave it to them, then he gives it to whom it pleases him. *Israel grew, and multiplied exceedingly*—They grew in strength, and multiplied in number. And when the Israel of God are placed where he would have them, and are nourished by him as Jacob's family was by Joseph, they go on from strength to strength, getting power over the sin which did beset them, walking in the ways of God with delight; and others seeing their blameless useful lives, they are won to the Lord, and Israel's family multiplies exceedingly.

V. 29. *Israel called Joseph, and said, put thy hand under my thigh*—Swear to me by the promised Seed—The holy one of God my Redeemer.

V. 30 *I will lie with my fathers*—Abraham and Isaac in Canaan. Which he desired not so much for himself, as knowing that wherever he was buried, he shold rise to glory, as for his children, to shew his own, and confirm their faith in God's promise of Canaan, to discover his high valuation of that land not only for itself, but as it was a type and pledge of the heavenly inheritance, to keep his children's minds and hearts loose from Egypt, a place of so much sin and danger, and fixed upon Canaan, that they might be more willing to go thither when God called them.

V. 31. *Israel bowed himself*—To God, who is here to be understood, whom with this gesture he worshipped and praised for the promise of Canaan, and the assurance which he had now received from Joseph of his being buried there, so for all his favours to him and to Joseph, and by him to all his family. Jacob being now to give God solemn thanks, though the words and manner of it be not here expressed, he raised himself, and sat upon the head or upper part of his bed, that he might express his reverence to God as much as he could, by bowing, when he could not do it as much as he would, being unable to do it kneeling.

CHAP. XLVIII.

V. 1. *Joseph took with him his two sons*—To obtain his venerable and religious father's blessing for them.

V. 2. *Israel strengthened himself*—He got new strength, his spirits being quickened and refreshed by the tidings of Joseph's approach, and he put forth all the strength which he had. They that hear, think, or believe, that he whom their soul loveth is approaching, they with Israel strengthen themselves, that they may quit themselves as it becomes believers in a merciful Saviour, that their weakest and last moments may speak good of his name. The Romans drew no man's character till he was dead: To die as becomes a Christian, is the greatest proof that the life has been hid with Christ in God. Nearer than Joseph was to Jacob, is Jesus to all that look to him for life and support; and if the presence of a beloved son made an ancient saint *strengthen himself*, what ought not his presence do, who is every where present and Almighty to save? When as near as Israel now was to that change, which is so soon to take place with all the living, how *important* will it *then* be to know in whom we have believed, and to whom we can commit ourselves, and all we leave behind, as to a faithful Creator and Redeemer: As *important* as it will be in that day, it may be in *this* day, because *now* the messenger may be nigh at hand, who is finally to tell me—This is not thy continuing city.

V. 3. *And Jacob said, God Almighty appeared unto me, and blessed me*—These were the first words of dying Israel to his beloved Joseph;—that he knew God for himself, and could tell the place where God blessed him, and in whose never-failing goodness he *now* rested in full confidence of hope, and assurance of what God had *then* promised to him.

V. 4. *I will give this land to thy seed*—To all the heirs of Abraham's faith.

V. 5. *Thy sons are mine*—By adoption I shall own them as if they were my immediate children, and each of them shall have equal share both in my present estate and future inheritance of Canaan, with the rest of my children.

V. 6. The Scriptures do not mention that Joseph had any other sons but these.

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8 And Israel beheld Joseph's sons, and said, Who *are* these?

9 And Joseph said unto his father, They *are* my sons, whom God hath given me in this *place*: And he said, Bring them, I pray thee, unto me, and I will bless them.

d Chap. 27. 1. * Heb. heavy.

10 (Now d the eyes of Israel were * dim for age, *so that* he could not see:) And he brought them near unto him; and he kissed them, and embraced them.

11 And Israel said unto Joseph, I had not thought to see thy face: and lo, God hath shewed me also thy seed.

12 And Joseph brought them out from between his knees, and he bowed himself with his face to the earth.

13 And Joseph took them both, Ephraim in his right hand towards Israel's left hand, and Manasseh in his left hand towards Israel's right hand, and brought *them* near unto him.

14 And Israel stretched out his right hand, and laid *it* upon Ephraim's head, who *was* the younger, and his left hand upon Manasseh's head: guiding his hands wittingly; for Manasseh *was* the first-born.

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e Heb. it. 21.

15 ¶ And e he blessed Joseph, and said, God, f before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day,

f Chap. 17. 1. and 24. 40.

g Chap. 28 15. & 31. 11, 13.

16 The Angel g which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac: and let them † grow into a multitude in the midst of the earth.

† Heb. as fishes do increase. See Num. 26. 3, 37.

17 And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head.

18 And

V. 7. *Rachel died by me*—Beside me, near me, before mine eyes, I seeing, but not being able to help her; which makes the remembrance of it more grievous to me. The sight of Joseph and his children brought his beloved Rachel to his remembrance. Rachel was his first rightful wife, and therefore the right of the first-born was truly Joseph's.

V. 8. *Israel said, Who are these*—Jacob's eyes were dim through age and infirmity.

V. 9. *Joseph said, They are my sons, whom God hath given me*—Joseph still acknowledges God to be the giver of all his mercies. *Bring them, and I will bless them*—Not with a common, but with a prophetical blessing, in the name and by the spirit of God, praying for, and foretelling those blessings, which God will confer upon them.

V. 11. *Israel said, I had not thought to see thy face: lo, God hath shewed me also thy seed*—One day I did not so much as expect to see thee, but how has God exceeded all my expectations.

V. 12. *Between his knees*—Between which they stood, whilst Jacob embraced them. *He bowed himself*—Testifying his reverence to his father, his thankfulness, and his humble and earnest request for his blessing upon them.

V. 14. *Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger*—Why is the younger again preferred to the elder?—Not because God (whose mercy is over all his works) loved one and hated the other; but to teach mankind, from the history of the church in this its early state, that Israel's strength and consolation can only rest upon the second-born sons of grace; they that are born of the Spirit unto God; dying unto that sinful nature, in which all men are first born into the world; thus keeping that distinction alive, and in the memories of mankind, on which all depends. That to be spiritually minded is life and peace; and to shew us, that the right hand of the God of Israel rests upon all, in every age and country, who worship God in spirit and in truth; while resting in a state of death and separation from God, is to be carnally minded; not that God delighteth in the death of one son of sinful Adam; but to convince us in every possible way, that the blessings of the divine life are only to be received by them, who look for them in and through the second Adam—Christ Jesus the Lord, who is thus continually pointed to in these representations, that he may become our present and everlasting peace, who had power with God to purchase our pardon, the sure forerunner of peace from God.

V. 15. *He blessed Joseph*—Not now in his person, but in his children, which yet is called here a blessing of Joseph, because they were a part of himself. In which sense, the land of Canaan is said to be not only promised, but given to Abraham and Isaac; not as if they were in person to possess it, but because it should be given to their children. *The God which fed me all my life long unto this day*—The God which has supplied all my wants, and done me good in such unlooked-for ways; how am I bound to ascribe all my mercies to him, both spiritual and temporal! for the ways in which God hath led me, to feel my need of his grace, have been such as, with all my power, I would have shunned; and thus has it also been with the supply he has given me of all temporal blessings; they have never failed me: And what praise shall I render to his goodness, that he did not withdraw all my mercies from me, when I limited the Almighty, and thought with myself, he surely could not bless me in the way that he took! but now I see all was evil in me, all goodness in him; and, as a tender parent watches over, and supplies the wants of an helpless restless infant, so has God, in faithfulness and mercy, fed me all my life long to this day.

V. 16. *The angel*—Not a created angel, but Christ Jesus, who is called an angel, (Exod. xxiii. 20.) and the angel of the covenant, (Mal. iii. 1.) who was the conductor of the Israelites in the wilderness, as (1 Cor. x. 4, 9.) this angel is called Jacob's *Redeemer*, which is the title appropriated by God to himself, (Isa. xliii. 14. and xlvii. 4.) and that from all evil, and therefore from the nature and being of sin, from which no created angel can deliver us, but Christ only, (Matt. i. 21.) and that Jacob worshippeth and prayeth to this Angel no less than to God for the blessing, and that without any note of distinction, the word *bless* being in the singular number, and equally relating to God and to the angel; and that the Angel to whom he here ascribes his deliverances from all evil, must in all reason be the same to whom he prayed for these very deliverances which he here commemorates, and that was no other than the very God of Abraham, (Gen. xxviii. 15. 20, 21, and xxxii. 9, 10, 11, and xxxv. 3.) *Let my name be named on them—i. e.* Let them be called my name, owned for my immediate children, and invested with the same privileges with my other children, be the heads of distinct tribes, and, as such, receive distinct inheritances. And hence they are called the children of Jacob or Israel, no less than the children of Joseph. *The name of my fathers, Abraham and Isaac*—Let them be called their children; let them

not

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18 And Joseph said unto his father, Not so, my father: for this *is* the first-born; put thy right hand upon his head.

19 And his father refused, and said, I know *it*, my son, I know *it*; he also shall become a people, and he also shall be great; but truly [h] his younger brother shall be greater than he, and his seed shall become a † multitude of nations.

h Num. 1. 33, 35. 8. 2. 19, 21. Deut. 33. 17. Rev. 7. 6. 8.
† Heb. fulness.

20 And he blessed them that day, saying, [i] In thee shall Israel bless, saying, God make thee as Ephraim, and as Manasseh: and he set Ephraim before Manasseh.

i So Ruth 4. 11, 12.

21 And Israel said unto Joseph, Behold, I die; but God shall be with you, and bring you again unto the land of you fathers.

22 Moreover, [k] I have given to thee one portion above thy brethren, which I took out of the hand [l] of the Amorite with my sword and with my bow.

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k Josh. 24. 32. John 4. 5. 1 Chap. 15. 16. & 34. 22.

CHAP. XLIX.

AND Jacob called unto his sons, and said, Gather yourselves together, that I may tell you *that* which shall befal you [a] in the last days.

a Deut. 4. 30. Num. 24. 14. Isa. 2. 2. & 38. 9. 16. Jer. 23. 20. Dan. 2. 28. Acts 2. 17. Heb. 1. 2.

2 Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father.

3 ¶ Reuben, thou *art* [b] my first-born, my might, [c] and the beginning of my strength, the excellency of dignity, and the excellency of power.

b Chap. 29. 32.
c Deut. 21. 17. Psal. 78. 51.

4 Unstable

not only have my blessing, but the blessings of Abraham and Isaac; let all meet together upon their heads; and let that gracious covenant of God made with Abraham, and confirmed with Isaac and me, be ratified and made good unto them. And only let them look for all their mercies for the sake of *that* seed that was promised to Adam, and repeated to Abraham, and Isaac my father, and they shall be *equally* blessed.

V. 17. *And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him*—Because of that natural affection which parents generally have for their first-born, (Gen. xxi. 11.) Here for a moment Joseph, that man of God, forgot, that *grace*, not natural affection, must govern. He was *displeased* with the conduct of his venerable father, who was then under the guidance of God's spirit into depths of divine wisdom, which Joseph did not so much as comprehend. With what caution are the actions of those to be considered, who are grown old in God's good service? Their conduct, like Israel's, may have in it a depth of religious design, which God does not enable any of their sons to see into.

V. 18. *Not so, my father: this is the first-born*—Suffer me, my father, to correct thy mistake. The words, *my father*, shew that Joseph spake with the greatest reverence, when he informed Israel of what he thought his error. The displeasure which Joseph first felt, had now given place to that grace which is the author of all respect, so much the duty of every one to pay to *all the aged*; but especially to those who have arrived at hoary hairs in religious labours: If it is held so high a crime to offend one of those infant followers of Israel's faith, (Luke xvii 2.) what must we appear in his sight, when we wilfully give any just cause for a father in Israel being offended with us? What occasion is there for every one to live every moment by faith in God, doing every thing to him? Nothing but this can surely preserve souls, that would be devoted to God in active lives, from piercing themselves through with many sorrows.

V. 19. *His father refused, and said, I know it, my son, I know it*—All Israel's affection to his beloved Joseph, and all the kindness he had received from him, would not procure this favour from Israel, to give the blessing as Joseph desired to his first-born. Israel knew the mind of God his Redeemer; and whatever he might feel in *refusing* the request of one he loved so much, yet *one thing* was but needful for Israel to do—that was, to obey his Maker's will on earth, that he might continue in the way to glory, where duty will be all delight, unmixed with one cross or pain, or fear of offending those we love for ever. What name shall be given to this real greatness of mind, which here shews itself in Israel! The son he loved, a minister of state, asking what to reason appeared to be no more than a father's duty; but Israel, firm and unmoved from

HIM whom he knew and loved, appears not to have doubted for a moment, whether he should comply with all the motives he had for granting what Joseph requested, or obey him whom by faith he saw. He refused his beloved son, and friend, and the helper of his family, and obeyed what he knew to be the will of God. *Truly his younger brother shall be greater than he*——So the tribe of Ephraim was both in number, (Deut. xxxiii. 17.) and in power and privileges. The name of Ephraim is sometimes put for all the ten tribes, (Isa. vii. 2.) and sometimes for Joseph himself, (Numb i. 32.) which Manasseh never is. *His seed shall become a multitude of nations*—Equal to many nations, in number and strength.

V. 20. *In thee shall Israel bless*—In thee, in thy seed, using their names in the form of blessing, as eminent examples of blessedness.

V. 21. *Israel said, behold I die*—I am about to die. The present time for that which will shortly and certainly be. *God shall be with you*—This is your greatest blessing; on this all the rest depend. Who shall rob them of peace and blessedness, who are followers of God as dear children? *To the land of your fathers*—Canaan, their land. By habitation, as Nazareth is called Christ's country, because he dwelt in it; and theirs by the donation of God, who had promised, and would in his time give the actual possession of it to them, and to their seed.

V. 22. *I have given to thee*—I give to thee the right, and God will give unto thy son Ephraim, or his posterity, who shall possess this part over and above that portion which shall fall to him by lot. This was all the land which Jacob had in Canaan, which he here gives to Joseph, partly in testimony of his great affection and obligation to him: Partly as a sign that he did confer the right of the first-born upon him: And partly for the confirmation of the faith of Joseph and his brethren, and to oblige them to set up their rest no where, but in Canaan. *One portion*—The word is Shechem, which signifies choice and good. Jacob was a man of peace; yet his sons were warriors, and they by his permission might drive out by their arms those straggling Canaanites which had taken possession of his purchase, Jacob being the more willing to recover his right, because it was an earnest of his future possession of the whole land.

CHAP. XLIX.

V. 1. *That which shall befal you in the last days*—In the latter days, when you shall enter into, and be settled in, the land of promise.

V. 3. *Reuben, thou art*—The first of my children. *The excellency of dignity*—As first-born thou hadst the right of precedency before all thy brethren.

V. 4. *Unstable as water*—Unstable, light, and vain; thy posterity shall be unstable, coming to nothing. Here is a description,

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4 Unſtable as water, * [d] thou ſhalt not excel, becauſe thou [e] wenteſt up to thy father's bed: then defiledſt thou *it:* § he went up to my couch.

5 ¶ [i] Simeon and Levi *are* brethren: ‖ [g] inſtruments of cruelty *are in* their habitations.

6 O my ſoul, come not thou into their ſecret; unto their aſſembly, [h] mine honour, be not thou united: for [i] in their anger they ſlew a man, and in their ſelf-will they ‡ digged down a wall.

7 Curſed *be* their anger, for *it was* fierce; and their wrath, for it was cruel: [k] I will divide them in Jacob, and ſcatter them in Iſrael.

8 ¶ [l] Judah, thou *art he* whom thy brethren ſhall praiſe; [m] thy hand *ſhall be* in the neck of thine enemies: [n] thy father's children ſhall bow down before thee.

9 Judah *is* a lion's whelp; from the prey, my ſon, thou art gone up: [o] he ſtooped down, he couched as a lion, and as an old lion; who ſhall rouſe him up?

10 [p] The ſceptre ſhall not depart from Judah, nor [q] a law-giver from between his feet, [r] until Shiloh come, [s] and unto him *ſhall* the gathering of the people *be.*

11 Binding his foſe unto the vine, and his aſs's colt unto the choice vine; he waſhed his garments in wine, and his clothes in the blood of grapes.

12 His

* Heb. do not thou excel.
d 1 Chro. 5. 1.
e Chap. 35. 22. 1 Chro. 5. 1.
§ Or, my couch is gone.
i Chap. 29. 33, 34.
‡ Or, their ſwords are weapons of violence.
g Chap. 27. 3.
h Pſal. 16. 9.
i Chap. 34. 25.
‡ Or, houghed oxen.
k Joſh. 10. 1. & 21. 5, 6, 7. 1 Chro. 4. 24, 39.
l Chap. 29. 35.

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m Pſa. 18. 40.
n 1 Chro. 5. 2.
o Num. 23. 24. & 24. 9.
p Num. 24. 17. Jer. 30. 21. Zech. 10. 11.
q Pſal. 60. 7. & 108. 8. or, Num. 21. 18.
r Ezek. 21. 27. Luke 1. 32.
s Hag. 2. 7.

of Reuben's excellent ſtate to which he was born, and of his fall from that ſtate, *thou ſhalt not excell;* thou haſt loſt thy birth-right both for thyſelf and for thy poſterity, and it ſhall be given to others, the prieſthood to Levi, the dominion to Judah, and the double portion to Joſeph. *He went up*—Turning his ſpeech and face from Reuben to his brethren. Which is not imputed to Jacob's paſſion, but to the ſpirit of God, for terror, inſtruction, and caution to all others, and to aſſure them that ſin, though it may be long borne with, yet it will be brought to judgment.

V. 5. *Simeon and Levi are brethren*—Not only by nature, but in iniquity, of like cruel and bloody diſpoſition, confederate in the ſame wicked deſign. *Inſtruments of cruelty are in their habitations*—(i. e.) They covered their bloody deſign with a pretence of an agreement with the Sichemites, which was a great aggravation of their crime, that thoſe things which, to others, are bonds of love and peace, were made by them inſtruments of cruelty.

V. 6. *O my ſoul, come not thou into their ſecret*—Counſel, or company, do not partake with them in their ſecret and wicked deſigns. *Mine honour*—Let not my good name be bound up with theirs.

V. 7. *Curſed be their anger*—It was abominable both before God and men, ſuch as deſerved and brought the curſe of God upon themſelves, which I, as God's inſtrument, am now to pronounce againſt them. *I will divide them in Iſrael*—I here declare they ſhall be divided and diſperſed among the tribes. A very great number of them were forced to ſcatter themſelves amongſt the other tribes to get a ſubſiſtence.

V. 8. *Judah*—Thou art Judah, thy brethren ſhall praiſe thee. As thy name ſignifies praiſe, ſo ſhalt thou have praiſe from thy brethren. Thou art deſervedly called Judah, not only becauſe thy mother praiſed God for thee, but alſo becauſe thy brethren ſhall praiſe and bleſs thee. But this, as alſo the other bleſſings, do not ſo much declare the ſtate of Judah, or the reſt, in their own perſons as in their poſterity. *Thy hand*—Thou ſhalt overthrow and ſubdue. This was fulfilled in David and Solomon, and moſt eminently, though ſpiritually, in Chriſt.

V. 9. *As a lion*—Theſe bleſſings were not diſtributed according to Jacob's affections and inclinations, for then Judah ſhould never have been advanced above his beloved Joſeph, but by the direction of God's ſpirit, for courage, and ſtrength, and terror to his enemies. He is compared firſt to a lion's whelp, then to an old lion, to ſignify the growth of that tribe in ſtrength, that from ſmall beginnings it ſhould aſcend to the height of honour, and power, and happineſs in David, and eſpecially in the Meſſiah, who ſhould conquer all nations. When he had taken the prey, he doth not convey it away with haſte for fear, but, like a lion, he ſtoops down to feed upon his prey. Judah's conqueſts ſhall not be followed with ill ſucceſſes, and defeats or overthrows afterward, as it frequently happens in the courſe of war, but he ſhall quietly poſſeſs his ſpoils, and after the bloody wars to which he will be forced, ſhall enjoy a ſweet peace and tranquillity. *Who ſhall rouſe him up*—Who ſhall dare to diſturb or provoke him? All ſhall fear him, and ſeek peace with him.

V. 10. *The ſceptre*—The dominion or government which is expreſſed by this word, becauſe it is an enſign of government. The ſcene is, That ſuperiority or dominion over his brethren, which I ſaid he ſhould obtain, he ſhall keep, it ſhall not depart from him. The other tribes ſhall be captivated, diſperſed, and confounded; the tribe of Judah ſhall be kept entire and diſtinct until Chriſt come. This is a ſingular demonſtration of the truth and divine authority of the Scriptures. *Law-giver*—The verb from whence this word comes, ſignifies to make laws, (Prov. viii. 15.) both the civil and the eccleſiaſtical power ſhould continue in Judah till Chriſt came, and then ſhould be taken away, both which the event verified. *Shiloh*—The Meſſias, which is ſo expounded by all the three Chaldee paraphraſts, and by the Jewiſh Talmud, and by many of the latter Jews themſelves. And the word ſignifies, either a peace-maker, or Saviour; or, as others, her ſon, or one that came of the woman. It notes that the Meſſias ſhould be born of a woman; or, as others, the *ſent*, he who was promiſed and to be ſent. The Shiloh or Meſſiah often goes under the name of him that was to come. (Luke vii. 20.) *Unto him ſhall the gathering*—They ſhall be gathered together under him as their head. When the Meſſiah ſhould come, the pale of the church ſhould be enlarged, the partition wall between Jews and Gentiles taken down, and the Gentiles ſhould worſhip the true God and the Meſſias. The ſum of this verſe is, The ſceptre or dominion ſhall not depart from thence till the Meſſiah come, and then Judah ſhall loſe his ſceptre and other privileges, and the Gentiles ſhall come into the ſtead of the Jews, and ſhall embrace that Meſſiah whom they ſhall reject. This is an undeniable argument to prove that the Meſſiah is already come, and that the Lord Jeſus Chriſt is he, becauſe he was to come during the time wherein the ſceptre was in the hands of Judah; and about that time when Jeſus Chriſt came, the ſceptre was taken away from Judah and the Jews, and hath now been loſt for nigh eighteen hundred years together. The ſceptre was, for a time, in other tribes, as in Moſes of the tribe of Levi, in divers of the judges, who were of ſeveral tribes, and in the tribe of Benjamin under Saul, but the ſceptre departed from all theſe. But this is prophecied as Judah's privilege, that when once the ſceptre or government came into that tribe, (which it did in David's time) it ſhould not depart from it till Chriſt came, and then it ſhould depart. And thus it came to paſs. Concerning the time from David, unto the captivity of Babylon, there is no diſpute, there being a conſtant

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12 His [t] eyes *shall be* red with wine, and his teeth white with milk.

13 ¶ [u] Zebulun shall dwell at the haven of the sea: and he *shall be* for an haven of ships; and his border *shall be* unto Zidon.

14 ¶ Issachar *is* a strong ass, couching down between two burdens.

15 And he saw that rest *was* good, and the land that *it was* pleasant; and bowed [x] his shoulder to bear, and became a servant unto tribute.

16 ¶ [y] Dan shall judge his people, as one of the tribes of Israel.

17 [z] Dan shall be a serpent by the way*, an adder in the path; that biteth the horse-heels, so that his rider shall fall backward.

18 [a] I have waited for thy salvation, O Lord.

19 ¶ [b] Gad, a troop shall overcome him: but he shall overcome at the last.

20 ¶ [c] Out of Asher his bread *shall be* fat, and he shall yield royal dainties.

21 ¶ [d] Naphtali *is* a hind let loose: he giveth goodly words.

22 ¶ Joseph *is* a fruitful bough, *even* a fruitful bough by a well; *whose* † branches run over the wall.

23 The archers have sorely grieved him, and shot *at him*, and hated him.

24 But his [e] bow abode in strength, and the arms of his hands were made strong, by the

t Prov. 23.29.
u Deut. 33.18. Josh. 19.10,11.
x 1 Sam. 10.9.
y Deut. 33.22.
z Judges 18. 27.
* Heb. an arrow-snake.
a Psa. 119.166. Isa. 25. 9.
b Deut. 33.20. 1 Chro. 5. 18.
c Deut. 33.24. Josh. 19. 24.
d Deut. 33.23.
† Heb. daughters.
e Job 29. 20.

stant succession of kings in that tribe all that time. For the time of the Babylonish captivity, the sceptre or government was not lost or departed from Judah, but only interrupted, and that but for seventy years. All that was then left of the sceptre of the Jews, was in the tribe of Judah, nor was the sceptre departed from Judah to any other tribe; and that is the thing which seems especially to be respected in this prophecy: For Judah is here compared with the rest of the tribes, and it is here signified, that the power and dominion which was in Judah, when once it came thither, should not shift from tribe to tribe, as it had done, but, whilst there was any sceptre, or supreme government among the Jews, it should be in that tribe till the coming of the Messias. Judea became a province of the Roman empire, just at the time of our Saviour's birth, and was at that time taxed as one of the provinces, (Luke ii. 1.) and at the time of his death the Jews expressly owned, *We have no king but Cæsar*. Then did the Jews bring upon themselves that sentence under which, as a people, they still suffer, and have constantly, without any intermission, suffered for more than seventeen hundred years, never once having been in all that time formed into one body or society, but have been dispersed among all nations; their tribes and genealogies have been all confounded; and they have lived without a ruler, without a law-giver, and without supreme authority and government in any part of the known world. Thus did the Lord Jesus come, exactly at the time appointed.

V. 11, 12. That it should be a fruitful tribe, especially that it should abound with milk and wine. Vines were so common that they should load their asses from them; wine as plentiful as water, so that the men of that tribe should be very healthful and lively. Much of that which is here said concerning Judah is to be applied to our Lord Jesus. He is the ruler of all his father's children, and the conqueror of all his father's enemies, and he it is that is the *praise of all the saints*. He is the *lion of the tribe of Judah*, as he is called with reference to this, (Rev. v. 5.) who having *spoiled principalities and powers*, went up a conqueror, and couched so as none can stir him up when he *sat down on the right hand of the Father*. To him belongs the sceptre, he is the law-giver, and *to him shall the gathering of the people be*, as the desire of all nations, who, being lifted up from the earth, should draw all men unto him, (John xii. 32.) and in whom the children of God that are scattered abroad should meet as the centre of their unity, (John xi. 52.) In him there is plenty of all that which is nourishing and refreshing to the soul, and which maintains and cheers the divine life in it; in him we have wine and milk, the riches of Judah's tribe, without money, and without price, (Isa. lv. 1.)

V. 13. *Zebulun shall dwell at the haven of the sea*—God enabled Jacob thus exactly to foretel the portion of Zebulun, which fell to them two hundred years after this, and that not by choice or any design of men, but merely by lot. His portion was extended from the sea of Galilee to the Mediterranean sea, and to such parts of it where there were convenient havens.

V. 14. *Issachar is a strong ass*—An ass of bone; of great bulk and strength of body, but of little spirit and courage. *Between two burdens*—Enjoying his ease and rest between the borders of the other tribes, which secured them from foreign enemies, which made him secure and slothful; and between the folds of cattle, to the feeding and minding whereof he wholly gave himself, neglecting more generous things.

V. 15. *He became a servant unto tribute*—Paying whatsoever tributes were imposed upon him, rather than forfeit his pleasant and fruitful country, and his sweet repose.

V. 16. *Dan shall judge his people*—Rule and govern them: He shall not be subject to any other tribe, but shall have an absolute power within himself, as the rest of the tribes have.

V. 17. *Dan shall be a serpent by the way, an adder in the path*—They shall conquer their enemies more by craft and cunning, than by strength or force of arms.

V. 18. *I have waited for thy salvation, O Lord*—To save me from spiritual and eternal mischiefs by that Messiah which thou hast promised. Jacob, in the midst of his great work, finding himself weakened by his speech to his children, and drawing nearer death, he opens his arms to receive strength from God's grace, as the only effectual remedy and deliverance from all his pains and miseries, and from his present horrors upon the contemplation of the future state of his children. And this pathetic exclamation, thus mixed with the things which all his children and their posterity would be concerned to take notice of, they might be reminded, that God's salvation was the sole object of Israel's desire.

V. 19. *Gad, a troop shall overcome him*—Troops of enemies shall frequently invade his country, and for a time conquer and spoil it: And so it came to pass; the inheritance of that tribe lay beyond Jordan, near to the Ammonites and Moabites, two inveterate enemies of Israel. *He shall overcome at the last*—Or, afterward. This was fulfilled, (1 Chron. v. 18, &c.)

V. 20. *Out of Asher his bread shall be fat*—Out of the land of Asher shall grow bread-corn, fuller, sweeter, and better than ordinary. *He shall yield royal dainties*—Not only oil for ointments, but also delicious and excellent fruits fit to be presented to a king.

V. 21. *Naphtali is a hind let loose*—Wholly left to its own freedom to feed upon the best pastures; (Deut. xxxiii. 23.) *He giveth goodly words*—His speeches and discourses with others are fair, friendly, and winning.

V. 22. *Joseph is a fruitful bough*—Those numerous tribes which proceeded from his two sons. *Even fruitful branches*—Against a wall, whose heat furthers their growth.

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the hands of [i] the mighty *God* of Jacob: from thence [g] *is* the shepherd, [h] the stone of Israel.

25 [i] *Even* by the God of thy father, who shall help thee, [k] and by the Almighty, [l] who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb.

26 The blessings of thy father have prevailed [m] above the blessings of my progenitors, unto the utmost bound of the everlasting hills; they shall be on the head of Joseph, [n] and on the crown of the head of him that was separate from his brethren.

27 ¶ Benjamin shall ravin *as* a wolf: [o] in the morning he shall devour the prey, [p] and at night he shall divide the spoil.

28 ¶ All these *are* the twelve tribes of Israel: and this *is it* that their father spake unto them, and blessed them; every one according to his blessing he blessed them.

29 And he charged them, and said unto them, I [q] am to be gathered unto my people: [r] bury me with my fathers, [s] in the cave that *is* in the field of Ephron the Hittite,

30 In the cave that *is* in the field of Machpelah,

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g Ps. 132. 2.
h Psa. 95. 1.
i Isa. 28. 16.
k Chap. 28. 13. & 35. 11.
l Chap. 17. 1.
m Deut. 33. 15. Hab. 3. 6.
n Deut. 33. 16.
o Judges 1. 8. 21.
p Num. 23. 24. Ezek. 39. 10. Zech. 14. 1, 7.
q Chap. 15. 15. & 25. 8.
r Chap. 47. 30.
s Chap. 50. 13.

V. 23. *The archers*—His adversaries, as well his own brethren, as his master and mistress. *They have sorely grieved him*—With their slanders and injuries, which, in Scripture, are compared to arrows.

V. 24. *His bow abode in strength*—Wherewith he opposed his enemies; which was no military bow, but faith and hope in God, whereby he resisted and vanquished all the temptations and difficulties which he met with, so that all his enemies could neither defile nor destroy him. *His hands were made strong, by the hands of the mighty God of Jacob*—When men forsook and persecuted him, my God and his God stood by him. It was not Joseph's wisdom or courage, but God's gracious assistance, that made him conqueror. *From thence is the shepherd, the stone of Israel*—Israel or Jacob hath a shepherd to feed him, a stone to lay his head upon, as once a rock of refuge to fly to in his great distresses; or a foundation stone, or pillar, to sustain and preserve Jacob's house. Joseph was a blessed instrument in this wonderful work, yet the God of Jacob was the chief author of it, by whose wise and merciful providence it was so ordered that Joseph should be first sold, and afterward advanced, and all in order to this end, that his Israel, with whom he hath been pleased to make a gracious and everlasting covenant, should have a shepherd to feed him in the time of famine, and a stone or rock to support him.

V. 25. *The God of thy father, the Almighty, shall bless thee*—The sweet and powerful influences of the dews and rains which fall from heaven. And both men and beasts shall be greatly multiplied and abundantly supplied.

V. 26. *Above the blessings of my progenitors*—The temporal blessings which I, thy father, have conferred upon thee, are more considerable than those which I received from my father Isaac or from my grandfather Abraham. *Unto the utmost bound of the everlasting hills*—As long as the most solid and stable mountains shall last, for ever. *Him that was separate from his brethren*—Though he was once scorned and trampled upon by his brethren, yet now is highly honoured and advanced above them.

V. 27. *Benjamin shall ravin as a wolf*—They shall be of a warlike and fierce disposition. He mentions both morning and evening, because these are the two seasons when the wolves prey, and to note that this would be Benjamin's carriage both in the first and last times of that tribe, as indeed it was.

V. 28. *These are the twelve tribes*—The heads and parents of the twelve tribes. *Every one according to his blessing*—According to that blessing which God in his purpose had allotted to each of them, which also he manifested unto Jacob by his Spirit. An inheritance in Canaan was provided and promised to all their numerous descendants. None were excluded: But of those for whom it was intended, How many of them entered not in? And why entered they not into Canaan on earth? Because they *believed* not what was foretold by the spirit of God; they did not like the way which God took to bring them to the promised possession; they murmured against Moses, whom God had appointed to be their leader; and they murmured against God himself, though all their sufferings were brought upon themselves by their own impiety. The meaning of every murmur is—I think myself worse treated than I deserve; and, as I am now so treated, How can *I believe*, that there are any better designs in view for me?—I will not *believe* any such in reality are intended me. Had this language been uttered by any of Jacob's sons, directly upon his delivering the prophecy to them, the impiety of so doing would have been no less, than it was at the time the same sentiments discovered themselves in that generation, which God carried by his own power from Egypt on their way to Canaan, and which so few of them ever entered; not from any want of God's gracious intentions to give it to them, or want of readiness in God to help them in their way to it; but because they turned the mercies of God into wantonness, and answered his gracious design in sending them sufferings, who murmur against his dealings with them: And they that thought they had a right to murmur against the present dispensations of God, thought they had an equal right to *disbelieve* what God now foretold, and promised by Israel their father; they did so, and, as the consequence of their unbelief, the thousands of that generation, which God divided the sea for, to make them a passage to the promised Canaan, never entered it. Lord, are there few that be saved? *Many* will *seek* to enter, is thy answer; and STRIVE *to enter* that kingdom which thou hast so dearly purchased, and so graciously promised, is thy command. Who shall read what thy goodness hath caused to be published of Canaan above, without *fearing* to make any of thy mercies the means of forgetting THEE, the purchaser and giver of them all; and without watching unto prayer to *Thee*, against every complaining or murmuring thought, under the pains, persecutions, afflictions, or disappointments which Thou, in mercy, mayest send to humble the souls that have sinned against thee? Hear, O Lord, thy Israel's cry, and send us grace to *believe* what thou hast said to warn us of our danger, and to direct us to our safety in thee, O Lord God of our salvation!

V. 29. *Bury me with my fathers*—In Canaan, by which he designed to withdraw their minds from Egypt, and fix them upon Canaan.

V. 30. *In the cave before Mamre*—He describes it so particularly, for their direction; and, to express how much his heart was set upon what God had promised, and how firmly his whole soul was fixed on the faithfulness of God, in performing all that he had said. Pardon, grace, and glory, through, and for the sake of the God-man, is promised with no less certainty to all, than the blessings of Canaan to the descendants of Jacob; and they who know not yet what it is to have the *faith* of dying Israel, may truly be said not to know what it is to live. Faith in the Lord Jesus realizes his promises, and makes his future designs of love and goodness the *believer's* own. And no less confidence

than

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pelah, which *is* before Mamre in the land of Canaan, [t] which Abraham bought with the field of Ephron the Hittite, for a poſſeſſion of a burying-place.

[t] Chap. 23. 16.

31 ([u] There they buried Abraham and Sarah his wife; [x] there they buried Iſaac, and Rebekah his wife; and there I buried Leah)

[u] Chap. 23. 19. & 25. 9.

[x] Chap. 35. 30.

32 The purchaſe of the field and of the cave that *is* therein, *was* from the children of Heth.

33 And when Jacob had made an end of commanding his ſons, he gathered up his feet into the bed, and yielded up the ghoſt, and was gathered unto his people.

CHAP. L.

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AND Joſeph [a] fell upon his father's face, and wept upon him, and kiſſed him.

[a] Chap. 46. 4.

2 And Joſeph commanded his ſervants the phyſicians to [b] embalm his father: and the phyſicians embalmed Iſrael.

[b] 2 Chro. 16. 14. John 19. 40.

3 And forty days were fulfilled for him (for ſo are fulfilled the days of thoſe which are embalmed) and the Egyptians * mourned for him threeſcore and ten days.

* Heb. wept.

4 And when the days of his mourning were paſt, Joſeph ſpake unto the houſe of Pharaoh, ſaying, If now I have found grace in your eyes, ſpeak, I pray you, in the ears of Pharaoh, ſaying, 5 My

than that, with which Iſrael ſpoke of being buried in Canaan on earth, is the will of God, every heir of Iſrael's faith ſhould have that their Redeemer now liveth for them, as their Advocate at the throne of God; and that they ſhall ſoon live with him in that bleſſed country, where pain, ſorrow, and death ſhall never come, and where He that promiſes is gone before to prepare the places he has promiſed to all them that believe it is his will, that they ſhall have that holineſs of ſoul, without which no man ſhall ſee the Lord. (1 Theſſ. iv. 3. Heb. xii. 14.)

V. 31, 32. *There they buried Abraham*—And my father Iſaac, and there let me be buried in that land which God has given to Abraham's faith, as a pledge of heaven to all that believe in the promiſed Saviour of men; and it is not ſo much from any anxiety that I feel for my poor remains on earth, that I thus require you to bury me in Canaan, as to expreſs to you, my ſons, and to all the generations to come, who ſhall hear of my name, that in my laſt moments among men my confidence was placed in the faithfulneſs of the God of my ſalvation, that they alſo may be led to look to him, to imitate the faith of his poor worm Jacob, who in mercy he was pleaſed to call *Iſrael*, and in doing ſo be bleſſed, as I now am in entering his glorious and immediate preſence whom my ſoul loveth.

V. 33. *Jacob yielded up the ghoſt*—Dying, *gave* himſelf up into His Almighty care, whoſe compaſſion he had ſo long known never failed them that, living or dying, put their truſt in him. If the living would wiſh their latter end ſhould be like unto his, let them hear HIM who taught his ſervant to ſay to his church at Rome—"*I beſeech you, brethren, by the mercies of God, that you preſent your bodies a living ſacrifice, holy acceptable unto God, which is your reaſonable ſervice. And be not conformed to this world; but be ye tranſformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God.*" (Rom. xii.) *The mind in you that was alſo in Chriſt Jeſus.* (Phil. ii. 5.) And in which ye ſhall *rejoice evermore* in the hope of a bleſſed immortality; and *pray without ceaſing* for the continuance of pardon, and the conſtant ſupport of his grace; and in all the croſſes you take up, and under every ſuffering of every kind, you will *give him thanks*, with whom ye walk by faith in his never-failing goodneſs. (1 Theſſ. v. 16, &c.)

CHAP. L.

V. 1. *Joſeph fell upon his father's face, and wept, and kiſſed him*—God had promiſed Jacob (ch. xlvi. 4.) that Joſeph ſhould be preſent at his death, to put his hand upon his eyes. With what faithfulneſs is that promiſe fulfilled! Nothing is too ſmall for God to charge himſelf with, for thoſe that live by faith in his goodneſs. Without any fear of awakening envy in his brothers' breaſts, he could now give way to all the affection of his noble mind, and ſhew, by his tears and embraces, how truly he loved his venerable father. Iſrael only aſked to ſee his ſon Joſeph, and then to die. How bountifully God grants him his requeſt! He ſaw him again and again, and lived near to him for ſeventeen years together, and when he died had his beloved ſon by him.

V. 2. *Joſeph commanded his ſervants, the phyſicians, to embalm his father*—The prime miniſter of a powerful king, poſſeſſed of all the dignity of the high ſtation he filled, and having phyſicians retained as his domeſtic ſervants, thus attends the aged ſhepherd, his father, and gives directions for this reſpect to be paid to his remains.

V. 3. *The Egyptians mourned for*—Iſrael, who, being an aged man, lived in retirement, and was little known to the Egyptians but by his ſon; and out of reſpect to Joſeph they made a general mourning for his father for ſeventy days. Honourable as the employment of cultivating the ground, and taking care of ſheep and cattle anciently was, and from the great uſefulneſs of thoſe employments, ever ought to be; yet the vaineſt citizen could not look upon the moſt homely labourer in the country with greater contempt, than the Egyptians in general looked upon Jacob's profeſſion—they *abominated* the employment of a ſhepherd. With the knowledge of this before him, Joſeph publicly owns, ſupports, and honours his father and his family; and in this is diſcovered the godly independance of his mind: He performed the duties of a father to the king, and acted the part of a friend to the whole kingdom, but Joſeph was God's ſervant, and therefore not to be reſtrained from doing his duty to his venerable father and his family, by any *fear* of bringing upon himſelf the contempt of the princes, courtiers, or citizens. He did his duty; and then God, who has the hearts of all men under his Almighty influence, inclined the whole kingdom to ſhew this reſpect to Joſeph in mourning for his father; thus fulfilling that word of the Lord's—"If any man ſerve me, him will my father honour." (John xii. 26.) And will the Lord be unmindful of thoſe, who, in any age or country, acknowledge his Iſrael—they that live godly in Chriſt Jeſus, and are deſpiſed for his ſake? No; they who thus confeſs the Lord before men, by openly ſhewing their regard to them that fear him, however they may be *abominated*, he himſelf will confeſs them before the angels of his preſence. But *who* will confeſs thoſe that are, in any country, deſpiſed for their profeſſion, as the family of Iſrael were for their's in Egypt? God is only to be ſerved *acceptably* by his own grace. (Heb. xii. 28.) They that have grace will be humble, and they will then ſhew they regard the pooreſt among men, who are waiting for the conſolations of the God of Iſrael in his appointed ways.

V. 4. *Joſeph*

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5 [c] My father made me ſwear, ſaying, Lo, I die: in my grave [d] which I have digged for me, in the land of Canaan, there ſhalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again.

[c] Chap. 47. 29.
[d] 2 Chron. 16. 14. Iſa. 22. 16. Matt. 27. 60.

6 And Pharaoh ſaid, Go up, and bury thy father, according as he made thee ſwear.

7 ¶ And Joſeph went up to bury his father: and with him went up all the ſervants of Pharaoh, the elders of his houſe, and all the elders of the land of Egypt,

8 And all the houſe of Joſeph, and his brethren, and his father's houſe: only their little ones, and their flocks, and their herds, they left in the land of Goſhen.

9 And there went up with him both chariots and horſemen: and it was a very great company.

10 And they came to the threſhing-floor of Atad, which *is* beyond Jordan, and there they mourned with a great and very ſore lamentation: [e] and he made a mourning for his father ſeven days.

[e] 1 Sam. 31. 13. Job 2. 13.

11 And when the inhabitants of the land, the Canaanites, ſaw the mourning in the floor of Atad, they ſaid, This *is* a grievous mourning to the Egyptians: wherefore the name of it was called † Abel-mizraim, which *is* beyond Jordan.

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† That is, the mourning of the Egyptians.

12 And his ſons did unto him according as he commanded them.

13 For [f] his ſons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah; which Abraham bought with the field for a poſſeſſion of a burying-place, of Ephron the Hittite, before Mamre.

[f] Chap. 49. 30. Acts 7. 16.
[g] Chap. 23. 16.

14 ¶ And Joſeph returned into Egypt, he and his brethren, and all that went up with him to bury his father, after he had buried his father.

15 ¶ And when Joſeph's brethren ſaw that their father was dead, they ſaid, Joſeph will peradventure hate us, and will certainly requite us all the evil which we did unto him.

16 And they † ſent *meſſengers* unto Joſeph, ſaying, Thy father did command before he died, ſaying,

† Heb. charged.

17 So ſhall ye ſay unto Joſeph, Forgive, I pray thee now, the treſpaſs of thy brethren, and their ſin; for they did unto thee evil: And

V. 4. *Joſeph ſpake unto the houſe of Pharaoh*—To thoſe who were chief in place and favour with the king. *Speak, I pray you, in the ears of Pharaoh*—Joſeph makes uſe of their interceſſion, leſt he might ſeem to deſpiſe them, or to preſume too much upon his own intereſt, and to engage them in this, who otherwiſe might have been ready to cenſure this action, which they would have an opportunity to do in Joſeph's abſence.

V. 5. *My father made me ſwear*—Here is a triple obligation on Joſeph. 1. His duty to fulfil the will of the dead. 2. The obedience which he owed to his father's command. 3. The tie of a ſolemn oath;—all which had weight with the Egyptians, and were ſo many arguments to Pharaoh and his courtiers. *In my grave*—And this reaſon is prudently added, to ſhew that the deſire proceeded not from any contempt of Pharaoh or his land, but from that common and cuſtomary deſire of perſons of all ages and nations, to be buried in their fathers' ſepulchres.

V. 6. *Go up, and bury thy father, as he made thee ſwear*—If thou had but underſtood it to have been thy father's deſire to be buried with his anceſtors, it would have been thy duty to have exactly fulfilled the will of the dead; but ſince thy father was ſo deſirous of having this done as to require an oath, thou haſt entered into the moſt ſolemn contract; and ſince thou haſt applied to me, I cannot but command thee to go, becauſe I am bound, by my ſtation, to decree the ſtrict performance of every juſt engagement made amongſt all who dwell under my authority.

V. 7. *Joſeph went, and with him all the ſervants of Pharaoh*—A great number of the chief officers and governors of his family. *And all the elders of the land*—The great officers, civil and military, whoſe places of habitation and command were diſperſed in the ſeveral parts of the land.

V. 8. *Only their little ones they left*—And ſuch as were neceſſary to take care of them.

V. 9. *There went up with him both chariots and horſemen*—For their defence, in caſe of any oppoſition.

V. 10. *Atad*—A man ſo called.

V. 15. *Joſeph will certainly requite us*—Return to us now the evil we committed againſt him. Thus they thought, though Joſeph had ſo fully and freely forgiven them. And into this belief it is the buſineſs of ſatan to ſeduce every ſoul of man that has been fully and freely forgiven of God: At ſuch a time the tempter will ſay, There was a cauſe for mercy, but now that cauſe ceaſes, and thou art left expoſed to this juſtice, againſt whom thou haſt offended. But this deceit is ever to be anſwered, with remembering, that the only *cauſe* of God's forgiveneſs never changes: The ſoul that turns to him, by true repentance and forſaking of ſin, ſhall find mercy; and, continuing to live in his fear, ſhall one day live by faith in the Lamb, that was ſlain from the foundation of the world. And the deſigns of God, through the ſon of his love, to all who come unto him in the name of Jeſus, are unchangeable in mercy and goodneſs; and are not to be explained away by all the evil ſuggeſtions of ſatan and his angels.

V. 17. *Forgive the treſpaſs of the ſervants of the God of thy father*—For whoſe ſake, pardon thoſe that join with thee in his worſhip; and making our requeſts known, with prayer and ſupplication, is thus pointed out to all who have known the forgiveneſs of God, and are led to fear that God will ſtill puniſh them for what they have done, though they continue to live in fear of offending him in thought, word, or deed. *And Joſeph wept*—In compaſſion to their fear and trouble: And becauſe they ſtill retained a diffidence in his kindneſs, after all his great and real demonſtrations of it. Grieve not the ſpirit of God, by doubting of his love, when it is only expected for the ſake of Chriſt Jeſus the Lord.

V. 18. *Behold, we be thy ſervants*—Ready and willing to undergo that ſervitude into which we ſo wickedly ſold thee.

V. 19. *Fear*

Before Christ 1689. And now, we pray thee, forgive the treſpaſs of the ſervants of the God of thy father. And Joſeph wept when they ſpake unto him.

18 And his brethren alſo wept and fell down before his face: and they ſaid, Behold, we *be* thy ſervants.

h Chap. 45. 5. i Rom. 12. 19. 19 And Joſeph ſaid unto them, [h] Fear not: for *am* I [i] in the place of God?

k Iſa. 10. 7. 20 [k] But as for you, ye thought evil againſt me; *but* God meant it unto good, to bring to paſs, as *it is* this day, to ſave much people alive.

21 Now therefore fear ye not: I will nouriſh you, and your little ones. And he comforted them, and ſpake § kindly unto them.

§ Heb. to their hearts.

22 ¶ And Joſeph dwelt in Egypt, he, and his father's houſe: and Joſeph lived an hundred and ten years.

23 And Joſeph ſaw Ephraim's children, of the third *generation*: [m] the children alſo of Machir, the ſon of Manaſſeh, [n] were ‖ brought up upon Joſeph's knees.

l Before Christ 1635. l Job 42. 16. m Num. 32. 39. n Chap. 50. 3. ‖ Heb. born.

24 And Joſeph ſaid unto his brethren, I die: and [o] God will ſurely viſit you, and bring you out of this land, unto the land [p] which he ſware to Abraham, to Iſaac, and to Jacob.

o Exod. 3. 16. Heb. 11. 22. p Chap. 15. 14. & 26. 3. & 35. 12. & 46. 4.

25 And [q] Joſeph took an oath of the children of Iſrael, ſaying, God will ſurely viſit you, and ye ſhall carry up my bones from hence.

q Exod. 13. 19. Joſh. 24. 32. Acts 7. 16.

26 So Joſeph died, *being* an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt. 1635.

V. 19. *Fear not: for am I in the place of God*—It is God's prerogative to take vengeance, which I dare not uſurp. Can I do what I pleaſe with you, without God's leave? Therefore, Fear Him rather than me; and, upon your experience of his wonderful care and kindneſs to you, believe that God will not, and therefore that I neither can nor will, do you any hurt. Dare I deſtroy thoſe whom God ſo eminently deſigned to ſave? Dare I puniſh thoſe whom God hath pardoned?

V. 20. *Ye thought evil againſt me*—Therefore I do not excuſe your guilt, though I comfort you againſt deſpondency.

V. 21. *I will nouriſh you, and your little ones*—Expect not only a free pardon from me, but all the kindneſs of a loving friend.

V. 24. *God will ſurely viſit you*—Deliver you out of this place, where I foreſee you will be hardly uſed after my deceaſe; and fulfil his promiſed kindneſs to you.

V. 25. *Joſeph took an oath*—For the ſame reaſon which moved Jacob to require an oath from him. *The children of Iſrael*—He ſaith not, *of his brethren*, but *of Iſrael's children*, under which his grand-children are comprehended. *Ye ſhall carry up my bones from hence*—This was a viſible pledge of their deliverance, and an help to their faith, and an obligation to them to perſiſt in the true religion.

V. 26. *Joſeph died, being an hundred and ten years old*—For about thirteen years of affliction, he enjoyed eighty years of honour; and as much happineſs as earth could afford him.

EXODUS.

THE meaning of the name of this ſecond book of MOSES, EXODUS, *is going out*. The hiſtory of the Iſraelites is continued in it. They are firſt made an example of the moſt cruel oppreſſion under the power of the government of Egypt. And then God ſhews all mankind, in all the circumſtances that attended their deliverance, that no human power can be finally ſucceſsful, whoſe meaſures proceed on principles of injuſtice or oppreſſion. All the wiſdom and power of Egypt are made to appear no more before the power of God, than dry leaves before the wind. And, on the other hand, it is ſhewn in the perſons of the Iſraelites, that when the moſt helpleſs cry unto God, no ſtate of human miſery and wretchedneſs is beyond the reach of God's power to ſave and relieve. Such was the oppreſſion of the Iſraelites, that they had their children taken from them and drowned, to prevent their increaſe; but when they made their appeal to God, he took them from under the hand of their cruel oppreſſors, and deſtroyed the mighty, and ſaved the helpleſs that cried unto him.

The events that are recorded in this book, were of the moſt public nature; they were within the knowledge of the people of Egypt, or of all the thouſands of Iſrael, or of both together; and, by thoſe events, God diſcovers to men, that he is intimately acquainted with all that paſſes on earth, and that his divine honour is concerned to oppoſe, defeat, and puniſh whatever is done by men, againſt any principle of real religion, piety, charity, juſtice, and truth; as, on the other hand, it is to protect, ſupport, and deliver all them that look unto him, whatever is the cauſe of their diſtreſs. In this book, God ſhews himſelf the governor in all the kingdoms of men, and is equally preſent in the palaces of kings, as in the dwelling-places of the pooreſt men; and not preſent as an idle ſpectator, but as God the Father of all, to bleſs them who accept of the influence of his grace, and fall in with his deſigns, for the good of all; and to give fear, diſquiet, and miſery to the unjuſt, the ſelfiſh, and the wicked.

God alſo, in this book, appears on earth as the law-giver to the

whole human race; and, in this character, he does not ſhew himſelf, as he often had been pleaſed to do to his highly-favoured ſervants, as an angel. God, in declaring what he requires of men, makes known to us a little of that majeſty and greatneſs which belongs to him, with whom all have to do, as creatures accountable to Him. The earth itſelf trembles at the more immediate preſence of God; and they that beheld his deſcending upon the mountain, greatly feared.

But with theſe diſcoveries from God to men, of his being the law-giver, governor, and judge of all men, in this book much is diſcovered of mercy, his darling attribute, and of this mercy in that laſt, higheſt-choſen work of God—the redemption of the world.

The beginning of this book bears date 2369 years from the creation, and 1635 years before the coming of the Lord. It includes a period of 145 years, and is divided into forty chapters.

CHAP. I. The children of Iſrael after Joſeph's death multiply. The more they are oppreſſed by a new king, the more they multiply. The godlineſs of the midwives in ſaving the male children alive. Pharaoh commandeth the male children to be caſt into the river.—CHAP. II. Moſes is born, and in an ark caſt into the flags. He is found, and brought up by Pharaoh's daughter. He ſlayeth an Egyptian. He reproveth an Hebrew. He fleeth into Midian. He marrieth Zipporah. Gerſhom is born. God reſpecteth the Iſraelites' cry.—CHAP. III. Moſes keepeth Jethro's flock. God appeareth to him in a burning buſh. He ſendeth him to deliver Iſrael. The name of God. His meſſage to Iſrael.—CHAP. IV. Moſes's rod is turned into a ſerpent. His hand is leprous. He is loath to be ſent. Aaron is appointed to aſſiſt him. Moſes departeth from Jethro. God's meſſage to Pharaoh. Zipporah circumciſeth her ſon. Aaron is ſent to meet Moſes. The people believe them.—CHAP. V. Pharaoh chideth Moſes and Aaron for their meſſage. He increaſeth the Iſraelites taſk. He checketh their complaints. They cry out upon Moſes and Aaron. Moſes complaineth to God.—CHAP. VI. God reneweth his promiſe by his name JEHOVAH.—The genealogy of Reuben, of Simeon, of Levi. Of whom came Moſes and Aaron.—CHAP. VII. Moſes is encouraged to go to Pharaoh. His age. His rod is turned into a ſerpent. The ſorcerers do the like. Pharaoh's heart is hardened. God's meſſage to Pharaoh. The river is turned into blood. —CHAP. VIII. Frogs are ſent. Pharaoh ſueth to Moſes, and Moſes, by prayer, removeth them away. The duſt is turned into lice, which the magicians could not do. The ſwarms of flies are ſent. Pharaoh inclineth to let the people go. But yet is hardened. —CHAP. IX. The murrain of beaſts. The plague of boils and blains. The meſſage about the hail. The plague of hail. Pharaoh ſueth to Moſes, but yet is hardened.—CHAP. X. God threateneth to ſend locuſts. Pharaoh, moved by his ſervants, inclineth to let the Iſraelites go. The plague of the locuſts. Pharaoh ſueth to Moſes. The plague of darkneſs. Pharaoh ſueth again unto Moſes, but yet is hardened.—CHAP. XI. God's meſſage to the Iſraelites to borrow jewels of their neighbours. Moſes threateneth Pharaoh with the death of the firſt-born.—CHAP. XII. The beginning of the year is changed. The paſſover is inſtituted. The rite of the paſſover. Unleavened bread. The firſt-born are ſlain. The Iſraelites are driven out of the land. They come to Succoth. The ordinance of the paſſover.—CHAP. XIII. The firſt-born are ſanctified to God. The memorial of the paſſover is commanded. The firſtlings of beaſts are ſet apart. The Iſraelites go out of Egypt, and carry Joſeph's bones with them. They come to Ethan. God guideth them by a pillar of a cloud and a pillar of fire.—CHAP. XIV. God inſtructeth the Iſraelites in their journey. Pharaoh purſueth after them. The Iſraelites murmur. Moſes comforteth them. God inſtructeth Moſes. The cloud removeth behind the camp. The Iſraelites paſs through the Red ſea, which drowneth the Egyptians.—CHAP. XV. Moſes's ſong. The people want water. The waters at Marah are bitter. A tree ſweeteneth them —CHAP. XVI. The Iſraelites come to Sin. They murmur for want of bread, God promiſeth them bread from heaven. Quails are ſent and mannah. The ordering of mannah. It was not to be found on the Sabbath. An Omer of it is preſerved.—CHAP. XVII. The people murmur for want of water at Rephidim. God ſendeth them for water, to the rock in Horeb. Amelek is overcome by the holding up of Moſes's hands. Moſes buildeth the altar, JEHOVAH-NISSI.—CHAP. XVIII. Jethro bringeth to Moſes his wife and two ſons. Moſes entertaineth him. Jethro's counſel is accepted. Jethro departeth.—CHAP. XIX. The people come to Sinai. God's meſſage by Moſes unto the people out of the mount. The people's anſwer returned again. The people are prepared againſt the third day. The mountain muſt not be touched. The fearful preſence of God upon the mount.—CHAP. XX. Ten commandments. The people are afraid. Moſes comforteth them. Idolatry is forbidden. Of what ſort the altar ſhall be.—CHAP. XXI. Laws for men-ſervants, for the ſervant whoſe ear is bored, for women-ſervants, for manſlaughter, for ſtealers of men, for curſers of parents, for ſmiters, for an hurt done by chance, for an ox that goreth, for him that is an occaſion of harm.—CHAP. XXII. Of theft, of damage, of treſpaſſes, of borrowing, of fornication, of witchcraft, of beſtiality, of idolatry, of ſtrangers, widows, and fatherleſs; of uſury, of pledges, of reverence to magiſtrates, of the firſt fruits.—CHAP. XXIII. Of ſlander and falſe-witneſs, of juſtice, of charitableneſs, of the year of reſt, of the ſabbath, of idolatry, of the three feaſts, of the blood and the fat of the ſacrifice. An Angel is promiſed with a bleſſing, if they obey him. —CHAP. XXIV. Moſes is called up into the mountain. The people promiſe obedience. Moſes buildeth an altar, and twelve pillars. He ſprinkleth the blood of the covenant. The glory of God appeareth. Aaron and Hur have the charge of the people; Moſes goeth into the mountain, where he continueth forty days and forty nights.—CHAP. XXV. What the Iſraelites muſt offer for the making of the tabernacle. The form of the ark. The mercy-ſeat with the cherubims. The table with the furniture thereof. The candleſticks with the inſtruments thereof.—CHAP. XXVI. The ten curtains of the tabernacle. The eleven curtains of goats-hair. The covering of ram-ſkins. The boards of the tabernacle, with their ſockets and bars. The veil of the ark. The hanging of the door.—CHAP. XXVII. The altar of the burnt-offering, with the veſſels thereof. The court of the tabernacle incloſed with hangings and pillars. The meaſure of the court. The oil for the lamp.—CHAP. XXVIII. Aaron and his ſons are ſet apart for the prieſt's office. Holy garments are appointed. The ephod. The breaſtplate, with twelve precious ſtones. The urim and thummim. The robe of the ephod; of pomegranates and bells. The plate of the mitre. The embroidered coat. The garments for Aaron's ſons. —CHAP. XXIX. The ſacrifice and ceremonies of conſecrating the prieſts. The continual burnt-offering. God's promiſe to dwell with the children of Iſrael.—CHAP. XXX. The altar of incenſe. The ranſom of ſouls. The braſen laver. The holy anointing oil. The compoſition of the perfume.—CHAP. XXXI. Bezaleel and Aholiab are called, and made meet for the work of the tabernacle. The obſervation of the ſabbath is again commanded. Moſes receiveth the two tables.—CHAP. XXXII. The people, in the abſence of Moſes, cauſe Aaron to make a calf. God is angered thereby. At the intreaty of Moſes He is appeaſed. Moſes cometh down with the tables: He breaketh them: He deſtroyeth the calf. Aaron's excuſe for himſelf. Moſes cauſeth the idolaters to be ſlain: He prayeth for the people.—CHAP. XXXIII. The Lord refuſeth to go, as he had promiſed, with the people. The people mourn thereat. The tabernacle is removed out of the camp. The Lord talketh familiarly with Moſes. Moſes deſireth to ſee the glory of God.—CHAP. XXXIV. The tables are renewed. The name of the *Lord* proclaimed. Moſes intreateth God to go with them. God maketh a covenant with them, repeating certain duties of the firſt table. Moſes, after forty days in the mount, cometh down with the tables: His face ſhineth, and he

covereth

covereth it with a veil.—CHAP. XXXV. The Sabbath. The free gifts for the tabernacle. The readineſs of the people to offer. Bezaleel and Aholiab are called to the work.—CHAP. XXXVI. The offerings are delivered to the workmen. The liberality of the people is reſtrained. The curtains of cherubims. The curtains of goats hair. The covering of ſkins. The boards with their ſockets. The bars. The veil. The hanging for the door.—CHAP. XXXVII. The ark. The mercy-ſeat with Cherubims. The table with his veſſels. The candleſtick, with his lamps and inſtruments. The altar of incenſe. The anointing oil, and ſweet incenſe.—CHAP. XXXVIII. The altar of burnt-offering. The laver of braſs. The court. The ſum of that the people offered.—CHAP. XXXIX. The clothes of ſervice and holy garments. The ephod. The breaſt-plate. The robe of the ephod. The coats, mitre, and girdle of fine linen. The plate of the holy crown. All is viewed and approved by Moſes.—CHAP. XL. The tabernacle is commanded to be reared, and anointed. Aaron and his ſons to be ſanctified. Moſes performeth all things accordingly. A cloud covereth the tabernacle.

CHAP. I.

Before Chriſt 1706.

NOW [a] theſe *are* the names of the children of Iſrael, which came into Egypt, every man and his houſhold came with Jacob.

2 Reuben, Simeon, Levi, and Judah,

3 Iſſachar, Zebulun, and Benjamin,

4 Dan, and Naphtali, Gad, and Aſher.

5 And all the ſouls that came out of the * loins of Jacob, were [b] ſeventy ſouls: for Joſeph was in Egypt *already*.

6 And [c] Joſeph died, and all his brethren, and all that generation.

7 ¶ And

[a] Gen. 46. 8. Chap. 6. 14.

Before Chriſt 1706.

* Heb. thigh.

[b] Gen. 46. 27. Deut. 10 22.

[c] Gen. 50. 26.

CHAP. I.

V. 1. *The children of Iſrael which came into Egypt*—This liſt is repeated, that, by comparing this ſmall number with all the thouſands which ſo ſoon ſprung from them, we may ſee the wonderful providence of God in the fulfilling of his promiſes.

V. 5. *Were ſeventy ſouls*—Including Jacob, and Joſeph, and his two ſons.

V. 6. *Joſeph died*—Joſeph's death is here repeated, not in vain, but that his whole example may be looked back upon; and beſides ſeeing in him the eminent type he was of HIM, in whom all the nations of the earth were to be bleſſed, we may alſo ſee an eminent example of living by faith in the goodneſs of God, thro' the Son of his love. He told his brethren, God would in mercy viſit them, and bring them out of Egypt, and take them to the country he had promiſed to faithful Abraham, and to their believing fathers. Joſeph, looking through the years which were to take place between his death and the deliverance of his family, gave charge concerning his remains, that they might be removed by his brethren when they went to the promiſed land, that nothing of Joſeph might be left where there was no remains of Iſrael; and that all the thouſands of Iſrael might know in what manner Joſeph believed the promiſes of God his Saviour; and by ſeeing how aſſuredly he believed God would fulfil his promiſes, their faith might be ſtrengthened: And thus does firm faith in God extend its beneficial influence to thoſe that are yet unborn. It is not the conquerors of nations that are the benefactors of mankind; they are the inſtruments, as one of them acknowledged, by which God corrects men for guilt. The benefactors of mankind are thoſe whoſe lives, or particular parts of them, are examples of humble patient faith in the mercy and goodneſs of God, for the ſake of a Mediator. The lives and actions of ſuch men are land-marks to guide thoſe that know them, and future generations, into that calm haven of reſt, which remains for all who chooſe the Lord for their portion. In the life and death of Joſeph, God has given to men a great example, how pleaſing thoſe are in his ſight who fear him, and live by faith in his mercy, through the only Mediator, interpreting all God's deſigns to them to be for good. And, in the perſon of Joſeph, it is proved, that *It is good for a man that he bear the yoke in his youth.* (Lam. iii. 27.) And that early afflictions are more than equal to the bleſſings of a good education, if they are allowed to anſwer the purpoſe which they did in this eminent perſon. In all the difficulties of the different ſtations through which he paſſed, from his coming into Egypt to his death, there is not a ſingle action recorded of him, but what diſcovers fear of God, or faith in him, aſcribing all that was good to him; and to his fellow-creatures, nothing but reſpect, good-will, juſtice, and affection; and in himſelf, from his youth up, plain, humble, and diligent in all the ſtations in which it pleaſed God to exerciſe the mind of this his faithful ſervant, the firſt of which began ſo low as ſlavery and ſervitude in a priſon, and went up as high as that of being the prime miniſter, and intire governor for a long courſe of years, in a great and powerful nation; living in them all to God, and leaving an example to men, placed by the providence of God in the firſt ſtations in any country, that God, the univerſal governor of all the nations of the earth, does not allow the affairs of any country to ſucceed the worſe, for being in the hands of thoſe that pay a conſtant regard to His ſacred will, as the only rule of their deſigns and actions, and who are not aſhamed to give God the glory due unto him, for all the good they either receive or do, and who uniformly and ſincerely worſhip God in ſpirit and in truth. And piety towards God, by this example, muſt appear to be the beſt policy among men, in any ſtation, till an example be found in any hiſtory to be depended on, of any perſon who diſcharged the duties of ſo high a ſtation as Joſeph's, with more favour from his prince, more reſpect from his ſubjects, and with greater ſucceſs in all his meaſures; and who, at the ſame time, was under equal diſadvantages, as a ſtranger in the country where he lived, and where, for eighty years together, in his great and active ſtation, not *a ſingle inſtance* is recorded in this faithful hiſtory, where all that is *bad*, as well as *good*, is told of this great man's diſcovering a want of ſobriety, diligence, juſtice, compaſſion, or truth.—In this diſtinguiſhed character of Joſeph's, the Father of mercies, and God of all conſolation, hath ſhewn to the world, that Jeſus, the angel of the covenant, encampeth round about all them that fear him, and live by faith in his love and goodneſs; and that God is no reſpecter of perſons, and makes none of thoſe *diſtinctions* in beſtowing the bleſſings of his grace, which we are ready to think there is made by his providence, between dwellers in palaces and priſons. In this ſingle life of Joſeph's, God ſhews he is alike in both; and that thoſe ſouls that are born from above, and whoſe hearts are attentive to the communications of his grace, the purchaſe of redeeming love, wherever they are, the bleſſings of his ſpirit, and of his providence, will reſt upon them, and be with them. And thus the uſe of God's word, is the ſame as the work of his grace; both are to draw—to lead all men, in all ſtations, in all countries, in all ages, to look unto him in the Son of his love to find mercy and grace, to help them under every neceſſity; and to receive from him, the author and finiſher of their faith, thoſe ſure proofs and foretaſtes of his love and goodneſs, which will not leave them in life or death; but which will abound and increaſe for ever, from the GOD of LOVE, to all that LOVE HIM. *All that generation*—Died; all that were of the ſame age with *Joſeph* and his brethren. Though Joſeph enjoyed the honour of his high ſtation for *eighty years*, and lived an hundred and ten; and, though many of his brethren might live to an equal age, yet their life of trial on earth came to an end; and the

whole

Before Christ 1635.

7 ¶ [d] And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.

d Deut. 26. 5. Acts 7. 17.

8 Now there arose up a new king over Egypt, which knew not Joseph.

9 And he said unto his people, Behold, [e] the people of the children of Israel *are* more and mightier than we.

e Psa. 105. 24.

10 Come on, [i] let us deal wisely with them: lest they multiply, and it come to pass, that when there falleth out any war, they join also unto our enemies, and fight against us, and *so* get them up out of the land.

i Acts 7. 19.

11 Therefore they did set over them task-masters, [g] to afflict them with their burdens. And they built for Pharaoh treasure-cities, Pithom [h] and Raamses.

Before Christ 1635.

g Gen. 15. 13.

h Gen. 47. 11.

12 † But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel.

† Heb. And as they afflicted them, so they multiplied, &c.

13 And the Egyptians made the children of Israel to serve with rigour.

14 And they made their lives bitter with hard bondage, [i] in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, *was* with rigour.

i Psal. 81. 6.

15 And

whole generation, like the corn from the fields of harvest, were gathered into the grave, and their immortal spirits, to one or other of those two unchangeable eternities, which God hath so plainly made known, as the only states of all the living, after this life. Who shall be believed, that pretend to be better informed, till they bring proofs of greater miracles and prophecies done and fulfilled, than those that are declared to all the world in the word of God? And, if all the dead divide themselves into the blessedness of heaven, or the miseries of hell, What is the business to All of this, and of every generation of men, who, with those of Joseph's age, are so soon to be removed for ever from the earth? How vain and mispent would the life of an Israelite appear to us, who devoted himself to the study of the wisdom of the Egyptians, with the hope of one day being exalted with Joseph, to have all men bow the knee to him, and to become the fame of all his kindred:—the knees that bowed, and the tongues that dwelt upon his fame, had he been successful, have now for ages been motionless and silent in the grave, and mixed with the common dust of the earth, of which we are so wonderfully made. What now is that man's praise, who lived and died, with the supreme desires of his soul set upon obtaining the praise of men, or any other earthly object? Shall that soul be happy with God, whose delight was in itself, and not in God, when death called it away into the world of spirits? This world's objects are present; they are suited to the desires of our fallen nature, and take deep root within us; but we are warned against their delusions, by nothing less than the death in our nature of the eternal Son of God; and every thing is done to prevent us from following one another in courses of ambition, avarice, and love of pleasure, and to call us to a life of faith and humble walking with God, that our spirits may go into his blessed presence, when our bodies, with those that lived in ages past, return to the dust. What need is there to make God's plain but sublime word our daily study, that, by the means of reviewing, again and again, the unchangeable truths God, in so much mercy, has set before us, we may, by his grace, be preserved from the accursed influence of the spirit of this world, which would magnify houses, and land, and money, and rank, and a name among men above heaven, and the name of God, and of the Lamb that died to redeem us from this present evil world. (Gal. i. 4.)

V. 7. *The children of Israel increased abundantly, and multiplied*—Words, to express their incredible multiplication. *And waxed exceeding mighty*—Their numbers added to their strength.

V. 8. *There arose a new king*—Of another disposition. *Which knew not Joseph*—Acknowledged not the obligations which Joseph had laid upon the kingdom of Egypt, and the king under whom Joseph lived, and upon his successors. This phrase notes his ungrateful disowning and ill requiting of Joseph's favours. For words of knowledge in Scripture, commonly include the affections and actions, as men are said not to know God, when they do not love nor serve him.

V. 9. *The children of Israel are more and mightier than we*—This was not a true but an invidious representation, to justify the severities which he designed.

V. 10. *And so get them up out of the land*—Which they might easily learn from some of the Hebrews that they were in due time to do. And they were very unwilling to part with them, because of the tribute and service which they receive from them.

V. 11. *Set over them task-masters*—Masters of tribute, who were to exact from them the tribute required, which was both money and labour; that their purses might be exhausted by the one, their strength by the other, and their spirits by both. *To afflict*—Or oppress, or humble: to spend their strength by excessive labours. *They built for Pharaoh treasure-cities*—Or, defenced cities, in which garrisons are placed. *Pithom and Raamses*—It is thought they were built to keep the Israelites in subjection, and to hinder them from going out of the land.

V. 12. *The more they afflicted them, the more they multiplied*—Through God's singular blessing, to hasten their deliverance. *They were grieved*—Through envy and fear. When satan works up the pride, envy, and malice of them that know not God, to persecute the true Israel of God, Jesus, who is persecuted in his children, shews that he is God, and that such is his power, that he can make wrath itself to redound to his praise, by the increase of his church, and by the closer union and more entire dependance on him, their living head, in all things; and then wickedness receives its wages in an increase of conscious *grief*, like that of the cruel king of Egypt, and his subjects, at the increase of the Israelites.

V. 13. *With rigour*—Without mercy or mitigation. This God permitted for wise and just reasons. 1. As a punishment of their idolatry, into which divers of them fell. 2. To wean them from the land of Egypt, and to quicken their desires after Canaan. 3. To prepare the way for God's glorious works, and Israel's deliverance. And thus does the Lord suffer his spiritual worshippers, and faithful servants, frequently to be afflicted, to wean them from this world, on which all are so ready to set their hearts, to increase their desires after his presence, their only certain comfort, and to make an inheritance in the heavenly Canaan, more delightful to them for ever, by looking back with thankfulness on all the tribulation through which they were brought by the all-sustaining grace of God their Saviour, to his kingdom of glory.

V. 14. *They made their lives bitter*—But thus far were they to go; power over their lives was not given to the Egyptians. The constant presence of evil to seduce a soul into sin, will make the life of a believer *bitter*, but shall not hurt or destroy the soul which will not comply with evil; no, rather they shall be blessed who endure temptation by looking unto Jesus, who, for our sakes, suffered sore temptations. (James i. 12. Matth. iv. 1, &c.) *Hard bondage, and all manner of service in the field*—Which was the basest and most laborious of all their services.

V. 15. *The*

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15 And the king of Egypt ſpake to the Hebrew midwives (of which the name of one *was* Shiphrah, and the name of the other Puah:)

16 And he ſaid, When ye do the office of a midwife to the Hebrew women, and ſee *them* upon the ſtools: if it *be* a ſon, then ye ſhall kill him, but if it *be* a daughter, then ſhe ſhall live.

17 But the midwives feared God, and did not as the king of Egypt commanded them, but ſaved the men-children alive.

18 And the king of Egypt called for the midwives, and ſaid unto them, Why have ye done this thing, and have ſaved the men-children alive?

k See Joſh. 2. 4, &c. 2 Sam. 17. 19, 20.

19 And [k] the midwives ſaid unto Pharaoh, Becauſe the Hebrew women *are* not as the Egyptian women: for they *are* lively, and are delivered ere the midwives come in unto them.

20 Therefore God dealt well with the midwives: and the people multiplied, and waxed very mighty. Before Christ 1635.

21 And it came to paſs, becauſe the midwives feared God, [l] that he made them houſes. l See 1 Sam. 2. 35. 2 Sam. 7. 11, 27, 29. 1 Kings 2. 24. & 11. 38. Pſa. 127. 1.

22 And Pharaoh charged all his people, ſaying, [m] Every ſon that is born ye ſhall caſt into the river, and every daughter ye ſhall ſave alive. cir. 1573. m Acts 7. 19.

CHAP. II.

AND there went [a] a man of the houſe of Levi, and took *to wife* a daughter of Levi. a Chap. 6. 20. Num. 26. 59. 1 Chro. 23. 13.

2 And the woman conceived, and bare a ſon: and when ſhe ſaw him, that he *was a* goodly *child*, ſhe [b] hid him three months. 1571. b Acts 7. 20. Heb. 11. 23.

3 And when ſhe could not longer hide him, ſhe took for him an ark of bulruſhes, and daubed it with ſlime and with pitch, and put the

V. 15. *The king ſpake to the midwives*—What will not the wicked policy of tyrants make them do! He ſaid before (verſe 10.) Come on, let us deal wiſely, then he oppreſſed them, now ſecretly their little infants were to be killed. Yes, and you, poor man, who toil for your bread with the hard labour of your hands, look and learn of this king's heart the hardneſs of your own, and grace not preventing, *you*, in his place, would have done the ſame thing. This is one purpoſe for which God's word is to be read, that in whatever is wrong in men, we ſee a part of what we are ſo unwilling to believe—The evil that is in ourſelves by nature. (Mark vii. 21.) O! that ſeeing and feeling our inbred enmity to God and goodneſs, we may apply, while it is to-day, to Him who alone can deliver *from evil*. (Luke ii. 4.)

V. 16. *If it be a daughter, then ſhe ſhall live*—Becauſe he feared not them, but the males only; ſo much as we have of *cruelty* in our hearts, ſo much we have of cowardice.

V. 17. *The midwives feared God, and did not as the king commanded them*—The king, void of the *fear* of God, *feared* the increaſe of the men of Iſrael; the *women*, in whoſe minds the fear of God had taken place, feared not the king, and with all his power they would not do what he commanded, which they knew would offend God. O thou bleſſed Spirit, which taketh of the things of God, and communicateth them to the ſouls of men, how glorious does thy work *within* appear, when ſuch effects are ſeen to follow thy ſacred preſence! Oppoſed to thy bleſſed and gentle influence, even in the minds of the weaker ſex, the command of an abſolute king and a cruel tyrant have no force; but poſſeſſed of THEE—ſacred, inward Comforter, firm they ſtand in the ſtrength divine, and by Thee overcome all other fear but that of God. (1 John iv. 4.)

V. 19. *They are delivered ere the midwives come*—The fears of the Hebrew women might haſten their birth, as the ſame cauſes do; or becauſe they, underſtanding their danger, would not ſend for the midwives, but committed themſelves to God. So here was nothing but truth, though they did not ſpeak the whole truth, which they were not obliged to do. The king's words only amount to this queſtion—Why have ye ſaved the men-children alive? They anſwer this by ſaying what there appears no reaſon to doubt the truth of. The king aſks no further queſtion, and to have informed him further, would have been a voluntary provocation of his reſentment; and they that fear God dare not give occaſion to anger in any one, though they may have nothing to fear from their reſentment.

V. 20. *God dealt well with the midwives*—Becauſe they would not offend God by murdering the children, which they might have done may times ſecretly, and therefore it was only the fear of God which reſtrained them from it.

V. 21. God greatly increaſed their families, both in children and poſterity, and in wealth and other outward bleſſings; which a God of truth would not have beſtowed upon them, if they were now living in the ſpirit of falſehood, or were guilty of telling an untruth to the king at any hazard. Whatever is done from a principle of fear of God, or love to him, or thoſe that are called by his name, in this world God will requite them with bleſſings; and this is an example to tell mankind God will always bleſs them that fear him.

V. 22. *Pharaoh charged all his people, ſaying, Every ſon that is born, ye ſhall caſt into the river*—Now a general commiſſion was given with a charge, and all that would pleaſe the king rather than the God of nature, were to take the ſons of the Hebrews and drown them. Who, that now ſaw the thouſands of Iſrael bewailing themſelves as the helpleſs ſpectators of ſo much wrong and cruelty, would ever have thought that this people would be delivered with an high hand, and the power that oppreſſed them overthrown? They would have expected both, who knew that God recompenſes the way of the wicked on their own head. (Ezek. ix. 10.) And is a refuge for the oppreſſed. (Pſa. ix. 9.)

CHAP. II.

V. 1. *There went a man of the houſe of Levi*—From the place of his abode to another place *And took to wife a daughter of Levi*—One of the ſame tribe or family.

V. 2. *She hid him three months*—His father, as well as his mother, reſolved to do ſo; and they did it truſting in God, and they were not afraid of the king's commandment. (Heb. xi. 23.) The event proves, that the faith they placed in God was anſwered above what they could well have either aſked or even thought.

V. 3. *And when ſhe could not longer hide him*—Becauſe they now grew more violent in executing that bloody decree, and the child growing up was more likely to be diſcovered. *She took for him an ark of bulruſhes*—Boats were made of ſuch materials, as appears from Pliny and others. *And ſhe laid it in the flags*—That the child

Before Christ 1571. the child therein; and she laid it in the flags by the river's brink.

c Num. 26.59. 4 c And his sister stood afar off, to wit what would be done to him.

5 ¶ And the daughter of Pharaoh came down to wash herself at the river, and her maidens walked along by the river's side: and when she saw the ark among the flags, she sent her maid to fetch it.

6 And when she had opened *it*, she saw the child: and behold, the babe wept. And she had compassion on him, and said, This *is one* of the Hebrews children.

7 Then said his sister to Pharaoh's daughter, Shall I go, and call to thee a nurse of the Hebrew women, that she may nurse the child for thee? Before Christ 1571.

8 And Pharaoh's daughter said unto her, Go. And the maid went, and called the child's mother.

9 And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give *thee* thy wages. And the woman took the child, and nursed it.

10 And the child grew, and she brought him

might be sooner discerned, and more easily taken up by any kind hand, which she hoped for.

V. 4. *His sister stood afar off*—That she might not be thought to have laid the child there, or to be related to it; but yet to watch over her dear little relation: This is the beginning of the life of Moses; and in this helpless situation did he then lie, who has now, for many ages, been looked back upon as one of the first among men; most highly favoured of God his Saviour, and in himself one of the meekest, most faithful servants of the Lord, under the united difficulties of a commander of a great army, incumbered with thousands of the aged and the helpless, a law-giver, a judge, and a governor in all things, both civil and sacred.

V. 5. *The daughter of Pharaoh came*—One great object of the word of God is to acquaint us, that God himself is the governor of the world: And how does this instance shew us, with what ease God commands all events to work together for the good of them that put their trust in him. A thought occurs to the king's daughter to go down to the river; and, in doing so, she finds the child whom faith had preserved under its parents care, till their dwelling was no longer the place where it was most safe to keep him; and then faith committed him to the care of the God of Israel; that faith still regarding all human means of accomplishing the end for which God was trusted: a little ark, or boat, is provided, when he must be exposed by the river's side, that in case the waters reached the place, the beautiful infant, ignorant of his danger, might sleep upon the surface of the water; and so long as the ark remained where it was laid, the sister that loved the child was placed at a distance, to see what would be done to him, and to convey the most speedy intelligence to the parents at home: thus does that *faith* proceed which is the fruit of God's holy Spirit; it leads to all just and reasonable *means* which God hath appointed, and which according to the circumstances He suggests to the believing mind; and looking through the *means*, the *faith* of the Scriptures, still finally rests on God, that the means may be blessed by Him to the end for which they are made use of. Whatever God speaks of in His word with approbation is, in itself, a *real* good; the grace of faith embraced and made use of in the human mind, is that grace which brings all other blessings from God to men; and instead of *faith* being an ideal thing, it is as *real* as God Himself, who is at once its giver and its end; and when the believing mind has, with the parents of Moses, some end of mercy, justice or truth in *view*, it applies faith to God, and reason it applies to the things of reason; but faith allows not reason to set bounds to God, and to predict that this, or this, God can never do. *Nature* called upon the parents of Moses to preserve him from being destroyed by the wicked order of the king: by faith they hid their child, this was the reasonable means to be made use of; and in doing it, they allowed not reason to say to faith—"It is all in vain to hide him."—the king's messengers must find him at last, and with your own lives you must, after seeing your son destroyed, pay the penalty of disobeying the king's order; but their faith answered without contradicting *right* reason—God, the giver of life, forbids its being taken away by violence; our little son has not forfeited his life by any offence against the king, or the laws of Egypt; to destroy him is a sin against God, and therefore it is our duty to prevent it by all the means we can make use of, which offends against no law of God; and however *reasonably* it may be expected, that the messengers of the king, or some of the Egyptians about us, may hear the infant cries of our little son, we have given him to God, and *believing* that whatever is committed to God, He will charge himself with, according to His accustomed goodness; we shall therefore, against all the probabilities of reason, continue *from this moment to the next* to trust in God, and leave no means in our power untried, which at the time may be made to appear to us most likely to preserve the life of the child God hath given us; and in this we know *but one thing is needful* for us to do, and that is to take every step in the fear of God, in whose love, for the sake of the promised seed, we *now* believe, and are therefore bound to serve God, without fearing the unjust command of any human authority which opposes itself to God, because opposed to nature and to justice; and it would be sinful in us, who know the true God, did we fear the king's command, because that fear would be the same thing as declaring, that we believed the God of glory was not greater than the king of Egypt, and *less able* or *willing* to preserve them that trusted in Him, than the king was to destroy.

V. 6, 7. *The babe wept*—It did not *cry* aloud. He that communicates thought to infant minds, as well as every merciful and good thought to the aged and the prudent, appears by this word already to have taught the infant to refrain from loud cries, and to *weep* in silence; and thus expressing a manly sorrow was he found, when the king's daughter first beheld him: The grace of compassion in her mind prepared her for the hasty address of the watchful sister of the child.

V. 8. *Pharaoh's daughter said unto her, Go*—The *action*, as well as her making use of no more words than were necessary, discovers a mind under the influence of wisdom, as well as compassion.

V. 9. *Take this child away, and nurse it for me*—The daughter of the king takes it under her protection, and charges herself with every expence that shall attend her. *The woman took the child*—As from God, to whose merciful care she had committed it: God now restores it to her as one of the numberless proofs he has given in his word, and is ever giving to the world, of that which sooner or later he ever does, in answer to every soul that yields to the grace of faith, and trusts in Him for his mercy and his aid.

V. 10. *He became her son*—By adoption, (Heb. xi. 24.) Philo reports, she, though long married, had no child of her own; and therefore treated him as her own, and gave him royal education and instruction. (Acts vii. 21.)

V. 11. *In*

Before Christ 1571. him unto Pharaoh's daughter, and he became her ſon. And ſhe called his name * Moſes: and ſhe ſaid, Becauſe I drew him out of the water.

* That is, drawn out.

11 ¶ And it came to paſs in thoſe days, [d] when Moſes was grown, that he went out unto his brethren, and looked on their burdens: and he ſpied an Egyptian ſmiting an Hebrew, one of his brethren.

d Acts 7. 23. Heb. 11. 24.

12 And he looked this way and that way; and when he ſaw that *there was* no man, he ſlew the Egyptian, and hid him in the ſand.

1531. 13 And [e] when he went out the ſecond day, behold, two men of the Hebrews ſtrove together: and he ſaid to him that did the wrong, Wherefore ſmiteſt thou thy fellow?

e Acts 7. 26.

† Heb. a man, a prince.

14 And he ſaid, Who made thee † a prince and a judge over us? intendeſt thou to kill me, as thou killedſt the Egyptian? And Moſes feared, and ſaid, Surely this thing is known.

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15 Now when Pharaoh heard this thing, he ſought to ſlay Moſes. But [i] Moſes fled from the face of Pharaoh, and dwelt in the land of Midian: and he ſat down by a well.

i Acts 7. 29.

16 [g] Now the ‡ prieſt of Midian had ſeven daughters: [h] and they came and drew *water*, and filled the troughs to water their father's flock.

g Chap. 3. 1. ‡ Or, prince, as Gen. 41. 45. h Gen. 24. 11.

17 And the ſhepherds came and drove them away: but Moſes ſtood up and helped them, and watered their flock.

18 And when they came [i] to Reuel their father, he ſaid, How *is it that* you are come ſo ſoon to day?

i Num. 10. 29.

19 And

V. 11. *In thoſe days*—Whilſt Moſes lived at court, and was owned as the ſon of Pharaoh's daughter. *When Moſes was grown*—To maturity, being 40 years old. (Acts vii. 23.) *He went out unto his brethren*—That he might learn the ſtate of his brethren, and help him, ſuppoſing that they would have underſtood that he was raiſed and ſent of God to deliver them. (Acts vii. 25.)

V. 12. *He ſlew the Egyptian*—This action of Moſes is not to be juſtified by the common right of defending the oppreſſed, which belongs not to private perſons, (Rom. xii. 19.) but only by his divine and ſpecial appointment to be ruler and deliverer of Iſrael. Which call of his, howſoever manifeſted, was evident to his own conſcience; and he gave this as a ſignal to make it evident to the people, by doing that juſtice which God authoriſes the public magiſtrates to execute upon the guilty; and there ſeems to be no cauſe to doubt but the action which Moſes himſelf ſaw the Egyptian guilty of, had enough of violence and wrong in it to juſtify Moſes in taking the life of the criminal with his own hand, and immediately; both which we find frequently done in the ſacred hiſtory; and it is plain, that Moſes was at this time acquainted with the deſign of God, in making him the deliverer of his nation from their cruel bondage. (Acts vii. 25.) But if Moſes in this was guilty of inflicting a greater puniſhment than the crime itſelf ought to have awarded againſt it; the word of God is not wrote to vindicate the character of Moſes, or to ſhew that he was without ſin; but the contrary, that all men are ſinful in the ſight of God, and remain ſo, till the grace of God reſtores them to purity and to rectitude; and the moſt eminent ſervants of God are not thoſe who have never ſinned, but thoſe who have been convinced how much God hates all ſin, and how ſeverely he will puniſh it, if not repented of and forſaken; and who being ſo convinced, have turned unto God for mercy, and then by his grace avoided the appearance of evil. And when by unwatchfulneſs they have afterwards committed crimes, it is neither the penitent nor the faithful ſervants of God that make their own faults, or thoſe of others, the grounds of any charge againſt God, or real religion: *Want* of faith in God—*want* of real religion, is the ſole cauſe of all that is truly blameable in men. And God, in his word, does not ſay he will not employ, in any part of his ſervice, the man that *has been* guilty of breaking any of his holy laws. Thoſe who truly and humbly come unto him, he will in no wiſe caſt out or reject; but will employ them, ſupport and bleſs them, and continue to do ſo, from moment to moment, ſo long as they truly in heart live by that *faith* in Him, which ever leads to an humble watchful obedience to his will in all things.

V. 13. *He went out the ſecond day*—To execute the office in which God had ſet him, as a judge, and to reconcile brethren.

V. 14. *Moſes feared*—Through the weakneſs of his faith, which afterwards growing ſtronger, *he feared not* the *wrath of the king*. (Heb. xi. 27.) And in going from Egypt, and his leaving the people of Iſrael to ſuffer ſo many years longer, is rather to be imputed to their want of willingneſs to have Moſes reign over them, than to the fear which Moſes had in offering himſelf to them in that capacity. The general temper of a nation is often diſcovered by the words or actions of a few, which paſs under the knowledge of many, without being contradicted; and we do not read that any of the elders of Iſrael appeared to deſire Moſes to put himſelf at the head of their nation, and lead them to the land promiſed to their fathers: At this time they rejected Moſes as the deliverer which God deſigned them; Moſes therefore left Egypt.

V. 15. *When Pharaoh heard this thing, he ſought to ſlay Moſes*—Not to puniſh him as a murderer, but to prevent his becoming the deliverer of Iſrael. *But Moſes fled from the face of Pharaoh*—Not chooſing to expoſe himſelf to the reſentment of the king, when his brethren would not regard him, or accept of him as their deliverer; they were therefore left expoſed to their bondage and oppreſſors for a further ſeaſon. And thus will they be finally left to ſuffer who will not accept of HIM for their deliverer, who was ſent of God, as was Moſes, to ſave his people from the bondage of corruption, and the ſlavery of ſin, and the power of ſatan over them: boundleſs mercy renewed the offer of a deliverer to Iſrael in the perſon of Moſes, and the ſame mercy renews offers of life and ſalvation by the Spirit, for the ſake of Jeſus, in every way and manner, till the laſt offer is finally rejected.

V. 16. *The prieſt of Midian*—Not of idols, but of the true God, for ſome ſuch were in thoſe ancient times, here and there, as appears by Melchiſedeck.

V. 17. *The ſhepherds drove them away*—That they might make uſe of the water which they had drawn for their own cattle. *Moſes ſtood up, and helped them*—By perſuading them with fair words, or by force.

V. 18. *Reuel their father*—Or their grandfather, the father of Jethro.

V. 19. *An Egyptian*—So they gueſſed him to be by his habit and ſpeech, or he told them that he came from thence. *Delivered us out of the hand of the ſhepherds, and alſo drew water for us*—Moſes was not only ſent to be the deliverer of Iſrael, and to do them good, but as ſoon as he came among the people of Midian, he

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19 And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew *water* enough for us, and watered the flock.

20 And he said unto his daughters, And where *is* he? why *is* it *that* ye have left the man? Call him, that he may eat bread.

21 And Moses was content to dwell with the man: and he gave Moses Zipporah his daughter.

22 And she bare *him* a son, and he called his name [k] Gershom: for he said, I have been [l] a stranger in a strange land.

23 ¶ And it came to pass [m] in process of time, that the king of Egypt died, and the children of Israel [n] sighed by reason of the bondage, and they cried; and [o] their cry came up unto God, by reason of the bondage.

24 And God heard their groaning, and God remembered his [p] covenant with Abraham, with Isaac, and with Jacob.

k Chap. 18. 3.
l Heb. 11. 13, 14
m Chap. 7. 7. Acts 7. 30.
n Num. 20. 16.
o Gen. 18 20. Chap. 22. 23, 27. Deut. 24. 15. James 5. 4.
p Gen. 15. 14. and 46. 4.

25 And God looked upon the children of Israel, and God ‖ [q] had respect unto *them*.

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‖ Heb. knew.
q Chap. 3. 7.

CHAP. III.

NOW Moses kept the flock of Jethro his father in law, [a] the priest of Midian: and he led the flock to the back side of the desert, and came to [b] the mountain of God, *even* to Horeb.

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a Chap. 2. 16.
b Chap. 18. 5. 1 Kings 19. 8.

2 And the angel of the Lord appeared unto him in a [c] flame of fire out of the midst of a bush: and he looked, and behold, the bush burned with fire, and the bush *was* not consumed.

c Deut. 33. 16. Acts 7. 30.

3 And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.

4 And when the Lord saw that he turned aside to see, God called unto him [d] out of the midst of the bush, and said, Moses, Moses. And he said, Here *am* I.

d Deut. 33. 16.

5 And

he appears as a deliverer, and a doer of good. Thus was Jesus sent to be the Saviour of his people Israel, and in the same character did he appear on earth for all the world.

V. 20. *Why is it that ye have left the man*—And he a stranger and traveller: Be careful to entertain strangers, for thereby some have entertained Angels unawares, who came on the business of the God whom they serve, and who those imitate in a low degree, who are sent to tell us the messages of the gospel of peace; and though they may often appear as a poor traveller from Egypt, *receive them, that they may eat bread*, and one day they may acknowledge the kindness, before the thousands which God has given him.

V. 21. *Moses was content to dwell with the man*—Consented to his desire or offer. *He gave Moses Zipporah his daughter*—Whom Moses married.

V. 23. *The king of Egypt died*—And left the Israelites in all the miseries to which they had been reduced by his cruelty, arising from avarice, or a slavish fear that *they might* do him hurt.—He died; and when the books of God shall be opened in the great day of accounts, then will it appear what he knew and what he did; and *when* the Lover of Men, being judge, every plea will have its full weight and force; and when the final award of JESUS shall be heard, the countless millions of Angels, and of the dead revived to life assembled, will say—Just art thou, O God, in all thy ways. Had this king known what God had foretold concerning his people Israel, then he would have seen how unnecessary all that worldly wisdom was, which so mistakenly led him into the beginnings of his unjust and cruel treatment of the people of Israel;—had he known what was so certainly foretold, That they were to leave his country, and to go into Canaan, then he would have seen it no less needless than it was wicked to take the life of a single infant, to prevent any injury to himself, or his country, from their *increase*; and had he known that the Most High had said, The children of Israel were to go out of his country, he would have seen how vain all human strength or wisdom must be, if opposed to HIM who made the world. And is ignorance of what God hath foretold and said, less dangerous now than it was then? Will not the same mistaken notions of God's designs leave every one that wilfully remains in ignorance of his word, exposed to delusions which may lead them in their stations to oppose God, as this king thought it wise in him to do? We not only *err* by not knowing what God has declared, but men perish—lose their souls for want of the knowledge of the word of God, which is the power of God unto present and eternal salvation in all that believe. *The children of Israel sighed by reason of the bondage*—In which they were left by the late king, and which was not abated by his successor. *They cried, and their cry came up unto God*—They cried in the bitterness of their distress. It does not appear that they *prayed* unto God. And thus souls, sorely oppressed and sunk in sorrow, the consequence of sin, are ready to conclude God himself has given them up, and they *cry* in the bitterness of their distress; but to pray they think it is in vain, neither are they at all inclined to do it; for, by the anguish of their souls, they are led by the tempter to entertain a degree of spite against God himself. Why did Israel refuse the offered deliverer years before?—Because they knew not what they did. But that offer refused, their hopes of relief on the death of the king disappointed, by the continuance of their oppressions under his successor, and now being sunk to the lowest ebb of misery.

V. 24, 25. *God remembered his covenant with Abraham, with Isaac, and with Jacob. And God looked upon the children of Israel, and had respect unto them*—So as to pity and help them, as words of knowledge are often used; he, who seemed to have rejected them, now owned them, and came for their rescue. And this history is an example and sure proof of the gracious dealings of God our Saviour, who came, and, by his grace, is ever going about to seek and to save them that truly feel themselves lost.

CHAP. III.

V. 1. *The mountain of God*—So called, from the vision of God here following. (Acts vii. 30) *Horeb*—Called also Sinai.

V. 2. *The Angel of the Lord appeared unto him*—The Angel of the covenant, Christ Jesus, who then and ever was God, and was to be man, and to be sent into the world in our flesh. And these were presages of his more solemn coming, and therefore he is fitly called an Angel. That this Angel was no creature appears by the whole context, and by his saying, I am the Lord. The Angels never speak that language in Scripture, but I am sent from God, and I am thy fellow-servant. *A flame of fire*—By which God's majesty, and purity, and power were represented. *The bush was not consumed*—Which doubtless represented the condition of the Church and people of Israel, who were now in the fire of affliction, yet that God was present with them, and that they should not be consumed in it, of which this vision was a pledge.

V. 4. *God called unto him and said, Moses, Moses*—The name,

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5 And he said, Draw not nigh hither: [e] put off thy shoes from off thy feet, for the place whereon thou standest *is* holy ground.

e Josh. 5. 15. Acts 7. 33.

6 Moreover he said, [f] I *am* the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face: for [g] he was afraid to look upon God.

f Matt. 22. 32. Mark 12. 26. Luke 20. 37. Acts 7. 32.

g So 1 Kings 19. 13. Isa. 6. 2, 5.

7 ¶ And the Lord said, I have surely seen the affliction of my people which *are* in Egypt, and [h] have heard their cry, by reason of their task-masters: for I know their sorrows.

h Chap. 2. 23.

8 And [i] I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land, unto a good land, and a large, unto a land flowing with milk and honey; unto the place of [k] the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

i Gen. 11. 5, 7. & 18. 21.

k Gen. 15. 18.

9 Now therefore behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them.

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10 [l] Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

l Psa. 105. 26.

11 ¶ And Moses said unto God, [m] Who *am* I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?

m See Isa. 6. 5, 8. Jer. 1. 6.

12 And he said, [n] Certainly I will be with thee; and this *shall be* a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

n Josh. 1. 5.

13 And Moses said unto God, Behold, *when*

is doubled to shew kindness and familiarity, and to make Moses more attentive.

V. 5. *The place is holy ground*—This is required as an act of reverence to the divine Majesty then eminently present, and of his humiliation for his sins whereby he was unfit and unworthy to appear before God: with a relative holiness at this time, because of my special presence in it.

V. 6. *I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob*—The God engaged to them by covenant or promise, which I am now come to perform. *He was afraid to look upon God*—As other servants of God have been through the sense of their own meanness and sinfulness, and of God's Majesty and holiness.

V. 7. *The Lord said, I have surely seen*—I have seen and observed it accurately, and certainly, for so much the doubling of the verb signifies.

V. 8. *I am come down to deliver them*—This word notes God's manifestation of himself and his favour, and giving help from heaven. *To bring them unto a good land and a large*—So it was, if we take the land of promise according to its first bounds, and not according to those narrow limits to which they were afterwards confined for their unbelief, sloth, cowardice and impiety. *A land flowing with milk and honey*—Abounding with the choicest fruits both for necessity and for delight. And if at this day the land be now grown barren in a great measure, it is not strange considering both the great neglect and sloth of the people as to the improvement of it, and the great wickedness of its inhabitants, for which God hath threatned to turn a fruitful land into barrenness, Psal. 107. 34.

V. 9. *The cry of the children of Israel is come unto me: and I have also seen the oppression*—Whenever any of the sons of men suffer oppression, the Father of mercies is acquainted with it, in all its circumstances of injustice and cruelty; and the righteous Judge of all the earth, sees the very sentiments of the hearts of all that are guilty of injustice or cruelty; and one day, shall make known every private, as well as every public, act of oppression; and every transgression shall receive its just recompense of reward in shame and sufferings; and for which the guilty have not, before their time of trial on earth expired, fled by true repentance to that fountain which is opened by the death of the Saviour of sinners, and looked to his atonement to save them from the wrath of that just and merciful God, whose gracious and compassionate nature is at once grieved and offended at every act of oppression to a child, a servant, a wife, or to any of the poor or helpless sons and daughters of men. O Lord God, let them, that know thee in the Son of thy love, cry without ceasing, that thy mercies, and the slowness of thy wrath may lead the nations that are called by thy name, to let the captives they have taken into cruel slavery, or brought under unjust oppression, be set at liberty and relieved, that thy just indignation may be turned away!

V. 10. *Come now, I will send thee*—Moses had now known what it was to be persecuted by the great and rejected by his brethren, exposed to the charges of ingratitude from the one, and with a vain presumption from the other; and, after suffering banishment in a foreign country for forty years, and not only *seen*, but gone thro' the difficulties, for that long season, of a life of labour; and, being thus prepared, patiently to consider the sufferings of the afflicted, then the Almighty says to Moses, *Come* into my service, *now I will send thee*, to do that which thou wast so willing to have done when thou first came from the court of the king of Egypt, and saw the oppression of thy brethren, and was filled with so much indignation at the conduct of the king and people of Egypt, not sufficiently considering that the very same selfish and evil nature was in thyself; but now thou art better acquainted with the evil and misery which is in the human nature, thou art prepared to forward my designs of doing good to the worst of the whole race of men, whose need of my grace, is shewn by the evil that discovers itself in those that are now oppressing my people Israel.

V. 11. *Moses said unto God, Who am I that I should go*—What a mean, inconsiderable person am I, how unworthy and unfit for that employment? He was more forward in the work forty years ago; the fervour of his youth, his inexperience in affairs, the advantage of his power and interest in the Court, made him then believe that he could and should procure their deliverance. But now age had made him cool and considerate, the remembrance of his brethren's rejection of him, when he was a great man at court, took away all probability of prevailing with them to follow him, much more of prevailing with Pharaoh to let them go. Thus Moses falls into that distemper to which most men are prone, of judging of God by the probabilities of second causes.

V. 12. *Certainly I will be with thee*—Thus does God take upon himself to support those he sends as the means of doing his works of mercy among men. *This shall be a token unto thee, that I have sent thee*—Moses was otherwise assured of the presence, power and faithfulness of that God who spoke to him, and was to expect more assurances that God would be with him to help him in, and carry him through his work. And as an evidence that this work of bringing Israel out of Egypt should be completed, he gives

Before Christ 1491. *when* I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What *is* his name? What shall I say unto them?

14 And God said unto Moses, I AM THAT I AM: And he said, Thus shalt thou say unto the children of Israel, [o] I AM hath sent me unto you.

o Chap. 6. 3. 2 Cor. 1. 20. Heb. 13. 8. Rev. 1. 4.

15 And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this *is* [p] my name for ever, and this *is* my memorial unto all generations.

p Psa. 135. 13.

16 Go and [q] gather the elders of Israel together, and say unto them, The Lord God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, [r] I have surely visited you, and *seen* that which is done to you in Egypt.

q Chap. 4. 29.

r Gen. 50. 24.

17 And I have said, I will bring you up out of the affliction of Egypt, unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey.

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18 And [s] they shall hearken to thy voice; and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and you shall say unto him, The Lord [t] God of the Hebrews hath met with us: and now let us go (we beseech thee) three days journey into the wilderness, that we may sacrifice to the Lord our God.

s Chap. 4. 31.

t Chap. 5. 3.

19 ¶ And I am sure that the king of Egypt will not let you go, * no, not by a mighty hand.

* Or, but by strong hand.

20 And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof: and after that he will let you go.

21 And I will give this people favour in the sight of the Egyptians: and it shall come to

him a promise that he should serve God in that place: Which promise coming from God, he knew to be as infallibly certain, as if it were already come to pass; and therefore this strengthened his faith in his present undertaking.

V. 13. *Moses said unto God, What is his name*—Since I must go to them in thy name, and thou hast a variety of glorious titles, and some of them are ascribed to idols, not only by the Egyptians, but by too many of thy own people. What name shall I use, that thy people may be encouraged to expect deliverance from thee?

V. 14. *I AM THAT I AM*—A most comprehensive name. It notes the reality of his being the eternity, and unchangeableness of it; whereas, all other beings once were not, and all their being was derived from him, and wholly depends upon him; and he only is by and from himself. It expresses the constancy and certainty of his nature, will, and word. The sense is, I am the same that ever I was,—the same who made the promises to Abraham, and am now come to perform them, who, as I can do what I please, so I will do what I have said, Heb. *I shall be what I shall be.* He useth the future tense, either, because that tense, in the use of the Hebrew tongue, comprehends all times, past, present, and to come, to signify that all times are alike to God, and all are present to him, and therefore what is here, *I shall be*, is rendered, *I am*, (John. viii. 58.) to intimate, the mystery of Christ's incarnation, *I shall be what I shall be, i. e.* God-man, and I who now come in an invisible, though glorious manner, to deliver you from this temporal bondage, shall in due time come, visibly and by incarnation, according to my promises, to make an atonement to God for the sins of all men. *I AM*—Jehovah. This he adds, because God was best known to the Israelites by that name, and to shew, that though he had given himself a new name, yet he was the same God.

V. 15. *This is my name for ever, and this is my memorial*—I will be remembered, owned, and served by my people, as God Almighty from everlasting to everlasting—infinite in holiness, wisdom, power, justice, and MERCY to men; and of which *this is my memorial*—that I am God in covenant with my Eternal Father, and by *promise* to men, to come and take their nature upon me, and, in the person of a man, to lay down my life for all mankind, to satisfy the justice of the Godhead, and to save them from the Divine wrath against all and every sin; and that in Me, as the only Mediator between God and man, all that look unto Me, come unto Me, seek after My mediation, accept of the offers of it, and receive Me in the grace which is given to all that believe in Me, shall on earth be saved from sin, and be made meet for that blessedness which is with Me in glory, where the NAME of God, and of the Lamb that redeemed you, shall be praised for ever.

V. 16. *Gather the elders of Israel together*—Though they were all slaves to the Egyptians, yet among themselves they retained some order and government, and had some whom they owned as their rulers, as heads of tribes and families; and such being raised up by God himself, he requires Moses to make his first address to them.

V. 17. *I will bring you up out of the affliction of Egypt, unto the land of the Canaanites*—God first declared who he was, and then what he would do; making use of words to express his gracious purpose, so direct and plain, that every child might understand that God Almighty would take them out of all their afflictions in Egypt, and place them in a good land, in which they should dwell in peace, no one making them afraid. And thus plainly does God speak to every child of man, that Jesus is the Christ, that all that believe in him may *have* pardon and peace in this life, and in the world to come, everlasting life in the presence of God.

V. 18. *The Lord God hath met with us*—He hath appeared to us, expressing his displeasure for our neglect of him, and his will that we should do what follows. *Let us go, (we beseech thee) three days journey into the wilderness, that we may sacrifice to the Lord our God*—To Sinai, which was not far from Egypt; for here God had declared he would be served. Pharaoh had no just right to keep them in bondage; they came thither only to sojourn for a time. It pleased God, for wise and just reasons, to propose only this to Pharaoh, that his denial of so modest a request might make his tyranny more manifest, and vindicate the Divine justice.

V. 19. *I am sure*—I know it infallibly before hand. *No, not by a mighty hand*—Though he see and feel the miraculous and dreadful works of a strong, yea Almighty hand, yet he will not consent to your going.

V. 21. *I will give this people favour in the sight of the Egyptians*—So that they shall readily grant what the Israelites desire.

V. 22. Ye

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to pass, that when ye go, ye shall not go empty:

u Gen. 15. 14. Chap. 11. 2. & 12. 35.

22 u But every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put *them* upon your

x Exek. 39. 10.

sons, and upon your daughters; and x ye

† Or, Egypt.

shall spoil † the Egyptians.

CHAP. IV.

AND Moses answered, and said, But behold, they will not believe me, nor hearken unto my voice: for they will say, The Lord hath not appeared unto thee.

a Verse 20.

2 And the Lord said unto him, What *is* that in thine hand? And he said, a A rod.

3 And he said, Cast it on the ground; and he cast it on the ground, and it became a serpent: and Moses fled from before it.

4 And the Lord said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand;

5 That they may believe that the Lord God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.

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6 And the Lord said furthermore unto him, Put now thine hand into thy bosom; and he put his hand into his bosom: and when he took it out, behold, his hand *was* leprous b as snow.

b Num. 12. 10. 2 Kings 5. 27.

7 And he said, Put thine hand into thy bosom again: and he put his hand into his bosom again, and plucked it out of his bosom, and behold, it was turned again as his *other* flesh.

8 And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign.

9 And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of

V. 22. *Ye shall spoil the Egyptians*—Ye shall take these things from them; and they are given to you in part of the much greater debt they owe you, for all that has been taken from you, and for all the hard labour wherewith they have made you to serve them. The word *borrow* here, does not so properly mean, to take with a promise to return; for the struggle was between the king and people of Israel, because it was well understood they were not to return; and therefore the things given to them, on their going away, could not be expected to be restored.

CHAP. IV.

V. 1. *Moses said, They will not believe me*—Which he conjectured, because the greatness and strangeness of the deliverance made it seem incredible, and their minds were so oppressed with cares and labours, that it was not likely they could raise them up to any such expectation; and from the experience which he had of them forty years before, when their deliverance, by his means and interest at court, seemed much more credible, than now it did. And this would reason suggest to every one that is sent to declare God's willingness to deliver men from the slavery of sin, and to offer them peace with God, and power over sin by grace, the gift of God, through Jesus Christ. Well may reason say, The *dead* in trespasses and sin *will not believe* such words as these,—that men who have lived only to gratify the lusts of the flesh, the desire of the eye, and the pride of their hearts in this world, shall, by any power, become pure and holy, and heavenly minded, living with a single eye in the favour of God their Saviour. But it is to be remembered, what Moses was going upon, was a work with which the Almighty God charged himself with the execution of; and so has, and yet does, God charge himself with the salvation of sinful men; and *what* is it which God requires *of those he sends* on the messages of his love—FAITH in that love, through and for the sake of Christ Jesus, the Mediator between God and man? What is it that God requires *in those to whom he sends*—FAITH—in the things that are written, that they may believe that Jesus is the Christ, and in believing the love and goodness of God to guilty men for His sake, by the Spirit of God, the Divine life and image of God may be restored to their souls? (John xx. 31.) The word of God, and all the gracious acts and promises in it, address themselves to that grace of FAITH which God offers to every soul to profit withal. He that *believeth* in the power and willingness of God in Christ Jesus to save, shall be saved. Acts xvi. 31.

V. 3. *It became a serpent*—Was really changed into a serpent; whereby it was intimated what and how pernicious his rod should be to the Egyptians.

V. 4. *Take it by the tail*—The dangerous part; whereby God would try Moses's faith, and prepare him for the approaching difficulties.

V. 5. *That they may believe*—An imperfect sentence; to be thus completed, *This thou shalt do before them that they may believe.*

V. 6. *His hand was leprous as snow*—For witness. Hereby God would suggest to them, how soon he could weaken and destroy the hard and strong hand by which the Egyptians tyrannized over them. It might also be done to keep Moses humble and depending upon God, and to teach him and Israel to ascribe all the future miracles not to the hand of Moses, which was weak and liable to many distempers, but wholly to the Divine power and goodness. And why is it that the proofs are not more in number of lost sinners being brought to the knowledge of God through his Son, by preaching of his everlasting gospel? Is it for want of doctrine or discipline? Or, Is it for want of practically and entirely believing that word of the Lord's to his first servants—"Without "Me, ye can do nothing?" (John xv. 5.) And are all the eminent servants of God thus dependent upon the Great Master-builder for all the good that is done upon earth? Surely not less so than Moses was dependent on God to perform the things which were now shewn to him. Go, ye wise! to the proud and vain, and say, Be ye meek and lowly in heart, and clothe your own word with power, and see the accomplishment of it.—Go, to the self-condemned and sorrowful, and say, Peace be unto you, and see if it shall come to pass as ye command it.—No; Jesus said, Without ME, ye can do nothing.—No power but his Spirit can change a single temper of the soul. Does my knee bow to HIM alone? Does MY tongue confess, That besides HIM there is no other Saviour?

V. 8. *If they will not believe thee, neither hearken to the voice of the first sign*—To the voice or word of God delivered and confirmed by the first sign. Moses acquainted them with the mind of God. God's works have a voice to speaks to us, which we must diligently observe.

V. 9. *Thou shalt take of the water of the river, and the water shall become blood*—It shall assuredly be so.

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of the water of the river, and pour *it* upon the dry land: and [c] the water which thou takeſt out of the river, * ſhall become blood upon the dry land.

c Chap. 7. 19.
* Heb. ſhall be and ſhall be.

10 ¶ And Moſes ſaid unto the Lord, O my Lord, I *am* not † eloquent, neither ‡ heretofore, nor ſince thou haſt ſpoken unto thy ſervant: but [d] I *am* ſlow of ſpeech, and of a ſlow tongue.

† Heb. a man of words.
‡ Heb. ſince yeſterday, nor ſince the third day.
d Chap. 6. 12.

11 And the Lord ſaid unto him, [e] Who hath made man's mouth? or who maketh the dumb, or deaf, or the ſeeing, or the blind? have not I the Lord?

e Pſa. 94. 9.

12 Now therefore go, and I will be [f] with thy mouth, and teach thee what thou ſhalt ſay.

f Iſa. 50. 4. Matt. 10. 19. Mark 13. 11. Luke 12. 11.

13 And he ſaid, O my Lord, ſend, I pray thee, by the hand *of him whom* thou ‖ wilt ſend.

‖ Or, ſhouldeſt.

14 And the anger of the Lord was kindled againſt Moſes, and he ſaid, *Is* not Aaron the Levite thy brother? I know that he can ſpeak well. And alſo behold, he cometh forth to meet thee; and when he ſeeth thee, he will be glad in his heart.

15 And [g] thou ſhalt ſpeak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye ſhall do.

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g Chap. 7. 1, 2.

16 And he ſhall be thy ſpokeſman unto the people: and he ſhall be, *even* he ſhall be to thee inſtead of a mouth, and [h] thou ſhalt be to him inſtead of God.

h Chap. 7. 1. & 18. 19.

17 And thou ſhalt take this rod in thine hand, wherewith thou ſhalt do ſigns.

18 ¶ And Moſes went and returned to § Jethro his father in law, and ſaid unto him, Let me go, I pray thee, and return unto my brethren, which *are* in Egypt, and ſee whether they be yet alive. And Jethro ſaid to Moſes, Go in peace.

§ Heb. Jether.

19 And the Lord ſaid unto Moſes in Midian, Go, return into Egypt: for [i] all the men are dead which ſought thy life.

i Chap. 2. 15, 23. Matt. 2. 20.

20 And Moſes took his wife, and his ſons, and ſet them upon an aſs, and he returned to the land of Egypt. And Moſes took [k] the rod of God in his hand.

k Num. 20. 8, 9.

21 And the Lord ſaid unto Moſes, When thou

V. 10. *O my Lord, I am not eloquent*—Not able to deliver thy meſſage acceptably and decently, either to Pharaoh or to the Iſraelites. *Neither heretofore, nor ſince thou haſt ſpoken unto thy ſervant*—Since thy appearance to me, thou haſt made ſome change in my hand, but none in my tongue, but ſtill I am, as I was, moſt unfit for ſo high an employment. But indeed he was therefore fit for it, as the unlearned apoſtles were for the preaching of the goſpel, that the honour of their glorious works might be intirely given to God, and not to the inſtruments which he uſed.

V. 12. *I will be with thy mouth*—By my ſpirit to direct and aſſiſt thee what and how to ſpeak. Whence Moſes, though he ſtill ſeems to have remained ſlow in ſpeech, yet was in truth mighty in words as well as deeds, Acts vii. 22.

V. 13. *O my Lord, ſend, I pray thee, by whom thou wilt ſend*—By one who is fitter for the work than I am. Thou uſeſt, according to thy wiſdom, to chooſe fit inſtruments, and to uſe none but whom thou doſt either find or make fit for their employment, which I am not.

V. 14. *The anger of the Lord was kindled againſt Moſes*—Becauſe he made ſo many excuſes for his *inſufficiency* to do what he knew God required of him; and by this it appears, how ſlow of heart all men are to believe, that all power to do good belongeth to God alone. When the word of God, and an heart-felt conviction agree in ſaying, This is my duty to God; then, What are *excuſes*, but ſo many declarations, that I queſtion the *faithfulneſs* of God to enable me to do what Scripture, reaſon, and conſcience convince me is my duty; or, that the ſervant is a better judge than his lord, who he ought to ſend? *Aaron cometh forth to meet thee*—By my inſtigation and direction; which, becauſe I ſee thou art ſtill diffident, I give thee for a new ſign, to ſtrengthen thy belief, that I will carry thee through this hard work.

V. 15. *Thou ſhalt ſpeak unto him*—Inſtruct him what to ſpeak, and command him freely and faithfully to expreſs it.

V. 17. *Take this rod wherewith thou ſhalt do ſigns*—Both thoſe which I have already made thee to do, and others as I ſhall direct and enable thee.

V. 18. *Moſes ſaid, Let me go unto my brethren, and ſee whether they be yet alive.*—He did not deceive him, nor intended to do ſo, though he thought fit to conceal from him the errand, upon which God ſent him, leſt his father or wife ſhould attempt to hinder or diſcourage him from ſo difficult and dangerous an enterprize, Moſes ſhews here a rare example as well of modeſty and humility, that ſuch glorious and familiar converſe with God and the high calling to which God had advanced him, did neither make him forget the civility and duty which he owed to his Father, nor make him break forth into public and vain-glorious boaſting of ſuch a privilege; as alſo of his piety and prudence, that he avoided all occaſions and temptations to diſobedience to God's command.

V. 19. *The Lord ſaid, all the men are dead which ſought thy life*—This ſeems to have been a ſecond viſion, whereby God calls him to the ſpeedy execution of that command which before was delivered. God who was acquainted with the deſigns of thoſe who wanted to deſtroy Moſes, was alſo acquainted with the ſecret fear of his ſervant; and therefore God graciouſly gives him this information of the death of thoſe that ſought his life, to remove the force of this objection which Moſes had to going into Egypt, though he did not profeſs it. God, the governor of the earth, and judge of all men, here ſhews his knowledge of every deſign of the ſoul of man.

V. 20. *Moſes took his wife, and his ſons, and ſet them upon an aſs*—Gerſhom, and Eliezer; whom he intended to carry with him, but afterwards obſerving that they were like to be impediments to him in his great buſineſs, and being well aſſured that it would not be long ere he returned to them, he ſent them back to Jethro. With what great humility did this eminent perſon appear on his way to deliver a numerous people from oppreſſion; and in this Moſes was like unto HIM, who came with the utmoſt meekneſs and lowlineſs, to be the deliverer of the world from the power of ſin and of ſatan. *Moſes took the rod of God*—So called, becauſe it was to be uſed for God's ſpecial ſervice, to be the inſtrument in all his glorious works; and to ſhew that whatſoever was done,

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thou goeſt to return into Egypt, ſee *that* thou do all thoſe wonders before Pharaoh, which I have put in thine hand: but [l] I will harden his heart, that he ſhall not let the people go.

22 And thou ſhalt ſay unto Pharaoh, Thus ſaith the Lord, [m] Iſrael *is* my ſon, [n] *even* my firſt-born.

23 And I ſay unto thee, Let my ſon go, that he may ſerve me: and if thou refuſe to let him go, behold, [o] I will ſlay thy ſon, *even* thy firſt-born.

24 ¶ And it came to paſs by the way in the inn, that the Lord [p] met him, and ſought to kill him.

25 Then Zipporah took [q] a ſharp * ſtone, and cut off the foreſkin of her ſon, and † caſt *it* at his *feet*, and ſaid, Surely a bloody huſband *art* thou to me.

26 So he let him go: then ſhe ſaid, A bloody huſband *thou art*, becauſe of the circumciſion.

27 ¶ And the Lord ſaid to Aaron, Go into the wilderneſs to meet Moſes. And he went and met him in [r] the mount of God, and kiſſed him.

28 And Moſes told Aaron all the words of the Lord, who had ſent him, and all the ſigns which he had commanded him. Before Christ 1491.

29 ¶ And Moſes and Aaron went, and gathered together all the elders of the children of Iſrael.

30 And Aaron ſpake all the words which the Lord had ſpoken unto Moſes, and did the ſigns in the ſight of the people.

31 And the people believed: and when they heard that the Lord had viſited the children of Iſrael, and that he had looked upon their affliction, then [s] they bowed their heads and worſhipped.

CHAP. V.

AND afterward Moſes and Aaron went in, and told Pharaoh, Thus ſaith the Lord God of Iſrael, Let my people go, that they may hold a feaſt unto me in the wilderneſs.

2 And Pharaoh ſaid, [a] Who *is* the Lord, that I ſhould obey his voice to let Iſrael go? I know not the Lord, neither will I let Iſrael go.

3 And

l Chap. 7. 3, 13. & 9. 12. & 10. 1. & 14. 8. Deut. 2. 30. Joſh. 11. 20. Iſa. 63. 17. John 12. 40. Rom. 9. 18.

m Rom. 9. 4. n Jer. 31. 9. James 1. 18.

o Chap. 11. 5. & 12. 29.

p Num. 22. 22.

q Joſh. 5. 2, 3.

* Or, knife.

† Heb. made it touch.

r Chap. 3. 1.

s Chap. 12. 27.

a 2 Kings 18. 35. Job 21. 15.

was not done by any virtue in the rod, or in Moſes, but merely by the power of God, who was pleaſed, for the greater confuſion of his enemies, to uſe ſo mean an inſtrument.

V. 21. *Which I have put in thine hand*—In thy power, to be done by thy hand, and the rod in it. *I will harden his heart*—That he ſhall be unmerciful to all the groans and preſſures of the Iſraelites, inexorable to the requeſts of Moſes, unmoveable and incorrigible by all my words and works. But God doth not properly and poſitively make men's hearts hard; they are ſo by being *without* the preſence of the Spirit of God, and by being forſaken of him, whom they will not have to reign over them, and whom they reſiſt and grieve, by obeying that ſpirit which in its nature is oppoſed to God and goodneſs, and which is the occaſion of God's withdrawing from them that grace, which alone can make men ſoft, flexible and pliable to the Divine will.

V. 22. *Thus ſaith the Lord, Iſrael is my firſt-born*—By my choice and adoption. They are moſt dear to me, and reſerved by me out of all nations to be my peculiar people; and therefore I will no longer ſuffer thee to invade my right, nor them to live in the neglect of my ſervice.

V. 23. *I ſay unto thee*—I command thee. *I will ſlay thy firſt-born*—By which plague coming after the reſt, thou wilt be enforced to do what I adviſe thee now to do upon cheaper terms.

V. 24. *The Lord met him*—Appeared to him in ſome viſible ſhape. *And ſought to kill him*—Moſes, ſpoken of and to before. The reaſon of this ſeverity was the neglect of circumciſing his child, as plainly appears, from the Lord's diſmiſſion of Moſes upon the circumciſion of the child. Moſes underſtood the will and law of God about it better than any man, and God had lately reminded him of that covenant of his with Abraham, whereof circumciſion was a ſeal; the bleſſings and benefits of which covenant, Moſes was now going to procure for himſelf and for his people, whilſt he remained under the guilt of groſly neglecting the condition of it. This was a great ſin in itſelf; and therefore it is no wonder that God was ſo angry at Moſes for it.

V. 25. *Then Zipporah*—Perceiving the danger of her huſband, and the cauſe of it, and her huſband being diſenabled from performing that work, whether by ſome ſtroke or ſickneſs, or by the terror of ſo diſmal and unexpected an apparition to him, ſhe thought it better to do it herſelf, rather than put it off a moment longer. *A ſharp ſtone*—Which ſhe took as next at hand in that ſtoney country; let none think this ſtrange, for not only this work, but the cutting off that part, which ſome uſed to do, was commonly performed with a flint or a ſharp ſtone, as is expreſsly affirmed by Herodotus, l. 2. Plin 35. 12. See alſo Juvenal Satyr. 6. and Martial. Epigram. 3. 18. But the word may be rendered, *a ſharp knife*, ſee Joſ. v. 2, 3. *Caſt it at his feet*—The words are very ſhort, and therefore ambiguous, and may be rendered either thus, *ſhe caſt* herſelf *at his feet*, either 1. At the feet of the angel, as a ſuppliant for her huſband's life. *A bloody huſband art thou to me*—She durſt not accuſe God, the author of this work; but ſhe falls upon her huſband as the occaſion of it, and as a coſtly and bloody huſband to her, whoſe endangered life ſhe was forced to redeem with blood, even the blood of her little child.

V. 26. *He let him go*—God or the deſtroying Angel ſent from God, departed from Moſes, and removed the tokens of God's indignation. *A bloody huſband thou art, becauſe of the circumciſion*—She repeats her former cenſure, and reproacheth not only her huſband but alſo God's ordinance. Which her huſband obſerving, and conſidering how much diſturbance ſhe might give him in his great and difficult work in Egypt, he thought fit to ſend her and her children back to her father.

V. 29. *Moſes and Aaron gathered together all the elders*—All of them whom they could eaſily and quickly bring together.

V. 30. *Aaron ſpake*—Thus beginning to execute the office which God had put upon him. *And did the ſigns*—Aaron did them, by the direction of Moſes.

V. 31. *The people believed, the Lord had viſited the children of Iſrael*—Taken cognizance of their condition, and reſolved to deliver them. *They bowed their heads and worſhipped*—Acknowledging and adoring the kindneſs and faithfulneſs of God therein.

CHAP. V.

V. 1. *Moſes and Aaron went in, and told Pharaoh*—Either both ſucceſſively told him: Or Aaron did it by the command of Moſes.

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3 And they said, [b] The God of the Hebrews hath met with us: let us go, we pray thee, three days journey into the desert, and sacrifice unto the Lord our God; lest he fall upon us with pestilence, or with the sword.

[b] Chap. 3. 18.

4 And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the people from their works? get you unto your burdens.

5 And Pharaoh said, Behold, the people of the land now *are* many, and you make make them rest from their burdens.

6 And Pharaoh commanded the same day the task-masters of the people, and their officers, saying,

7 Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves.

8 And the tale of the bricks which they did make heretofore, you shall lay upon them; you shall not diminish *ought* thereof: for they *be* idle; therefore they cry, saying, Let us go *and* sacrifice to our God.

* Heb. Let the work be heavy upon the men.

9 * Let there more work be laid upon the men, that they may labour therein; and let them not regard vain words.

10 ¶ And the task-masters of the people went out, and their officers, and they spake to the people, saying, Thus saith Pharaoh, I will not give you straw.

11 Go ye, get you straw where you can find it: yet not ought of your work shall be diminished.

12 So the people were scattered abroad throughout all the land of Egypt, to gather stubble in stead of straw.

13 And the task-masters hasted *them*, saying, Fulfil your works, *your* † daily tasks, as when there was straw.

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14 And the officers of the children of Israel, which Pharaoh's task-masters had set over them, were beaten, *and* demanded, Wherefore have ye not fulfilled your task in making brick, both yesterday, and to day, as heretofore?

† Heb. a matter of a day in his day.

15 ¶ Then the officers of the children of Israel came and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants?

16 There is no straw given unto thy servants, and they say to us, Make brick: and behold, thy servants *are* beaten; but the fault *is* in thine own people.

17 But he said, Ye *are* idle, *ye are* idle: therefore ye say, Let us go, *and* do sacrifice to the Lord.

18 Go therefore now *and* work: for there shall no straw be given you, yet shall ye deliver the tale of bricks.

19 And the officers of the children of Israel did see *that* they *were* in evil *case*, after it was said, Ye shall not minish *ought* from your bricks of your daily task.

20 ¶ And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh.

21 [c] And they said unto them, The Lord look upon you, and judge; because you have made our savour ‡ to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hands to slay us.

[c] Chap. 6. 9.

‡ Heb. to stink, Gen. 34. 30.

22 And Moses returned unto the Lord, and

V. 2. *Who is the Lord that I should obey his voice*—I am the sovereign Lord of Egypt, and I own no superior here.

V. 3. *The God of the Hebrews hath met with us*—Hath appeared to us lately, and laid this command upon us. *Lest he fall upon us*—Lest he punish either of us if we disobey his command, or thee, if thou hinderest us from obeying it: But this latter they only imply, as being easily gathered from the former.

V. 4. *Get you unto your burdens*—Ye, the elders of Israel, who are here come with Moses and Aaron: Or, ye, Moses and Aaron. So far am I from granting the liberty which you desire for the people, that as a just punishment upon you for your seditious attempt, I command you also to go with the rest, and to take your share in their burdens, and to perform the task which shall be required of you.

V. 5. *The people of the land now are many*—The Israelites in this land are very numerous, and therefore it would be a madness in me to permit them all to meet and go together, as you desire, which may tend to the ruin of my whole kingdom, and probably it is designed by you to that purpose.

V. 6. *Pharaoh commanded the task-masters and their officers*—The task-masters were Egyptians, and the officers were Israelites, under-officers to them.

V. 9. *Let them not regard vain words*—The words of Moses and Aaron, which are vain, which they falsely pretend to come from God, when it is only an ill design of their own to advance themselves by raising sedition.

V. 16. *Thy servants are beaten, but the fault is in thine own people*—Thy people make themselves guilty, and will bring the vengeance of God upon them for their cruelty.

V. 19. *The children of Israel did see that they were in evil case*—Looked upon them with sadness, with a sorrowful and angry countenance, as those that could obtain no relaxation for themselves, or for their brethren.

V. 20. *They met Moses and Aaron as they*—The officers who went to pour out their complaints to Pharaoh.

V. 21. *You have put a sword in their hand to slay us*—To give them, what they have long sought and thirsted after—an occasion to destroy and root us out.

V. 22. *Moses returned unto the Lord*—To expostulate with him, and pray to him. To the people he saith nothing, but meekly passeth by their severe censures, as forced from them by intolerable oppression, and because their minds being now imbittered and exasperated, they were incapable of admonition. *Lord, wherefore hast thou so evil intreated this people*—By giving occasion to their

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and said, Lord, wherefore hast thou *so* evil intreated this people? why *is* it *that* thou hast sent me?

23 For since I came to Pharaoh to speak in thy name, he hath done evil to this people; § neither hast thou delivered thy people at all.

§ Heb. delivering, thou hast not delivered.

CHAP. VI.

THEN the Lord said unto Moses, Now shalt thou see what I will do to Pharaoh: for [a] with a strong hand shall he let them go, and with a strong hand [b] shall he drive them out of his land.

a Chap. 3. 19.
b Chap. 11. 1. & 12. 33, 39.

2 And God spake unto Moses, and said unto him, I *am* the Lord:

3 And I appeared unto Abraham, unto Isaac, and unto Jacob, by *the name of* [c] God almighty, but by my name [d] JEHOVAH was I not known to them.

c Gen. 17. 1. & 35. 11. & 48. 3.
d Chap. 3. 14.

4 [e] And I have also established my covenant with them, [f] to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers.

e Gen. 17. 4.
f Gen. 17. 8. & 28. 4.

5 And [g] I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage: and I have remembered my covenant.

g Chap. 2. 24.

6 Wherefore say unto the children of Israel, I *am* the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage: and I will redeem you with a stretched out arm, and with great judgments.

7 And I will take you to me for a people, and I will be to you a God: and ye shall know that I *am* the Lord your God, which bringeth you out [h] from under the burdens of the Egyptians.

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8 And I will bring you in unto the land concerning the which I did * [i] swear to give it, to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage. I *am* the Lord.

h Chap. 5. 4, 5. Psa. 81. 6.
* Heb. lift up my hand. See Gen. 14. 22. Deut. 32. 40.
i Gen. 15. 14. & 26. 3. & 35. 12.

9 ¶ And Moses spake so unto the children of Israel: [k] but they hearkened not unto Moses, for † anguish of spirit, and for cruel bondage.

k Chap. 5. 21.
† Heb. shortness, or, straitness

10 And the Lord spake unto Moses, saying,

11 Go in, speak unto Pharaoh king of Egypt, that he let the children of Israel go out of his land.

12 And Moses spake before the Lord, saying, Behold, the children of Israel have not hearkened unto me; how then shall Pharaoh hear me, [l] who *am* of uncircumcised lips?

l Verse 30. Chap. 4. 10. Jer. 1. 6.

13 And the Lord spake unto Moses, and unto Aaron, and gave them a charge unto the children of Israel and unto Pharaoh king of Egypt; to bring the children of Israel out of the land of Egypt.

14 ¶ These *be* the heads of their fathers houses: [m] The sons of Reuben the first-born of Israel; Hanoch, and Pallu, Hezron, and Carmi: these *be* the families of Reuben.

m Gen. 46. 9. 1 Chron. 5. 3.

15 [n] And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman: these *are* the families of Simeon.

n 1 Chron. 4. 24.

16 ¶ And these *are* the names of [o] the sons of Levi, according to their generations; Gershon, and Kohath, and Merari: And the years

o Num. 3. 17. 1 Chron. 6. 1, 16.

their greater bondage. He expostulates the matter with God, not from pride or arrogance, as one that would censure and condemn his actions, but from zeal for God's glory and his people's happiness, as one that would prevail with God to relieve them.

V. 23. *Since I came to speak in thy name*—Not of my own head, but by thy command and commission. *Neither hast thou delivered thy people at all*—According to thy promise, and thy people's expectation.

CHAP. VI.

V. 1. *With a strong hand shall he let them go*—Being compelled to do so by my powerful and terrible works.

V. 3. *By my name JEHOVAH was I not known to them*—God speaks not of the letters or syllables, but of the thing signified by that name. For that denotes all his perfections, and, amongst others, the eternity, constancy and immutability of his nature and will, and the infallible certainty of his word and promises.

V. 6. *I will redeem you with a stretched out arm*—My Almighty power. A metaphor from a man that stretcheth out his arm and puts forth all his strength to give the greater blow. *With great judgments*—Punishments justly inflicted upon them.

V. 7. *I will take you to me for a people*—For my people: You shall no longer be the people and slaves of the king of Egypt, but my people and servants, whom I shall bless and preserve. *I will be to you a God*—To judge and deliver you.

V. 8. *I am the Lord*—And therefore have authority and power to dispose of lands and kingdoms, as I please; and faithful to give you what I have promised.

V. 9. *They hearkened not unto Moses for anguish of spirit*—Their minds were so oppressed with their present burdens, and future expectations, that they could not believe nor hope for any deliverance, but deemed it impossible; and having been once deceived in their hopes, they now quite despaired, and thought their entertainment of new hopes, or use of further undeavours, would make their condition worse, as it had done.

V. 12. *The children of Israel have not hearkened unto me, how then shall Pharaoh hear me*—This was a weakness of faith, as if God could not effect his purpose, because the instrument was unfit.

V. 14. *These be the heads of their father's houses*—This genealogy he describes here, to shew the lineage of Moses and Aaron, by whom this great work was to be effected.

V. 16. *According to their generations*—From each of which proceeded a distinct generation, or family, called by their father's name.

Before Christ 1619. years of the life of Levi *were* an hundred thirty and seven years.

p 1 Chron. 6. 17. & 23. 7. 17 p The sons of Gershon; Libni, and Shimi, according to their families.

q Num. 26. 57. 1 Chron. 6. 2, 18. 18 And q the sons of Kohath; Amram, and Izhar, and Hebron, and Uzziel: And the years of the life of Kohath *were* an hundred thirty and three years.

r 1 Chron. 6. 19. & 23. 21. 19 And r the sons of Merari; Mahali and Mushi: these *are* the families of Levi, according to their generations.

s Chap. 2. 1, 2. Num. 26. 59. 20 And s Amram took him Jochebed his father's sister to wife; and she bare him Aaron and Moses: And the years of the life of Amram *were* an hundred and thirty and seven years.

t Num. 16. 1. 1 Chron. 6. 37, 38. 21 ¶ And t the sons of Izhar; Korah, and Nepheg, and Zichri.

u Lev. 10. 4. Num. 3. 30. 22 And u the sons of Uzziel; Mishael, and Elzaphan, and Zithri.

cir. 1530. 23 And Aaron took him Elisheba daughter of x Amminadab, sister of Naashon, to wife; and she bare him y Nadab, and Abihu, Eleazar, and Ithamar.

x Ruth 4. 19, 20. 1 Chron. 2. 10.

y Num. 3. 1. & 26. 60. 1 Chron. 6. 3. & 24. 1. 24 And the sons of Korah; Assir, and Elkanah, and Abiasaph: these *are* the families of the Korhites.

z Num. 25. 11. 25 And Eleazar Aaron's son took him *one* of the daughters of Putiel to wife; and z she bare him Phinehas: these *are* the heads of the fathers of the Levites, according to their families.

26 These *are* that Aaron and Moses, to whom the Lord said, Bring out the children of Israel from the land of Egypt, according to their armies.

1491. 27 These *are* they which spake to Pharaoh king of Egypt, to bring out the children of Israel from Egypt: these *are* that Moses and Aaron.

28 ¶ And it came to pass on the day *when* the Lord spake unto Moses in the land of Egypt, Before Christ 1491.

29 That the Lord spake unto Moses, saying, I *am* the Lord: speak thou unto Pharaoh king of Egypt all that I say unto thee.

30 And Moses said before the Lord, Behold, a I *am* of uncircumcised lips, and how shall Pharaoh hearken unto me? a Ver. 12. Chap. 4. 10.

CHAP. VII.

AND the Lord said unto Moses, See, I have made thee a a god to Pharaoh: and Aaron thy brother shall be thy prophet. a Chap. 4. 16. Jer. 1. 10.

2 Thou shalt speak all that I command thee: and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land.

3 And b I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt. b Chap. 4. 21.

4 But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, *and* my people the children of Israel, out of the land of Egypt, c by great judgments. c Chap. 6. 6.

5 And the Egyptians shall know, that I *am* the Lord, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them.

6 And Moses and Aaron did as the Lord commanded them, so did they.

7 And Moses *was* fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh. 1491.

8 ¶ And the Lord spake unto Moses, and unto Aaron, saying,

9 When Pharaoh shall speak unto you, saying, Shew a miracle for you: then thou shalt say unto Aaron, d Take thy rod, and cast it d Chap. 4. 2, 17.

V. 23. *Aaron took him Elisheba, daughter of Amminadab*—A Prince of the tribe of Judah. *To wife*—There were many marriages made between the tribes of Judah and Levi, to signify that both were united in Christ, who was to be both king and priest. It is observable that Moses is here silent in his own progeny, but gives a particular account of his brother's, not only from his great humility and modesty, which shines forth in many other passages, but because it was of more concern, and the honour of priesthood given to Aaron was to be hereditary and peculiar to his seed, and therefore it was necessary they should be exactly known, whereas Moses's honour and government was only personal, and did not pass to his children.

V. 26. *According to their armies*—According to their numerous families, which were equal to great armies, and which went out of Egypt, like several armies in military order, and with great power.

CHAP. VII.

V. 1. *The Lord said unto Moses I have made thee a God to Pharaoh*—To represent my person, to act like God, by requiring his obedience to thy commands, and by punishing his disobedience with such punishments as none but God can inflict, to which end thou shalt have my omnipotent assistance. *Aaron shall be thy prophet*—Thy interpreter, to deliver thy commands to Pharaoh.

V. 6. *So did they*—An emphatical repetition, to shew their courage in attempting to say and do such things to so great a monarch in his own dominions, and their fidelity in the execution of all God's commands.

V. 7. The ages of Moses and Aaron here, are so exactly set down, that thence we may understand the accomplishment of God's prediction, (Gen. xv. 13.) and the time of Israel's being in Egypt.

V. 9. *Thou shalt say unto Aaron*—By whose hands this and other miracles were to be done, and not by Moses immediately, partly to take off the suspicion that these miracles were wrought by some magical artifice of Moses; and partly for the greater honour of Moses, that he might be, what God had said, *a God to Pharaoh*, who not only could work wonders himself, but also give

Before Christ 1491. caſt *it* before Pharaoh, *and* it ſhall become a ſerpent.

10 ¶ And Moſes and Aaron went in unto Pharaoh, and they did ſo as the Lord had commanded: and Aaron caſt down his rod before Pharaoh, and before his ſervants, and it became a ſerpent.

e Gen. 41. 8. 11 Then Pharaoh alſo [e] called the wiſe-men,
f 2 Tim. 3. 8. and [f] the ſorcerers: now the magicians of Egypt, they alſo did in like manner with their inchantments.

12 For they caſt down every man his rod, and they became ſerpents: but Aaron's rod ſwallowed up their rods.

13 And he hardened Pharaoh's heart, that
g Chap. 4. 21. he hearkened not unto them; [g] as the Lord had ſaid.

h Chap. 8. 15. & 10. 1,20,27. 14 ¶ And the Lord ſaid unto Moſes, [h] Pharaoh's heart *is* hardened, he refuſeth to let the people go.

15 Get thee unto Pharaoh in the morning, lo, he goeth out unto the water, and thou ſhalt ſtand by the river's brink againſt he come, and the rod which was turned to a ſerpent ſhalt thou take in thine hand.

16 And thou ſhalt ſay unto him, The Lord God of the Hebrews hath ſent me unto thee,
i Chap. 3. 12, 18. & 5. 1, 3. ſaying, Let my people go, [i] that they may ſerve me in the wilderneſs: and behold, hitherto thou wouldeſt not hear.

17 Thus ſaith the Lord, In this thou ſhalt
k Chap. 4. 9. know that I *am* the Lord: [k] behold, I will ſmite with the rod that *is* in mine hand, upon the waters which *are* in the river, and they
l Rev. 16. 6. ſhall be turned [l] to blood.

18 And the fiſh that *is* in the river ſhall die, and the river ſhall ſtink; and the Egyptians ſhall lothe to drink of the water of the river. Before Christ 1491.

19 ¶ And the Lord ſpake unto Moſes, Say unto Aaron, Take thy rod, and ſtretch out thine hand upon the waters of Egypt, upon their ſtreams, upon their rivers, and upon their ponds, and upon all their * pools of water, that they may become blood; and *that* there may be blood throughout all the land of Egypt, both in *veſſels of* wood, and in *veſſels of* ſtone. * Heb. gathering of their waters.

20 And Moſes and Aaron did ſo, as the Lord commanded: and he [m] lift up the rod and ſmote the waters that *were* in the river, in the ſight of Pharaoh, and in the ſight of his ſervants: and all the [n] waters that *were* in the river, were turned to blood. m Chap. 17. 5. n Pſa. 78. 44. & 105. 29.

21 And the fiſh that *was* in the river, died: and the river ſtank, and the Egyptians could not drink of the water of the river: and there was blood throught all the land of Egypt.

22 And the magicians of Egypt did ſo with their inchantments: and Pharaoh's heart was hardened, neither did he hearken unto them; [o] as the Lord had ſaid. o Verſe 32.

23 And Pharaoh turned and went into his his houſe, neither did he ſet his heart to this alſo.

24 And all the Egyptians digged round about the river for water to drink: for they could not drink of the water of the river.

25 And ſeven days were fulfilled, after that the Lord had ſmitten the river.

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give power to others to do ſo. *Take thy rod*—The ſame rod was uſed both by Moſes and Aaron in their great works. And this rod Moſes ordinarily held in his hand, and delivered it to Aaron upon occaſion, for the execution of his commands. *It ſhall become a ſerpent*—(Heb.) A dragon, a great ſerpent: Others, a crocodile, to whoſe jaws he had expoſed the Iſraelitiſh infants.

V. 11. *Pharaoh called the wiſemen*—To give their opinion and advice. *The magicians*—The ſame now called ſorcerers, who acted by the power of the devil, whom they engaged to their aſſiſtance. Of theſe, the two chief were Jannes and Jambres, (2 Tim. iii. 8.) *They alſo did in like manner*—In ſhew and appearance.

V. 12. *Aaron's rod ſwallowed up their rods*—By which it was evident, either that Aaron's rod was turned into a real ſerpent, becauſe it had the real properties and effects of a ſerpent, viz. to devour.

V. 14. *Pharaoh's heart is hardened*—Is obſtinate and reſolved, ſo as neither my word nor works can make any impreſſion upon him.

V. 15. *He goeth out unto the water*—Nilus, whither he went at that time, either for his recreation, or to pay his morning worſhip to that river, which the Egyptians had in great veneration.

V. 17. *Thou ſhalt know that I am the Lord*—Becauſe thou ſaidſt, *Who is the Lord?* and, *I know not the Lord*; thou ſhalt know him experimentally and to thy coſt. *I will ſmite*—By Aaron's hand, who ſhall do it by my command and direction. *The river*—Nilus, which was one of their principal Gods. *Turned to blood*—Which was a very grievous plague to them; both becauſe it was a diſhonour to their religion, and becauſe from hence they had both their drink and their meat. And their ſin was ſhewn in the puniſhment, who had made that river an inſtrument for the execution of their bloody deſigns againſt the Iſraelitiſh infants.

V. 18. *The Egyptians*—Therefore the Iſraelites were free from this plague, and thoſe branches of Nilus which they uſed were uncorrupted, when all others were turned into blood.

V. 19. *Upon all their pools of water*—Over ſome of them in the name of all the reſt.

V. 23. *Neither did he ſet his heart to this*—He did not ſeriouſly conſider it, nor the cauſes or cure of this plague, and was not much affected with it, becauſe he ſaw this fact exceeded not the power of his magicians.

V. 24. *The Egyptians could not drink of the water*—It is obſervable, that though the devil could do ſomething which might increaſe the plague, or imitate it, yet he could do nothing to remove it.

V. 25. *Seven days were fulfilled*—Ere all the waters of Egypt were perfectly free from this infection. Philo tells us, that many of them died of this plague.

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Before Christ 1491.

AND the Lord spake unto Moses, Go unto Pharaoh, and say unto him, Thus saith the Lord, Let my people go, that they may serve me.

2 And if thou refuse to let *them* go, behold, I will smite all thy borders with [a] frogs.

[a] Rev. 16. 13.

3 And the river shall bring forth frogs abundantly, which shall go up and come into thine house, and into thy bed-chamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy * kneading-troughs.

* Or, dough.

4 And the frogs shall come up both on thee, and upon thy people, and upon all thy servants.

5 ¶ And the Lord spake unto Moses, Say unto Aaron, Stretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt.

6 And Aaron stretched out his hand over the waters of Egypt; and [b] the frogs came up, and covered the land of Egypt.

[b] Psa. 78. 45. & 105. 30.

7 And the magicians did so with their inchantments, and brought up frogs upon the land of Egypt.

8 ¶ Then Pharaoh called for Moses and Aaron, and said, [c] Intreat the Lord, that he may take away the frogs from me, and from my people: and I will let the people go, that they may do sacrifice unto the Lord.

[c] Chap. 9. 28. & 10. 17. Num. 21. 7. 1 Kings 13. 6. Acts 8. 24.

9 And moses said unto Pharaoh, † Glory over me: ‡ when shall I intreat for thee, and for thy servants, and for thy people, § to destroy the frogs from thee, and thy houses, *that* they may remain in the river only?

† Or, Have this honour over me, &c.
‡ Or, against when.

Before Christ 1491.

§ Heb. to cut off.

10 And he said, ‖ To-morrow. And he said, *Be it* according to thy word: that thou mayest know, that *there is* none like unto the Lord our God.

‖ Or, Against to-morrow.

11 And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people; they shall remain in the river only.

12 And Moses and Aaron went out from Pharaoh: and Moses cried unto the Lord, because of the frogs which he had brought against Pharaoh.

13 And the Lord did according to the word of Moses: and the frogs died out of the houses, out of the villages, and out of the fields.

14 And they gathered them together upon heaps: and the land stank.

15 But when Pharaoh saw that there was respite, [d] he hardened his heart, and hearkened not unto them: as the Lord had said.

[d] Chap. 7. 14.

16 ¶ And the Lord said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt.

17 And they did so; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and [e] it became lice, in man and in beast: all the dust of the land became lice throughout all the land of Egypt.

[e] Psa. 105. 31.

18 And

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V. 2. *I will smite all thy borders*—All thy land, which is within thy borders.

V. 3. *The river*—Under which are comprehended all other rivers. But the river Nilus is mentioned, because God would make that an instrument of their misery, in which they most gloried, and to which they gave divine honours, and which was the instrument of their cruelty against the Israelites. *Frogs shall go into thy bed-chamber*—This plague was worse than the former, because it was more constant and more general.

V. 4. *The frogs shall come up both on thee, and upon thy people*—Not upon the Israelites, whom he hereby exempts from the number of Pharaoh's people and subjects, and owns them for his peculiar people. The frogs did not only invade their houses, but assault their persons, which is not strange, considering that they were armed with a divine commission and power.

V. 5. *The Lord spake unto Moses*—In the king's presence.

V. 9. *Moses said unto Pharaoh, glory over me*—Glory concerning me, as one that by God's power can do that for thee which all thy magicians cannot, of whom therefore thou now seest thou canst not glory, nor boast, as thou hast hitherto done. *When shall I intreat for thee*—Appoint me what time thou pleaseth. Hereby he knew that the hand and glory of God would be more conspicuous in it. And this was no presumption in Moses, because he had a large commission.

V. 10. *To-morrow*—Why not presently? Because he hoped before that time they might be removed, and so he should not need the favour of Moses, or his God; or, because he thought Moses might use divers ceremonies, as the magicians did, in his addresses to God, which would require time.

V. 12. *Moses cried unto the Lord*—Though he was assured that the frogs would depart at his word, yet he would use the means appointed by God for the accomplishment of it.

V. 13. *The Lord did according to the word of Moses*—God fulfilled by his power what Moses had foretold by his Spirit; and God being the same yesterday, to-day, and for ever, the same power is ever present to fulfil all that is foretold by his Spirit in the Scriptures, of good to them that fear him and believe in him; and of evil to all that live without God in the world, and are enemies to him by wicked works. *The frogs died out of the houses*—They died, and were removed out of the houses.

V. 14. *They gathered them together upon heaps*—God would not instantly and wholly take them away, both to convince them of the truth of the miracle, and to make them more sensible of this judgment, and more fearful of bringing another upon themselves.

V. 16. *The Lord said unto Moses, say unto Aaron*—God now gave him no warning, because he shewed himself in the last plague to be both perfidious and incorrigible. *Smite the dust that it may become lice*—It is probable, that they were much more loathsome and troublesome than ordinary.

V. 17. *Aaron smote the dust, and it became lice*—Which was not fit matter to produce them, and therefore shews this work to be divine and miraculous.

V. 18. *The*

Before Christ 1491.

18 And the magicians did so with their inchantments to bring forth lice, but they could not: so there were lice upon man, and upon beast.

19 Then the magicians said unto Pharaoh, This *is* [f] the finger of God: and Pharaoh's heart was hardened, and he hearkened not unto them; as the Lord had said.

[f] 1 Sam. 6. 3, 9. Psa. 8. 3. Matt. 12. 28. Luke 11. 20.

20 ¶ And the Lord said unto Moses, Rise up early in the morning, and stand before Pharaoh, (lo, he cometh forth to the water) and say unto him, Thus saith the Lord, Let my people go, that they may serve me.

21 Else if thou wilt not let my people go, behold, I will send * swarms *of flies* upon thee, and upon thy servants, and upon thy people, and into thy houses: and the houses of the Egyptians shall be full of swarms *of flies*, and also the ground whereon they *are*.

* Or, a mixture of noisom beasts, &c.

22 And [g] I will sever in that day the land of Goshen, in which my people dwell, that no swarms *of flies* shall be there; to the end thou mayest know, that I *am* the Lord in the midst of the earth.

[g] Chap. 9. 4, 26. and 10. 23. and 12. 13.

23 And I will put † a division between my people, and thy people: ‡ to morrow shall this sign be.

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† Heb. a redemption.
‡ Or, by to morrow.

24 And the Lord did so: and [h] there came a grievous swarm *of flies* into the house of Pharaoh, and *into* his servants houses, and into all the land of Egypt: the land was § corrupted by reason of the swarm *of flies*.

[h] Psa. 78. 45. and 105. 31.

§ Or, destroyed.

25 ¶ And Pharaoh called for Moses, and for Aaron, and said, Go ye, sacrifice to your God in the land.

26 And Moses said, It is not meet so to do; for we shall sacrifice [i] the abomination of the Egyptians to the Lord our God: Lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us?

[i] Gen. 43. 32. and 46. 34.

27 We will go [k] three days journey into the wilderness, and sacrifice to the Lord our God, as [l] he shall command us.

[k] Chap. 3. 12.
[l] Chap. 3. 18.

28 And Pharaoh said, I will let you go, that ye may sacrifice to the Lord your God, in the wilderness: only you shall not go very far away: [m] intreat for me.

[m] Verse 8. Chap. 9. 28. 1 Kings 13. 6.

29 And

V. 18. *The magicians did so*—Endeavoured to do so. *But they could not*—It was as easy for them to produce lice as frogs, but God hindered them, partly to confound them and their devilish arts; and to shew that what they did before was only by his permission, and partly to convince Pharaoh and the Egyptians of their vanity, in trusting to such impotent magicians, and in opposing that God who could control and confound them, when he pleased.

V. 19. *This is the finger of God*—Of that supreme God. *Pharaoh hearkened not unto them*—To Moses and Aaron.

V. 21. *I will send swarms of flies*—A mixture of insects, of various kinds, as bees, wasps, gnats, hornets.

V. 22. *I will sever the land in which my people dwell*—How easy is it for God to make it go well with the righteous in times of the greatest and most general calamity, which his justice sends to punish sin, and to lead men to repentance.—God severs from the rest the places where those live, that have separated themselves from the society of the wicked, and who mourn for their own past sins, and those they cannot prevent in others. *That thou mayest know that I am the Lord*—Of the whole earth, not only the Lord of Israel, but of thee, and thy dominions.

V. 23. *I will put a division*—A redemption, a wall of partition, by which I will preserve the Israelites whilst I destroy the Egyptians. *To morrow shall this sign be*—This he saith, to gain the more belief to himself in what he now did, or should further speak in God's name to them, and to warn them of their danger, and make their disobedience more inexcusable.

V. 24. *The Lord did so*—Immediately by his own word, and not by Moses, lest the Egyptians should think it was a magician's art, and that all Moses did was done by the power of the devil. *There came a grievous swarm of flies*—An heavy mixture of flies, mischievous and troublesome. *The land was corrupted by reason of the swarm of flies*—Many of the people were poisoned or stung to death by them, as appears from Ps. lxxviii. 45.

V. 25, 26. *Pharaoh said, sacrifice to your God in the land. Moses said, it is not meet*—Not right, in God's eyes, who hath appointed us the place, as well as the duty. *We shall sacrifice the abomination of the Egyptians*—That which the Egyptians abhor to kill, or to see killed. *The Egyptians will they not stone us*—For doing what they so much abhor; as they not only think it cruel to kill those animals which are to be offered, but the Egyptians think it impious to the last degree, to see violence done to any creature which they wickedly worship as a God, at the instigation of Satan; who will make use of all his art, to make them believe they are doing their God service, even to lose their lives in the attempt to destroy us, for thus dishonouring the idols they have so long been accustomed to adore as God, though to do so, is the shame and disgrace of human reason, and the evidence of its naturally blind and fallen state.

V. 27. *We will go three days journey, and sacrifice to the Lord our God, as he shall command us*—For we know not what kind or number of sacrifices to offer to him, till we come thither.

V. 28. *You shall not go very far away: intreat for me*—My own people inform me, that it is the Most High God, whose power performs the things that have been done to afflict me and my kingdom, and the reason of these calamities, you tell me, is the detaining of the people of your nation in my dominions, against the will of God; but I will *not* consent that *you shall go very far away*, whatever may be the will of God: However, as he has such power, as I now find he has to hurt me, *intreat for me*, that our distress may be removed. This conduct is no other than that of a determination to do what we think most beneficial to ourselves, without regarding the will of God, or the rights of others; and, at the same time, offering to the eternal God, that which is an offence to his truth and goodness:—That is, to intreat of him to grant what we want, resolving, at the same time, to do what we choose ourselves, though we know it is contrary to the very nature and will of God. To live according to our own natural self-will, and without any real intention of doing what God requires, and to use words of prayer, or to desire others to do it for us, is to have our very prayers added to the number of our sins. Carelessly, or wilfully to live in any known sin, and to *intreat* God to remove this evil, or to bestow upon us the other blessing, is the same thing as saying, Is there wisdom in the Most High? Doth God know that I am thus insulting his Infinite wisdom, and that I am but applying to him in the language of the apostate spirits of satan, which reigns in us before we know God, and which leads men

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29 And Moſes ſaid, Behold, I go out from thee, and I will intreat the Lord, that the ſwarms *of flies* may depart from Pharaoh, from his ſervants, and from his people, tomorrow: but let not Pharaoh deal deceitfully any more in not letting the people go to ſacrifice to the Lord.

30 And Moſes went out from Pharaoh, and intreated the Lord:

31 And the Lord did according to the word of Moſes; and he removed the ſwarms *of flies* from Pharaoh, from his ſervants, and from his people: there remained not one.

[o] Verſe 15. Chap. 4. 21.

32 And Pharaoh [o] hardened his heart at this time alſo, neither would he let the people go.

CHAP. IX.

THEN the Lord ſaid unto Moſes, Go in unto Pharaoh, and tell him, Thus ſaith the Lord God of the Hebrews, Let my people go, that they may ſerve me.

2 For if thou refuſe to let *them* go, and wilt hold them ſtill,

3 Behold, the hand of the Lord is upon thy cattle which *is* in the field, upon the horſes, upon the aſſes, upon the camels, upon the oxen, and upon the ſheep: *there ſhall be* a very grievous murrain. Before Christ 1491.

4 And [a] the Lord ſhall ſever between the cattle of Iſrael, and the cattle of Egypt: and there ſhall nothing die of all *that is* the children's of Iſrael. [a] Chap. 8. 22.

5 And the Lord appointed a ſet time, ſaying, To morrow the Lord ſhall do this thing in the land.

6 And the Lord did that thing on the morrow, and [b] all the cattle of Egypt died: but of the cattle of the children of Iſrael died not one. [b] Pſal. 78. 50.

7 And Pharaoh ſent, and behold, there was not one of the cattle of the Iſraelites dead. And [c] the heart of Pharaoh was hardened, and he did not let the people go. [c] Chap. 7. 14.

8 ¶ And the Lord ſaid unto Moſes, and unto Aaron, Take to you handfuls of aſhes of the furnace, and let Moſes ſprinkle it towards the heaven in the ſight of Pharaoh.

9 And

men to uſe words contrary to their real meaning; ſpeaking fair, but, in truth and in our actions, oppoſing every good wiſh and principle of thoſe we addreſs, with words of ſeeming reſpect and ſincerity.

V. 29. *Let not Pharaoh deal deceitfully any more*—Moſes gives the king this ſtrong caution againſt making any future attempt to deal deceitfully with God, who knows the thoughts and intents of the heart; but Moſes does not here go ſo far as to conclude, that, becauſe the king *had* dealt deceitfully, that he *would* continue to do ſo.

V. 30, 31, 32. *Moſes intreated the Lord, and the Lord did according to the word of Moſes*—God graciouſly hears his ſervant's prayer at the requeſt of the king, and not only hears but anſwers it, and removes the evil that diſtreſſed the whole country. What willingneſs in God to anſwer prayer! And to which the king made this return, *He would not let the people go*; though he had his requeſt granted by the Almighty, he would not do as God would have him.

CHAP. IX.

V. 1. *Go in unto Pharaoh, and tell him, thus ſaith the Lord God, Let my people go*—Tell him I have anſwered his prayer, I have done what he deſired thee to intreat ME for; I upbraid him not for what he has already done; he has ſuffered for his diſobedience, and is not to be reproached; but tell him God again ſays, Let my people go; and again ſet before him what he will expoſe himſelf to, by again refuſing to do what he knows is My will.

V. 2, 3. *If thou refuſe, the hand of the Lord is upon thy cattle*—In an immediate manner, not by my rod, that thou mayeſt know, it is not I, but the Lord, which doth all theſe things to thee.

V. 4. *There ſhall nothing die of all that is the children's of Iſrael*—The gracious care of God is not only over them that fear him, but he charges himſelf with all that belongs to them: Whatever the pooreſt Iſraelite poſſeſſed, the Almighty was the protector of it; whilſt all that belonged to the king and people of Egypt, was expoſed to the rage of thoſe plagues, which ſatan and his angels only want God's permiſſion immediately to inflict upon the wicked; their whole powers being ever intently ſet to do evil continually, the greateſt miſchief, miſery, and deſtruction that can be inflicted on men, or any thing belonging to men, is therefore that which they never delay to do; that they may, if but for a moment, wound HIS cauſe who died for men, loves them all, and willeth the death of none, and who willingly neither afflicts or grieves any of the ſons of men.

V. 5, 6. *The Lord appointed a ſet time; and the Lord did that thing on the morrow, and all the cattle of Egypt died*—Either of all ſorts; or a very great number of them, as the word *all* is frequently uſed; or, all that were in the field, but not all abſolutely. He did not *believe the word of God*, which foretold this; he ſent to ſee if it was true, as God had ſaid: God hath ſaid the wicked ſhall be turned into hell, and all that forget God; and that except a man *repent* and forſake ſin, *believe* the goſpel—the revelation God hath given of himſelf, and be born of God—poſſeſs his ſpirit, he cannot enter the kingdom of bleſſedneſs, becauſe not poſſeſſed of the nature of heaven; and whilſt we are in the mind of the king of Egypt, *we do not believe* it is as God has ſaid: But when ſhall they know the certainty, who live and die *believing not* the ſolemn repeated declarations of God, ſealed with miracles like theſe before us? They that delay, *till after death*, to be informed whether there is ſalvation in any other name than that of JESUS, will be informed of the ſafety of the true believers, and of their own ſufferings, as Pharaoh was informed of the ſafety of Iſrael, when he was ſuffering under the calamity which God had told him would come upon him, and all his people, if they would not obey the command of God.

V. 8. *The Lord ſaid, Take to you handfuls of aſhes of the furnace*—To remind them of their cruel uſage of the Iſraelites in their furnaces. *Let Moſes ſprinkle it*—Both were to take them up, but Moſes only to ſprinkle them, to ſhew that they were but inſtruments, which God could uſe as he pleaſed, and God was the author of what was done.

V. 9. *A boil breaking forth with blains*—A burning ſcab, which quickly raiſed blains and bliſters.

V. 10. *It*

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9 And it shall become small dust in all the land of Egypt, and shall be [d] a boil breaking forth *with* blains, upon man, and upon beast, throughout all the land of Egypt.

d Rev. 16. 2.

10 And they took ashes of the furnace, and stood before Pharaoh, and Moses sprinkled it up toward heaven: and it became [e] a boil breaking forth *with* blains, upon man, and upon beast.

e Deut. 28. 27.

11 And the magicians could not stand before Moses, because of the boil: for the boil was upon the magicians, and upon all the Egyptians.

12 And the Lord hardened the heart of Pharaoh, and he hearkened not unto them; [f] as the Lord had spoken unto Moses.

f Chap. 4. 21.

13 ¶ And the Lord said unto Moses, Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith the Lord God of the Hebrews, Let my people go, that they may serve me.

14 For I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people: that thou mayest know that *there is* none like me in all the earth.

15 For now I will stretch out my hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth.

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16 And in very deed for [g] this *cause* have I * raised thee up, for to shew *in* thee my power; and that my name may be declared throughout all the earth.

g Rom. 9. 17. See Chap. 14. 17. Prov. 16. 4. 1 Pet. 2. 8.

* Heb. made thee stand.

17 As yet exaltest thou thyself against my people, that thou wilt not let them go?

18 Behold, to morrow about this time, I will cause it to rain a very grievous hail, such as hath not been in Egypt, since the foundation thereof, even until now.

19 Send therefore now, *and* gather thy cattle, and all that thou hast in the field; *for upon* every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die.

20 He that feared the word of the Lord amongst the servants of Pharaoh, made his servants and his cattle flee into the houses.

21 And he that † regarded not the word of the Lord, left his servants and his cattle in the field.

† Heb. set not his heart unto.

22 ¶ And

V. 10. *It became a boil*—God multiplying that dust, and dispersing it over all the land, and causing it to fall and rest upon the bodies of the Egyptians.

V. 11. *The magicians could not stand before Moses, because of the boil*—As they hitherto had done, both as spies and as adversaries, for though their understandings were convinced of God's hand and infinite power, yet their hearts were not changed, but for their worldly interest they persisted to rebel against their light, and therefore are justly plagued.

V. 13, 14. *Thus saith the Lord God, I will send all my plagues upon thine heart*—Into thy heart: Thou hast hitherto not felt my plagues upon thy own person, or thy body, but I shall shortly reach and wound it, and that not only in the skin; as the magicians and others are now smitten, but even to thy heart, such as shall give thee a mortal and irrecoverable wound. Who can tell the greatness of his wrath; or, what a fearful thing it is to fall under the righteous judgment of an holy offended God?

V. 15. *I will smite thee and thy people with pestilence*—With an utter and irrecoverable destruction. This relates partly to the killing of the first-born, which plague did more immediately and nearly concern both him and his people, and principally to their destruction in the Red Sea.

V. 16. *For this cause have I raised thee up*—So the Hebrew word is translated; (Rom. ix. 17.) I have raised thee up out of thy first nothing into thy being, and life, and kingdom; and upheld thy being and reign even in the midst of thy tyranny. I have made thee to remain alive and untouched, when thy magicians could not stand. I have preserved thee in life, not for want of power to destroy thee, as thou mayest fancy, nor for want of provocation from thee, but for my own glory. *To shew in thee my power*—In those mighty works which have been occasioned by thy rebellion, and obstinacy. *That my name*—My being and providence, and my manifold perfections, my patience in bearing thee so long, my justice in punishing thee, my power in conquering thee, my wisdom in over-ruling thy pride and tyranny and cruelty to thy own destruction and the redemption of my oppressed people, and my faithfulness in making good my promises to them, and my threatenings to thee.

V. 17. *As yet exaltest thou thyself against my people*—Against Me acting for my people. The gracious God takes what is done to or against his people, as done to or against himself. (Zech. ii. 8. Matth. xxv. 40, 45. Acts ix. 4, 5.)

V. 18. *Such as hath not been in Egypt since the foundation thereof*—Since they were a kingdom, or a nation.

V. 19. *Send therefore now, and gather thy cattle*—This forewarning God gives to mitigate the severity of the judgment, and to make a difference between the penitent and the incorrigible Egyptians. It being far from God to inflict the same punishment on those who mourn because of any national crime, and those who for their profit or pleasure will continue to do that which is opposed to God. Before this, it had pleased God sufficiently to publish to all the people of Egypt, what was the *cause* of the calamities he visited them with; and now, in mercy, he gives this public notice of the further evil which the conduct of the governing part of the nation was bringing down upon themselves, by persisting in their disobedience to the declared will of the Almighty; and this warning is given, that all that feared God, and were against the oppression of the people of Israel, and against their being detained in slavery, contrary to the will of God, might shelter themselves and their families, and cattle, against the impending storm of God's anger.

V. 20. *He that feared the word of the Lord, made his servants and his cattle flee into the houses*—They that feared God, believing the discoveries which he had given of his displeasure, at the slavery and oppression of the people of Israel, such persons refusing all concurrence of theirs in this part of their national crimes, regarding the notice God had given, and did as he commanded.

V. 21. *He that regarded not the word of the Lord, left his in the field*—Concluding that Pharaoh and the leading men of the nation, had a right to do what they pleased with the people of Israel; that they were foreigners, had strange customs, and were people of a different colour to the people of Egypt; that it was

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22 ¶ And the Lord said unto Moses, Stretch forth thine hand toward heaven, that there may be [h] hail in all the land of Egypt; upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt.

[h] Rev. 16. 21.

23 And Moses stretched forth his rod toward heaven, and [i] the Lord sent thunder and hail, and the fire ran along upon the ground; and the Lord rained hail upon the land of Egypt.

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[i] Psa. 78. 47. and 105. 32.

24 So

beneficial to the Egyptians to have so many thousands of men, women, and children, to do what cattle could not do for them; and that it well suited the dignity of so powerful a people as the Egyptians, to be served by so many slaves; and as for any danger from God's taking the part of a people, who were neither wise enough, nor strong enough, to free themselves from their bondage, it was little to be expected, after they, and their fathers before them, had been so long accustomed to make use of these people as their slaves; and as the word of the LORD was a new thing to them, was opposed to their interest, their conveniency, and to their ambition, though they could not but allow that it agreed well enough with the rights of humanity, and with that naturally equitable rule, that every man should do to all men, as he would wish all men should do to him; but as neither this rule of conduct from men to men, nor the word of God, commanding the sending away the Israelites, were in reality regarded by Pharaoh, his ministers, and the generality of the people about them; it might have the appearance of disrespect to the government, did they pay any regard to the word of the LORD, as this appeared in opposition to the measures of established authority, and on the side of releasing the Israelites from slavery: It is true, Pharaoh had publicly desired God to be *entreated*, that the evils that were felt or feared, might be turned away from him and his people, but then it is evident it was not their intention to let the people go, whose cry under their oppression had come up before God, and who gave this notice of the storm that was to come, as the executioner of HIS offended justice, who is the supreme guardian of all the rights of humanity, and the judge of all the dealings between men and men, nation and nation. But the language of that time was—*Intreat* God for us; this is but a becoming respect to any God: But who is the LORD GOD of the *Hebrews*, that we should obey him in doing what would be so much to our disadvantage as a nation, as that of sending all the people away we have brought into a state of slavery to us? And besides this, the leading authority had other powerful motives for not going so far as to do what God required in releasing the oppressed Israelites—If they had done this, the *abilities* of all their wise men would have been called in question, for not finding out expedients for keeping the Israelites in slavery, and doing what they pleased, and at the same time, so to conduct the affairs of Egypt, as to carry the whole nation clear of all the judgments of God: But this was not all; to have done what God commanded, however just and humane it would have been to have sent the people away they had brought into slavery, but to do it from a fear of any public danger, would have placed the *courage* of all the commanders of Pharaoh's numerous armies in an unfavourable light; and would have been to have acknowledged a *superior*, in truth and in reality, who had the right to govern them, and the power to punish their disobedience to his laws; this agreed not with the high spirit of so great and powerful a nation as Egypt; the natural equity or humanity of what was to be done in sending all their slaves away, was not therefore a matter of any dispute, for it admitted of none, because every man knew that would but look at the *Israelites*, and the *Egyptians* as a friend of the common human race, that the *Egyptians* had no more right to make slaves of the *Israelites*, though they did not go to bring them from a distant country for that purpose, than the *Israelites* had to make slaves of the *Egyptians*, or that the people of a third nation had to *oppress* and make slaves of both, only because they had it in their power to do it; the natural justice, and humanity therefore of detaining the people of Israel in slavery in Egypt against their will, and against the express command of God, was not the matter in dispute; the real contest was, whether the conduct of the Egyptian government should be such as pleased themselves, or whether they should regulate their measures by what they knew of the will of Almighty God, and of those universal principles of equal justice, goodness, mercy, and truth, which ever invariably flow from the adorable nature of God, and which it is his blessed will should be the foundation from which all human government, and all the conduct of men to men should derive its warrant and authority. Pharaoh, and those of his servants, who determined not to adopt such measures, as by the spirit of them should acknowledge the God of the despised *Hebrews* for their superior, *regarded not the word of the* LORD; but slaves the Israelites had been in their time, and in the age before them, and slaves they should be, let GOD do what he would: This is the living language of their conduct, and the storm of God's anger that follows, and all the destruction and ruinous consequences that follow, are so many ways by which God in mercy to mankind has been shewing to all the generations which have since lived, that the dangers to which those expose themselves, whose designs and actions in public or private life are opposed to the will of God, is no other than their own ruin and final destruction, if they will persist in them against all the compassionate warnings which God gives them of the wrath to come; and what we are to expect in one way or other from the justice of God, when we will not submit ourselves in the whole spirit of our minds to the gracious influence of his holy spirit, and living by its power, regulate all our actions by the plain and express laws which are made known to the very hearts and minds of all mankind, written in the Scriptures, and in all the works of God in the creation, and explained by his mild and merciful government of all things for the good of them that fear him, and by his shewing, sooner or later, that he is himself the avenger of the oppressed in every age and country, he being no respecter of persons, but as Creator, Preserver and Redeemer, in boundless mercy bears all the same relations to all the sons of men; ever willing the present and endless blessedness of the whole family of the earth; neither willing the misery or destruction of a single person, or of a nation; and as in the history before us, when individuals, forming a community, draw down his judgments upon themselves by their disobedience to his will; he publishes to the world, and makes known, both the crimes and their punishment, for the gracious purpose of warning all men in every after-age, and in every nation, against being led by any example of men, or by the influence of any human authority, either to do or give any concurrence to what is done contrary to God's universal law of love, and designs of peace on earth, and good-will towards men.

V. 22. *The Lord said, stretch forth thine hand, that there may be hail upon man*—Upon those men that presumed to continue in the field after this admonition.

V. 23. *And the Lord sent thunder and hail, and fire*—And GOD it is, who still gives to the tempests their commission, who sends destroying war among those who will not be of one mind in doing the will of God; and the great use of God's word is, to acquaint us with the nature of his government; and, after shewing us what God has done for men in other ages and countries who feared him, and them that regarded him not, he then informs us, that, from everlasting to everlasting, he is the same, and as much offended with the want of justice, mercy, and an humble walking with

God

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24 So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt, since it became a nation.

25 And the hail smote throughout all the land of Egypt, all that *was* in the field, both man and beast: and the hail smote every herb of the field, and brake every tree of the field.

k Chap. 8. 22. and 10. 23 and 11. 7. and 12. 13.

26 [k] Only in the land of Goshen, where the children of Israel *were*, was their no hail.

27 And Pharaoh sent, and called for Moses and Aaron, and said unto them, I have sinned *this* time: the Lord *is* righteous, and I and my people *are* wicked.

l Chap. 8. 8, 28. & 10. 17. Acts 8. 24.

28 [l] Intreat the Lord (for it is enough) that there be no *more* * mighty thunderings and hail; and I will let you go, and ye shall stay no longer.

* Heb. voices of God.

29 And Moses said unto him, As soon as I am gone out of the city, I will spread abroad my hands unto the Lord: *and* the thunder shall cease, neither shall there be any more hail; that thou mayest know, how that the

m Psa. 24. 1.

earth *is* [m] the Lord's.

30 But as for thee and thy servants, I know that ye will not yet fear the Lord God.

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31 And the flax, and the barley was smitten: for the barley *was* in the ear, and the flax *was* bolled.

n Ruth 1. 22. and 2. 23.

32 [n] But the wheat and the rie were not smitten: for they *were* † not grown up.

† Heb. hidden, or, dark.

33 And Moses went out of the city from Pharaoh, and spread abroad his hands unto the Lord: and the thunders and hail ceased, and the rain was not poured upon the earth.

34 And when Pharaoh saw, that the rain, and the hail, and the thunders were ceased, he sinned yet more, and hardened his heart, he and his servants.

o Chap. 4. 21.

35 And [o] the heart of Pharaoh was hardened, neither would he let the children of Israel go; as the Lord had spoken ‡ by Moses.

‡ Heb. by the hand of Moses.

CHAP. X.

a Chap. 4. 21. and 7. 14.

AND the Lord said unto Moses, Go in unto Pharaoh: [a] for I have hardened his heart, and the heart of his servants; that I might shew these my signs before him:

2 And

God in any nation *now*, as he was when he sent these his judgments upon the people of Egypt; and this God discovers also in his word, that where his will is most clearly known amongst any people, that to persist in a disregard of what he requires, is then most severely punished.

V. 24. *There was hail, and fire mingled with the hail*—Which strange mixture much increased the miracle. *Such as there was none like it in Egypt, since it became a nation*—For that hail and rain did sometimes, though but seldom, fall in Egypt, is attested by divers eye witnesses.

V. 25. *The hail smote every herb, and brake every tree*—Most of the herbs and trees of all sorts.

V. 26. *Where the children of Israel were, was there no hail*—It seems the Egyptians that dwelt there were spared for the sake of their neighbours the Israelites; which great obligation probably made them more willing to lend their jewels to them.

V. 27. *Pharaoh said, I have sinned this time*—I now see and acknowledge my sin in striving with God.

V. 28. *Intreat the Lord, (for it is enough) that there be no more*—Let it be enough, (let God content himself that he hath punished me so long, and that I have confessed my sin, and promised amendment) that there may be hereafter no more.

V. 29. *Moses said, I will spread abroad my hands unto the Lord, and the thunder shall cease, that thou mayest know the earth is the Lord's*—Even His, whom thou deniedst to have any jurisdiction in it, or over thee. That thou mayest see, that He can either cause the heavens to send forth such thunders and hails, or restrain them, as he pleaseth.

V. 30. *I know that ye will not yet fear the Lord God*—God enabled Moses to know more of Pharaoh's mind, than the king knew of his own. He had not been brought humbly to confess that the human heart by nature, was deceitful and desperately wicked; and as the consequence of that knowledge to implore the communication of the grace of God to cleanse the thoughts of his heart.

V. 31. *The flax and the barley was smitten*—Thus God still sends smaller judgments before the greater.

V. 32. *The wheat and the rie were not grown up*—But tender and hidden in the ground, or in the herb; whereby it was secured from the fire by its greenness and moisture, and from the hail by its pliableness and yielding to it; whereas the stalks of barley were more dry and stiff, and therefore more liable to the hail and fire. And thus with men, as with the produce of the ground; they who are most tender, and the soonest afflicted with the fear of offending God, and are lowly in heart, they turn from evil, and the storms of divine wrath, pass over them, which drives away and destroys those that would not yield and submit themselves to God, whose goodness and mercy, for the sake of His Son JESUS, who need only be believed in, to hide such from all destruction; and this safety is given them in this life as a sure pledge from God of that safety, which all that *believe* shall have at last; when the sun shall be darkened, the elements take fire and melt with fervent heat. 2 Pet. iii. 10.

CHAP. X.

V. 1. *The Lord said, I have hardened his heart*—When any soul of man refuses to hear the gracious admonitions of the Spirit of God, but will grieve him, and resist his mild, holy, just, and good influence; and will yield themselves servants to the spirit of satan, which rules in all that disobey God: The holy Spirit of God does not always continue to strive with men, but when the heart of man, against all it knows, and all it feels of good and of evil, will embrace and obey, in the spirit of their minds that which is opposed to the very nature of God, as Pharaoh's cruelty and oppression of the Israelites was opposed to God's tenderness and compassion; then, from those that will not have God to reign over them, is his spirit withdrawn, and, in that soul or heart which is left and forsaken of God, there satan reigns, whose spirit of cruelty, pride, impurity, deceit, and selfishness, was preferred to the presence and will of God; and when an heart is *hardened*, it is so, because it *will not* submit to God, *will not* have God to reign over it. God is love, and they that dwell, live in a spirit of love to God and men, they dwell in God, and enjoy a divine life. (1 John iv. 16.) They, on the other hand, that will live in a spirit of pride, anger, and self-will, pleasing themselves, and obeying the god of this world, as satan is called, have both their *hearts hardened* and their eyes blinded, because by

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2 And that [b] thou mayeſt tell in the ears of thy ſon, and of thy ſon's ſon, what things I have wrought in Egypt, and my ſigns which I have done amongſt them; that ye may know how that I *am* the Lord.

[b] Pſa. 71. 18. and 78. 5, &c.

3 And Moſes and Aaron came in unto Pharaoh, and ſaid unto him, Thus ſaith the Lord God of the Hebrews, How long wilt thou refuſe to humble thyſelf before me? Let my people go, that they may ſerve me.

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4 Elſe if thou refuſe to let my people go, behold, to morrow will I bring the locuſts into thy coaſt.

5 And

by evil deeds they chooſe darkneſs rather than light; and the ſpirit of this world before the ſpirit of God; and the laſt ſtate of a ſoul, before it falls forever under the dominion of that wicked ſpirit it has choſen, is deſperate *hardneſs of heart*, where ſatan reigns with all his want of mercy, who ſinned againſt ſo much as to be ſhut out from mercy for ever. And this part of God's word is clearly to make known to us, the nature of that ſpirit which is oppoſed to God, and to ſhew us that ſatan who wanted to be like the Moſt High himſelf, and who fell with other angels from their firſt bleſſed eſtate, (Iſa. xiv. 14. Jude 5, 6.) is ever intent on erecting a government oppoſed to God's, carrying on their deſigns by leading men firſt to doubt, and then to diſbelieve all the diſcoveries which God has given of his nature and his will, in his word, his works, and by his grace and providence; and when this evil ſpirit has ſeduced a ſoul from its allegiance to God, and prevailed with it to do diſpite to that grace of God which, for Jeſus's ſake, appears to all men; then new reaſons, to doubt and diſbelieve God's word, are followed with new inducements to live without God in the world, in the ſpirit and under the dominion of the wicked one; and whether the prevailing temper of the mind is, pride or love of eaſe, anger or the fear of man, love of money or a careleſs contempt of all the commands of God, to have all things done to his glory; whether men are employed in oppreſſing thouſands, or ſecretly cheating a few; whether they are living in ſenſuality or in robbery, ſo as it is but in any conduct or ſpirit that is oppoſed to God, the ſoul that is ſo, is under ſatan's government, his purpoſes are anſwered, and God is robbed of the ſouls for whom his beloved Son came and died; and to prevent this ruin to men, God has ſet before us the nature of the world of wicked ſpirits, and our danger from them, leſt we, like Pharaoh, ſhould wilfully continue in known ſin, till hard, we become harder ſtill. And the uſe to be made of the information given us in the word of God of the nature of ſatan, and of his devices is—when he propoſes doubts to the mind, of the truth of theſe eternal realities, which God has made known in his revealed will—when he offers objects of delight to the ſoul, as he does in *in every thing, but* God—when he offers inducements to do what God hath forbidden, and to neglect what God hath commanded; to avoid our own danger, and to ſecure our own ſafety is one and the ſame. Beſides God our Saviour, there is no other Saviour; and they that make uſe of all ſatan's temptations, as occaſions of looking unto Jesus the author and finiſher of our faith, (Heb. xii. 2.) inſtead of finding that it is God that hardens the heart, they will find that the heart was only hard, becauſe it did not receive his merciful ſpirit, did not believe in Him, and in his great and gracious deſigns of love and goodneſs, for the ſake of Jeſus.

V. 2. *That thou mayeſt tell thy ſon, and thy ſons ſon, what things I have wrought; that ye may know how that I am the Lord*—That it may be made known by you to all who now live with you, and to the generations to come, and from my viſible church in the world to all mankind, what are the dangers to which all men expoſe themſelves by any ſin; that miſery is the wages of all wickedneſs; and that finally, the wages of ſin is death eternal, to all them who will continue in any ways of diſobedience to God: Pharaoh, and his ſervants, being reſolved to perſiſt in a conduct which proceeded from pride, injuſtice, avarice, and ſelf-will, God makes all theſe diſcoveries of his diſpleaſure at their conduct, that it may be known to all mankind, that whatever proceeds from evil, or has evil in view, invariably draws after it diſtreſs, miſery and deſtruction; and there being none of the ſons of men who have not, with Pharaoh and his ſervants, offended againſt ſome of God's holy laws, (James ii. 10.) by the wrath of God thus made known againſt all ſin; the whole human race may be led to look unto Him who is exalted, and lives as a prince and a Saviour; to redeem and to reign over all them that believe in Him; and who by faith receive the continued ſupplies of that grace by which they are enabled to do the will of God on earth as it is in heaven.

V. 3. *Moſes and Aaron came to Pharaoh, and ſaid, Thus ſaith the Lord God of the Hebrews, how long wilt thou refuſe to humble thyſelf before me*—How long wilt thou go on to do violence to thoſe juſt and merciful laws by which men are bound to conduct themſelves to men, and according to which they are all to be accountable to God? How long wilt thou continue to oppoſe what thou knoweſt I require of thee; and refuſe to humble thyſelf for thy paſt diſobedience to the Moſt High, by confeſſing in the charge of thy conduct, that now thou art willing that the Creator of the world ſhould have his laws and will obeyed by thee, thy ſubjects, and all mankind?

V. 4. *If thou refuſe to let my people go*—To detain them was the great ſubject of ſatan's temptation in the mind of Pharaoh, and he had on his ſide in this, moſt of the natural inclinations of the human mind: Power to puniſh and infinite readineſs to do good with all the paſt mercies of God, were the inducements and motives for obedience; and the queſtion whether Pharaoh would ſubmit to God or continue to obey ſatan, was confined to this—*Let my people.* And thus it is with every ſoul of man in every ſtep, and in every ſtage of this life of trial for an happy immortality, where the holy will of God is, and will be the everlaſting law. God, by his ſpirit to all men, by his word, and by all the truths that are made known from it; is trying the ſoul whether it will or will not humble itſelf and obey his will, which the ſoul of man can only be bleſſed in doing; and this his goodneſs does as plainly to every one as he did to Pharaoh, when he required him as the evidence of his preſent ſubmiſſion—*to let* His *people go.* God, by his Spirit, ſays to the heart and conſcience, and by his word ſays the ſame thing—Ceaſe from *this* evil, or let *this* duty be done as an evidence of thy willingneſs to ſubmit thyſelf to the will of God, whoſe grace waits to help thy infirmities, to enable thee to do what thou art required to do, and then to crown thee with the bleſſings of ſafety, of peace, and joyful hopes of a glorious immortality in the preſence of God, whoſe grace is yielded to, whoſe will is obeyed: On the other hand ſatan, the declared and everlaſting enemy of God, as the only way in which he can with effect expreſs his enmity, is, with all the fallen ſpirits, offering to every ſoul inducements not to live to God, not to accept of his grace, not to obey him; not to regard all the inexpreſſible obligations which are included in creation, preſervation, and redemption, till at length it finally comes to a ſingle queſtion, as in the caſe of Pharaoh—Humble thyſelf, accept the offered grace, and do that which is commanded thee, as the evidence of thy believing in God thy Redeemer, and all that his juſtice might inflict ſhall be turned away; and bleſſings, for the ſake of the God-Man, ſhall flow unto thee; or *elſe, if thou refuſe*, thou ſhalt be left, becauſe thou wilt be left expoſed to thoſe meſſengers of wrath, who only wait God's withdrawing his protection to fall upon

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5 And they shall cover the * face of the earth, that one cannot be able to see the earth: and [c] they shall eat the residue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field.

6 And they shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians; which neither thy fathers, nor thy fathers fathers have seen, since the day that they were upon the earth, unto this day. And he turned himself, and went out from Pharaoh.

7 And Pharaoh's servants said unto him, How long shall this man be a snare unto us? Let the men go, that they may serve the Lord their God: Knowest thou not yet, that Egypt is destroyed?

8 And Moses and Aaron were brought again unto Pharaoh: and he said unto them, Go, serve the Lord your God: *but* † who *are* they that shall go?

9 And Moses said, We will go with our young, and with our old, with our sons, and with our daughters; with our flocks, and with our herds will we go: for we *must hold* a feast unto the Lord.

10 And he said unto them, Let the Lord be so with you, as I will let you go, and your little ones: look *to it;* for evil *is* before you.

11 Not so: go now ye *that are* men, and serve the Lord; for that you did desire. And they were driven out from Pharaoh's presence.

12 ¶ And

* Heb. eye.
c Joel i. 4.
† Heb. who, and who, &c.

upon any soul of man, keeping back nothing of the evil they have power to inflict on the soul, on the body, or on any occasion in the condition of outward things. Who can tell how often he has offended? Who can tell how many offers of life and salvation he has wilfully resisted? And who can tell the unwillingness of *Infinite* LOVE to withdraw itself from any soul of man, and leave it exposed to the endless rage of satan, and his angels? But this truth runs through all God's word; it agrees with all reason—*This is a life of trial* which one day, one hour, or one moment, will end for ever the offers of mercy and grace—present salvation will either be received, retained, and for ever possessed; or resisted, despised and rejected, and the soul be forsaken by infinite goodness, for ever. And in reading Pharaoh's history, and seeing the force and power of his besetting sin; the application is to be made to ourselves, what is the desire of my soul, what is my heart set upon? And if the answer is, My delight is *not* in the Lord, (Ps. xxxvii. 4.) then am I *now* willing to deny myself, my own will and desires, and to do or suffer what in my conscience I am convinced the Lord my God requires of me? If I am not, and do not in truth cry unto God to deliver me from the great evil of looking for my happiness out of God; but if against the conscious testimony in my own breast, I go on with Pharaoh, doing what I know is contrary to the will of God, then this sacred account of the plagues inflicted upon him, are to move me with fear against wilfully or carelessly going one step farther, or living one moment longer in opposition to God, who is no less offended with sin in one man than in another; *sin* being, wherever it is obeyed, the fruit of that spirit which is opposed to God. (Eph. ii. 2. and vi. 11)

V. 5. *The locusts shall eat the residue of that which is escaped*—The wheat and the rye, the staff of their lives. *And shall eat every tree*—The fruits and leaves of every tree.

V. 6. *Which neither thy fathers, nor thy fathers fathers have seen*—Such for number, or shape, or mischievous effects, as were never seen before. *He turned himself, and went out from Pharaoh*—Moses begins now to treat Pharaoh, as one determined to oppose God to the last; he therefore only now delivers God's message, leaves him without waiting to hear any thing from him.

V. 7. *How long shall this man be a snare unto us*—An occasion of sin and destruction. To the impenitent the *punishment*, not the sin which is the occasion of it, is the cause of their sorrow; the distress of a penitent mind arises from a sense of its ingratitude to God its Creator, his Preserver and Redeemer, and from a conviction of the greatness of its guilt against all the love and goodness of God.

V. 8. *Pharaoh said, Go serve the Lord your God*—By whom I am so punished, and who is so much against me on your account. *But who shall go*—I am not willing you all shall go, it will degrade me in the sight of my subjects, that I shall be obliged to submit to HIM, who thus makes himself the friend of my very slaves: You must not therefore expect all to go, that the dignity of our government may be maintained, and that what is done, may not appear to be what your God would have done whether we would or not.

V. 9. *Moses said, We will go with our young, and with our old*—And with all that we have—We will leave nothing to afford so much as an occasion for any one to say, we acted as if we did not believe our God had power to deliver us, and to compel thee to let us go against all the power and rage of that spirit which now worketh in thee.

V. 10. *Let the Lord be so with you, as I will let you go*—I wish God may be no more ready and willing to be with you, and to do you good, than I am willing to let you go. Here the spirit of wickedness speaks its own language in impotent *wishes* of evil, when all its guile, malice, rage, and pride could perform nothing to hurt, or hinder the Israel of God from doing as he commanded. When satan cannot prevent those whose hearts are set to obey God, he places evil before them, as the sure consequence of what they resolve to do; and thus through *Pharaoh*, who predicts evil to the Israelites as the consequence of their doing what God required them, satan's ordinary language appears, as it is in common use with those that are deceived by him, and by whom he will say to all that follow God in the spirit, as well as by the letter of his words—Yes, go and sacrifice to your God—read his word, pray, praise, and do all that he commands you, and *look to it; evil is before you*—Consider who you will offend in so doing—you will have none for your friends but them that can do you no good, and all for your enemies who have power to hurt you. But say, doubting mind, To whom, in earth or hell, has the blessed God and thy Redeemer, the Holy One of Israel, given power to hurt or destroy a soul that *believes* in him, and who, by his grace, commits itself to his Almighty care in well-doing?—None; God is the Lord, by whom alone we escape eternal death, as well as every less degree of evil. Who shall harm you, if you are a followers of that which is good?—Peace with all men, and holiness, without which no man shall see the Lord. (Heb. xii. 14.) But are we in this way of safety under the protection of God, when we sit down on easy terms with folly and vice, without so much as a word or a look to indicate that we know God hath said the soul that sinneth shall surely die, unless it repents and forsakes its sin, and looks unto Jesus the Mediator God, for life and salvation. *Look to it, for evil is before you*—He speaks of the evil they would bring upon themselves

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12 ¶ And the Lord said unto Moses, Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, *even* all that the hail hath left.

13 And Moses stretched forth his rod over the land of Egypt, and the Lord brought an east wind upon the land all that day, and all *that* night: *and* when it was morning, the east wind brought the locusts.

e Psa. 78. 46. and 105. 34.

14 And [e] the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous *were they;* [f] before them there were no such locusts as they, neither after them shall be such.

f Joel 2. 2.

15 For they covered the face of the whole earth, so that the land was darkened, and they did eat every herb of the land, and all the fruit of the trees, which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.

† Heb. hastened to call.

16 ¶ Then Pharaoh † called for Moses and Aaron in haste; and he said, I have sinned against the Lord your God, and against you.

17 Now therefore forgive, I pray thee, my sin only this once, and [g] intreat the Lord your God, that he may take away from me this death only.

g Chap. 9. 28.

18 And he went out from Pharaoh, and intreated the Lord.

19 And the Lord turned a mighty strong west wind, which took away the locusts, and ‡ cast them [h] into the Red sea: there remained not one locust in all the coasts of Egypt.

‡ Heb. fastened.

h Joel 2. 20.

20 But the Lord [i] hardened Pharaoh's heart, so that he would not let the children of Israel go.

i Chap. 4. 21. & 11. 10.

21 ¶ And the Lord said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, § even darkness *which* may be felt.

§ Heb. that one may feel darkness.

22 And Moses stretched forth his hand toward heaven: and there was [k] a thick darkness in all the land of Egypt three days.

k Psa. 105. 28.

23 They saw not one another, neither rose any from his place for three days: [l] but all the children of Israel had light in their dwellings.

l Chap. 8. 22.

24 ¶ And

from so potent a king, by continuing in such insolent and unreasonable demands.

V. 11. *Go ye that are men, for that you did desire*—Which was not true, but only was gathered by him out of their declared intention of going to sacrifice, wherein he thought the presence of the women and children wholly unnecessary.

V. 15. There seems to have been some distance of time between these two plagues, in which space, new productions might be sprouting forth both out of the ground and from the trees.

V. 16. *Pharaoh called for Moses and Aaron in haste*—Because this kind of plague in itself was most pernicious, whereby whole countries had been wasted, and grievous famines and pestilences caused, and was mightily aggravated by the vengeance of God, and by the peculiar quality of these locusts, which did not only fall upon their herbs and fruits, as they use to do, but invade their very houses, infect their meats, fill their beds, poison them with their stink and their venomous bitings, whereby they killed many. *I have sinned against the Lord your God, and against you*—By contempt of your great and terrible works, by breach of my promise made to you, and by my denial of your just desires and commands given to me in his name, whom I now find and feel to be the Almighty and Sovereign God.

V. 17. *Forgive, I pray thee, this once*—I desire no further favour, I will no more offend nor need your pardon. *Intreat the Lord your God, that he take from me this death*—This deadly plague.

V. 18, 19. *He intreated the Lord, and the Lord took away the Locusts; there remained not one*—Moses prayed to God; the wind blew, and the cause of their universal distress disappeared. Blessed Jesus! well might thy disciples request of thee to teach them to pray; and to ask thy help to perform a-right a duty which has such power with thee the Omnipotent God, who thus shews thyself nigh unto thy faithful servants, willing to hear, ready to relieve. But does such instances of the Divine power and willingness to deliver, appear unto all men?—Yes, to all but such as have no need to pray for pardon, no offences to be punished, no sinful tempers and desires to be saved from, no terrors of death to struggle with, no sorrows or distresses of their own or others to be relieved, no temptations to avoid, no evils to be delivered from, no blessings wanted, but such as they can at pleasure obtain or bestow upon themselves;—all, all have need to study what God himself hath shewn to men of the great, the high and blessed science of prayer, but they who have no evils seen, felt, or feared, but which they can save themselves or others from, and procure for themselves all the good they want, all their daily wants require. Rom. viii. 26. On the universal requisite and ability to pray.

V. 20. *The Lord hardened Pharaoh's heart*—Pharaoh again departed in heart from that grace which had convinced him of his sin, and God again left him to the evil he chose.

V. 21. *Darkness which may be felt*—That darkness may continue in the day-time as well as in the night.

V. 23. *They saw not one another*—Because these gross and moist fogs and vapours did not only quite shut out the light of the heavenly bodies, but also put out their artificial lights, or so darken them that they could have no benefit by them. *Neither rose any from his place*—The horror of that darkness was so great that they durst not remove from place to place, but remained where the darkness found them, like men astonished, being terrified with their guilty consciences, and with the dreadful noises which they heard, and with the apparitions of evil angels, (Psal. lxxviii. 49.) put instead of this plague of darkness, which therefore is omitted in that place where all the rest are reckoned up. Or rather, more largely, for their own houses or dwellings, for so the Hebrew word is certainly used, Exod. xvi. 29. So the sense is, they did not stir abroad out of their houses upon their most necessary occasions. He saith not that they could not go, but that they could not rise from their place, which may seem to limit this expression to their particular places. The words *to rise*, are commonly put for going about any business, and here it is a pregnant word, as they call it, and implies going in it; *none arose* to go or remove *from his place*. And rising cannot be properly taken here for that particular posture, unless we will suppose that this darkness found all men sitting. *But all the children of Israel had light in their dwellings*—Whereby

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24 ¶ And Pharaoh called unto Moſes, and ſaid, Go ye, ſerve the Lord; only let your flocks and your herds be ſtayed: let your little ones alſo go with you.

‖ Heb. into our hands.

25 And Moſes ſaid, Thou muſt give ‖ us alſo ſacrifices, and burnt-offerings, that we may ſacrifice unto the Lord our God.

26 Our cattle alſo ſhall go with us; there ſhall not an hoof be left behind: for thereof muſt we take to ſerve the Lord our God; and we know not with what we muſt ſerve the Lord, until we come thither.

m Chap. 14. 4, 8.

27 ¶ But the Lord [m] hardened Pharaoh's heart, and he would not let them go.

28 And Pharaoh ſaid unto him, Get thee from me, take heed to thyſelf, ſee my face no more: for in *that* day thou ſeeſt my face, thou ſhalt die.

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29 And Moſes ſaid, Thou haſt ſpoken well, [n] I will ſee thy face again no more.

n Heb. 11.27.

CHAP. XI.

AND the Lord ſaid unto Moſes, Yet will I bring one plague *more* upon Pharaoh, and upon Egypt; afterwards he will let you go hence: [a] when he ſhall let *you* go, he ſhall ſurely thruſt you out hence altogether.

a Chap. 12.31, 33, 39.

2 Speak now in the ears of the people, and let every man borrow of his neighbour, and every woman of her neighbour, [b] jewels of ſilver, and jewels of gold.

b Chap. 3. 22. & 12. 35.

3 [c] And the Lord gave the people favour in

c Chap. 12.36.

Whereby they might have conveyed themſelves, and families, and goods away, as afterwards they did in haſte; but they waited for orders from Moſes, and he for God's command; and God intended to bring them forth not by ſtealth, but in a public manner, in ſpite of all oppoſition. This outward ſtate of *darkneſs* in the dwellings of the *Egyptians*, with all the gloomy horror of that darkneſs, when the ſun roſe not upon them, nor gave them its light, may convey to us a juſt notion of the ſtate of the natural mind, before the light of the ſun of righteouſneſs is made manifeſt to it, as the ſituation of the Iſraelites, who had *light* in their dwellings, may give us, before we experience it, ſome notion of the pleaſantneſs of that change which takes place, when a ſoul *paſſes from darkneſs to light, from the power of ſatan unto God, and receives forgiveneſs of ſins.* (Acts xxvi. 18.) A change ſo great and bleſſed, that the inhabitants of heaven who know its value beſt, when they are informed that another ſoul of man is born from above—has repented and turned unto God, it becomes a new occaſion of joy in the preſence of God, whoſe grace has got the victory over another ſinful ſoul of man, (Luke xv. 10.) and that one more is added to the number of the children of God upon earth, and of the heirs of the kingdom of heaven: And theſe heavenly inhabitants poſſeſſing the loving Spirit of the LORD of glory, as the miniſters of his gracious will, they wait with delight to receive the Divine commiſſion, to attend upon another heir of ſalvation, (Heb. i. 14.) rejoicing to imitate the love of JESUS, who left the higheſt glory to deſcend on earth, to die for ſinful men. It is above all natural reaſon to comprehend how it ſhould be, that in the ſame country there ſhould be the moſt diſmal darkneſs in all the houſes inhabited by the Egyptian people, and, at *the ſame time*, light in all theſe that any of the children of Iſrael lived in: But unable as our reaſon is to account for this, ſo it was.—The *Iſraelites* knew they were bleſſed with the light, the Egyptians knew they were incloſed in thick darkneſs. The *Iſraelites* were then the true church of God on earth—They were the profeſſed worſhippers of God by faith in him that was to come as the Redeemer of men, and for whoſe ſake alone, God gave grace to ſerve him acceptably, with reverence and godly fear. (Heb. xii. 28.) No people could at the time be held in greater contempt, or treated with more ſeverity by all about them, than they were; and the uſe to us of this ſacred Hiſtory of theſe events is to ſhew us, that as the light of the LORD was with them, who thus worſhipped him by FAITH as their only Saviour, ſo is the true light and Spirit of God with thoſe who ſo worſhip him in every age and country, though they may be as much deſpiſed as the Iſraelites were.

V. 24. *Pharaoh ſaid, Go ye: only let your flocks and your herds be ſtayed*—Only let ſomething of yours be left to ſhew that your God only delivers *you*, not *yours*; and that I do not altogether ſubmit and acknowledge any power above me.

V. 25, 26. *Moſes ſaid*—Suffer us to take of our own ſtock. *Our cattle alſo ſhall go with us, there ſhall not an hoof be left behind*—Our God is a jealous God, and we dare not in the leaſt degree comply with any thing that is required of us contrary to his holy and Almighty will. He is GOD, and beſides him there is no other, and we muſt not leave an hoof behind, to acknowledge that any power oppoſed to him can do the leaſt to hurt them that put their truſt in him, ſo long as they continue to bow down to him alone. *We know not with what we muſt ſerve the Lord, until we come thither*—Which was not a pretence, but a real truth. For this being a ſolemn and extraordinary ſacrifice by the expreſs and particular appointment of God, they knew not either of what kinds, or in what number or manner their ſacrifices muſt be offered. And for all theſe things they did not receive particular directions till they come to mount Sinai.

V. 27. *The Lord hardened Pharaoh's heart*—He would not ſubmit to God, and God again withdrew the grace which accompanied the laſt offer.

V. 28. *Pharaoh ſaid, Get thee from me, for in that day thou ſeeſt my face, thou ſhalt die*—Pride, ſelf-will and indignation, are the paſſions which diſcover themſelves in theſe words, and along with theſe, total ignorance of what he himſelf was, and what God is—That he was a mortal whoſe ſpirit God might require of him before the next hour, and that it muſt be by God's permiſſion, that the hand of the wicked ſhall be the inſtrument by which any that believe in him, ſhall be taken from a world of ſuffering to dwell with him for ever.

V. 29. *Moſes ſaid, thou haſt ſpoken well*—Right, that which agrees though not with thy duty, yet with the event and truth of the thing: for as thou haſt warned me to ſee thee no more, ſo I in the name of God aſſure thee, that thou ſhalt ſee me no more, to beg my prayers, or to be helped out of thy troubles by my means. And therefore that diſcourſe of Moſes to Pharaoh, which follows chap. xi. 4, &c. though it be put there out of its order and proper place, as many other paſſages are, yet was delivered at this time, and upon occaſion of theſe words.

CHAP. XI.

V. 1. *The Lord ſaid unto Moſes*—Either whilſt Moſes was not yet gone out of Pharaoh's preſence, or before his laſt coming to Pharaoh. And this is here added, as the reaſon why Moſes ſpake ſo boldly to Pharaoh. *He ſhall thruſt you out hence altogether*—Men, and women, and children, and cattle, and all that they had, which he would never do before.

V. 2. The Iſraelites, who at firſt lived diſtinctly by themſelves, when they were greatly multiplied, and Pharaoh began to caſt a jealous eye upon them, and to take cruel counſels againſt them, were more mixed with the Egyptians. *Jewels*—Or veſſels, as the Hebrew word properly ſignifies.

V. 3. *Moſes was very great in the ſight of the people*—Therefore they

Before Christ 1491. in the sight of the Egyptians. Moreover, the man Moses *was* very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.

e Chap. 12.29. 4 And Moses said, Thus saith the Lord, e About midnight will I go out into the midst of Egypt.

f Chap. 12.12. 5 And f all the first-born in the land of Egypt shall die, from the first-born of Pharaoh, that sitteth upon his throne, even unto the first-born of the maid-servant, that *is* behind the mill; and all the first-born of beasts.

6 And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more.

g Chap. 8. 22. 7 g But against any of the children of Israel h shall not a dog move his tongue, against man or beast: that ye may know how that the Lord doth put a difference between the Egyptians and Israel.

h Josh. 10.21.

i Chap. 12.31, 33. 8 And i all these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people * that follow thee; and after that I will go out: and he went out from Pharaoh in † a great anger.

* Heb. that be at thy feet. So Judg. 4.10. & 8. 5. 1 Kings 20. 10. 2 Kings 3. 9.

† Heb. heat of anger.

9 And k the Lord said unto Moses, Pharaoh shall not hearken unto you; that l my wonders may be multiplied in the land of Egypt.

k Chap 3. 19. & 10. 1.

l Chap. 7. 3.

10 And Moses and Aaron did all these wonders before Pharaoh: m and the Lord hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land.

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m Chap. 10. 20, 27.

CHAP. XII.

AND the Lord spake unto Moses and Aaron in the land of Egypt, saying,

2 This month *shall be* unto you the beginning of months: it *shall be* the first month of the year to you.

3 ¶ Speak ye unto all the congregation of Israel, saying, In the tenth *day* of this month, they shall take to them every man a * lamb, according to the house of *their* fathers, a lamb for an house.

* Or, kid.

4 And if the household be too little for the lamb, let him and his neighbour next unto his house take *it*, according to the number of the souls; every man according to his eating, shall make your count for the lamb.

5 Your lamb shall be a without blemish, a male † of the first year: ye shall take *it* out from the sheep or from the goats.

a Lev. 22. 20, 21. Mal. 1. 8. Heb. 9. 14. 1 Pet. 1. 19.

† Heb. son of a year.

6 And ye shall keep it up until the fourteenth day of the same month: and b the whole assembly of the congregation of Israel shall kill it ‡ in the evening.

b Lev. 23. 5. Numb. 9. 3. & 28. 16. Deut. 16. 1.

‡ Heb. between the two evenings. Chap. 16. 2.

7 And they shall take of the blood, and strike

they complied with their request, not only out of love to the people, but out of fear of Moses, lest he should punish them severely in case of refusal.

V. 4. *Moses said*—To Pharaoh, before his departure, as appears by comparing ver. 8. with chap. x. 29. And therefore the three first verses of this chapter come in by way of parenthesis, and now he returns to the story, and sets down the last words which Moses spake to Pharaoh for a final parting. *Thus saith the Lord, About midnight will I go out*—God is said to go out or go forth, or come down, by way of condescension to the custom and capacity of men, when he doth any eminent act of power either in way of justice or mercy.

V. 7. *Against any of the children of Israel shall not a dog move his tongue*—Instead of those loud cries of the Egyptian families, there shall be so great a tranquillity among the Israelites, that even the dogs, which are sensible of, and awaked and provoked by the least noise, shall not be stirred up by them.

V. 8. *All thy servants*—The courtiers and great officers, who now are so insolent and obstinate. *Shall come down unto me*—By their own inclination and necessity, and in thy name and by thy command. *Get thee out, and all the people that follow thee*—That are under thy conduct and command. *He went out in a great anger*—Not for the affront offered to himself, but for his incurable rebellion against God. (Mark iii. 5.)

CHAP. XII.

V. 2. *This month*—The first month after the vernal equinox, called *Abib*, containing part of our March, and part of April. *The beginning of months*—It shall be accounted the chief and principal of all months; and justly must they prefer this month before the rest, whether they looked backward to their prodigious deliverance from Egypt therein, or forward to their spiritual redemption by Christ, and to *the acceptable year of the Lord*, for in this very month our Lord Jesus suffered, John xviii. 28. *It shall be the first month of the year*—As to sacred and ecclesiastical matters, this shall henceforth be your first month.

V. 3. *They shall take to them every man a lamb*—Partly that they might have the lamb ready for the sacrifice, and might not be distracted about procuring it when they should be going to use it; partly that by the frequent contemplation of the lamb, as a sign appointed by God, they might have their faith strengthened as to their approaching deliverance, and afterwards might have their minds quickened to the more serious consideration of that great deliverance out of *Egypt*, and of that more glorious deliverance from hell by Christ the true Passover, which should be offered for them; partly to teach the Church in all ages, how necessary a thing preparation is to the solemn duties and exercises of religion; and partly to signify, that Christ should be first set apart and separated to the ministry, which was done three or four prophetical days, *i.e.* years, before his death, and afterwards offered.

V. 5. *Your lamb shall be without blemish*—Without any deformity or distemper of body. This was required, both to typify Christ, a lamb without spot or blemish, and to instruct us, what all our services to God must be. *A male*—To typify the man Christ Jesus. *Of the first year*—A year old, when it is in its vigour and perfection, and the fittest type of Christ. *Ye shall take it out from the sheep, or from the goats*—If you want a lamb, you shall take a kid.

V. 6. *Ye shall keep it up*—Separate it from the rest. *The evening*—Which begun at their ninth, or our third hour, and the time of the day in which Christ was killed. (Mat. xxvii. 46, 50.)

V. 7. *Take of the blood, and strike it*—As a badge of distinction between their houses and the Egyptians, not to direct the destroying

Before Christ 1491. strike *it* on the two side-posts, and on the upper door-post of the houses, wherein they shall eat it.

8 And they shall eat the flesh in that night; c 1 Cor 5. 8. roast with fire, and [c] unleavened bread, *and* with bitter *herbs* they shall eat it.

9 Eat not of it raw, nor sodden at all with water, but roast with fire: his head with his legs, and with the purtenance thereof.

d Chap 23 18. & 34. 25. 10 [d] And ye shall let nothing of it remain until the morning: and that which remaineth of it until the morning, ye shall burn with fire.

11 ¶ And thus shall ye eat it; *with* your loins girded, your shoes on your feet, and your staff in your hand: and ye shall eat it e Deut. 16. 5. in haste; [e] it *is* the Lord's passover.

12 For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and f Num. 33. 4. beast: and [f] against all the * gods of Egypt I will execute judgment; I *am* the Lord.

* Or, princes

13 And the blood shall be to you for a token upon the houses where you *are*: and when I see the blood, I will pass over you, and the plague shall not be upon you, † to destroy *you*, when I smite the land of Egypt. Before Christ 1491.

† Heb. for a destruction.

14 And this day shall be unto you for a memorial; and you shall keep it a feast to the Lord throughout your generations: you shall keep it a feast by an ordinance for ever.

g Chap. 13. 6. & 23. 15. & 34. 18, 25. 15 [g] Seven days shall ye eat unleavened bread, even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, h that soul shall be cut off from Israel. h Gen. 17. 14.

16 And in the first day *there shall be* an holy convocation, and in the seventh day there shall be an holy convocation to you: no manner of work shall be done in them, save *that* which every ‡ man must eat, that only may be done of you. ‡ Heb. soul.

17 And

destroying Angel where they were, but to direct their thoughts to Christ, whose blood was hereby typified, as the sole cause of salvation from sin, and deliverance from the consequences of it.

V. 8. *In that night*—The lamb was killed upon the 14th day, in the evening or close thereof, but it was eaten upon the 15th day, in the beginning of it; whence the Passover is said to be offered sometimes upon the 14th, and sometimes upon the 15th day. *With fire*—To be a type of the lamb of God, CHRIST, and of the sharp and dreadful pains which he suffered, not only from men, but from God, and from the fire of his sore displeasure against sinners, whose place and person Christ sustained in his sufferings. *Unleavened bread*—To teach us how men should be qualified that come to the sacrament; they should be purged from pride, and malice, and hypocrisy, which are called and compared to leaven, and to signify the singular purity of Christ from all kinds of spiritual leaven. *With bitter herbs*—With great bitterness, or with grief of heart, that together with faith in God and in Christ, and hope and joy for their approaching deliverance, they might exercise bitter and hearty repentance for their idolatries, and other sinful practices, whereof they were guilty in Egypt. And also shews the absolute necessity of true and bitter repentance in all those that would profitably feed upon Christ, our Passover.

V. 9. *With the purtenance thereof*—God would have the whole lamb roasted and eaten, to signify, that we must have either nothing of Christ, or the whole Christ, and all his benefits, his spirit to sanctify and rule us, as well as his blood to save us.

V. 10. *That which remaineth, ye shall burn with fire*—To prevent any profane use of that which had been consecrated to God's service.

V. 11. *With your loins girded*—Like travellers. *Your shoes on your feet*—In readiness for their departure. *And your staff in your hand*—Like persons upon the point of departing. The living are removing by death into eternity with every moment. Ought not then all life's business lead to this—To have the loins of the mind girded about, firm, recollected, and always resigned to all God's disposals, and especially to that of leaving this life, however sudden the call may be? *It is the Lord's passover*—This lamb, or your eating of it, is the Lord's passover. It is a sign of God's passing over you and your houses, when he cometh to destroy the Egyptians on every side of you. They that are partakers of the benefits of Christ's death, and die believing in him will thus be distinguished; and in the great day of God's wrath it shall pass over them, as the wrath of God now passed over the people of Israel.

V. 12. *Against all the gods of Egypt I will execute judgment*—By overthrowing their idols.

V. 13. *The blood shall be to you for a token*—A sign and a pledge, to confirm your faith in the expectation of the promised deliverance: And without the blood of Christ there is no remission of sins nor salvation by any other means, than the application of that blood, to take away all guilt and misery from the sinner's conscience. *When I see the blood*—This is spoken of God after the manner of men; the sense is, If you regard that which I require, you may expect the priviledge which I have promised you; otherwise not.

V. 14. *This day shall be a memorial*—Monument, both of this deliverance from Egypt, and of your redemption by Christ. Upon which day our blessed Lord was crucified for the redemption of his people. *You shall keep it a feast*—You shall observe it for a solemn festival. *You shall keep it a feast for ever*—So long as your state and church continue, or till the coming of the Messias. This word doth not always signify eternity, but any long time.

V. 15. *That soul shall be cut off from Israel*—Because it was a tacit renunciation of their religion, and of the covenant of God with them, and of their interest both in that past deliverance out of Egypt, and in the future deliverance by the Messias. The same Lord hath said "Do this in remembrance of me." What answer shall we be able to make for disregarding his mild command, if we will continue carelessly to neglect eating of that bread, and drinking of that wine of the altar, in remembrance that God the Son became flesh, and dwelt on earth, and suffered his body to be crucified, and his blood to be shed, to make an atonement for our sins. This judgment declared against those that regarded not the command to the Israelites, is to shew us the danger to which men expose themselves, who are but called Christians, and who slight or neglect what the same Lord of All requireth of All.

V. 16. *An holy convocation*—A solemn day for the people to assemble together, and to attend upon the public worship and service of God, in hearing his word, prayers, praises, and sacrifices.

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17 And ye shall observe *the feast of* unleavened bread; for in this self-same day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations, by an ordinance for ever.

i Lev. 23. 5. Num. 28. 16.

18 ¶ [i] In the first *month*, on the fourteenth day of the month at even ye shall eat unleavened bread, until the one and twentieth day of the month at even.

k Exod. 23. 15. & 34. 18. Deut. 16. 3.

19 [k] Seven days shall there be no leaven found in your houses: for whosoever eateth

l Num. 9. 13.

that which is leavened, [l] even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land.

20 Ye shall eat nothing leavened: in all your habitations shall ye eat unleavened bread.

21 ¶ Then Moses called for all the elders of Israel, and said unto them, Draw out and

‡ Or, kid.

take you a ‡ lamb, according to your families, and kill the passover.

m Heb. 11. 28.

22 [m] And ye shall take a bunch of hyssop, and dip *it* in the blood that *is* in the bason, and strike the lintel, and the two side-posts, with the blood that *is* in the bason: and none of you shall go out at the door of his house until the morning.

23 For the Lord will pass through to smite the Egyptians, and when he seeth the blood upon the lintel, and on the two side-posts, the

n Ezek. 9. 6. Rev. 7. 3. & 9. 4.

Lord will pass over the door, and [n] will not

o 1 Cor. 10. 10. Heb. 11. 28.

suffer [o] the destroyer to come in unto your houses to smite *you*.

24 And ye shall observe this thing for an ordinance to thee, and to thy sons for ever.

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25 And it shall come to pass, when ye be come to the land, which the Lord will give you, according as he hath promised, that ye shall keep this service.

26 [p] And it shall come to pass, when your children shall say unto you, What mean you by this service?

p Josh. 4. 6.

27 That ye shall say, It *is* the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people [q] bowed the

q Chap. 4. 31.

head and worshipped.

28 And the children of Israel went away, and did as the Lord had commanded Moses and Aaron, so did they.

29 ¶ [r] And it came to pass that at mid-

r Chap. 11. 4.

s Num. 8. 17. & 33. 4. Psa. 78. 51. & 105. 36. & 135. 8. & 136. 10.

night [s] the Lord smote all the first-born in the land of Egypt, [t] from the first-born of Pharaoh, that sat on his throne, unto the first-born of the captive that *was* in the § dungeon; and all the first-born of cattle.

t Chap. 4. 23.

§ Heb. house of the pit.

30 And Pharaoh rose up in the night, he and all his servants, and all the Egyptians; and there was a great cry in Egypt: for *there was* not a house where *there was* not one dead.

31 ¶ And [u] he called for Moses and Aaron

u Psa. 105. 38.

by night, and said, Rise up, *and* get you forth from amongst my people, [x] both you

x Chap. 10. 9.

and

In the seventh day—Because then Pharaoh and his host were drowned in the sea; as on the first day the first-born were killed. Their deliverance was begun on the first and compleated on the seventh day, and therefore those days deserved a special character of honour, And that there were seven days between those two miracles the Jews unanimously affirm. *No manner of work*—Of servile work.

V. 17. *In this self-same day have I brought your armies out*—So called not from their military force or courage, but from their numbers and the order and manner in which they came.

V. 18. *On the fourteenth day*—The day of the passover, and seven days after.

V. 19. *A stranger*—A proselyte: For strangers unconverted to the Jewish Religion, were not obliged nor admitted to the celebration of the passover or feast of unleavened bread. *Or born in the land*—Of Canaan, which I have promised to you, and to which I am now leading you, which was so well known to all of them that it was needless to express it.

V. 22. *None shall go out of his house until the morning*—Till the beginning of the morning after midnight, and after the slaughter of the Egyptians first-born.

V. 23. *The Lord will not suffer*—Not give him licence or commission. *The destroyer*—The destroying angel.

V. 24. *Ye shall observe this thing*—The Passover and feast of unleavened bread.

V. 26. *What mean you by this*—Part of divine worship. God expects this even from the Jewish children, and much more from Christian men, that they should inquire and understand what is said or done in the public worship or service of God, and therefore not to rest in signs, whereof they neither inquire nor know the meaning, or in a language which they understand not.

V. 27. *It is the sacrifice of the Lord's passover*—The passover was a sacrifice, because there was in it the shedding and sprinkling of blood, wherein the essence of a sacrifice consists, and also a sacrament, as it was received and eaten by men. *And the people bowed the head and worshipped*—In token of their thankful acknowledgment of God's favours, and of their cheerful submission to God's command and ordinance.

V. 28. *So did they*—They killed and did eat the Paschal Lamb in such manner as God prescribed. How safely do they go on, who look to Jesus for grace, and then regard the letter of his holy word, as the law and rule of their lives: For thus shall they be delivered from all evil, as Israel was delivered out of Egypt, and from all the calamites which befel the people who feared not God, neither regarded the words which he caused to be made known to them.

V. 29. *At midnight*—When they were secure, and least expected such a stroke. *The first-born*—Both of man and beast, whether male or female.

V. 30. *For there was not a house where there was not one dead*—Of those houses which had any first-born in them.

V. 31. *He said, go, serve the Lord, as ye have said*—Pharaoh sent this message to them, for they came no more to him.

V. 32. *Take*

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and the children of Israel: and go, serve the Lord, as ye have said.

y Chap. 10. 26. 32 [y] Also take your flocks, and your herds, as ye have said, and be gone: and bless me also.

33 And the Egyptians were urgent upon the people, that they might send them out of the land in haste: for they said, We *be* all dead *men*.

‖ Or, dough. 34 And the people took their dough before it was leavened, their ‖ kneading-troughs being bound up in their clothes upon their shoulders.

35 And the children of Israel did according to the word of Moses: and they borrowed of the Egyptians

z Chap. 3. 22. and 11. 2. [z] jewels of silver, and jewels of gold, and raiment.

a Chap. 11. 3. 36 [a] And the Lord gave the people favour in the sight of the Egyptians, so that they lent unto them *such things as they required:* and

b Gen. 15. 14. Chap. 3. 22. Psa. 105. 37. [b] they spoiled the Egyptians.

c Num. 33. 3, 5. d Gen. 47. 11. Chap. 38. 26. Num. 1. 46. and 11. 21. 37 ¶ And [c] the children of Israel journeyed from Rameses to Succoth, about [d] six hundred thousand on foot *that were* men, besides children.

* Heb. a great mixture. Num. 11. 4. 38 And * a mixed multitude went up also with them; and flocks, and herds, *even* very much cattle.

39 And they baked unleavened cakes of the dough, which they brought forth out of

f Chap. 6. 1. and 11. 1. Egypt, for it was not leavened: because [f] they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.

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40 ¶ Now the sojourning of the children of Israel, who dwelt in Egypt, *was* [g] four hundred and thirty years.

g Gen. 15. 13. Acts 7. 6. Gal. 3. 17.

41 And it came to pass, at the end of the four hundred and thirty years, even the self-same day it came to pass, that all the hosts of the Lord went out from the land of Egypt.

* Heb. a night of observations. h See Deut. 16. 6. 42 It *is* * [h] a night to be much observed unto the Lord, for bringing them out from the land of Egypt: this *is* that night of the Lord to be observed of all the children of Israel, in their generations.

43 ¶ And the Lord said unto Moses and Aaron, This *is* the ordinance of the passover: there shall no stranger eat thereof.

44 But every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof.

45 A foreigner, and an hired servant shall not eat thereof.

46 In one house shall it be eaten, thou shalt not carry forth ought of the flesh abroad out of the house: [i] neither shall ye break a bone thereof.

i Num. 9. 12. John 19. 36.

‡ Heb. do it. 47 All the congregation of Israel shall ‡ keep it.

k Num. 9. 14. 48 And [k] when a stranger shall sojourn with thee, and will keep the passover to the Lord, let all his males be circumcised, and then let him

V. 32. *Take your flocks, and be gone*—I will now give up all, and submit to the command of the Lord your God; for I see now destruction cometh nigh to me. I dare not any longer withstand God. *And bless me also*—Pray to God for me, that I may not perish by this or any other plague.

V. 33. *The Egyptians were urgent*—Not by force, which they durst not now use, but by earnest intreaties.

V. 35. *They borrowed of the Egyptians*—Which the Egyptians let them have, that they might more readily depart from them.

V. 36. *The Lord gave the people favour in the sight of the Egyptians*—Inclined their hearts to do it willingly. *They lent them such things as they required*—Jewels or vessels. *They spoiled the Egyptians*—The Judge of all the earth, who had waited with such patience, for many years, for the repentance of the people of Egypt, not only at length punishes them for their cruelty, but obliges them to make satisfaction for the injustice and wrong they had done the Israelites. And thus doth God judge the earth, and doth justice between nation and nation.

V. 37. Grown and strong men, fit for war, amongst whom there were none feeble or sick. Psal. cv. 37.

V. 38. *A mixed multitude went with them*—Consisting of Egyptians, either because they were their servants, or that, by this means, they might free themselves from the servitude, because the glorious works which they had seen, had raised their esteem of God and of his people, and made them expect a share in the great felicities, which they presumed would be conferred upon a people so highly beloved of such an Almighty and All-sufficient God. Numb. xi. 4. Zech. viii. 23.

V. 39. *They were thrust out of Egypt*—Not by force, but by importunate requests.

V. 40. Those years are to be computed from the first promise made to Abraham, to the giving of the law. Gal. iii. 17.

V. 41. *The self-same day*—When it was broad day-light, the Egyptians seeing, and not being able to hinder them. This circumstance is noted to set forth the infallibility of God's foreknowledge.

V. 42. *A night to be much observed unto the* Lord—A night in which their preparation for their journey was made.

V. 43. *The ordinance of the passover*—The law or appointment of God concerning the celebration of the passover. *No stranger*—Or foreigner, who is so both by nation and religion; for, if he was circumcised, he might eat of it. Those whose hearts are set upon other things, and are strangers to the Lord, are excluded by *the state* they are in, from the benefits intended and bestowed on penitent and believing minds.

V. 44. *When thou hast circumcised him*—Circumcision was not to them a seal of God's covenant, nor of their religion, for that must be matter of choice, but only a civil badge or a note, that they were politically incorporated.

V. 45. *A foreigner, and an hired servant shall not eat thereof*—Except he submit to circumcision.

V. 46. *Thou shalt not carry forth ought of the flesh out of the house*—To signify, that Christ and salvation are not to be had out of God's house or church. There is but one God and one Mediator, and where God is known by his Spirit, the soul that worships him in spirit and in truth, is of the household of God. And in this state, and no other, all the blessings of God, through Christ, the church's living head, are to be received and enjoyed.

V. 51. *The*

Before Christ 1491. him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof.

49 One law shall be to him that is homeborn, and unto the stranger that sojourneth among you.

50 Thus did all the children of Israel; as the Lord commanded Moses and Aaron, so did they.

51 And it came to pass the self-same day, *that* the Lord did bring the children of Israel out of the land of Egypt, [h] by their armies.

h Chap. 6. 26.

CHAP. XIII.

AND the Lord spake unto Moses, saying,

2 [a] Sanctify unto me all the first-born, whatsoever openeth the womb among the children of Israel, *both* of man and of beast: it *is* mine.

a Chap. 22. 29. and 34. 19. Lev. 27. 26. Num. 3. 13. and 8. 16, 17. and 18. 15. Luke 2. 23.

3 ¶ And Moses said unto the people, Remember this day, in which ye came out from Egypt, out of the house of * bondage; for by strength of hand the Lord brought you out from this *place*: there shall no leavened bread be eaten.

* Heb. servants.

4 [b] This day came ye out, in the month Abib.

b Chap. 23. 15. and 34. 18. Deut. 16. 1.

5 ¶ And it shall be when the Lord shall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he sware unto thy fathers to give thee, a land flowing with milk and honey, [c] that thou shalt keep this service in this month.

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c Chap. 12. 25, 26.

6 [d] Seven days shalt thou eat unleavened bread, and in the seventh day *shall be* a feast to the Lord.

d Chap. 12. 15, 16.

7 Unleavened bread shall be eaten seven days: and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters.

8 ¶ And thou shalt shew thy son in that day, saying, *This is done* because of that *which* the Lord did unto me, when I came forth out of Egypt.

9 And it shall be for [e] a sign unto thee upon thine hand, and for a memorial between thine eyes; that the Lord's law may be in thy mouth: for with a strong hand hath the Lord brought thee out of Egypt.

e See Ver. 16. Num. 15. 38. Deut. 6. 8. and 11. 18. Prov. 1. 9. Isa. 49. 16. Jer. 22. 24. Matt. 23. 5.

10 Thou shalt therefore keep this ordinance in his season from year to year.

11 ¶ And it shall be when the Lord shall bring thee into the land of the Canaanites, as he sware unto thee and to thy fathers, and shall give it thee,

12 [f] That thou shalt † set apart unto the Lord all that openeth the matrix: and every firstling that cometh of a beast, which thou hast, the male *shall be* the Lord's.

f Chap. 22. 29. and 34. 19. Lev. 27. 26. Num. 8. 17. Deut. 15. 19. Ezek. 44. 30.

† Heb. cause to pass over.

13 And [g] every firstling of an ass thou shalt redeem with a ‡ lamb; and if thou wilt not redeem

g Num. 18. 15, 16.

‡ Or, kid.

V. 51. *The Lord did bring the children of Israel out*—And by a power altogether his own. God used men as *instruments*, and appointed them to make use of *means*; yet all these were but so many ways by which some exercised faith in his power, and others were led to look to it, and to believe that all the power to save and to deliver them belonged to God alone; and that it might be known and never forgotten, by all that hear of the salvation of *Israel* of old, that it was *the* LORD *that did bring them out* of their distress, and protect and bless them; to the end that none may believe in the LORD and serve other gods, as thinking that men, or something men can make or do, are in part entitled to the honour and the praise of their salvation.

CHAP. XIII.

V. 2. *Sanctify unto me*—Dedicate, give unto my use and service. *All the first-born*—Every male child which is the first-born of his mother: *It is mine*—By special right and title, as being by my singular care and favour preserved from the common destruction, and therefore I challenge a peculiar interest in them, and do hereby require that they be devoted to me.

V. 4. *In the month Abib*—In the spring time.

V. 9. *A sign*—This feast shall be as a token to prevent the events ever being forgot, which my power accomplished when it was first instituted.

V. 12. Thus did God graciously provide for the future good of all that should belong to His ancient church, by having a living witness in every family, in the person of the first-born, that the promised Saviour His Son JESUS, was to be given up to God for the whole family of mankind, that all might be led to look unto Him and be saved.

V. 13. *Every firstling of an ass*—And of other unclean creatures. *Thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break its neck*—Every unclean creature that I require, must either be redeemed by one I will accept in its place, or it must be put to death.—That which I require to have set apart for my service must not be employed in any other. Infinite compassion leaveth nothing undone which can explain redeeming love to men. Sinful men, like the unclean creatures, could not be offered, or immediately accepted of God in their own persons, but through the Son of God, who laid down his life in man's place, the just for the unjust to bring us to God. It was required that the unclean creatures *should be set apart unto the* LORD; and if each of them was not redeemed, then it was to be destroyed; if the owner of it would not thus secure its life it must not live; it could only be spared as a redeemed creature. And thus God sheweth mankind through the church of old, that the souls of men, by nature sinful, can only have spiritual, or the nature of an heavenly and everlasting life given them, when they truly consider and hold themselves as redeemed creatures; and regard the price paid for them by the Son of God, as the sole cause of their being spared from eternal death: The unclean creature belonging to one man was not to be spared, because a creature of the same kind, belonging to another, had a price paid for it and was redeemed; every one that God requireth to be dedicated unto him, must be redeemed, or die; it was not to have its life allowed it on any other terms; nothing in itself of usefulness, or innocency could save it; God declared it should be put to death, if a price was not paid for it, and redeemed by an offering which he would accept in its place and stead. The

Creator

Before Christ 1491. redeem it, then thou ſhalt break his neck: and all the firſt-born of man amongſt thy children [h] ſhalt thou redeem.

h Num. 3. 47. and 18. 16.

Creator of All, who has a right to All, requires every ſoul of man to be given up, and devoted to his will, as their reaſonable ſervice: (Rom. xii. 1.) And none can become that holy and living ſacrifice unto God, which God himſelf requires and commands them to be, but through the atonement made by His Equal Son for every ſinful ſon of man. And thus doth the law of God for redeeming the life of the unclean creatures, which he required to be dedicated unto him, apply itſelf to all men by a plain figure level with every man's underſtanding: God requireth men, who by nature are born in ſin, to be given up to his ſervice, to do his will on earth as it is done in heaven: God is holineſs and purity itſelf, men are impure and ſinful, and cannot love him nor ſerve him; when we would do good, evil is preſent with us, and yet as reaſonable and immortal creatures, our happineſs entirely depends upon living to God in conformity to his holy will; and *without* this conformity to the nature and will of God, it muſt be as certain that we cannot dwell in the preſence of God, and have everlaſting life, as that it is that the unclean creatures which God commanded to be given up to him, muſt either be redeemed or deſtroyed. The Almighty declared what he would accept in their place as a ranſon for them; he himſelf as certainly provided that ranſom, as that he gave the creatures that were to be redeemed; but then if men would not regard what he required, the Almighty Law-giver did not leave it to human choice, both to diſregard the ranſom he provided, and required to be uſed, and at the ſame time ſave the life of the creatures which were to be redeemed: It was the Author of Life in every creature, who appointed it thus to be done, and could never for a moment want the power to inforce the ſentence of his own law. And thus that redemption which is provided for every ſoul of man, is either to be regarded and made uſe of, or thoſe for whom it is provided left expoſed, like thoſe creatures which the owners would not redeem, to the juſtice of the ſovereign Law-giver, whoſe power is treated with contempt, when the proviſion made for our redemption in Jeſus Chriſt is not looked unto and regarded, as the *ſole cauſe* of our being ſaved from that wrath, which every ſinful thought, word, and action has at once provoked and defied, and as the *means* by which *alone* we receive that grace of God by which our fallen ſinful nature is cleanſed, and made acceptable unto God in this life, and fit for his glorious preſence in the life to come. And if I do not this day believe in Jeſus Chriſt,—the God-man, the promiſed and ſent of God, as the only Mediator between God and man, and as the purchaſer and giver of all mercy and grace, and of future glory; then, does it not above all things concern me to inquire *by what other means* I can reaſonably hope for peace with God here, and an heavenly inheritance in his preſence. Can I ſay that by nature I am exempt and free from all the effects of Adam's fall, from whom I am deſcended; and that from myſelf I have all that holineſs which God requires me and all to have, who are to dwell with him for ever? Can I this day make out a good title to eternal life from my own inward purity, and from a life free from every ſpot and ſtain of guilt in the ſight of God? Can I ſay I have no need of a Redeemer, for I have from my youth till this moment done all that God requireth of me, of Juſtice, mercy, and truth, and this in all humility and purity, without once in heart yielding to a proud, angry, deceitful, or unjuſt thought or deſire? Can I ſay I have loved God as he requireth of all his reaſonable creatures—that is, with all my heart, mind, ſoul, and ſtrength, and alſo loved my fellow-creatures as myſelf; and as a proof that I have ſo complied with God's Almighty will, I have never in a ſingle inſtance done to any other man what I would not have wiſhed that man to have done to me, had I been in his place and he in mine—I have never

14 ¶ And it ſhall be when thy ſon aſketh thee * in time to come, ſaying, What *is* this? Before Christ 1491.

* Heb. to morrow.

that

once murmured againſt God, but the ſtate and temper of my whole mind has ever been a meek and patient ſubmiſſion and reſignation to God, under every pain, difficulty, and diſappointment I have felt or met with in my whole life—I, in honour, prefer every other man before myſelf, and have ever done ſo, and from the firſt moment of my having the uſe of reaſon to this, I have ſet God always before me as the final judge of all my actions, and whether I eat or drunk, or whatever I did or deſigned to do, was with one fixed, ſettled purpoſe to pleaſe God; and, as a proof of it, my heart, and all my affections and deſires of happineſs are and ever have been with God and God alone; and all the uſe I have ever made of all the capacities of mind which God hath given me, and of all the property I have ever had under my care, hath been to pleaſe God and not myſelf; and it hath been my conſtant and chief ſtudy to know what God my Creator and Preſerver required of me in all things, that I might do his will, not according to other men's notions of it, or taken upon report, but I have read, inquired, and thought of it for myſelf, I underſtand it, and I have done all that God required I ſhould do in every action of my whole life to this hour. But if I cannot ſay all this—if my heart, my memory, my reaſon, my conſcience convince me that I have been guilty but of one ſingle crime—one ſingle neglect of what God commands, one ſingle breach of what he requireth; If I know that I have been guilty of one ſingle act of impiety, impurity, or want of charity, then God declareth me guilty and unclean, and expoſed to his juſtice with others that are ſo, not excuſing or pardoning guilt in me, becauſe in my eſteem there may be others more guilty than myſelf. God declareth me *guilty*, if I have but offended againſt what he requireth *in one point*, or command. (James ii. 10.) Now, what is my hope? Suppoſe it is this—I do not *intend* to offend; I am reſolved not to offend God again;—This God requireth; but will this ſatisfy the offended purity and juſtice of God for *the crime* of which I am obliged to confeſs myſelf guilty already? Will avoiding to contract a debt to-day, pay off the debt I already owe. If I could live blameleſs in the ſight of God, and to all men from this moment to that of my death, it is my duty to God to do ſo, it is my duty to my fellow-creatures, and it is (becauſe my duty) my intereſt and my happineſs ſo to do; but do I, on this account, become guiltleſs in the ſight of God, the eternal Judge of all men, for what I have already done? Doth the ſubject that was convicted of high treaſon, or any other crime yeſterday, clear himſelf from all danger of ſuffering the ſentence the law awards againſt his crime, becauſe he thinks himſelf reſolved never to commit the ſame, or any other crime again: But God is merciful, and I hope to be forgiven my offences againſt his holy law: But was *the life* of any of the unclean creatures ſpared by the law, when the owner of it would not regard what God required—that is to have it *redeemed?* No, it muſt be deſtroyed notwithſtanding all the mercy of God, if the owner of it would not regard what God declared ſhould only redeem it. And God hath declared he pardoneth none of the ſinful ſons of men, accepts of none into his favour, giveth grace to none, receiveth none into his ſacred preſence in heaven, but in and through, and by and for the ſake of his well-beloved Son, Chriſt Jeſus; and not to regard and look to him as the ſole cauſe of life and ſalvation, is to leave the ſoul as much under God's declaration, that it ſhall not have the divine life given it; as that the unclean creature ſhould not have its natural life ſpared, without being redeemed by one, which God had ſaid he would accept in its place and ſtead; and other means of its being preſerved there were none. Is God allowed to be the judge, and to have the right to declare on what terms He will ſhew mercy, and accept of my ſubmiſſion, after his grace

Before Christ 1491. that thou ſhalt ſay unto him, By ſtrength of hand the Lord brought us out from Egypt, from the houſe of bondage.

15 And it came to paſs, when Pharaoh would hardly let us go, that the Lord ſlew all the firſt-born in the land of Egypt, both the firſt-born of man, and the firſt-born of beaſt: therefore I ſacrifice to the Lord all that openeth the matrix, being males; but all the firſt-born of my children I redeem.

16 And it ſhall be for a token upon thine hand, and for frontlets between thine eyes: for by ſtrength of hand the Lord brought us forth out of Egypt. Before Christ 1491.

17 ¶ And it came to paſs, when Pharaoh had let the people go, that God led them not *through* the way of the land of the Philiſtines, although that *was* near; for God ſaid, Leſt peradventure the people repent when they ſee war, and [i] they return to Egypt:

[i] Deut. 17. 16.

18 But God [k] led the people about, *through* the

[k] Chap. 14. 2.

has convinced me of my ſin? Am I, or am I not looking to and regarding the Lord Jeſus Chriſt as the Lamb that was ſlain for the ſins of men, promiſed to the firſt man after his fall, made known to the world by all the ways that words, types, and figures can repreſent, and fully and finally in the life and death of the Lord Jeſus Chriſt, God in the perſon of a man? Is He and He alone the foundation of all my hopes of mercy for paſt offences? Are all my expectations of grace to keep me from ſin, and to ſupport me in doing and ſuffering the will of God on earth, built only upon the love of God, for the ſake of his Son as MY Redeemer. If with an humble confidence I can ſay, this and this only is the foundation of all my hopes of mercy from God, then Chriſt Jeſus, believed in as the only Mediator, is not a *probable* cauſe of the ſinner's pardon, it is as certainly to be expected and poſſeſſed, as that the *life* of the unclean creature was ſpared for the ſake of that by which it was redeemed. For in him is neither power nor willingneſs wanting, to do more than the penitent believing mind can either aſk or think: In him dwells all the fulneſs of the Godhead, and having lived, ſuffered, and died in a perſon that partook of our infirmities, He is not without feeling for all the human race, and equally related to God and man, in his own gracious words, He invites all the ends of the earth to look unto Him for all the mercies and all the bleſſings which He purchaſed by that one offering made of Himſelf in the ſinner's ſtead, and which by his Spirit he ever lives to make effectual; (John xiv. 23.) but unite all that *men* call great, or wiſe, or good in all the world in a ſingle perſon, and the MEDIATOR between God and man, not looked to, believed in, and regarded by that perſon to the laſt moment of his life of trial, as the *ſole* cauſe of every bleſſing from God which can either be poſſeſſed or hoped for, that ſoul's final doom is with the *unredeemed* under the law of God; and it muſt, for its final neglect and contempt of the higheſt act of love and goodneſs in God, ſuffer the loſs of ſpiritual life and eternal baniſhment from the preſence of God, for He hath ſaid there is none beſides that Mediator which is provided—Chriſt Jeſus the Lord, any other Saviour for all or any of the ſons of men. Great GOD forgive and take away that pride, which would be offended at being compared with the meaneſt creature thou haſt made; if thy reaſonleſs creatures were to be redeemed, what muſt be my neceſſity of having a Redeemer, who, againſt reaſon, conſcience, duty, and the weight of all thy benefits, have forgot thee and ſinned againſt thee; and having ſo much need of mercy, ſo many ſins in thy ſight to be atoned for, ſo evil a nature to be ſaved from, ſhall I for one day more forget thee, ſhall I any longer be unaffected with all the diſcoveries thou haſt given in thy word of truth, of thy love and goodneſs in ſending, coming, living and dying for me, O Lord God of my ſalvation.

V. 14. *What is this*—What is the meaning of this offering? Or, why is the firſt-born of the beaſts to be put to death? *Thou ſhalt ſay the* LORD *brought us out of bondage*—The Lord redeemed us out of Egypt by his mighty power, and we are commanded to do this that you, our children, may know and teach it to your children, that you are to look to God through the promiſed Meſſiah, to redeem you from all ſin, that you may ſerve him without fear, in holineſs and righteouſneſs all the days of your life of trial on earth, and then finally dwell in his heavenly kingdom in the world to come.

V. 15. *Pharaoh would hardly let us go*—Pharaoh was as unwilling to let us go, as ſatan and all the powers of darkneſs are to allow men to ſerve God. But *the* LORD *ſlew all the firſt-born*, and deſtroyed the ſtrength of Egypt; as for the ſake of the promiſed Saviour, the Spirit of God deſtroys ſin, and caſts down the power of Satan: *Therefore I ſacrifice all the firſt-born of the beaſts unto the Lord* as the Lord commanded, that I may never forget, and that my children may be taught to look unto the Lord God who redeemed Iſrael, as the ſtrength and redeemer of all them that believe in him. *But the firſt-born of my children I redeem*—I offer a ſacrifice in their ſtead, to ſhew that it is not on account of any thing that is good in us, but of his mercy that he ſaveth us.

V. 16. *It ſhall be for a token*—And as a monument always before thy face. Salvation is from the LORD as entirely, as that it was by *His ſtrength that He brought all Iſrael out of Egypt*, and not by their own wiſdom, or might, or merit, who were bond ſlaves to Pharaoh and his ſervants, as all men are to ſin and ſatan's wicked influence, till by grace they are ſaved.

V. 17. *God led them not through the way that was near*—And the moſt direct to the country he had promiſed. *For God ſaid*—God ſaw *that when the people came to ſee war*, and to experience the difficulties their unbelief would bring upon them, then they would *repent* that they had ever attempted to come from under their cruel maſters, notwithſtanding the God of all mercy and grace had charged himſelf with all that concerned them; and *repent* that they had ever ſet out *from Egypt*; God therefore in mercy led them the way of the wilderneſs, that their return might be made more humanely difficult than their advancement, and by this means exclude all boaſting, that their deliverance and all the bleſſings which they or their children might ever profeſs in conſequence of it, had not ſo much as either their deſign or choice, but that ſuch was their doubts of God's goodneſs to them, that His infinite wiſdom was exerciſed, and all the meekneſs and patience of Moſes, to prevent their forſaking their own mercies, and in diſtruſt of God's goodneſs, murmuring in their hearts, travel back again to Egypt, and to bondage.—God ſaw that this they could do; and led them the way of the wilderneſs to prevent it. Theſe were men as men are now; and all that concerns them is recorded that we may not be betrayed into the ſame unbelief, and add to the number of our offences, the great ſin of looking upon the Divine diſpenſations to us as unmerciful, and his commands grievous, when there is nothing but love and compaſſion in them all.

V. 18. *God led the people*—By a way they never would have choſen, to ſave them from the ſlavery and miſery to which of themſelves they would have returned.

V. 19. *Moſes*

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the way of the wilderneſs of the Red ſea: and the children of Iſrael went up † harneſſed out of the land of Egypt.

† Or, by five in a rank.

19 And Moſes took the bones of Joſeph with him: for he had ſtraitly ſworn the children of Iſrael, ſaying, [l] God will ſurely viſit you; and ye ſhall carry up my bones away hence with you.

l Gen. 50. 25. Joſh. 24. 32. Acts 7. 16.

20 ¶ And [m] they took their journey from Succoth, and encamped in Etham, in the edge of the wilderneſs.

m Num. 33. 6.

21 And [n] the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light to go by day and night.

n Chap. 40. 38. Num. 9. 15. and 10. 34. and 14. 14. Deut. 1. 33. Neh. 9. 12, 19. Pſa. 78. 14. and 99. 7. and 105. 39. 1 Cor. 10. 1.

22 He took not away the pillar of the cloud by day, nor the pillar of fire by night, *from* before the people.

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CHAP. XIV.

AND the Lord ſpake unto Moſes, ſaying,

2 Speak unto the children of Iſrael, [a] that they turn and encamp before [b] Pi-hahiroth, between [c] Migdol and the ſea, over againſt Baal-zephon: before it ſhall ye encamp by the ſea.

a Chap. 13. 18.
b Num. 33. 7.
c Jer. 44. 1.

3 For Pharaoh will ſay of the children of Iſrael, They *are* intangled in the land, the wilderneſs hath ſhut them in.

4 And [d] I will harden Pharaoh's heart, that

d Chap. 4. 21.

V. 19. *Moſes took the bones of Joſeph with him*—Remembering his faith in God when he ſaid, *God will ſurely viſit you* for good, and for the ſake of the promiſed ſeed will do for you all that he has promiſed. Moſes, as the leader under God of the people of Iſrael, charged himſelf with the care of the remains of Joſeph; and Jeſus, the leader of the Iſrael of God in all ages, charges himſelf with the remains of all that die in him, and when he ſhall come again, will raiſe them up, and be the Saviour of their bodies as well as of their ſpirits. The remains of Joſeph was an evidence of his firm belief to all Iſrael, that God would fulfil his holy promiſes; and thoſe acts and monuments of faith which are recorded in the word of God, are to be obſerved and carefully remembered and carried with us in our journey to the heavenly Canaan, that under all the conflicts we have to paſs through, we may remember how men of like paſſions with ourſelves believed in God, and how faithfully he brought all and more to paſs than they even either aſked or thought. Infinite wiſdom can do nothing in vain; none of the examples of faith which it hath pleaſed God to record of his ſervants of old, are to be looked upon as things we have no need of knowing; to be unprovided with arguments in ſupport of faith in God, or to be indifferent about knowing them, is to imitate travellers on a journey of certain difficulties, and of the greateſt danger, who are careleſs and unconcerned about the very means which the Almighty himſelf has informed us they made uſe of, and which procured them his protection, and by which they only were brought ſafely through.

V. 20. *They encamped in the edge of the wilderneſs*—The whole family of Iſrael, and all that they had, here reſted. And in their way to this place.

V. 21. *The Lord*—The ſecond perſon of the Godhead—the churches living head in all ages, and who purchaſed the ſame by the giving up himſelf to make an atonement to the Divine juſtice for the ſins of men, and at the appointed time appearing in the human nature, and dying in the perſon of JESUS, and afterwards aſcending up again into that glory which he had with God the Father from everlaſting. He it was who is here called the LORD, and *went before* the children of Iſrael in the appearance of *a pillar of a cloud by day, and by night in a pillar of fire;* by the *cloud* kindly to cover all that belonged to his viſible church from the natural heat of the ſun in the day-time; and by the pillar of fire, to prevent their ſuffering any diſtreſs for the darkneſs of the night; and that both by the cloud and the pillar they might be aſſured of his Almighty preſence, who, by his power, had performed all they had ſeen done for their deliverance from thoſe that had ſo long oppreſſed them; and that by theſe evident diſcoveries of his preſence day and night, his church in all ages might make it known to all that would turn unto God, and worſhip the Father and the Son, that the Holy Spirit as the light, the ſtrength, and comfort of every believing mind, was preſent to give them the rich ſupplies of grace to go by, in the ways of his holy commandments, *day and night*—continually.

V. 22. *He took not away the cloud, nor the pillar night nor day*—That through the church it might be publiſhed to mankind in all ages, that whoſoever embraces the offers of the infinite love and compaſſion of God, for the ſake of the God-man—the Mediator, and chooſes God for their portion, their reward, and the object of their ſouls delight, that they do not enter into covenant with a variable, diſtant, or uncertain being, but the contrary, and that every ſoul of man, who, with full purpoſe of heart, determines and does cleave unto God, is, and may be as certain of his Almighty preſence, as all the thouſands of Iſrael were certain that day and night God their Saviour was preſent with them, and that the *cloud and the pillar* by which he ſhewed himſelf, were invariably preſent, and that the ever-bleſſed God withdrew not himſelf for a moment, day nor night, from thoſe that were following in obedience to the diſcoveries he had made to them of his holy mind and will.

CHAP. XIV.

V. 1. *The Lord ſpake*——Not immediately from himſelf to all Iſrael, but to the ſerious, humble, devoted faithful mind of Moſes, making uſe of him as his miniſter to all the people; and commanding him——

V. 2. To *ſpeak unto the children of Iſrael*, telling them where it was the Lord's will they ſhould remove to; informing them——

V. 3. That *Pharaoh*, who ſtill reſiſted the grace of God, and in his heart was ſet againſt the divine will, ſo often made known to him, would in his unbelief conclude, that the children of Iſrael would be ſo *entangled* in the way they had taken, that *the wilderneſs* would *ſhut them in*, and at laſt they would not be delivered as they had expected. And thus it is when men, who have been convinced of ſin, and ſee the danger to which they have expoſed themſelves by their offences againſt God, and reſolve to fly from the wrath to come, and by the grace given them for Jeſus's ſake, to walk in all the ways of his example and commands; then do thoſe, who remain in a ſtate of oppoſition to God as Pharaoh did, conclude with him, that thoſe who have ſet out with Iſrael to follow their God, will never be delivered from the difficulties in which they are already *entangled*, and ſuch as from their knowledge of the world, like Pharaoh's knowledge of the country, they believe they muſt bring upon themſelves diſtreſs, in the courſe of life they have entered into. When this reaſoning about the loſſes and difficulties of a life given up to God, comes from men eſteemed for their prudence in the management of human affairs; or are reſpected for their property or their authority, their predictions are taken for granted, and all about them conclude with Pharaoh and his ſervants, that it is true, notwithſtanding all they themſelves have heard or read of the power of God, that it muſt be impoſſible for thoſe who ſet out as Iſrael did, under all the ill-wiſhes and

Before Christ. 1491. that he shall follow after them, and I will be honoured upon Pharaoh, and upon all his host; that the Egyptians may know that I *am* the Lord. And they did so.

5 ¶ And it was told the King of Egypt, e Ps. 105. 25. that the people fled: and e the heart of Pharaoh and of his servants was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us?

6 And he made ready his chariot, and took his people with him:

7 And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them.

8 And the Lord hardened the heart of Pharaoh king of Egypt, and he pursued after f Num. 33. 3. the children of Israel: and f the children of Israel went out with an high hand.

9 But the g Egyptians pursued after them (all the horses *and* chariots of Pharaoh, and his horsemen, and his army) and overtook them encamping by the sea, beside Pi-hahiroth before Baal-zephon. Before Christ 1491. g Josh. 24. 6.

10 ¶ And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and behold, the Egyptians marched after them, and they were sore afraid: and the children of Israel cried out unto the Lord.

11 h And they said unto Moses, Because *there were* no graves in Egypt, hast thou taken us away to die in the wilderness? Wherefore hast thou dealt thus with us, to carry us forth out of Egypt? h Psa. 106. 7.

12 i *Is* not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For *it had been* better i Chap. 5. 21. and 6. 9.

and reproaches from the first people about them, that God should bring them through their present difficulties, and such as they must meet with in the way they have taken to follow him, however warranted by his word; and thus concluding, the conduct of the natural man in all ages, is shewn to us in that of Pharaoh and his people.

V. 4. *Follow after them*—To bring them back again to the state of their former subjection, to that spirit of the wicked one, by which the minds of all men are influenced, till the grace of God converts the soul to his will; and the principle is the same by which the natural man is led to act against the spiritual man, whether it shews itself in declared acts of force, as Pharaoh proceeded against Israel, or by any weapon or expression of persecution from a rack, to torture the follower of Jesus to death, or only ridicule, to turn his conduct into contempt. But those who find cause from the most sober reflection, on what is recorded in the word of God, of the nature of the work of his grace in the human mind, and those universal and plain laws of purity, justice, mercy, truth, and self denial, in which none can walk without that newness of life, which the grace of God alone communicates—they that see it impossible, that a human soul, in which dwell pride, envy, worldly-mindedness, anger, self-will, and a vain love of praise in any degree, cannot, in the nature of things, enjoy communion with God—they that are convinced, if death finds the soul thus unrenewed in the image of God, (Phil. ii. 5.) they cannot, from God's word, or right reason, have any solid grounds to expect to dwell in the presence of God, amongst the spirits of Redeemed souls made perfect—they that are satisfied, from the calmest consideration of God's word, that the course of their past lives hath not, either as to the spirit and temper of their minds, or from their words and actions, flowing from their minds, been such as God declareth those are who possess his Spirit, and are prepared for his presence; and being thus convinced and satisfied of the necessity of a change, both in heart and life, they begin to regard the revealed will of God, and the spirit and nature of real religion, as the one thing needful for an immortal soul; and they begin, not only to seek, but strive, with patience, firmness and diligence, to regard all God's appointed ways of receiving the grace he hath promised, and if, upon their thus setting out to follow God as their leader and guide, they are told, as all the followers of God amongst the Israelites of old were, that it is concluded of them, as it was by Pharaoh and his servants, that God either cannot or will not support, defend, save, and deliver all that truly put their trust in him, committing themselves to him in the ways of his holy will, and when they themselves conclude from the difficulties they meet with, and from the unexpected quarters their opposition cometh from, and, above all, from the justice of God, which might give them up to the evils with which they are threatened, then before they allow their hands to hang down, and their feet to stand still in the ways of well doing, let them look into this sacred History, to see whether it is true that God's gracious promises of mercy and support to all, who take his will for their guide, have been fulfilled, or that the evil predictions of those who did not obey God, came to pass; or that human power and wisdom have not only *followed after*, but always overthrown human weakness, notwithstanding any dependance which the weak were led to place in God, whose will, however feebly, but sincerely, they endeavoured to follow.

V. 5. *The heart of Pharaoh and his servants was turned against the people*—Of Israel; and now, after long and severe conflicts, the final trial was to be made, whether the power of satan, influencing the natural minds of the king, and many of the people of Egypt, was to prevail; or the power of God, and that faith in his goodness, which the leaders of the children of Israel received from the spirit of God. The contending parties were, the Redeemer of men, and satan, the prince of the power of the air.

V. 6, 7, 8, 9. Pharaoh *made ready his chariot* of war; *took six hundred chosen chariots* more to attend him, besides *all the chariots of Egypt* to follow him, *every one of them under the command of a captain, and they pursued after the children of Israel with all the Egyptian horsemen, and the army*; and this was the human power which was to prevent the children of Israel from going on, as they had set out, in obedience to the Lord their Redeemer, or to destroy them.

V. 10. *The children of Israel beheld the Egyptian army* advancing upon them, *and they were sore afraid*, knowing themselves to be comparatively weak and helpless, and if God would have permitted them to have made use of any force of their own against Pharaoh, oppressed as they had been in slavery, and incumbered as they were, with the aged, their wives, and their little ones, they had as little hopes of prevailing against the Egyptians, as they had of mercy at their hands. They beheld the army with all the chariots of war and horsemen; they saw themselves men just escaped from slavery, with all their wives and their little ones going to be driven back, to be oppressed with more severity than ever, or to be put to death in such numbers as the Egyptians pleased; and, in this distress, *they cried out unto the* Lord, at the sense of their danger increasing.

V. 11, 12. *They said unto Moses, We did tell thee in Egypt to let us alone; for it had been better than that we should die* here under the

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better for us to serve the Egyptians, than that we should die in the wilderness.

13 ¶ And Moses said unto the people, [k] Fear ye not, stand still, and see the salvation of the Lord, which he will shew to you to day: [‡] for the Egyptians whom ye have seen to day, ye shall see them again no more for ever.

14 [l] The Lord shall fight for you, and ye shall hold your peace.

15 ¶ And the Lord said unto Moses, Wherefore criest thou unto me? Speak unto the children of Israel, that they go forward.

16 But lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the mids of the sea.

17 And I, behold I will harden the hearts of the Egyptians, and they shall follow them: and I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen.

18 And the Egyptians shall know that I *am* the Lord, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen.

19 ¶ And the angel of God, [m] which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them.

20 And it came between the camp of the Egyptians, and the camp of Israel; and [n] it was a cloud and darkness *to them*, but it gave light by night *to these*: so that the one came not near the other all the night.

21 And Moses stretched out his hand over the sea, and the Lord caused the sea to go *back* by a strong east wind all that night, and [o] made the sea dry land, and the waters were [p] divided.

22 And [q] the children of Israel went into the midst of the sea upon the dry ground: and

‡ Or, for as touching the Egyptians whom ye have seen to day, &c.

k 2 Chron. 23. 15. 17.

l Neh. 4. 20.

m Chap. 13. 21. and 23. 20.

n See Isa. 8. 14. 2 Cor. 4. 3.

o Psal. 66. 6.

p Josh. 3. 15. and 4. 23. Neh. 9. 11. Psal. 74. 13. & 106. 9. & 114. 3.

q Num. 33. 8. Psal. 78. 13. 1 Cor. 10. 1. Heb. 11. 29.

the rage of those, thou hast led us to provoke beyond forgiveness: They judged from appearance, and reasoning as men, they gave themselves up to that death they had no power to avoid, and which they concluded the king of Egypt and his people would inflict without mercy, who had been such severe sufferers on account of what had passed between Pharaoh and Moses. This surrender, which all Israel make of themselves to die, reduces all the human strength which was to oppose Pharaoh's whole army, to the single person of the *leader* of Israel.

V. 13. *Moses said unto the people, Fear ye not*—All that you see of danger from this great army, fear neither their numbers, nor their strength, nor all the rage with which they are pursuing you, but *stand still*; allow not yourselves to discover a single sign of fear or confusion, but, with calmness of mind, look for *the salvation of the* Lord, for that which he is both able and willing to do for you, and *which he will shew you to day*, in which you have given up yourselves for lost. *To day* shall all these that come against you be destroyed, and no more seen as objects of terror to you.

V. 14. *Ye shall hold your peace*—With wonder; and adore that power and goodness of the Lord, who will, in the destruction of Pharaoh and his army, shew how little all the powers of darkness, obeyed by any human force, can do against the weakest and most helpless followers of the Lord.

V. 15. *The Lord said unto Moses, Wherefore criest thou unto me*—With all the knowledge which Moses had of the love of God to them that fear him; with all his confidence in the faithfulness of God, to perform what he promises to them that trust in him, Moses, as a man, felt his utter helplessness, and he durst not omit to *cry* unto the Lord, as his only Saviour. God's gracious answer was, *Speak unto the children of Israel, that they go forward*—The prayer was heard, and the answer requires Moses to follow his prayer of faith with active obedience.

V. 16. *Stretch out thine hand over the sea, and divide it*—By this action, Shew to all Israel that faith, which my grace has given thee, and on which thou in thy heart relies; and then to all Israel, and in them to all mankind it shall be known, that the Lord thy Redeemer knows of no enemies from which he cannot or will not save them that believe in him; and that he will, for his own name's sake, allow no difficulties to hinder men from doing his will on earth, who will but put their trust in him, and regard what God commands; and, as a proof of that spiritual power, by which believers in all ages are attended, all *the children of Israel shall go on dry ground through the midst of the sea;* and as crystal walls shall it stand, and the water itself be as immoveable on either side of them as the everlasting hills, till all my people are safe upon the farther side.

V. 17. *I will get me honour upon Pharaoh, and upon all his host*—That I may be trusted in as God, and believed in as one mighty to save by all the children of men.

V. 18. *The Egyptians shall know that I am the* Lord—And that none may be unacquainted with my power to punish those that act against the peace of mankind, whom to save is my glory and my delight; and that by this overthrow of the Egyptians, men may fear to yield themselves servants to satan, who is ever wanting to inflame the minds of men against one another, and to hinder all the purposes of redeeming love.

V. 19. *The Angel of God which went before, removed and went behind them*—Not changing his place, for he was the omnipresent God, but his operation, from leading the Israelites forward in their way to the protecting of them from their pursuers.

V. 20. *It was a cloud and darkness to them*—The Egyptians, to whom it brought their former horrible darkness to mind, and was a merciful warning to the thousands which formed Pharaoh's great army, and who were bound to obey the king and their commanders, to look for some such destruction as followed the dreadful darkness they had been witnesses to before. The same pillar of the cloud gave light to all Israel; and so is God at one and the same time the comfort of them that fear him; and a terror to those that are led to oppose him in the persons of his people.

V. 21. *The Lord caused a strong east-wind, and made the sea dry land*—The wind is mentioned as that by which God removed the waters; and as the sea was removed by the wind, so does God by his Spirit, which is compared to the wind, (John iii. 8.) remove all those seas of passion and unholy desires, which if not removed, would leave believers in the state of the miserable unconverted, with hearts full of evil, disturbed with every wind that blows.

V. 22. *The children of Israel went into the midst of the sea*—About midnight, as may be gathered from ver. 24. *The waters were a wall*—For height, and for firmness; held by his hand who made the waters, and who hath hung and ever holds the globe of earth and sea in the air. And here let the fearful followers of the Lamb to the heavenly Canaan above, enter with Israel between these watery walls, and see themselves safe and on

Before Christ. 1491. that he shall follow after them, and I will be honoured upon Pharaoh, and upon all his host; that the Egyptians may know that I *am* the Lord. And they did so.

5 ¶ And it was told the King of Egypt, e Ps. 105. 25. that the people fled: and e the heart of Pharaoh and of his servants was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us?

6 And he made ready his chariot, and took his people with him:

7 And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them.

8 And the Lord hardened the heart of Pharaoh king of Egypt, and he pursued after f Num. 33. 3. the children of Israel: and f the children of Israel went out with an high hand.

9 But the g Egyptians pursued after them (all the horses *and* chariots of Pharaoh, and his horsemen, and his army) and overtook them encamping by the sea, beside Pi-hahiroth before Baal-zephon. Before Christ 1491. g Josh. 24. 6.

10 ¶ And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and behold, the Egyptians marched after them, and they were sore afraid: and the children of Israel cried out unto the Lord.

11 h And they said unto Moses, Because *there were* no graves in Egypt, hast thou taken us away to die in the wilderness? Wherefore hast thou dealt thus with us, to carry us forth out of Egypt? h Psa. 106. 7.

12 i *Is* not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For *it had been* better i Chap. 5. 21. and 6. 9.

and reproaches from the first people about them, that God should bring them through their present difficulties, and such as they must meet with in the way they have taken to follow him, however warranted by his word; and thus concluding, the conduct of the natural man in all ages, is shewn to us in that of Pharaoh and his people.

V. 4. *Follow after them*—To bring them back again to the state of their former subjection, to that spirit of the wicked one, by which the minds of all men are influenced, till the grace of God converts the soul to his will; and the principle is the same by which the natural man is led to act against the spiritual man, whether it shews itself in declared acts of force, as Pharaoh proceeded against Israel, or by any weapon or expression of persecution from a rack, to torture the follower of Jesus to death, or only ridicule, to turn his conduct into contempt. But those who find cause from the most sober reflection, on what is recorded in the word of God, of the nature of the work of his grace in the human mind, and those universal and plain laws of purity, justice, mercy, truth, and self denial, in which none can walk without that newness of life, which the grace of God alone communicates—they that see it impossible, that a human soul, in which dwell pride, envy, worldly-mindedness, anger, self-will, and a vain love of praise in any degree, cannot, in the nature of things, enjoy communion with God—they that are convinced, if death finds the soul thus unrenewed in the image of God, (Phil. ii. 5.) they cannot, from God's word, or right reason, have any solid grounds to expect to dwell in the presence of God, amongst the spirits of Redeemed souls made perfect—they that are satisfied, from the calmest consideration of God's word, that the course of their past lives hath not, either as to the spirit and temper of their minds, or from their words and actions, flowing from their minds, been such as God declareth those are who possess his Spirit, and are prepared for his presence; and being thus convinced and satisfied of the necessity of a change, both in heart and life, they begin to regard the revealed will of God, and the spirit and nature of real religion, as the one thing needful for an immortal soul; and they begin, not only to seek, but strive, with patience, firmness and diligence, to regard all God's appointed ways of receiving the grace he hath promised, and if, upon their thus setting out to follow God as their leader and guide, they are told, as all the followers of God amongst the Israelites of old were, that it is concluded of them, as it was by Pharaoh and his servants, that God either cannot or will not support, defend, save, and deliver all that truly put their trust in him, committing themselves to him in the ways of his holy will, and when they themselves conclude from the difficulties they meet with, and from the unexpected quarters their opposition cometh from, and, above all, from the justice of God, which might give them up to the evils with which they are threatened, then before they allow their hands to hang down, and their feet to stand still in the ways of well doing, let them look into this sacred History, to see whether it is true that God's gracious promises of mercy and support to all, who take his will for their guide, have been fulfilled, or that the evil predictions of those who did not obey God, came to pass; or that human power and wisdom have not only *followed after*, but always overthrown human weakness, notwithstanding any dependance which the weak were led to place in God, whose will, however feebly, but sincerely, they endeavoured to follow.

V. 5. *The heart of Pharaoh and his servants was turned against the people*—Of Israel; and now, after long and severe conflicts, the final trial was to be made, whether the power of satan, influencing the natural minds of the king, and many of the people of Egypt, was to prevail; or the power of God, and that faith in his goodness, which the leaders of the children of Israel received from the spirit of God. The contending parties were, the Redeemer of men, and satan, the prince of the power of the air.

V. 6, 7, 8, 9. Pharaoh *made ready his chariot* of war; *took six hundred chosen chariots* more to attend him, besides *all the chariots of Egypt* to follow him, *every one of them under the command of a captain, and they pursued after the children of Israel with all the Egyptian horsemen, and the army*; and this was the human power which was to prevent the children of Israel from going on, as they had set out, in obedience to the Lord their Redeemer, or to destroy them.

V. 10. *The children of Israel beheld the Egyptian army* advancing upon them, *and they were sore afraid*, knowing themselves to be comparatively weak and helpless, and if God would have permitted them to have made use of any force of their own against Pharaoh, oppressed as they had been in slavery, and incumbered as they were, with the aged, their wives, and their little ones, they had as little hopes of prevailing against the Egyptians, as they had of mercy at their hands. They beheld the army with all the chariots of war and horsemen; they saw themselves men just escaped from slavery, with all their wives and their little ones going to be driven back, to be oppressed with more severity than ever, or to be put to death in such numbers as the Egyptians pleased; and, in this distress, *they cried out unto the* Lord, at the sense of their danger increasing.

V. 11, 12. *They said unto Moses, We did tell thee in Egypt to let us alone; for it had been better than that we should die* here under the

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better for us to serve the Egyptians, than that we should die in the wilderness.

13 ¶ And Moses said unto the people, [k] Fear ye not, stand still, and see the salvation of the Lord, which he will shew to you to day: [‡] for the Egyptians whom ye have seen to day, ye shall see them again no more for ever.

14 [l] The Lord shall fight for you, and ye shall hold your peace.

15 ¶ And the Lord said unto Moses, Wherefore criest thou unto me? Speak unto the children of Israel, that they go forward.

16 But lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the mids of the sea.

17 And I, behold I will harden the hearts of the Egyptians, and they shall follow them: and I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen.

18 And the Egyptians shall know that I *am* the Lord, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen.

19 ¶ And the angel of God, [m] which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them.

20 And it came between the camp of the Egyptians, and the camp of Israel; and [n] it was a cloud and darkness *to them*, but it gave light by night *to these*: so that the one came not near the other all the night.

21 And Moses stretched out his hand over the sea, and the Lord caused the sea to go *back* by a strong east wind all that night, and [o] made the sea dry land, and the waters were [p] divided.

22 And [q] the children of Israel went into the midst of the sea upon the dry ground: and

‡ Or, for whereas you have seen the Egyptians to day, &c.

k 2 Chron. 23. 15. 17.

l Neh. 4. 20.

m Chap. 13. 21. and 23. 20.

n See Isa. 8. 14. 2 Cor. 4. 3.

o Psal. 66. 6.

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23 ¶ And the Egyptians purſued, and went in after them, to the midſt of the ſea, *even* all Pharaoh's horſes, his chariots, and his horſemen.

24 And it came to paſs, that in the morning-watch [r] the Lord look'ed unto the hoſt of the Egyptians, through the pillar of fire and of the cloud, and troubled the hoſt of the Egyptians,

25 And took off their chariot-wheels, [‖] that they drave them heavily: ſo that the Egyptians ſaid, Let us flee from the face of Iſrael; for the Lord fighteth for them againſt the Egyptians.

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26 ¶ And the Lord ſaid unto Moſes, Stretch out thine hand over the ſea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horſemen.

27 And Moſes ſtretched forth his hand over the ſea, and the ſea returned to his ſtrength when the morning appeared, and the Egyptians fled againſt it: and the Lord * overthrew the Egyptians in the midſt of the ſea.

28 And

[r] See Pſa. 77. 17, &c.

[‖] Or, and made them to go heavily.

* Heb. ſhook off. Deut. 11. 4. Pſ. 78. 53.

dry ground at the bottom of the ſea; and then let them aſk themſelves, What are the dangers that threaten me or mine in the ordinary courſe of Divine Providence, to be compared with the ſituation of all the thouſands of Iſrael; and, whether any one has cauſe to turn back from fear of dangers, in all the reaſonable ways of duty commanded by the ſame God?

V. 23. *The Egyptians purſued*—Still bent upon bringing back the Iſraelites to ſlavery, or deſtroying them.

V. 24. *In the morning-watch*—When they hoped for moſt advantage in the purſuit, they met with their greateſt diſaſter. *The Lord*—Called the *Angel of God*, (ver. 19.) By which promiſcuous uſe of theſe titles it ſufficiently appears, that this was no ordinary Angel, but the Son of God. *Looked*—With an eye of indignation and vengeance, as that phraſe is uſed, (Job. xl. 12. Amos ix. 4.) The Father of mercies and Judge of all men, had long waited for the repentance of the Egyptians, and ſome of his loud calls to them for that purpoſe are recorded in this hiſtory of God's dealings with them; but after all they had ſeen and felt of God's diſpleaſure, and of his power to puniſh, deaf and blind to it all, ſtill bent on waging a ſucceſsful war againſt God himſelf, by continuing to do what God had as plainly forbid, as he has that men ſhall not covet, lie, or take his name in vain; and not doing what God as plainly commanded them, as he has commanded all men to depart from all evil, and to live to pleaſe him, and love and do good to each other; but they would not do what God would have them, they would do what they expreſsly forbid; and God is here ſaid to look upon them, not with the paſſions of men, but conſidering how ſatan in all ages would go about to ſeek whom he might devour, by betraying into ſin and leading men captive at his will, to go on in rebellion againſt all God's calls to repentance, and againſt the ſtrongeſt and plaineſt proofs that ſo to do muſt end in their deſtruction; and to ſhew to all men their danger of taking a ſingle ſtep againſt the declarations of God's will, and a conſciouſneſs of what they ought to do, and to convince them of that enmity, unbelief, and hardneſs of heart, which there is in the very nature of men, God is now about to record an example of his juſtice, that men may fear to do wickedly, and be led to ſee the neceſſity of crying unto God for his grace, to prevent the former proofs they have had of his pleaſure, leaving them hardened in ſin. But before the Lord finally deſtroyed the king and people of Egypt, thus purſuing their deſigns in oppoſition to God, he troubled them with terrible winds and rains, and lightnings, and claps and bolts of thunder, as may be gathered from Exod. xv. 10. Pſal. lxxvii. 18, 19, that in the eleventh hour, as expiring upon the croſs in the laſt moments of their lives, they might ſee how dreadful a thing it muſt be to depart this life in the very ſpirit of rebellion againſt the God of glory, and the miſery and horror which they muſt remain under, who end their life of trial, reſolved to obey the wicked influence of the prince of the power of the air, and ſeeing their danger, may at laſt look unto him whom their ſins have pierced, and mourn; and though with diſtraction and fear, yet with penitence of mind, each cry out—God be merciful to me a ſinner againſt thee, juſtly doomed to thy wrath for ever, for my obſtinate continuance in ſin againſt all the admonitions of thy grace upon my conſcience, all the directions of thy word, and all I have ſeen of the acts of thy power, to puniſh the wicked beyond all human power or wiſdom to prevent.

V. 25. *And took off their chariot-wheels*—Either burning them with lightening, or tearing them in pieces with thunder bolts, or looſening them and making them to fall off. *They drave heavily*—Hardly and ſlowly. *The Egyptians ſaid, Let us flee, for the Lord fighteth for them;* and does he, at any time, leſs regard his feeble followers; did not the ſame LORD ſay, many ages after this, to one who had raged againſt his *Iſrael*, under the name of the firſt *Chriſtians—Saul, Saul, why perſecuteſt thou* ME, who take to myſelf all that is done to them that are following me! But who could have believed that the people of Egypt would have been ſo long, after all they had known, in being convinced that the LORD was on the ſide of the children of Iſrael.

V. 27. *The Egyptians fled*—With fear: Thus does ſatan abandon men to all their fears, when their lives are to be taken for their impiety, who before were inſpired with all the confidence of pride, encouraging themſelves and one another in ſhewing their contempt of the power of God to puniſh them for their avowed diſregard to his ſacred will, which they at once knew and deſpiſed: But now they are to die, the deceiver of their ſouls becomes their accuſer, and glories in their ruin; and deſiring now to make them deſpair of all mercy from God, the terrors of death, and of the wrath to come, are left to their full force on the guilty conſcience, the powers of darkneſs are only intent on preventing every ſoul from attending to the final offers of redeeming love: And thus between the contending powers of heaven and hell, was Pharaoh and all his followers driven together, by the gradual approaching ſea that ſurrounded them. But why thus ſlowly does infinite juſtice proceed in the execution of its righteous decrees, when, in the ſight of men and angels, that juſtice would be vindicated in pouring down *inſtant* deſtruction upon thoſe, who have offended againſt ſuch clear knowledge of what the Almighty required of them? Is it not to ſhew with what reluctance the Creator and Redeemer of ſinful men, gives up a ſingle ſoul to that miſery, which every one by his ſins has choſen: Great God! thy judgments are full of equity: Thou always takeſt pleaſure in being propitious to us, and thy moſt glorious mind feels ſacred joy at our ſalvation, and the Angels of thy preſence, with renewed delight, ſing aloud Thy praiſe, when thy grace gets itſelf the victory where ſatan reigned; but ſuch have been my offences againſt thy purity, and thy truth, that thy mercy can never pardon without obſtructing thy neceſſary juſtice, by which alone the world is kept in order, and the wicked prevented from giving looſe to all

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28 And [s] the waters returned and covered the chariots, and the horſemen, *and* all the hoſt of Pharaoh that came into the ſea after them: there remained not ſo much as [t] one of them.

29 But [u] the children of Iſrael walked upon dry land in the midſt of the ſea: and the waters *were* a wall unto them on their right hand, and on their left.

30 Thus the Lord ſaved Iſrael that day out of the hand of the Egyptians: and Iſrael ſaw the Egyptians dead upon the ſea-ſhore.

† Heb. hand.

31 And Iſrael ſaw that great † work which the Lord did upon the Egyptians: and the people feared the Lord, and [x] believed the Lord, and his ſervant Moſes.

s Heb. 3.8.13.
t Pſa. 106 11.
u Pſa. 77. 20.
x Pſa. 106.12.

CHAP. XV.

THEN ſang Moſes and the children of Iſrael this ſong unto the Lord, and ſpake, ſaying, I will ſing unto the Lord, for he hath triumphed glorioufly; the horſe and his rider hath he thrown into the ſea.

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2 The Lord *is* my ſtrength and [b] ſong, and he is become my ſalvation: he *is* my God, and I will prepare him an habitation; my father's God, and I will exalt him.

b Deut. 10 21. Pſa. 18. 2. & 22. 3. & 100. 1. and 118.14. Iſa. 12. 2.

3 The Lord *is* a man of war: the Lord *is* his name.

4 Pharaoh's chariots and his hoſt hath he caſt into the ſea: his choſen captains alſo are drowned in the Red ſea.

5 The depths have covered them: [c] they ſank into the bottom as a ſtone.

c Neh. 9. 11.

6 [d] Thy right hand, O Lord, is become glorious in power: thy right hand, O Lord, hath daſhed in pieces the enemy.

d Pſa. 118.15, 16.

7 And in the greatneſs of thine excellency thou haſt overthrown them that roſe up againſt

the evil of their nature, and deſtroying the meek and quiet among men. Yes, my God, the greatneſs of my impiety leaves nothing to thee but the choice of my puniſhment; and as my hard heart and rebellious will have oppoſed thy nature and thy laws, gracious as thou art, thou muſt oppoſe thyſelf to all my intereſts, and to my happineſs; and thy mercy muſt leave me to periſh and be driven from thy preſence for ever. And this I owe to myſelf and not to any want of goodneſs in thee; for my own remembrance bears witneſs, that times above all my power to number, thy grace has called me to repent and live: It is for the glory of thy juſtice that I periſh under all the fury of thy wrath, which my pride and luſts have ſo highly and daringly provoked; be thou offended with the tears that run from my eyes: Thunder ſtrike, come ye ſurrounding waves, with all the rage of that black ſtorm which is now poured down from heaven upon me, it is time to render me war for war; and in periſhing, let me adore the juſtice with which ye fall on my polluted ſoul. But where, upon what place on earth, or in the ſea, ſhall the ſtorms of thy indignation break, or thy thunder fall, that is not covered over with the blood of JESUS, thy beloved Son.

V. 28. *The waters returned, and covered all the hoſt of Pharaoh, there remained not ſo much as one of them*—O God! who ſhall not fear thee!

V. 29. *The children of Iſrael walked upon dry land in the midſt of the ſea; the waters were a wall unto them*—None periſhed, none were loſt. They had the God of all power for their preſerver, and, in obedience to his command, they went, believing in him.

V. 30. *Iſrael ſaw the Egyptians dead upon the ſea-ſhore*—The natural power of the ſea caſt up their dead bodies. God cauſed the Iſraelites to abide near the ſea, that they might ſee this. That part of the ſea is ſaid to be about eight or nine miles over.

V. 31. *Iſrael ſaw that great work; and the people feared the Lord, and believed the Lord, and his ſervant Moſes*—All the thouſands of Iſrael, men, women, and children were witneſſes of God's great power to ſave and to deſtroy; and this was the effect which, by his grace, it had upon them,—*they feared* to offend againſt ſo mighty a power, *and they believed* that God was full of mercy and grace to ſave and ſupport all them that put their truſt in him, and that Moſes ſpake nothing to them of God, which God himſelf had not authoriſed him to declare to them. And, to produce the fear of God and faith in him, in the minds of all mankind, is the merciful end, for which God cauſed theſe acts of his mighty power to be commemorated and recorded in the Scriptures; and we do not ourſelves juſtice, to read God's account of his conduct to mankind as we would any other writings: If we *do not* find an increaſe of fear of his mighty power, and of confidence in his willingneſs and ability to ſave, by reading his word; then we have reaſon to fear we are becoming leſs and leſs ſenſible, both of his greatneſs and of his goodneſs, and, of courſe, of the neceſſity of keeping at the greateſt diſtance from all appearance of evil, and of a conſtant zeal to quit ourſelves, as becomes thoſe that would not only thank him with their lips, but with their lives, by giving up themſelves to his ſervice.

CHAP. XV.

V. 1. *Then ſang Moſes and the children of Iſrael*—Moſes compoſed the ſong, and he, together with the Iſraelites, ſung it. *This ſong unto the Lord*—Unto the honour and praiſe of God.

V. 2. *The Lord is my ſtrength and ſong*—The ſubject of the preſent ſong of praiſe. *He is become my ſalvation*—Not unto any power, or might, or wiſdom of our own; but unto thy name be the praiſe. *He is my God, and I will prepare him an habitation*—A place for his ſervice and worſhip, where he will dwell by his ſpecial preſence. And this is the language of the ſoul whoſe ſins are forgiven. (Rom. iv. 7.) It ſays, The Lord is *my* God; he hath ſaved me, and it is the ſupreme deſire of my ſoul to prepare, by keeping my mind ſtayed upon him, my heart to be the place of his conſtant preſence. Who can be ſaved by the Lord, without loving the Lord? And who can love him who ſo loveth us, without joining with Iſrael in bleſſing and praiſing his ſacred name? Does my heart praiſe the Lord? Are grateful ſongs of praiſe heard within my habitation?

V. 3. *The Lord is a man of war*—An eminent warrior. *The Lord is his name*—He is God alone.

V. 4. *Pharaoh's chariots and his hoſt hath he caſt into the ſea*—With great force, like an arrow out of a bow, as the word ſignifies.

V. 7. *Thou haſt overthrown them that roſe up againſt thee*—They oppoſed themſelves to thee; and only wanted to overcome us, to ſhew they did not fear thee, nor ſubmit to ſerve the God of thy deſpiſed people. *Thou conſumed them as ſtubble*—By thy great and glorious power, as eaſily, and as ſpeedily, and as irrecoverably.

V. 8. *The depths were congealed*—*i. e.* Hardened; ſtood ſtill as if they had been frozen; and ſo they were a wall on both hands.

V. 9. *My*

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gainſt thee: thou ſenteſt forth thy wrath, *which* conſumed them [c] as ſtubble.

c Heb. 5. 24. and 47. 14. Ifai. 14. 21. Joel 2. 5. Nah. 1. 10. Mal. 4. 1.

8 And [f] with the blaſt of thy noſtrils the waters were gathered together: [g] the floods ſtood upright as an heap, *and* the depths were congealed in the heart of the ſea.

f Pſal. 78. 13. g Pſal. 33. 7.

9 [h] The enemy ſaid, I will purſue, I will overtake, I will divide the ſpoil: my luſt ſhall be ſatisfied upon them, I will draw my ſword, my hand ſhall * deſtroy them.

h Jud. 5. 30.

* Or, repoſſeſs.

10 Thou didſt blow with thy wind, the ſea covered them: [i] they ſank as lead in the mighty waters.

i Verſe 5.

11 [k] Who *is* like unto thee, O Lord, amongſt the † gods? who *is* like thee, glorious in holineſs, fearful *in* praiſes, doing wonders?

k 2 Sam. 7. 22. 1 Kings 8. 23. Pſal. 86. 8. and 89. 6. Jer. 10. 6. and 49. 19.

† Or, mighty ones.

12 Thou ſtretcheſt out thy right hand, the earth ſwallowed them.

13 Thou in thy mercy haſt led forth the people *which* thou haſt redeemed: thou haſt guided *them* in thy ſtrength unto thy holy habitation.

14 [l] The people ſhall hear, *and* be afraid: ſorrow ſhall take hold on the inhabitants of Paleſtina.

l Num. 14. 14. Deut. 2. 25. Joſh. 2. 9.

15 [m] Then [n] the dukes of Edom ſhall be amazed, [o] the mighty men of Moab trembling ſhall take hold upon them, [p] all the inhabitants of Canaan ſhall melt away,

m Gen. 36. 40. n Deut. 2. 4. o Num. 23. 3. Heb 3. 6. p Joſh. 5. 1.

16 [q] Fear and dread ſhall fall upon them, by the greatneſs of thine arm they ſhall be *as* ſtill as a ſtone: till thy people paſs over, O Lord, till the people paſs over, [r] *which* thou haſt purchaſed.

q Deut. 2. 25. and 11. 25. Joſh. 2. 9. r Chap. 19. 5. Deut. 32. 9. 2 Sam. 7. 23. Tit. 2. 14. 1 Pet. 2. 9.

17 Thou ſhalt bring them in, and [s] plant them in the mountain of thine inheritance, *in* the place, O Lord, *which* thou haſt made for thee to dwell in: *in* the ſanctuary, O Lord, *which* thy hands have eſtabliſhed.

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s Pſal. 44. 2. and 80. 8.

18 [t] The Lord ſhall reign for ever and ever.

t Pſal. 146. 10. Iſa. 57. 15.

19 For the horſe of Pharaoh went in with his chariots, and with his horſemen into the ſea, and the Lord brought again the waters of the ſea upon them: but the children of Iſrael went on dry land in the mids of the ſea.

20 ¶ And Miriam [u] the propheteſs, the ſiſter of Aaron, [x] took a timbrel in her hand; and all the women went out after her, [y] with timbrels, and with dances.

u 1 Sam. 10. 5. x 1 Sam. 18. 6. y Jud. 11. 34. and 21. 21. 2 Sam. 6. 16. Pſa. 68. 11. 25.

21 And Miriam anſwered them, Sing ye to the Lord, for he hath triumphed gloriouſly; the horſe and his rider hath he thrown into the ſea.

22 So Moſes brought Iſrael from the Red ſea, and the went out into the wilderneſs of [z] Shur; and they went three days in the wilderneſs, and found no water.

z Gen. 16. 7. and 25. 18.

23 ¶ And when they came to [a] Marah, they could not drink of the waters of Marah, for they *were* bitter: therefore the name of it was called † Marah.

a Num. 33. 8.

† That is, bitterneſs.

24 And the people murmured againſt Moſes, ſaying, What ſhall we drink?

25 And he cried unto the Lord, and the Lord ſhewed him a tree, [c] *which* when he had caſt into the waters, the waters were made ſweet: there he [d] made for them a ſtatute

c See 2 Kings 4. 41.

d See Joſh. 24. 25.

V. 9. *My luſt*—The luſt of covetouſneſs and revenge. *Mine hand ſhall deſtroy them*—Take poſſeſſion of them and theirs. With what caution men ſhould ſay, *I will* do this or that!

V. 10. *In the mighty waters*—Magnificent; made ſo by being the inſtrument of thy glorious work.

V. 11. *O Lord, glorious in holineſs*—Thy power is great and glorious, but thou doſt not abuſe it to unrighteous and unworthy purpoſes, but to holy and honourable deſigns, to the puniſhment of wickedneſs, and to the vindication of thine oppreſſed people. *Fearful in praiſes*—In praiſe-worthy actions thou art to be loved and feared.

V. 12. *The earth ſwallowed them*—The earth is here put for the ſea, the other part of the ſame globe, as the ſoul is put for the body, the other part of the man.

V. 13. *Thou haſt guided them unto thy holy habitation*—The place where they ſhall dwell, and thou in and with them.

V. 16. *They ſhall be ſtill*—They ſhall be ſo ſtruck with amazement, that they ſhall be impotent, both for ſpeech and motion.

V. 17. *Thou ſhalt bring them in, and plant them in the place which thy hands have eſtabliſhed*—Will certainly build and eſtabliſh. And thus do the ſouls, that have been delivered from the diſtreſs of ſin, encourage themſelves in the hopes of future goodneſs from God, by what they have ſo aſſuredly known of it for the time paſt; and, in this confidence, enjoy preſent peace.

V. 18. To be reconciled to God—to know him to be our friend for our Mediator's ſake, and to know that *he reigns for ever*, that the angels ſerve him, and that there is no wiſdom nor power can hurt or deſtroy them that put their truſt in him, is a ground of conſolation, to which the friendſhip of the whole world is little to be compared.

V. 20. *Miriam the propheteſs*—So called, either in a general ſenſe, becauſe ſhe was an inſtructor of other women in the praiſe and ſervice of God; or, in a more ſpecial ſenſe, becauſe ſhe had the ſpirit of prophecy. Numb. xii. 2. and Mich. vi. 4.

V. 21. All Iſrael joined in the praiſes of God; none were ſilent, becauſe the ſame obligation laid upon them all, thus gratefully to praiſe their gracious deliverer.

V. 25. *He cried unto the Lord*—Forgive the forgetfulneſs of thy people, and their murmurs under their preſent difficulty; and again ſhew them thy power and thy goodneſs. *The waters were made ſweet*—Not ſo much by any virtue in that tree, as by the power of God who uſed this rather as a ſign to the Iſraelites, than as an inſtrument to himſelf in this work. *There he made for them an ordinance*—God, or Moſes in God's name; and, by his order, publiſhed to them a ſtatute. *He proved them*—God, having now eaſed them of the hard and iron yoke of the Egyptians, puts his ſweet and eaſy yoke upon them; and, having undertaken to be their King and Protector, he claims their ſubjection to himſelf and to his laws; he tried their faith by the difficulty now mentioned,

viz.

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tute and an ordinance, and there [e] he proved them,

e Chap. 16. 4.

26 And said, If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes; [f] I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I *am* the Lord [g] that healeth thee.

f Deut. 7. 15.

g Chap. 23. 25. Psa. 103. 3. and 147. 3.

27 ¶ [h] And they came to Elim, where *were* twelve wells of water, and threescore and ten palm-trees: and they encamped there by the waters.

h Num. 33. 9.

CHAP. XVI.

AND they took their journey from Elim, and all the congregation of the children of Israel came unto [a] the wilderness of Sin, which *is* between Elim and Sinai, on the fifteenth day of the second month, after their departing out of the land of Egypt.

a Num. 33. 11.

2 And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness.

3 And the children of Israel said unto them, Would to God we had died by the hand of the Lord in the land of Egypt, [c] when we sat by the flesh-pots, *and* when we did eat bread to the full: for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.

c Num 11. 4, 5. Psa. 78. 24, 25. & 105. 40. John 6. 31, 32. 1 Cor. 10. 3.

4 ¶ Then said the Lord unto Moses, Behold, I will rain [c] bread from heaven for you; and the people shall go out and gather * a certain rate every day, that I may [d] prove them, whether they will walk in my law, or no.

* Heb. the portion of a day in his day.

Prov. 30. 8. Matt. 6. 11.

d Chap. 15. 25. Deut. 8. 2, 16.

5 And it shall come to pass, that on the sixth day, they shall prepare *that* which they bring in; and [e] it shall be twice as much as they gather daily.

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e See Lev. 25. 21.

6 And Moses and Aaron said unto all the children of Israel, [f] At even then ye shall know that the Lord hath brought you out from the land of Egypt.

f See Ver. 13.

7 And in the morning, then ye shall see [g] the glory of the Lord; for that he heareth your murmurings against the Lord: And what *are* we, that ye murmur against us?

g See Ver. 10.

8 And Moses said, *This shall be* when the Lord shall give you in the evening flesh to eat, and in the morning bread to the full; for that the Lord heareth your murmurings which ye murmur against him: And what *are* we? your murmurings *are* not against us, but [h] against the Lord.

h See 1 Sam. 8. 7. Luke 10. 16. Rom. 13. 2.

9 ¶ And Moses spake unto Aaron, Say unto all the congregation of the children of Israel, Come near before the Lord: for he hath heard your murmurings.

10 And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and behold, the glory of the Lord [i] appeared in the cloud.

i Chap. 16. 7.

11 ¶ And the Lord spake unto Moses, saying,

12 I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread: and ye shall know that I *am* the Lord your God.

13 And it came to pass, that at even [k] the quails

k Num 11. 31. Psa. 105. 40.

viz. their want of water, and their future obedience by this general command, which he is about to branch forth into divers particulars.

V. 26. *I will put none of these diseases upon thee*—Nor other evils or plagues; but, on the contrary, I will bless thee with all manner of blessings. *I am the Lord that healeth thee*—Thy physician for all thy maladies, both of soul and body.

V. 27. *Palm-trees*—Pleasant for their shade. Thus the Israelites are obliged and encouraged to obedience.

CHAP. XVI.

V. 1. *The wilderness of Sin*—A great wilderness between the Red sea and Mount Sinai.

V. 2. *The whole congregation of the children of Israel murmured*—For want of meat.

V. 3. *Would to God we had died in Egypt*—By any of those plagues wherewith God destroyed the Egyptians. *We did eat bread to the full*—Which is not probable; but they magnify their former mercies, that they might aggravate their present calamity, as the manner of impatient men is.

V. 4. *Then said the Lord, I will rain bread*—Manna, which shall serve them instead of bread. *Every day*—As much as was sufficient for a man's sustenance that day. *That I may prove them*—By my giving them such miraculous and excellent provision, if they will be won to love and obey me, and learn to trust me.

V. 5. *On the sixth day they shall prepare*—Lay up.

V. 6. *The Lord brought you out of Egypt*—And not we by our own authority or counsel, as you suggest.

V. 7. *In the morning, then ye shall see the glory of the Lord*—His glorious work in giving manna, and the glorious appearance of God in the cloud, ver. 10.

V. 8. *The Lord heareth your murmurings*—Yes, and those of all mankind—servants, children, subjects, and all who forget, that instead of their mercies being less than they deserve, they might justly be exchanged for miseries; and that the holiest and most afflicted man on earth has constant cause to say, *Blessed be the name of the Lord.*

V. 9. *Come near before the Lord*—Before the cloudy pillar, where God was especially present.

V. 10. *The glory of the Lord appeared*—An extraordinary brightness suddenly appearing in the pillar of the cloud.

V. 11. *The Lord spake*—Had spoken before, ver. 7.

V. 12. *At even ye shall eat flesh, and in the morning ye shall be filled with bread*—God chooseth the proper time for each kind of provision; the evening for the quails, which being brought from remote

Before Christ 1491. quails came up, and covered the camp: and in the morning the dew lay round about the hoſt.

14 And when [l] the dew that lay was gone up, behold, upon the face of the wilderneſs *there lay* a ſmall round thing, *as* ſmall as the hoar froſt on the ground.

15 And when the children of Iſrael ſaw *it*, they ſaid one to another, † It *is* manna: for they wiſt not what it *was*. And Moſes ſaid unto them, [m] This *is* the bread which the Lord hath given you to eat.

16 ¶ This *is* the thing which the Lord hath commanded, Gather of it every man according to his eating: an omer ‡ for every man, *according to* the number of your § perſons, take ye every man for *them* which *are* in his tents.

17 And the children of Iſrael did ſo, and gathered, ſome more, ſome leſs.

18 And when they did mete *it* with an omer, [n] he that gathered much, had nothing over, and he that gathered little, had no lack: they gathered every man according to his eating.

19 And Moſes ſaid, Let no man leave of it till the morning. Before Christ 1491.

20 Notwithſtanding they hearkened not unto Moſes, but ſome of them left of it until the morning, and it bred worms and ſtank: and Moſes was wroth with them.

21 And they gathered it every morning, every man according to his eating: and when the ſun waxed hot, it melted.

22 ¶ And it came to paſs *that* on the ſixth day they gathered twice as much bread, two omers for one *man:* and all the rulers of the congregation came and told Moſes.

23 And he ſaid unto them, This *is that* which the Lord hath ſaid, To morrow *is* [o] the reſt of the holy ſabbath unto the Lord: bake *that* which ye will bake, *to day*, and ſeethe that ye will ſeethe; and that which remaineth over, lay up for you to be kept until the morning.

24 And they laid it up till the morning, as Moſes bade: and it did not ſtink, neither was there any worm therein.

25 And

[l] Num. 11. 7. Neh. 9. 15. Pſa. 78. 24. and 105. 40.

† Or, What is this. Or, It is a portion.

[m] John 6. 31. 1 Cor. 10. 3.

‡ Heb. by the poll, or, head.

§ Heb. ſouls.

[n] 2 Cor. 8. 15.

[o] Gen. 2. 3.

remote parts by their day's flight, about evening came thither; and the morning for manna.

V. 13. *In the morning the dew lay*—There was a bed of dew, wherewith the manna was covered; to this the hidden manna (Revel. ii. 17.) alludes.

V. 14. *When the dew was gone up*—Into the air.

V. 15. *It is manna*—This manna was food and nouriſhing, being prepared by the great God for this uſe.

V. 16. *Gather of it every man according to his eating*—As much as is ſufficient. And thus is the bread of everlaſting life given to every ſoul of man—Love, and joy, and peace, according to the ſoul's deſires from God's holy Spirit.

V. 17. *Some more, ſome leſs*—As the gatherers were more or leſs ſtrong and active in gathering it. Faith is the ſoul's ſtrength, and as it is exerciſed, ſo does the ſoul increaſe in the poſſeſſion of the heavenly manna.

V. 18. *He that gathered little, had no lack*—I ſuſtained them; and thus are they comforted who have the bread of life, though they have not the deep humility, and of conſequence not ſo much grace as others.

V. 19. *Let no man leave of it till the morning*—For the proviſion of the next day, as diſtruſting God's care and goodneſs in giving them more. He that gave grace to go through the difficulties and duties of this day, is the ſame for ever; and nothing is to be done by any that profeſs to be of his church, and to belong to his people, to imply diſtruſt in his faithfulneſs.

V. 20. *Some of them left of it*—Either diſtruſting God's providence for their future proviſions; or, out of curioſity to learn the nature of this manna, and what they might do when occaſion required. *It bred worms and ſtank*—Not ſo much from its own nature, which was pure and durable, as from God's judgment. And whoever gives a place in their minds to doubts and diſtruſt of what God has ſaid, ſo will the gold become droſs; heavenly wiſdom will ſoon be exchanged for worldly wiſdom; the courage of the righteous ſink into ſelf-confidence; and heavenly charity which dwelt with faith, when doubts of the certainty of God's love are allowed, will ſoon leave us poſſeſſed of no more of the one thing needful, than form or a fair outſide.

V. 21. *It melted*—As much of it as was left upon the ground. This was not from its own nature, which was ſo ſolid that it could indure the fire, but that it might not be corrupted or trodden under foot, or deſpiſed; and that they might be obliged to the more entire dependance upon God.

V. 22. *On the ſixth day they gathered twice as much bread*—Conſidering that the next day was the Sabbath day, which God had bleſſed and ſanctified to his own immediate ſervice, as a day of reſt from all labour, for the ſupply of natural wants: This was to be done the day before.

V. 23. *To morrow is the reſt of the holy Sabbath*—And no part of that day is to be made uſe of in labouring for the bread of this life, therefore the Lord will not ſend manna for you to gather to morrow; but to day he will ſend you a double ſupply, as much as will ſerve you to day and to morrow; dreſs it as you will, and what is not uſed, lay up for the Sabbath; it being God's will that you ſhould not allow any common care to break in upon that day, in which God himſelf ceaſed from creating the world and all things in it, and ſet it a-part as a day to be ſpent, not in providing for the ſupply of your natural wants, but entirely given up to exerciſes of devotion and praiſe to him, and in acts of heavenly charity and kindneſs to your fellow creatures, to whom you may this day afford your friendly aid without neglecting any of the ordinary duties of your ſtation, for which your Creator has allowed you ſix days, and in which you are alſo to have regard to God's gracious deſign, in preparing you by his Spirit to ſpend an eternal Sabbath in his preſence, of which the ſeventh day is a token, and an earneſt of thoſe holy and happy employments which the redeemed of the Lord will have with him for ever.

V. 24. *Neither was there any worm therein*—As there was before. (ver. 20.) So great a difference there is between the doing of a thing upon God's command, and with his bleſſing, and the doing of the ſame thing againſt his will, and with his curſe.

V. 25. *Moſes*

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25 And Moſes ſaid, Eat that to day; for to day *is* a ſabbath unto the Lord: to day ye ſhall not find it in the field.

26 Six days ye ſhall gather it; but on the ſeventh day *which is* the ſabbath, in it there ſhall be none.

27 ¶ And it came to paſs *that* there went out *ſome* of the people on the ſeventh day for to gather, and they found none.

28 And the Lord ſaid unto Moſes, How long refuſe ye to keep my commandments and my laws?

29 See, for that the Lord hath given you the ſabbath, therefore he giveth you on the ſixth day the bread of two days: abide ye every man in his place, let no man go out of his place on the ſeventh day.

30 So the people reſted on the ſeventh day.

31 And the houſe of Iſrael called the name
p Num. 11. 7. thereof Manna: and [p] it *was* like coriander-ſeed, white; and the taſte of it *was* like wafers *made* with honey.

32 ¶ And Moſes ſaid, This *is* the thing which the Lord commandeth, Fill an omer of it to be kept for your generations; that they may ſee the bread wherewith I have fed you in the wilderneſs, when I brought you forth from the land of Egypt.

33 And Moſes ſaid unto Aaron, [o] Take a pot, and put an omer full of manna therein, and lay it up before the Lord, to be kept for your generations.

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o 1 Kings 8. 9. Heb. 9. 4.

34 As the Lord commanded Moſes, ſo Aaron laid it up before the Teſtimony, to be kept.

35 And the children of Iſrael did eat manna [r] forty years, [s] until they came to a land inhabited: they did eat manna, until they came unto the borders of the land of Canaan.

r Num. 33. 38. Deut. 8. 2, 3.
s Joſh. 5. 12. Neh. 9. 15.

36 Now an omer *is* the tenth *part* of an ephah.

CHAP. XVII.

AND [a] all the congregation of the children of Iſrael journeyed from the wilderneſs of Sin, after their journeys, according to the commandment of the Lord, and pitched in Rephidim: and *there was* no water for the people to drink.

a Chap. 16. 1. Num. 33. 12, 13.

2 [o] Wherefore the people did chide with Moſes, and ſaid, Give us water that we may drink. And Moſes ſaid unto them, Why chide you with me; wherefore do ye [c] tempt the Lord?

o Num. 20. 3, 4.
c Pſa. 78. 41. 1 Cor. 10. 9.

3 And the people thirſted there for water; and the people murmured againſt Moſes, and ſaid,

V. 25. *Moſes ſaid, Eat that to day*—Theſe words were ſpoken upon the morning of the Sabbath day, as appears from the foregoing verſe. *To day is a Sabbath unto the Lord*—Wholly conſecrated to his ſervice, and therefore not to be employed in ſervile works.

V. 28. *How long refuſe ye to keep my commandments, and my laws*—To diſobey God's precepts, and to polute his Sabbaths. By this it appears how diſpleaſing it was to God, ſo much as to look or go about to provide food on this day.

V. 29. *The Lord hath given you the Sabbath*—Hath given to you and to your fathers, that great command and privilege of the Sabbath. *Let no man go out of his place*—Out of his houſe or tent into the field to gather Manna.

V. 30. *So the people reſted*—Ceaſed from gathering Manna.

V. 31. *It was like coriander-ſeed*—In ſhape and figure, but white coloured.

V. 32. *See the bread wherewith I have fed you in the wilderneſs*—And under circumſtances of the greateſt difficulty; ſuch is the Divine faithfulneſs, that all that believe in him may call to mind, how graciouſly he gave them the ſupplies of his holy Spirit, that living bread, which every difficulty is only to remind men, that they ſtand in need of it, and to look to God for it.

V. 33. *Lay it up before the Lord*—In the tabernacle, and by the ark, when they ſhall be built; and at preſent in the place where you meet for the ſolemn worſhip of God.

V. 34. Before the ark, which is called, *the ark of the teſtimony*.

V. 35. *The children of Iſrael did eat manna, until they came to the borders of Canaan*—This Moſes might well write; though he did not ſee the ceſſation of the manna, yet he ſufficiently knew from God, that it would ceaſe upon their entrance into Canaan, but not before manna was given from their firſt finding a need of ſome ſuch ſupply, after their being ſaved from the power of Egypt, till they came to the promiſed inheritance; and thus, as ſoon as any ſoul of man is ſaved from the power of ſin, whatever God calls that ſoul to paſs through, the heavenly manna—the grace and Spirit of God will be as certainly, and as conſtantly given to the believing mind, till it is received into glory, as that Iſrael had the manna deſcended upon them during all their journey through the wilderneſs; and the faithfulneſs with which the Lord gave them this ſupply of their natural wants, is the diſcovery to us of that faithfulneſs, on which all that look unto him may depend for the ſupply of all the ſpiritual wants of the ſoul, to keep it in the fear and in the love of God and all mankind; and, whenever the ſudden afflictions or trials of this life come upon us, and the heart is ready to faint; then it is the will of God, that all, and every one of his people, ſhould call to mind, that all Iſrael, in their journey, had this ſurely given them as their conſtant wants required.

CHAP. XVII.

V. 1. *The children of Iſrael journeyed, according to the commandment of the Lord*—Expreſſed either by word, or by the motion or reſt of the cloudy pillar. And every journey, and every ſtep that is taken from the firſt moment that we begin to be conſcious that we are accountable to God, is ſafely taken, when we are able to ſay—This I do by the commandment of the Lord—I believe it is his will, and my duty, and, ſo far as my fellow creatures are concerned, I do it by the rule God has commanded—doing unto them as I would be done by.

V. 2. *Wherefore do ye tempt the Lord*—By diſtruſting God's power, faithfulneſs, and goodneſs, upon ſuch a ſmall occaſion; by refuſing to ſubmit to God's will, and to wait upon him by humble and fervent prayer for relief; and, inſtead thereof, quarrelling with me as if it was my fault, and murmuring againſt God under my name.

V. 3. *The*

Before Christ 1491. said, Wherefore *is* this *that* thou haſt brought us up out of Egypt, to kill us and our children, and our cattle with thirſt?

4 And Moſes cried unto the Lord, ſaying, What ſhall I do unto this people? they be almoſt ready to ſtone me.

5 And the Lord ſaid unto Moſes, Go on before the people, and take with thee of the elders of Iſrael: and thy rod wherewith [d] thou ſmoteſt the river, take in thine hand, and go.

[d] Chap. 7. 20.

6 [e] Behold, I will ſtand before thee there upon the rock in Horeb; and thou ſhalt ſmite the rock, and there ſhall come water out of it, that the people may drink. And Moſes did ſo in the ſight of the elders of Iſrael.

[e] Num. 20. 9. Pſa. 78. 15. and 105. 41. and 114. 8. 1 Cor. 10. 4.

7 And he called the name of the place [f] * Maſſah, and † Meribah, becauſe of the chiding of the children of Iſrael, and becauſe they tempted the Lord, ſaying, Is the Lord among us, or not?

[f] Num. 20. 13. Pſa. 81. 7. & 95. 8. Heb. 3. 8.

* That is, tentation.

† That is, chiding, or, ſtrife.

8 ¶ [g] Then came Amalek, and fought with Iſrael in Rephidim.

[g] Deut. 25. 17. 1 Sam. 15. 2.

9 And Moſes ſaid unto [h] Joſhua, Chooſe us out men, and go out, fight with Amalek: to morrow I will ſtand on the top of the hill, with [i] the rod of God in mine hand.

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[h] Called, Jeſus, Acts 7. 45.

[i] Chap. 4. 20.

10 So Joſhua did as Moſes had ſaid to him, and fought with Amalek: and Moſes, Aaron, and Hur, went up to the top of the hill.

11 And it came to paſs when Moſes held up his hand, that Iſrael prevailed: and when he let down his hand, Amalek prevailed.

12 But Moſes' hands *were* heavy, and they took a ſtone and put *it* under him, and he ſat thereon: and Aaron and Hur ſtayed up his hands, the one on the one ſide, and the other on the other ſide; and his hands were ſteady until the going down of the ſun.

13 And Joſhua diſcomfited Amalek and his people with the edge of the ſword.

14 And the Lord ſaid unto Moſes, Write this *for* a memorial in a book, and rehearſe *it* in the ears of Joſhua: for [k] I will utterly put out the remembrance of Amalek from under heaven.

[k] Num. 24. 20. 1 Sam. 15. 3. 7. & 30. 1, 17. 2 Sam. 8. 12. Ezra 9. 14.

15 And

V. 3. *The people murmured*—Complaints are always more ready than prayer. Prayer is what God is always pleaſed with, and what he always requires us to make uſe of under all our neceſſities and difficulties; murmurs are nothing leſs than to blaſpheme againſt God, and in effect to ſay, he does not do ſo well to us as he ought, and we deſerve. *Thou haſt brought us up out of Egypt, to kill us and our children*—How groundleſs and unjuſt this charge; it might only be a few who made it; and thoſe not of the moſt meek and ſerious. Moſes anſwers their untrue and unkind accuſation, as all injuries are to be anſwered by every one who would follow God their Redeemer, with peace to themſelves and honour to God.

V. 4. *Moſes* turned and *cried unto the* Lord, his certain help and ſupport in every time of trouble.

V. 5. *The Lord ſaid unto Moſes, take with thee of the elders of Iſrael*—That they may be eye-witneſſes of this glorious work, and may report it to the people.

V. 6. *Thou ſhalt ſmite the rock, and Moſes did ſo*—Smote the rock, and the waters flowed out plentifully and continually, making a river, which God cauſed to follow them to their ſeveral ſtations. (1 Cor. x. 4.)

V. 7. *Is the Lord amongſt us*—To protect and provide for us according to his word. Will God be as good as his word, or will he not? for it is to us very doubtful. Againſt ſuch doubts there is always occaſion for conſtant care, and whatever may be ſuggeſted to our minds by the enemy of our peace, it is never to be doubted whether God is gracious or not, to all them that truly deſire to follow him in the ways of his holy will.

V. 8. *Then*—When they were upon their march from Rephidim to Horeb. *Amalek fought with Iſrael*—The proſecution of the old hatred of Eſau againſt Jacob, and the revenging of themſelves and their father upon the poſterity of Jacob.

V. 9. *Moſes ſaid unto Joſhua, Chooſe men and go*—Out of the camp, to meet the enemy. *I will ſtand on the top of the hill*—That I may in that retirement pour out my ſoul unto the Lord of hoſts, that he may give thee victory. *With the rod of God*—By which having done ſo great exploits formerly, doubt not of the ſame divine aſſiſtance to accompany it, and make thee victorious.

V. 10. *Hur*—A perſon of eminency both for wiſdom and experience, ſuppoſed to be the huſband of Miriam.

V. 11. *When Moſes held up his hand, Iſrael prevailed*—This geſture, though fervent prayer was doubtleſs joined with it, ſeems not to have been the geſture of one praying, which is the lifting up of both hands, but of an Enſign-bearer, or of one ready to ſmite his enemies; a ſign whereby Moſes ſtrengthened his faith, and ſhewed that he expected victory, not from the ſkill and proweſs of his army, but from the aſſiſtance of God. *When he let down his hand, Amalek prevailed*—God ſo diſpenſing his favour, that the honour of the victory might be wholly aſcribed to the power of God, not to Iſrael. Deliverance at the Red Sea was wrought by God; the manna was given daily by him; and now victory in battle was alſo given by him, and the lifting up of the hands, and the immediate ſucceſs which followed that expreſſion of faith in God, is to ſhew that God, the giver of all, gives an anſwer to faith, and as he is believed in for ſpiritual bleſſings, ſo does he grant them; and to be weak in faith, and to allow the hands to hang down, is to give place to him who is with all his might oppoſing himſelf to all, and every one of the Iſrael of God, throughout the world.

V. 12. *Aaron and Hur ſtayed up his hands*—Not that both hands were erected and joined together, which was not a fit poſture for one holding a rod in his hand, but that Moſes ſhifted the rod out of one hand into the other: Aaron and Hur each of them held up that hand which was next to them ſucceſſively, that they alſo might relieve one the other. Bleſſed employment to hold up their hands who are on the ſide of the Iſrael of God.

V. 13. *Joſhua diſcomfited Amalek, and his people*—The king of the Amalekites, and thoſe other people who were leagued with them.

V. 14. *The Lord ſaid unto Moſes, Write this in a book*—In this book, which Moſes was to write by God's inſpiration and appointment. And thus do we owe to God the gift of this ſacred hiſtory, and not to any human deſign; from God are the Scriptures to be received; and not to prefer the word of God to the ſociety of all mankind, were we obliged to make our choice, is enough to ſhew us, that we know not the greatneſs of the worth

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15 And Moſes built an altar, and called the name of it ‡ JEHOVAH-niſſi.

‡ That is, The LORD my banner: See Judges 6. 24.

16 For he ſaid, § Becauſe ‖ the Lord hath ſworn *that* the Lord *will have* war with Amalek from generation to generation.

§ Or, becauſe the hand of Amalek is againſt the throne of the LORD, therefore, &c.

‖ Heb. the hand upon the throne of the LORD.

CHAP. XVIII.

WHEN [a] Jethro, the prieſt of Midian, Moſes' father in law, heard of all that God had done for Moſes, and for Iſrael his people, *and* that the Lord had brought Iſrael out of Egypt:

a Chap. 2. 16. and 3. 1.

2 Then Jethro, Moſes' father in law, [o] took Zipporah, Moſes' wife, after he had ſent her back,

o Chap. 4. 26. 27.

3 And her two ſons, of which the [e] name of the one *was* * Gerſhom (for he ſaid, I have been an alien in a ſtrange land)

e Chap. 2. 22.

* That is, a ſtranger there.

4 And the name of the other *was* † Eliezer (for the God of my father, *ſaid he*, *was* mine help, and delivered me from the ſword of Pharaoh)

† That is, my God is an help.

5 And Jethro, Moſes' father in law, came with his ſons and his wife unto Moſes into the wilderneſs, where he encamped at [d] the mount of God.

d Chap. 3. 1.

6 And he ſaid unto Moſes, I thy father in law Jethro am come unto thee, and thy wife, and her two ſons with her.

7 ¶ And Moſes went out to meet his father in law, and did obeiſance, and kiſſed him, and they aſked each other of *their* ‡ welfare: and they came into the tent. Before Chriſt 1491.

‡ Heb. peace.

8 And Moſes told his father in law all that the Lord had done unto Pharaoh, and to the Egyptians for Iſrael's ſake, *and* all the travel that had come upon them § by the way, and *how* the Lord delivered them.

§ Heb. found them.

9 And Jethro rejoiced for all the goodneſs which the Lord had done to Iſrael: whom he had delivered out of the hand of the Egyptians.

10 And Jethro ſaid, Bleſſed *be* the Lord, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, who hath delivered the people from under the hand of the Egyptians.

11 Now I know that the Lord *is* greater than all gods: [e] for in the thing wherein they dealt proudly, *he was* above them.

e Chap. 1. 10. 16. 22. and 5. 7. and 14. 18.

12 And Jethro, Moſes' father in law, took a burnt-offering, and ſacrifices for God: and Aaron came, and all the elders of Iſrael, to eat bread with Moſes' father in law before God.

13 ¶ And it came to paſs on the morrow, that

of this gift of God to men. *Rehearſe it in the ears of Joſhua*—Thy ſucceſſor and the captain of my people, that he and all ſucceeding governors may watch all occaſions to execute this command. *I will utterly put out the remembrance of Amalek*—I will utterly deſtroy them. *From under heaven*—From the face of the whole earth.

V. 15. *Moſes built an altar*—Both for the offering of ſacrifices of praiſe unto God, and to be a monument of this victory and of the author of it. *The name of it*—Of the altar Jehovah-niſſi. The inſcription engraven upon it, which was not the ſingle name of God, but an entire ſentence, *the Lord is my banner*. By which words he takes all the praiſe of the victory from the Iſraelites, and gives it to God.

V. 16. *The Lord will have war with Amalek*—Becauſe his *hand was againſt the throne of the Lord;* was ſtretched out againſt God himſelf; for ſo God eſteems it, becauſe it was done againſt that people among whom God had placed his throne or dwelling, according to his covenant made with them; which alſo was well known to the Amalekites, by the relation of their progenitors. And the Amalekites doubtleſs heard, as the other neighbours alſo did, in what a miraculous manner God had brought them out of Egypt, and over the Red Sea. And they knew better than others, by tradition from their parents, that God had promiſed Canaan to them, and now they ſaw that he was conducting them thither. And therefore to prevent this, they now commence a war againſt them and againſt God or his throne, whoſe preſence with and conduct over them was manifeſt: Which was a great aggravation of their ſin.

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V. 2. *After he had ſent her back*—From the way to Egypt, becauſe ſhe was likely to hinder him from the diſcharge of his great and dangerous office, and to give an ill example to the Iſraelites.

V. 5. *Jethro, Moſes father in law came*—After the delivery of the law at mount Sinai.

V. 7. *They aſked each other of their welfare*—Of their peace, proſperity, and all happineſs, which alſo they wiſhed one to the other, as this phraſe implies.

V. 8. *Moſes told his father, how the Lord delivered them*—What is there that men can relate to men, which for greatneſs and delight is to be compared with telling of the goodneſs of God, whoſe providence is governing all things, whoſe grace is renewing and bleſſing the minds of men at this day, as it ever has been in all ages: Little and contracted are the deſigns and actions of men; but the ways of providence and the works of God, which begin among men on earth, run up to heaven and into eternity, and will never have an end. To employ ourſelves in ſpeaking of the conduct of men compared with the works of God, is infinitely worſe than leaving the ſociety of ſerious, pious, and improved minds, to talk the time away with ſuch as we have often heard ſpeak much on that, which neither did, or tended to hinder any man's miſery, or to promote any man's peace.

V. 9. *Jethro rejoiced for all the goodneſs which the Lord had done to Iſrael*—And ſo muſt all who love God, and wiſh well to the happineſs of men. Reader, do you rejoice at the goodneſs of God to men? If you love them, you muſt; and if you do not love men whom you have ſeen, you do not love God whom you have not ſeen; and all will one day fail us, but the love of God ſhed abroad in our hearts. (1 Cor. xiii.)

V. 11. *Now I know that the Lord is greater than all Gods*—More clearly and by certain experience. *Wherein they dealt proudly, he was above them*—God ſhewed himſelf to be above them, and above their king, though Pharaoh would not own him for his ſuperior.

V. 12. *Jethro took a burnt-offering, and ſacrifices for God*—Which he did that he might publicly teſtify his embracing of the true religion, and his thankfulneſs to God for the great deliverance given to his people. *The elders of Iſrael eat bread with*

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that Moſes ſat to judge the people: and the people ſtood by Moſes, from the morning unto the evening.

14 And when Moſes' father in law ſaw all that he did to the people, he ſaid, What *is* this thing that thou doeſt to the people? Why ſitteſt thou thyſelf alone, and all the people ſtand by thee from morning unto even?

15 And Moſes ſaid unto his father in law, Becauſe [f] the people come unto me to inquire of God.

[f] Lev. 24. 12. Num. 15. 34.

16 When they have a matter, they come unto me, and I judge between [‖] one and another, and I do make *them* know the ſtatutes of God and his laws.

[‖] Heb. a man and his fellow.

17 And Moſes' father in law ſaid unto him, The thing that thou doeſt *is* not good.

18 [*] Thou wilt ſurely wear away, both thou, and this people that *is* with thee: for this thing is too heavy for thee; [g] thou art not able to perform it thyſelf alone.

[*] Heb. Fading thou wilt fade.

[g] Num. 11. 14. Deut. 1. 9.

19 Hearken now unto my voice, I will give thee counſel, and God ſhall be with thee: Be thou for the people to God-ward, that thou mayeſt bring the cauſes unto God:

20 And thou ſhalt teach them ordinances and laws, and ſhalt ſhew them the way wherein they muſt walk, and the work that they muſt do.

21 Moreover, thou ſhalt provide out of all the people, [h] able men, ſuch as fear God, men of truth, hating covetouſneſs; and place *ſuch* over them, *to be* rulers of thouſands, *and* rulers of hundreds, rulers of fifties, and rulers of tens.

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[h] Deut. 1. 16. and 16. 18. 2 Chron. 19. 7, 9.

22 And let them judge the people at all ſeaſons: [i] and it ſhall be, *that* every great matter they ſhall bring unto thee, but every ſmall matter they ſhall judge: So ſhall it be eaſier for thyſelf, and they ſhall bear *the burden* with thee.

[i] Deut. 1. 17. and 17. 8.

23 If thou ſhalt do this thing, and God command thee *ſo*, then thou ſhalt be able to endure, and all this people ſhall alſo go to their place in peace.

24 So Moſes hearkened to the voice of his father in law, and did all that he had ſaid.

25 And [k] Moſes choſe able men out of all Iſrael, and made them heads over the people, rulers of thouſands, rulers of hundreds, rulers of fifties, and rulers of tens.

[k] Deut. 1. 15.

26 And they judged the people at all ſeaſons: the hard cauſes they brought unto Moſes, but every ſmall matter they judged themſelves.

27 ¶ And Moſes let his father in law depart;

Moſes' father in law before God—Before the altar, and in the place of public worſhip.

V. 13. *Moſes ſat to judge the people*—As a civil magiſtrate, by hearing and determining cauſes among the people.

V. 15. *Moſes ſaid, the people come unto me to inquire of God*—Of the mind and will of God, both as to his worſhip and ſervice, and as to their mutual duties to one another.

V. 16. *I do make them know the ſtatutes of God*—Do interpret and apply them to their ſeveral caſes and circumſtances.

V. 17. *The thing that thou doeſt is not good*—Not convenient either for thyſelf, or for the people; it was not the work, but the *manner* in which Moſes diſcharged it, which Jethro did not approve of.

V. 18. *Thou wilt ſurely wear away*—Waſte and deſtroy thy health and ſtrength by exceſſive labour of mind and body. *And this people*—By tedious attendance for the deciſion of their affairs.

V. 19. *God ſhall be with thee*—I doubt not, God will aſſiſt and bleſs thee as well in the courſe which I propoſe to thee, as in that which thou now doſt uſe, becauſe God is a God of order and loves order, and he is a God of mercy, and would not have thee deſtroy thyſelf in his work. Or it may be taken for a prayer, *and God be with thee*, bleſs and aſſiſt thee therein. *Be thou for the people to God-ward*—Before God, in hard and weighty cauſes which the inferior judges cannot determine, where they need and ſeek direction from God, there thou ſhalt be as a mediator between God and them, *to bring their matters to God*, and to receive directions and commands from him.

V. 20. *Thou ſhalt teach them ordinances and laws*—Thou alone ſhalt deliver and explain God's laws to them, which they may apply to their particular cauſes and occaſions, and ſo end their differences among themſelves without giving thee any trouble.

V. 21. *Able men*—Men of reſolution, courage, and conſtancy of mind, which is the beſt preſervative againſt partiality and corruption in judgment, to which men of narrow ſouls are eaſily ſwayed by fears or hopes. *Such as fear God*—Which will reſtrain them from all injuſtice, even when they have opportunity to eſcape the obſervation and cenſure of men. *Men of truth*—Of faith, or faithful, ſuch as love the truth, and diligently labour to find it out in all cauſes, and then paſs a true and righteous ſentence, not at all reſpecting perſons, but only the truth and right of their cauſes, ſuch as hate lies and ſlanders, and will ſeverely rebuke and puniſh them. *Hating covetouſneſs*—This, though included in the former, is particularly expreſſed, becauſe gifts and bribes are the great corrupters of men's judgments.

V. 23. *If God command thee ſo*—If God approve of the courſe which I ſuggeſt, to whoſe wiſdom I ſubmit my opinion. For Jethro might well think, that Moſes neither would nor might make ſo great an alteration in the government without conſulting God about it, and expecting his anſwer. *All this people go to their place*—To their ſeveral habitations, where their buſineſs lies, from which they are now detained by wearieſome attendances. *In peace*—Having their minds much eaſed by this courſe, and their contentions ſoon ended.

V. 24. *Moſes hearkened to his father in law*—This is one evidence of that meekneſs for which Moſes is juſtly magnified, that he diſdained not to receive advice from one ſo much his inferior in wiſdom, and learning, and knowledge of the things of God. And God would have this wiſe counſel to come from Jethro, not from Moſes himſelf, to ſhew how variouſly he diſtributes his gifts, and to teach all men not to think too highly of themſelves, nor to deſpiſe the counſels even of their inferiors. *And did all that he had ſaid*—Not immediately, but after he had received God's approbation, and the people's conſent.

V. 25. *Moſes choſe*—Not ſolely, but together with the people.

V. 27. *Moſes*

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part; and [l] he went his way into his own land.

l Num. 10. 29, 32.

CHAP. XIX.

IN the third month, when the children of Israel were gone forth out of the land of Egypt, the same day [a] came they *into* the wilderness of Sinai.

a Num. 33. 15.

2 For they were departed [o] from Rephidim, and were come *to* the desart of Sinai, and had pitched in the wilderness, and there Israel camped before the mount.

o Chap. 17. 1, 8.

3 And [c] Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel;

c Acts 7. 38.

4 [d] Ye have seen what I did unto the Egyptians, and *how* [e] I bare you on eagles wings, and brought you unto myself.

d Deut. 29. 2.
e Deut. 32. 11. Isa. 63. 9. Rev. 12. 14.
f Deut. 5. 2.
g Deut. 4. 20. & 7. 6. & 14. 2, 21. & 26. 18. & 32. 8, 9. Psa. 135. 4. Cant. 6. 12. Isa. 43. 1. Jer. 10. 16. Mal. 3. 17. Tit. 2. 14.
h Deut. 10. 14. Psa. 24. 1. & 50. 12.
i Deut. 33. 2, 3, 4. 1 Pet. 2. 5, 9. Rev. 1. 6. & 5. 10. & 20. 6.

5 Now [f] therefore if ye will obey my voice indeed, and keep my covenant, then [g] ye shall be a peculiar treasure unto me above all people: for [h] all the earth *is* mine.

6 And ye shall be unto me a [i] kingdom of priests, and an holy nation. These *are* the words which thou shalt speak unto the children of Israel.

7 ¶ And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him.

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8 And [k] all the people answered together, and said, All that the Lord hath spoken, we will do. And Moses returned the words of the people unto the Lord.

k Chap. 24. 3, 7. Deut. 5. 27. & 26. 17.

9 And the Lord said unto Moses, Lo, I come unto thee [l] in a thick cloud, [m] that the people may hear when I speak with thee, and [n] believe thee for ever. And Moses told the words of the people unto the Lord.

l Verse 16. Chap. 20. 21. & 24. 15, 16. Psa. 18. 11, 12.
m Deut. 4. 12, 36.
n Chap. 14. 31.

10 ¶ And the Lord said unto Moses, Go unto the people, and sanctify them to day and to morrow, and let them [o] wash their clothes,

o Verse 14. Gen. 35. 2. Lev. 15. 3.

11 And be ready against the third day: for the third day the Lord [p] will come down in the sight of all the people, upon mount Sinai.

p Chap. 34. 5. Deut. 33. 2.

12 And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, *that ye* go *not* up into the mount, or

V. 27. *Moses let his father in law depart*—Dismissed him honourably. See Numb. x. 29.

CHAP. XIX.

V. 1. *In the third month*—Third new moon, called Sivan, including the latter part of May, and the former part of June. *The same day*—In that day, when the month or new moon began, and when they departed from Rephidim, to note, that there was no station between these two. This is set down thus accurately, because it gives an account of the original of the feast of Pentecost, and the giving of the law, which was three or four days after this time.

V. 2. *They were come to Sinai*—To that part of the desart which adjoined to mount Sinai.

V. 3. *Moses went up unto God*—Into the mount of God, to the place where God had now fixed his cloudy pillar; and where he was about to manifest himself in a glorious manner.

V. 4. *How I bare you on eagles wings*—Safely, out of the reach of danger, and strongly against all opposition. *And brought you unto myself*—Into my presence, favour, and fellowship, to be my peculiar people, to serve and worship me as your only Lord, Saviour, and King.

V. 5. *If ye will obey my voice indeed*—If ye will obey me sincerely, diligently, and constantly. *Ye shall be a peculiar treasure unto me*—Highly prized and loved, and carefully kept by me. *All the earth is mine*—For all people upon earth are mine, by creation and dominion.

V. 6. *A kingdom of priests*—Because God conferred upon them singular honour, safety, and liberty of coming near to him; as priests among all nations have been esteemed privileged persons. *An holy nation*—Purged from the idolatry of the heathen world, and separated from them by a wall of partition, allied to me by an holy covenant, and consecrated to my use and service.

V. 8. *Moses returned the words of the people unto the Lord*—Not for God's information, but for the people's greater obligation, and to learn what answer he should return from God to them.

V. 9. *The Lord said unto Moses, Lo, I come unto thee*—As to the Mediator between me and them, and the interpreter of my mind to them. *Moses told the words of the people unto the Lord*—This is here repeated; because God's answer to them now follows.

V. 10. *Sanctify them*—Command them to sanctify and cleanse themselves from all filthiness of flesh and spirit, and to prepare their hearts for the right receiving of my laws, and solemn entering into covenant with me. *Let them wash their clothes*—By which external washing, which was agreeable to that state of the church, they were taught the necessity of having their hearts purified.

V. 11. *The third day*—From this time, and the fiftieth day from the passover. *The Lord will come down*—In a visible and a glorious manifestation of his presence; and, as God was now to come down by a visible manifestation of himself; so is it his holy promise to come by his Spirit to dwell with men, (2 Cor. vi. 16.) and they only are truly looking for his appearing in them, who, by watchfulness and prayer, resist whatever is unholy, unjust, or contrary to truth and peace; thus sanctifying themselves for the Lord's coming to take up his dwelling-place in the temple of that heart which longs for his appearing; and they also wash their clothes—repent and forsake every outward evil, and by avoiding even the appearance of evil; and on the hearts of such will God write his laws, which he never makes grievous, but joyous to keep. (Heb. viii. 10.)

V. 12. *Take heed to yourselves: whosoever toucheth the mount, shall be surely put to death*—By this injunction, God designed to restrain men's curious and bold inquiries into the things of God, to possess the Israelites then present, and all succeeding generations, with the dread and reverence of the Divine Majesty, and of his holy law, to prepare the people to the obedience of God's commands, even when they discern not the reasons of them; and to make them sensible of their own impurity and infirmity, and of their absolute need of a Mediator, through whom they might have access to God. (Gal. iii. 19.)

V. 13. *There*

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o Heb. 12. 20. or touch the border of it: o whosoever toucheth the mount, shall be surely put to death.

13 There shall not an hand touch it, but he shall surely be stoned, or shot through; whether *it be* beast or man, it shall not live: * Or, cornet. when the * trumpet soundeth long, they shall come up to the mount.

14 ¶ And Moses went down from the mount unto the people, and sanctified the r Verse 10. people, r and they washed their clothes.

15 And he said unto the people, Be ready s 1 Sam. 21. 4, 5. Zech. 7. 3. 1 Cor. 7. 5. against the third day: s come not at *your* wives.

t Heb. 12. 18. 16 And it came to pass on the third day in the morning, that there were t thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that *was* in the camp, trembled.

u Deut. 4. 10. 17 And u Moses brought forth the people out of the camp to meet with God, and they x Deut. 4. 11. and 32. 2. Judg. 5. 4. Psa. 68. 7, 8. Heb. 3. 3. y Gen. 15. 17. stood at the nether part of the mount.

18 And x mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: y and the smoke thereof ascended as the smoke of a furnace, and o the whole mount quaked greatly.

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o Heb. 12. 26. 19 And when the voice of the trumpet sounded long, and waxed louder and louder, a Heb. 12. 21. b Neh. 9. 13. Psa. 81. 7. a Moses spake, and b God answered him by a voice.

20 And the Lord came down upon mount Sinai, on the top of the mount: and the Lord called Moses *up* to the top of the mount, and Moses went up.

21 And the Lord said unto Moses, Go down, † charge the people, lest they break † Heb. contest. through unto the Lord, c to gaze, and many c See 1 Sam. 6. 19. of them perish.

22 And let the priests also which come near to the Lord, sanctify themselves, lest the Lord break forth upon them.

23 And Moses said unto the Lord, The people cannot come up to mount Sinai: for thou chargedst us, saying, Set bounds about the mount, and sanctify it.

24 And the Lord said unto him, Away, get thee down, and thou shalt come up, thou, and Aaron with thee: but let not the priests and

V. 13. *There shall not a hand touch it*—They shall look upon such a transgressor of my express command as a person, whom they cannot touch without defilement; and therefore he shall be put to death in such a manner as may be performed without touching him. *Whether it be beast or man, it shall not live*—For, though the beasts are not capable of a law, yet they might be threatned for man's caution, and punished for the fault of their owners in not keeping them at a distance from the mount. *When the trumpet soundeth long*—With one continued, equal, and gentle sound. An angel made a sound like that of a trumpet. The sound of the trumpet was heard from heaven, when God came upon earth, to deliver his laws to men; and so will the trumpet be heard from heaven, when the same Sovereign LORD of all, shall come to judge the world in righteousness and in equity, according to the knowledge all men have had of his will, or the opportunities of knowing it; and, at the sound of that last trumpet, all the dead shall rise, and appear before God. (1 Cor. xv. 52. Rev. xx. 12.) *They shall come up to the mount*—They were forbidden to come up to the mount, whilst God was delivering his laws; but allowed it afterwards when that action ceased.

V. 14. *Moses sanctified the people*—By commanding them to sanctify themselves, and directing them how to do it.

V. 15. *Be ready against the third day*—According to God's commandment.

V. 16. *On the third day in the morning, that there were thunders and lightnings*—Sent as evidences of God's glorious presence, and of the anger of God and the dreadful punishments due to the transgressors of the law now to be delivered, and as means to humble, awaken, convince, and terrify proud and secure sinners, that they might more reverently attend to the words and commands of God, more willingly yield obedience to them, and be more afraid of the violation of them. *A thick cloud*—Which was a signification of the invisible nature of God, and of the obscurity of the legal dispensation, in regard of its types and shadows, (2 Cor. iv. 6.) *The voice of the trumpet*—A fit instrument, both for the promulgation of God's law, and for the signification of that war that is between God and sinners. *All the people trembled*—Moses himself not excepted. (Heb. xii. 21.)

V. 17. *Moses brought the people to meet with God*—The gracious office of Jesus, whom Moses resembled, is as Mediator between God and man, to bring every penitent sinner to meet with God. *They stood at the nether part of the mount*—One part of the mount they might come to.

V. 18. *The Lord descended in fire*—For further terror to obstinate sinners. *The whole mount quaked greatly*—By an earthquake.

V. 19. *Waxed louder and louder*—Increased and grew very loud. *Moses spake, and God answered him by a voice*—By plain distinct words. (John xii. 29.)

V. 20. *The Lord came on the top of the mount*—Here are three parts of the mount distinguished, the top, where the cloud was; the middle part, where Moses stood; and the lower part, where the people were.

V. 21. *Charge the people lest they break through to gaze*—Through curiosity to know in what form or manner I appear to thee.

V. 22. *The priests*—Though the priesthood was not yet appointed, it is certain, as there were sacrifices, so there were priests to offer them. *Sanctify themselves*—The priests, whose duty and privilege it is to approach unto God, and to present the people's prayers and sacrifices to him; and therefore are here particularly admonished not to approach; because they might claim this privilege by their function.

V. 23. *Moses said unto the Lord, The people cannot come up, for thou chargedst us*—The people are sufficiently admonished, as thou didst command. I have informed and warned them of it, so that it may seem superfluous for me to go again to acquaint them herewith. But God, who better knew the dulness and the hardness of their hearts than Moses did, saw it necessary to repeat the same command again and again. Is this an universal prohibition? —To this answer is given, by a distinction in the next verse, that he and Aaron might come up, but no other.

V. 24. *Come*

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25 So Moses went down unto the people, and spake unto them.

V. 24. *Come up, thou, and Aaron with thee*—Moses, as the type of the one Mediator between God and man, and Aaron, charged with the priestly office, were only to approach God, all besides, were forbid to do it; and none, however great or sacred their employment may be in the sight of men, can come unto God, but through Jesus Christ the God-man, (John xiv. 6.) whose mediation and atonement can alone procure any soul of man access unto God; and for ever adored be his goodness he ever liveth to make intercession for men; and, by that sacrifice once offered, all may come unto God through him. Heb. iv. 15.

CHAP. XX.

The ten commandments.—God, the Creator of all things, *spake* himself *all these words* to Moses and Aaron, and through them to all the people of Israel, the then visible church of God on earth; and which words of God his providence has preserved to this day, as the substance of his Almighty will, and which laws or commands are not repealed or made void, it being of these very words, which the same Almighty Lord and Law-giver when he again came on earth in the person of Jesus, said, *Till heaven and earth pass* away, *one jot or one tittle*, the least point or part *shall in no wise*, by no means *pass*, be abated, or taken from those words in which it is commanded men, as reasonable and accountable creatures, to do the will of God on earth, *till all be fulfilled*, till the time that the number of the elect of God are completed, and all that will accept of the grace of God to restore them to the image of God, and to enable them to do his commandments, (Ps. cxix. 2. Rev. xxii. 14.) have accepted of that grace, and the end of the world shall come; and till then, *whosoever shall break one of these least commandments*—the least point or part of any one of them, or in any degree hold themselves guiltless, or *teach* others that there is no need for strictly and exactly walking by the rule of God's word and commandments, which are of universal extent and belong to all men, such persons *shall in no case enter into the kingdom of heaven*; if they live and die believing that God will not for Christ's sake give grace to do his will on earth, and that it is not necessary to look to him for the ability and sufficiency so to do. (Matth. v. 18, &c.) These commands, and every part and all the words of them are to be read and read again, examined, thought of, and considered by every one that would not hurry through life with the knowledge of his having reason, but without making use of it, to inquire by what rules God, who gave life and reason, requires both to be used from the beginning to the end of this state of trial here on earth.—What provision God has made for enabling fallen sinful men to escape the penalties of the laws he has given us to live by; and on what foundation those notions are built, which supposes that without the free gift of his grace we can do his will, and therefore need not look to God for it; and that if we do break one or more of his commandments, we are in no danger of being found without the favour of God: Every serious inquirer into the will of God, will be unwilling to form their judgments of God's proceedings with men as his creatures, and accountable to him in the world to come, but by the revelation which God alone could give, and which he has given by his spirit, or, as in these commandments, by words spoken by himself to men, written, preserved, and published under circumstances, and accompanied with evidence, which not to believe to be true, draws upon us (if we do not believe) the obligation of not admitting to be true, without evidence, things much less to be believed than that God did himself deliver these words to Moses, and reveal

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AND God spake all these words, saying,
2 [a] I *am* the Lord thy God, which have

[a] Lev. 26. 1. Deut. 5. 6. Psa. 81. 10. Hos. 13. 4.

himself according to the Scriptures. We must allow that the people of the Jews are in possession of these very commands received from their fathers, and to suppose them not to be true, obliges us to allow that some generation of men must have agreed to begin to commemorate for true what they knew not to be so, and to pretend they had from God these laws when they had them not; against this, the whole of sacred history, common history, and all that is most reasonable to be believed, rises up. But these rules of life—these commands of God, and according to which he declares he will judge all men; these sacred laws themselves are to be examined for evidence from within themselves of their own divine origin; if in any instance they require of men, that which reason cannot reconcile to the nature of that glorious Being, whose wisdom, power, and love, is written in the heavens above, and in all the world about us, in our own frame, and in all that his bountiful hand has provided for our use and comfort; —if any thing is commanded, or forbid to be done, which is unworthy for the Creator of all to command or forbid; if any thing is required to be done, which when done is not for the real good of those who do it, or for the good of others; if any thing is forbid which would be more for the true interests and lasting peace of men to do, if in the spirit and meaning of the words of these commandments, it can be made appear that there is any thing either forbid or required, the contrary of which would have been more for the glory of God, and the good of every man, and of all men, if this is proved to the sober reflection of mankind, then, so far as this may ever be done, there is the appearance of an objection against keeping so much of these commands as are proved to be unworthy of God, and contrary to the true happiness of all or any of the human race; but if in going through these ancient laws, sentence by sentence, calmly weighing the meaning of all that is said in them, either respecting the gracious Author of our being, our fellow-creatures, or ourselves, we cannot but allow that all that is commanded, all that is forbid to be done, is altogether what is worthy of God, every way consistent with his glory, and the good of every man, and of all men, then the same reason which draws this conclusion from the most careful consideration of all that is here commanded; must also draw the sentence of guilt upon every action, word, and design which disregards, neglects, or is opposed to that which is for God's glory, the good of every man, and the good of all men, so far as their actions affect one another; and that the breaking any one of these laws must be the crime of disobedience to God, by whom obedience to the whole is commanded; or in the words in which God himself speaks of the breach of his laws—*Whosoever shall keep the whole law* which God has given to men universally, agreeing with reason and that which is best for all, *and yet* they that regard the whole, but are led to *offend in one point* only, they *become transgressors*, and *are guilty*, and exposed to the whole penalty which the eternal God has annexed to the neglect, the disregard and violation of his sacred law; and the offence being against the infinite Majesty of God, the *punishment* of offences against him are suited to the greatness of them. God declares in all the ways in which we can understand it, that those who are finally found under the sentence of his holy law—That to them *God himself is a consuming fire*: (Heb. xii. 29.) That *to them who do not obey* his will, made known in the Scriptures, and by the Spirit of *truth* to all men, but *who obey unrighteousness*, that which proceeds from satan, upon them God will inflict *tribulation and anguish*, as the sure effects to *every soul of man* who finally

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have brought thee out of the land of Egypt, [b] out of the house of [a] bondage.

[b] Chap. 13. 3. [a] Heb. servants.

3 Thou shalt have no other gods before me.

[c] Lev. 26. 1. Deut. 4. 15. Psa. 97. 7.

4 [c] Thou shalt not make unto thee any graven image, or any likeness *of any thing*, that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth.

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5 Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God *am* [d] a jealous God, [e] visiting the iniquity

[d] Chap. 34. 14. Deut. 6. 15. Josh. 24. 19. Nah. 1. 2. [e] Chap. 34. 7. Lev. 20. 5. & 26. 39, 40. Num. 14. 18, 33. 1 Kings 21. 29. Job 5. 4. & 21. 19. Psa. 79. 8. & 109. 14. Isa. 14. 20, 21. & 65. 6, 7. Jer. 2. 9. & 32. 18.

disregards all the offers of mercy and grace, and bids defiance to his *indignation and wrath*, (Rom. ii. 8.) foolishly making a mock—a jest of sin against God, (Prov. xiv. 9.) and impiously concluding that God has given laws (sufficiently proved, it cannot be denied) from himself to men, which men are naturally incapable of keeping, and no provision made, or assistance offered them from God to enable them to keep them, and that therefore God is to be charged with giving laws which cannot be obeyed, without the assistance which he only can give, and which he neither offers or gives, and that therefore when we have spent this life as we please, God must forgive us all the offences we had a mind to commit against his laws, which were only to keep the world a little in order; but because the *extent* of the commands, and the *ability* of keeping them, being so disproportioned, and for which men are not at all to blame; therefore, any fear of future sufferings, for having offended against laws that could not be kept, would be childish and absurd. If this reasoning ever meets with a reader that has ventured to proceed in his conduct upon the principles of it, let him not despair of unlearning the language of satan, and of one day being able to say, that God's laws are worthy of God, that the study of them, with a design to keep them, brings with it the proof that they are God's commands, because the purest delight springs up in that breast which is exercised in his holy will on earth, (Ps. i. ii. and cxix. 174.) which to do in heaven is the employment of the blessed.—When Moses returned into the mount to God from before all Israel, then God said,

V. 2. *I am the* LORD—The Almighty Creator, Preserver, and Governor of all things, and *thy* GOD—in covenant to redeem thee, from all the sinful effects of the fall of the first parents of mankind. *Which have brought thee*—By my own power *out* of the land of Egypt, where thou wast suffering in slavery and *bondage*, as in a prison *house*, and from which I delivered thee; only requiring thy faith, thy confidence in my all-sufficient strength, that in thee I might make known to all men, my power to save and deliver them from the power and misery of that sinful nature which is common to all the offspring of Adam; and that, as I destroyed the strength of those that oppressed thee, and changed the course of nature to set thee free from the bondage wherein thou wast born, so will I destroy satan's power, and change and convert the natural and sinful minds of men by the power of my Spirit, and give to every one that believes in me, the liberty of the children of God, which is, first, in ceasing to obey satan and sin, and then, by the same power of my grace, having my strength for their sufficiency to do my will for the rest of their lives on earth, as it is done in heaven: And I am no less the God of all them that look unto me in every age and nation, than I am thy God, being no respecter of persons, or ever willing, on my part, the death of a sinner, but always desiring, that all should come unto me as their Saviour from the power of sin, and their Redeemer from the effects of that which they have already committed, and receive from Me grace to help them in every time of need, whether it be to take away from them the last remains of the evil of their nature, or to give them that power and peace, in which my kingdom in the soul consists.

V. 3. *Thou* who art indebted to Me for natural life; *thou* who hast received from Me every blessing; *thou* who art indebted to Me for that atonement which I shall make in the person of a Man by my death; *thou* who only canst be forgiven and cleansed from thy sin by the sheedding of My blood; *thou* who only canst have grace from Me, and for my sake, suffering in thy place and stead; *thou* who hast forfeited thy natural life, and the life of thy soul by thy sins, and is saved by that mercy, for which *thou* hadst nothing to pay; *thou* who hast not any thing that is, or can be good or happy, but from that favour, which thou neither hast or canst merit, *thou shalt have no other gods*; because, besides Me there is no other Saviour, and thy misery must begin, when the desires of thy heart begins to look to any other object for thy happiness. I love not like a creature, to be made happy by returns of love; I love for myself, and solely for thy good and blessedness, and it is my will that thou shouldst delight thyself in Me; because, only in doing so, canst the immortal soul of man, which was made in my image, find all its desires answered, be filled and satisfied with sacred joy and pure delight; and, if thou choosest any other object for the idol of thy heart, and to look to it for thy happiness, thou art doing that which the god of this world is ever intently desiring and labouring to incline every soul of man to do, that he may blaspheme my name, by thy final misery and separation from Me, by the choice and desires of thy heart and mind, preferring some imagined good to thy God, thy Saviour, thy Sanctifier, from whom alone thou hast all of good that thou canst possess or hope for.

V. 4. *Thou shalt not make*—Either in thy mind, or with thy hand, or by thy command. *Unto thee*—For thee to worship. *Any graven image*—Or molten, or any other image. *Or any likeness of any thing that is in heaven*—As of God, angels, sun, moon, or stars, which the heathens worshipped. *Or that is in the earth*—As of men and beasts, and creeping things, which the Egyptians and other Gentiles worshipped as gods. *Or that is in the water*—As of fishes, such as Dagon was, or serpents, crocodiles, and such other Egyptian deities. *Under the earth*—Thou shalt not allow thyself, out of fear, to bow down to, or acknowledge, that any of the powers of darkness can do thee hurt against My will, and without thy own consent.—I allow no place for any idol in any human heart; to God, and to him alone, must all flesh come, or be one day given up to the desire and longings after that, which they must be separated from for ever.

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V. 6. *Shewing mercy unto thouſands*—Of their generations for ever: Whereas his puniſhment extended only to three or four of them. So far is God's mercy exalted above his juſtice. Pſal. ciii. 17. *Them that love me, and keep my commandments*—This conjunction is very obſervable, both againſt thoſe that pretend or inſinuate, that the inward affection of love to God is not neceſſary to ſalvation, and alſo againſt them who preteading inward love to God, live in the breach of God's known commands. 1 John v. 2. All that God beſtows on men proceeds from mercy and mercy alone: It is of his mercy that men are ſpared for repentance, when any other patience but that of God's would fail, and give the careleſs wilful ſinners up to that miſery which, by their ſins, they made choice of: It is of his mercy, that he pardons the penitent, and gives them peace: It is of his mercy, that his holy Spirit is given to every believing mind, to ſtrengthen, ſupport, and comfort it, under all the temptations and conflicts of this life of trial: It is of his mercy, that his gracious and Almighty providence charges itſelf with the care of all his feeble followers, whom he conſtantly calls upon by his ever living word, to caſt their care upon him: It is of his mercy, that the angels of his preſence are made miniſtering ſpirits, and, night and day, inflamed by that loving Spirit of the Moſt High, in which they live, beſtow their kind and watchful care in waiting upon all the heirs of ſalvation: It is of his mercy, that he has given ten thouſand gracious promiſes, followed by numberleſs examples, that his goodneſs never fails them that look unto him for aid, and put their truſt in him: It is of his mercy, that he has ſet before the children of men all thoſe bleſſed and glorious proſpects of life and immortality, which are brought to our knowledge by his revealed will; and it is of his mercy, that he has proved, as he has done, his infinite willingneſs to ſhew all theſe mercies, to beſtow all theſe bleſſings upon men, by taking upon himſelf the perſon of a man, and with all the feelings and affections of a perfect man, laying down that life as the price and purchaſe of all and every mercy which men can poſſeſs, or ever hope to enjoy, whether by his providence in the gift of his holy Spirit in this life, or of glory for ever in the world to come: All, all theſe mercies are his free unmerited gift to men, and all are ſhewn to, and beſtowed upon them, who ſeeing their guiltineſs turn unto the bleſſed and Almighty Being that made them, to ſhew mercy upon them as their only Saviour; and who, from this principle of love to him who firſt loved them, they inquire into the meaning of his will; and becoming acquainted with his commands, they regard them and keep them againſt all oppoſition, then to ſuch *he ſhews mercy*; and the fulneſs of the Godhead never being exhauſted by giving, thouſands, diſperſed throughout the earth and ſea, are as eaſily bleſſed by him, with a conſcious ſenſe of his favour, as if they all dwelt under the ſame roof, and had Jeſus, the compaſſionate Redeemer of men, for their father, their huſband, their brother, and their friend, perſonally preſent with them; and then, with every increaſe of regard to his ſacred will, as a king moſt gracious, to honour them who honour his government; as a parent moſt willing to encourage affection and duty in his children, he gives to all the thouſands that obey him a conſtant increaſe of ability to do it, with an abundant increaſe of peace and bleſſedneſs in doing it; ever ſaying to all men, *If any man ſerve me*—if any man is ſincerely minded to do it, *let him follow me*; let him, in all his deſigns and actions, imitate that which I have approved of in other men; and let him obſerve the example which I have given of that temper and conduct which is pleaſing to God, and which I ſet before mankind in all the variety of a life of labour and ſorrow, exalted as a king, believed in as a teacher ſent from God, and alſo partook of the ſufferings of a common criminal; let all ſee, in one part or other, of this example, that which includes all that is neceſſary for every man to imitate and do, and they *who follow my example, where I am*—in endleſs peace and glorious bleſſedneſs, *there ſhall alſo my ſervant be*—all that worſhip me as their God and Saviour, and by the grace which I freely give, keep my commandments; *and if any man*, in any age, country, or ſtation; however wiſe or ignorant; however blameleſs or guilty he may have been in the ſight of men, from the moment he begins to deny himſelf, take up his croſs, and follow the example which is ſet before him, diſcharging every duty with a ſingle intention to the glory of God, *and ſerving Me*, by advancing any work of piety towards God, and peace among men; I will not only confeſs his name before the angels of my preſence; but God the *Father will honour him*; (John xii. 26.) and this bleſſedneſs ſhall they have, who, in ſpirit and in truth, love and worſhip God as their Redeemer, and who evidence that they do ſo, by regarding, with humility and care, the commandments which I have given them.

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have brought thee out of the land of Egypt, [b] out of the house of [*] bondage.

[b] Chap. 13. 3. [*] Heb. servants.

3 Thou shalt have no other gods before me.

[c] Lev. 26. 1. Deut. 4. 15. Psa. 97. 7.

4 [c] Thou shalt not make unto thee any graven image, or any likeness *of any thing*, that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth.

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5 Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God *am* [d] a jealous God, [e] visiting the iniquity

[d] Chap. 34. 14. Deut. 6. 15. Josh. 24. 19. Nah. 1. 2. [e] Chap. 34. 7. Lev. 20. 5. & 26. 39, 40. Num. 14. 18, 33. 1 Kings 21. 29. Job 5. 4. & 21. 19. Psa. 79. 8. & 109. 14. Isa. 14. 20, 21. & 65. 6, 7. Jer. 2. 9. & 32. 18.

disregards all the offers of mercy and grace, and bids defiance to his *indignation and wrath*, (Rom. ii. 8.) foolishly making a mock—a jest of sin against God, (Prov. xiv. 9.) and impiously concluding that God has given laws (sufficiently proved, it cannot be denied) from himself to men, which men are naturally incapable of keeping, and no provision made, or assistance offered them from God to enable them to keep them, and that therefore God is to be charged with giving laws which cannot be obeyed, without the assistance which he only can give, and which he neither offers or gives, and that therefore when we have spent this life as we please, God must forgive us all the offences we had a mind to commit against his laws, which were only to keep the world a little in order; but because the *extent* of the commands, and the *ability* of keeping them, being so disproportioned, and for which men are not at all to blame; therefore, any fear of future sufferings, for having offended against laws that could not be kept, would be childish and absurd. If this reasoning ever meets with a reader that has ventured to proceed in his conduct upon the principles of it, let him not despair of unlearning the language of satan, and of one day being able to say, that God's laws are worthy of God, that the study of them, with a design to keep them, brings with it the proof that they are God's commands, because the purest delight springs up in that breast which is exercised in his holy will on earth, (Ps. i. ii. and cxix. 174.) which to do in heaven is the employment of the blessed.—When Moses returned into the mount to God from before all Israel, then God said,

V. 2. *I am the* LORD—The Almighty Creator, Preserver, and Governor of all things, and *thy* GOD—in covenant to redeem thee, from all the sinful effects of the fall of the first parents of mankind. *Which have brought thee*—By my own power *out* of the land of Egypt, where thou wast suffering in slavery and *bondage*, as in a prison *house*, and from which I delivered thee; only requiring thy faith, thy confidence in my all-sufficient strength, that in thee I might make known to all men, my power to save and deliver them from the power and misery of that sinful nature which is common to all the offspring of Adam; and that, as I destroyed the strength of those that oppressed thee, and changed the course of nature to set thee free from the bondage wherein thou wast born, so will I destroy satan's power, and change and convert the natural and sinful minds of men by the power of my Spirit, and give to every one that believes in me, the liberty of the children of God, which is, first, in ceasing to obey satan and sin, and then, by the same power of my grace, having my strength for their sufficiency to do my will for the rest of their lives on earth, as it is done in heaven: And I am no less the God of all them that look unto me in every age and nation, than I am thy God, being no respecter of persons, or ever willing, on my part, the death of a sinner, but always desiring, that all should come unto me as their Saviour from the power of sin, and their Redeemer from the effects of that which they have already committed, and receive from Me grace to help them in every time of need, whether it be to take away from them the last remains of the evil of their nature, or to give them that power and peace, in which my kingdom in the soul consists.

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and

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8 Remember the ſabbath-day, to keep it holy.

i Chap. 23. 12. and 31. 14. and 34. 21. Lev. 23. 3. Ezek. 20. 12. Luke 13. 14.

9 [i] Six days ſhalt thou labour, and do all thy work:

10 But the ſeventh day *is* the ſabbath of the Lord thy God: *in it* thou ſhalt not do any work, thou, nor thy ſon, nor thy daughter, thy man-ſervant, nor thy maid-ſervant, nor thy cattle, [k] nor thy ſtranger that *is* within thy gates.

k Neh. 13. 16.

l Gen. 2. 2.

11 For [l] *in* ſix days the Lord made heaven and earth, the ſea, and all that in them *is*, and reſted the ſeventh day: wherefore the Lord bleſſed the ſabbath-day, and hallowed it.

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12 ¶ [m] Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

m Chap. 23. 26. Lev. 19. 3. Deut. 5. 16. Jer. 35. 7. Matt. 15. 4. Epheſ. 6. 2.

13 [n] Thou ſhalt not kill.

n Matt. 5. 21. Rom. 13. 9.

14 [o] Thou ſhalt not commit adultery.

o Matt. 5. 27.

15 Thou ſhalt not ſteal.

16 [p] Thou ſhalt not bear falſe witneſs againſt thy neighbour.

p Deut. 19. 16.

17 Thou

and the puniſhment of it: The meaning is, the Lord will look upon him as a guilty perſon, and will ſeverely puniſh him. This phraſe is uſed where more is underſtood than expreſſed; and this reaſon is here added, becauſe ſinners of this ſort are uſually held innocent by men, becauſe they cannot diſcover their fault, when they ſwear falſely, or becauſe they take no care to puniſh the abuſers of God's name by vain and cuſtomary oaths; but, though men ſpare them, I will aſſuredly require every man to give an account of himſelf (Rom. xiv. 12.) for the light and irreverent uſe he has made of my name, as well as for the uſe he has made of the gift of ſpeech which I have beſtowed upon him; and for *every idle word men ſhall give account in the day of judgment*, (Matth. xii. 36.) and they who live and die in that ſpirit and ſtate of mind, which is without the fear and love of God and love to men, which ſhews itſelf by the light, careleſs profane uſe of the ſacred names, as well as by untrue, inſincere, formal unmeaning profeſſions, fooliſh-jeſting, and idle words, the ſoul that is found in this ſtate is hereby declared to be guilty by Him, whoſe righteous judgment will ſeal the eternal doom of all the living. And this command extends to the whole uſe of words, it being GOD's command, that all that is done by his reaſonable creatures in this life ſhould be done to his glory; and we are no leſs guilty to *ſpeak* without a ſenſe of the ſacred preſence of God, than we are to conduct ourſelves in our lives as creatures that are not accountable to him. If it has been our cuſtom to think, ſpeak, and act, without regarding what God requires of us, it is high time we ſhould awake out of this ſleep, to a juſt ſenſe that God has not given laws to men to be broken at our pleaſure.

V. 8. *Remember the Sabbath-day*—This word is here very emphatical; it re-minds us of a former delivery of the ſubſtance of this command, (Gen. ii. 3.) It inſinuates the great neceſſity of conſideration and preparation of the Sabbath before it comes. It ſhews the ſingular importance of this command, which is therefore placed in the heart and centre of the reſt, to ſhew that the religious obſervation of this, is the beſt way to ſecure our obedience to all the reſt, and that the neglect of this will bring in the violation of all the other, as common experience ſhews. Uſe it holily, by a careful abſtinence from ſervile works or worldly buſineſs, and by a diligent employing of the day holy in thoughts, words and exerciſes, in the worſhip of God in public and private, and the celebration of his works, and the furthering of our own and others ſalvation. (Iſa. lviii. 13.)

V. 9. *Six days ſhalt thou labour*—Be employed in a careful diligent diſcharge of the duties of thy ſtation, in all which God is to be looked to with a conſtant intention to pleaſe him, *and all thy work*—all that relates to thy profeſſion or calling, ſhall be done in *ſix days*.

V. 10. *But the ſeventh day is the ſabbath of the Lord*—Conſecrated to his uſe, honour, and ſervice, commended by his example, and enjoined by his command. *In it thou ſhalt not do any work*—Any ſervile, laborious, common, or worldly work, tending to thy own profit or pleaſure. *Thou, nor thy ſon, nor thy daughter, thy man-ſervant, nor thy maid-ſervant*—This clauſe is added, not as if children or ſervants were not immediately obliged by this command, or were excuſed by God for the breach of this law at their maſter's commands, but to reſtrain covetous or ungodly perſons, that they ſhould neither command, nor ſuffer their children, or ſervants, to profane the ſabbath, ſo far as they can hinder it. *Nor thy cattle*—To teach us to exerciſe mercy towards the brute creatures: And becauſe the uſe of cattle muſt have drawn along with it the employment of men. *Nor thy ſtranger that is within thy gates*—No perſon under thy roof, or within the city or country with you, ſhall be allowed by you to do any work on the Sabbath-day.

V. 11. *In ſix days*—Neither in more nor leſs time, as he could have done. *The Lord reſted the ſeventh day*—Ceaſed from his creating works; God, by his providence and grace, neither is idle, nor weary, but this reſt is aſcribed to him for our imitation. *The Lord bleſſed*—Made it a day of bleſſing, as well of receiving bleſſings and praiſes from men, as of conferring his bleſſings and favours upon thoſe that religiouſly obſerve it. The day is ſaid to be bleſſed, when men are bleſſed by it and in it, as a man's field, and the work of his hands, are ſaid to be bleſſed, when a man is bleſſed in them. *The Sabbath-day*—The bleſſing and ſanctification are not appropriated to the ſeventh day, but to the Sabbath day, whether it ſhould be the ſeventh day, as to the Jews it then was, or the firſt day, as now it is. *Hallowed it*—Separated it from the reſt of the days, and from all common employments, and conſecrated it to his own holy ſervice, and man's holy and religious uſe.

V. 12. *Honour*—Reverence, love, and obey them, and whenever their wants require thy aid, love and honour them not in word only, but in deed and in truth, by relieving them and ſupporting them to the utmoſt of thy power, as they lived and laboured for thy ſupport and maintenance in all the helpleſs years of thy infancy. *Thy father and thy mother*—The father is put firſt here, and the mother, (Lev. xix. 3.) to ſhew that we owe this duty promiſcuouſly and indifferently to both of them. Theſe laws are brief and yet comprehenſive; under this is contained all our ſuperiors and governors. *That thy days may be long*—That thy parents, *may prolong thy days*, or the days of thy life, by their prayers made to God for thee, and by their bleſſing in my name conferred upon thee.

V. 13. *Thou ſhalt not kill*—And this prohibition being delivered by God, who made, and ſearcheth and commands men's hearts, muſt be extended not only to the external act of killing, but to all motions of the heart or tongue which tend that way, as anger, hatred, envy, malice, ſtrife, blows, and challenges. (Mat. v. 21. 1 Joh. iii. 15. &c.) And here, as in the reſt, is commanded the contrary duty of preſerving the lives of our neighbours, as much as lies in our power.

V. 14. *Thou ſhalt not commit adultery*—Here is mentioned one kind of uncleanneſs; but under this are comprehended and forbidden all other kinds of filthineſs, and all means, occaſions, and appearances of them. And all chaſtity and ſobriety in thoughts, affections, words, habits, and geſtures is here preſcribed. (1 Theſ. iv. 3, 4. Heb. xiii. 4.)

V. 15. *Thou*

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17 [q] Thou shalt not covet thy neighbour's house, [r] thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that *is* thy neighbour's.

18 ¶ And [s] all the people [t] saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw *it*, they removed, and stood afar off.

19 And they said unto Moses, [u] Speak thou with us, and we will hear: but let not God speak with us, lest we die.

20 And Moses said unto the people, Fear not: [x] for God is come to prove you, and that his fear may be before your faces, that ye sin not.

21 And the people stood afar off; and Moses drew near unto [y] the thick darkness where God *was*.

22 ¶ And the Lord said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you [z] from heaven.

23 Ye shall not make [a] with me gods of silver, neither shall ye make unto you gods of gold.

24 ¶ An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt-offerings, and thy peace-offerings, [b] thy sheep, and thine oxen: In all places where I record my name, I will come unto thee, and I will bless thee.

25 And

q Acts 20. 33. Rom. 7. 7.
r Job 31. 9.
s Heb. 12. 18.
t Rev. 1. 12.
u Deut. 5. 24. and 18. 16. Gal. 3. 19, 20. Heb. 12. 19.
x Deut. 13. 3.
y Chap. 19. 16. Deut. 5. 5. 1 Kings 8. 12.
z Deut. 4. 36. Neh. 9. 13.
a See 1 Sam. 5. 4, 5. 2 Kings 17. 33. Ezek. 20. 39. and 43. 8. Zeph. 1. 1, 5. 2 Cor. 6. 14, 15, 16.
b Lev. 1. 2.

V. 15. *Thou shalt not steal*—Either by deceit or violence, or without his knowledge and consent, take away another man's goods, (Eph. iv. 28.) but on the contrary shalt preserve them when in thy power; and not omit to do that for the welfare of another which thou wouldest others would do unto thee.

V. 16. *Thou shalt not bear false witness*—Not answer, when thou art asked in judgment, *not speak a false testimony*, or, as a false witness. Which doth not only forbid perjury in judgment, but also all unjust censure, slander, backbiting, scorning, false accusation, and also requires a just and candid judgment of others, speaking well of them, as far as truth and justice will permit, and defending their good names against the calumnies and detractions of others. *Against thy neighbour*—No, not for thy neighbour, but it is against, because such perjuries, slanders, &c. are most commonly designed against them. A man's neighbour is any man. The great law of love and charity, which is the life and soul of this and all the commands, and binds us to all, binds us, and bound the Israelites to all mankind.

V. 17. *Thou shalt not covet*—The coveting here forbidden is, the inward and deliberate purpose and desire of a deceitful or violent taking away of another man's goods. The greedy desire of that which is another man's, though it be without injury to him. Thus Ahab sinned in desiring Naboth's vineyard, though he offered him money for it. Those inward motions of the heart, which from the fountain of original corruption spring up in the heart with secret delight, though they do not obtain the deliberate consent of the will. This law of God is spiritual and holy, and reaches the thoughts, intents, and all the actual motions of the heart, as is apparent from the nature of God and of his law. And if but by intention and design any soul of man would do that which God forbids, or in heart disregards what he requires, that soul is in a state of enmity against God, and like him (Mark x. 17.) who had sincerely kept all the commands of God from his youth, but in his heart loved the world, when the Lord Jesus, who knew his heart, required this person to follow him, he turned from God his Saviour; to be therefore under the influence of any one principle, temper, passion, or desire, which is opposed to the nature of God, and to the law, commands, or declared will of God, is to be in the state of one who breaks any known law—he stands exposed to the penalty: To live in opposition to the Divine nature and will, is to be in a state of enmity against God himself; it is to count the blood that was shed to wash the souls of men from sin, as shed to no purpose—it is not to believe that God, even for Christ's sake, will give his holy spirit to cleanse the thoughts of the fallen souls of men, and purify them from all sin and all uncleanness, and to sanctify them by grace received through and in Jesus. (Acts xxvi. 18.) To be guilty under any one of God's commandments, and not to go to God in Christ Jesus for pardon, is to bid defiance to the justice of God, and not to care for our souls, or to presume to expect the favour of God and future glory, without his image and a conformity to his nature and will, and this against the plainest declarations of his will; (Psal. xcix. 9. Heb. xii. 14.) and not to go to God in Christ Jesus for pardon and grace, to do his will on earth as it is done in heaven, is to be guilty of despising all that redeeming love has done to procure us pardon, and the supplies of his free and sufficient grace. (Heb. vii. 25.) Not to desire and study the will of God as it is revealed, is to treat the Divine Being as unworthy of our regard; To go on in any opposition to his nature and his will, and to think it unavoidable but we must do so, is to charge God with requiring that of men, which he ought not, or with injustice; not to believe he has laid help on one who is able to save us from offending against him, is to charge God with a want of mercy and goodness; it is to deny that evidence of God's love to men, which appears in all the works of God in the visible creation; and not to believe that God, for the sake of his beloved Son, will, by his grace, restore to the souls of men the mind that was in Jesus, and to enable them to serve him acceptably, is to deny the way of salvation to be true and real, which God has revealed. (1 Pet. i. 19. and ii. 9. Phil. ii. 5. Heb. xii. 28. 1 John v. 10.)

V. 18. *All the people saw the thunderings and the lightenings*—Heard them. One sense is put for another. *The people removed*—From the bottom of the mountain, where they stood.

V. 19. *Let not God speak with us, lest we die*—This they speak from a sense of their own guilt, and of the greatness and holiness of the Divine Majesty, to whom they durst not approach but by a Mediator. (Gal. iii. 19.)

V. 20. *God is come to prove you*—To give you a law, by which you will be proved whether you do indeed love and fear me, as you pretend you do, or whether you do not. *That his fear may be before your faces*—God's fear is properly in men's hearts, but here the sense seems to be this, That his fear, this dreadful manifestation of his majesty and justice may be now and ever before your eyes, and in your memories, as an effectual preservative from sin.

V. 22. *Ye have seen*—Heard his voice and speech; they saw no image of him, and therefore should make no resemblances of him. *I have talked with you from heaven*—From the lower heaven, the air or the clouds, which were over the top of mount Sinai.

V. 23. *Ye shall not make with me*—To worship together with me. *Gods*—Idols or images, to whom you may give the name and worship of Gods. *Of silver*—And consequently not of any other materials, as wood or stone.

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25 And [c] if thou wilt make me an altar of ſtone, thou ſhalt not † build it of hewn ſtone: for if thou lift up thy tool upon it, thou haſt polluted it.

26 Neither ſhalt thou go up by ſteps unto mine altar, that thy nakedneſs be not diſcovered thereon.

[c] Deut. 27. 5. Joſh. 8. 31.
† Heb. build them with hewing.

CHAP. XXI.

Before Christ 1491.

NOW theſe *are* the judgments which thou ſhalt [a] ſet before them.

2 [b] If thou buy an Hebrew ſervant, ſix years he ſhall ſerve: and in the ſeventh he ſhall go out free for nothing.

[a] Chap. 24. 3, 4. Deut. 4. 14.
[b] Lev. 25. 39. Deut. 15. 12. Jer. 34. 14.

3 If

V. 24. *An altar of earth thou ſhalt make unto me*—For thy preſent uſe. This they might eaſily and readily erect: God regarded the inward holineſs more than the outward pomp of their devotions. God would make a conſpicuous difference between them and idolaters, who uſed much coſt and curioſity about their altars. *In all places*—Therefore there is no need of building any ſtately altar in a certain place, as if my preſence were fixed there, and not to be enjoyed elſewhere. *I record my name*—Or cauſe my name to be remembered by you. *I will come unto thee, and I will bleſs thee*—The Lord of life, who has now made known to thee his will and thy duty, to prove how ſincerely thou doſt fear him; and if thou accepts of that grace which his faithfulneſs offers to every one with the knowledge of his will, he himſelf *will come unto thee and bleſs thee*. O Lord ſpeak by thy own ſpirit, and with it by thy word, thy providence, thy ſervants, thy children, by afflictions, and by thy miſeries to all mankind, that all may know thee, and what it is to be bleſſed of thee!

V. 25. *Thou haſt polluted it*—The action may ſeem indifferent in itſelf; and, as there was nothing morally evil in lifting up a tool upon any ſtone of which the altar was built, it could not be polluted by an action which, in itſelf, had not in it any thing of an immoral nature. It is by reaſoning in this manner, that the will of God is diſobeyed in numberleſs ways. It may be ſaid, there is nothing morally evil in mens loving money, and delighting in the increaſe of wealth, ſo as they do but obtain it juſtly; and thus the delight of a man's ſoul may be in his property, and not in God, his treaſure on earth, from whence death muſt force him away; and not laid up in heaven by any deſign of living to be happy with God; and yet nothing *immoral* may be juſtly chargeable againſt the perſon whoſe conduct this is. Men may bow down to an image; they may, by name, call upon angels and the ſpirits of their deceaſed fellow-creatures, to procure them bleſſings, as *interceſſors* with God in heaven; a character which only belongs to the Second perſon in the Godhead—and therefore idolatry; and yet it may be ſaid, there is no moral guilt in this, becauſe no man is injured. Making uſe of any part of the day God has commanded for his own more immediate ſervice, for purpoſes of ordinary buſineſs or amuſement, may be ſaid to defile the Sabbath, as little as lifting up a tool on any ſtone of which the altar was to be built, polluted the altar: But all that can be ſaid on ſuch reaſoning concludes in this—That we are the judges of all caſes of right and wrong between the Everlaſting God and men, and that it cannot be, that any thing ſhould offend God which does no harm to any human creature. The daring preſumption of this way of thinking appears to us by conſidering, that God has given laws to men, and by which he has declared he will judge all men. God commands nothing to be done, but what is for the good of every man, and all men, and there is the higheſt guilt in diſregarding or neglecting any command of God, according to the plain known meaning of it; to do ſo, is no other than declared contempt of the Majeſty of God, and rebellion againſt his laws and government. I can no more be miſtaken, that there are but two powers for every man to obey, than that there is day and night, light and darkneſs: If the rational powers of my ſoul are not bent on doing the will of God, whoſe will am I doing? In that ſoul where God is not feared, believed in, loved and obeyed, the god of this world, as ſatan is called, is as certainly ſerved and obeyed, as that there are but two ſtates after death; one, where the ever bleſſed God reigns in the ſpirits of all that love him; and the other, where the prince of darkneſs, the fallen angels, and the ſpirits of thoſe who reſiſted the laſt offers of redeeming love, by the Spirit of God, dwell in that miſery, which all the wickedneſs, violence, and wretchedneſs which we ſee among men on earth, is but a faint reſemblance; God has told us, that miſery and torment, anguiſh of ſoul, and perſonal pain, without end or abatement, is the ſtate of men after death, who wilfully allowed themſelves to continue, without the knowledge of his will, careleſsly went on with the multitudes about them, who did not ſo much as pretend to live to God, and who died as they lived, not ſeeing their own ſinfulneſs, or having any deſire of being reconciled to that God, whoſe *nature*, however clearly revealed, made the leaſt part of their ſtudy; whoſe *will*, however juſtly to be allowed by right of creation, to be the univerſal law, was neither their employment, nor their care. When men will not any longer allow themſelves to hazard their eternal intereſts upon the expectation, that the example of the generality of mankind is ſurely in conformity to the nature and will of God, and the way to heaven—when men begin to form their judgments of what God their Creator and Redeemer is to do for them, to prepare them for his preſence upon good grounds, from his ſacred word, his clearly revealed will; then they begin to ſee what they are aſhamed they have been ſo long in learning; and that is, in every inſtance, where God has *not* been obeyed by them, the devil has been obeyed by them.—That ſo long as they have lived without a fixed deſign to pleaſe God, it muſt be, that they could not be under the influence of his Spirit, and in the ways of his will; and not being in the ways of God, they of courſe have been living far from him, and not belonging to him; but the children of the devil, whoſe work every one is doing, who is *not* living to God, agreeable to his word, to his will; no matter whoſe example they have to warrant them in the way in which they have lived; and ſeeing the danger of dying under the ſentence of God's law, inforced by his grace, convicting the conſcience of ſin; the love of God in Chriſt Jeſus is then balm to the ſoul; the whole law of God leads them, by ſhewing them the neceſſity of God for their Mediator and Redeemer; and being convinced of their paſt ignorance, their weakneſs and their guilt, they ſee the neceſſity, not only of being baptized with water, but with the Holy Ghoſt ſent down from heaven, and of feeling for themſelves a death unto ſin in the very tempers, paſſions, and deſires of their ſouls, and what it is to be alive unto God through Jeſus Chriſt their Lord; and that the life they now live, is by faith in him; and that, by grace received through faith in him, they find themſelves in the very ſpirit of that kingdom which they have ſo often prayed might come, and, by the ſtrength of that grace alone, they are as truly enabled to do the will of God on earth—in this life, as that the earth is a reality, and that God's word is true, as God is true; and that God does not command that which is ſlaviſh and miſerable, but that which the more it is regarded, the more of peace, of joy, of love, of heaven, of God, becauſe the more of his Spirit, which does, and ever will enable the believing mind to do his commandments. Mark xii. 24, 27. Hoſ. iv. 6 Exod. xxiii. 2. John xvi. 13, and viii. 44. and v. 23, 29. Rom. xiv. 17. Luke xvi. 19. Rev. xxi. 8. 2 Cor. iii. 5.

CHAP. XXI.

V. 1. *Theſe are the judgments*—The laws in civil and criminal cauſes.

V. 2. *If*

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3 If he came in * by himself, he shall go out by himself: if he were married, then his wife shall go out with him.

* Heb. with his body.

4 If his master have given him a wife, and she have borne him sons or daughters; the wife and her children shall be her master's, and he shall go out by himself.

c Deut. 15. 16. † Heb. saying shall say.

5 [c] And if the servant † shall plainly say, I love my master, my wife, and my children, I will not go out free:

d Chap. 22. 28.

6 Then his master shall bring him [d] unto the judges; he shall also bring him to the door, or unto the door-post: and his master shall bore his ear through with an awl; and he shall serve him for ever.

7 ¶ And if a man sell his daughter to be a maid-servant, she shall not go out as the men-servants do.

8 If she ‡ please not her master, who hath betrothed her to himself, then shall he let her be redeemed: To sell her unto a strange nation he shall have no power, seeing he hath dealt deceitfully with her.

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‡ Heb. be evil in the eyes of &c.

9 And if he have betrothed her unto his son, he shall deal with her after the manner of daughters.

10 If he take him another *wife;* her food, her raiment, [e] and her duty of marriage shall he not diminish.

e 1 Cor. 7. 5.

11 And if he do not these three unto her, then shall she go out free without money.

12 ¶ [f] He that smiteth a man, so that he die, shall be surely put to death.

f Gen. 9. 6. Lev. 24. 17. Matt. 26. 52.

13 And if a man lie not in wait, but God deliver

V. 2. *If thou buy an Hebrew servant*—This was allowed in two cases: 1. When a man for his crimes was condemned by the judges to be sold. (Exod. xxii. 3. 2 Kings iv. 1. Matt. xviii. 25.) 2. When a man pressed by great poverty, sold himself or his children. Lev. xxv. 39, 40. *In the seventh year*—From the beginning of his service. *He shall go out free for nothing*—This was the law by which men were to conduct themselves, who were under God's government, in the case of holding slaves or bond-men; and this, and all other rules of conduct between men and men, since God has fully and finally revealed his will, is to be taken with that universal principle, of doing as we would be done by; to expect, therefore, to find authority from the word of God to countenance perpetual slave-holding, is as hopeless an expectation, as it would be to look for authority from infinite justice and goodness for that which in itself is unjust and unmerciful: And if any number of nations were to make laws, to allow their subjects to make, (if by any means they could,) the men, women, and children of other nations would be their slaves for life, and their children after them; it is to be said of such conduct, as it was of theirs, of whom it is said, It did not enter into the mind of God, that men should so act to one another; the Father of mercies, the common parent of the human race, is the perpetual judge of all the earth, according to his own holy, just, and gracious nature, never for a moment giving up his own Almighty government out of his hands; and men are bound by their regard to their own safety and peace, to remember that God is neither to be mocked nor his justice escaped, because men have human authority for what they do: whatever is contrary to the will of God is to be avoided, as we would avoid the wrath of God, let other men, be they many or few, agree to act as they please; every thing that is in itself *opposed* to the plain meaning, and to the spirit and principles of God's declared will, being in itself either wilful wickedness, or an ignorant careless compliance with his accursed influence, whose desire to afflict men is such as prevents his waiting in many cases, till they awake up in endless misery: It is on Divine authority, that we know the devil is seeking whom he may devour, by leading men into any conduct, which instead of its being for the glory of God and good of men; is dishonourable to God, and cruel and unjust to men.

V. 4. *The children shall be her masters*—Which they had become in consequence of the right which he had to the parents; but how different is it for children to continue to live under the same roof where they were born and to be forced away into slavery from their parents, kindred and country.

V. 6. *His master shall bring him unto the judges*—That it may appear he is not overawed by his master. *His master shall bore his ear through with an awl*—As a note of a servant, and to represent his obligation to abide in that house, and there to hear and obey his master's commands. *He shall serve him for ever*—Not only for six years more, but until the Jubilee. Deut. xv. 17. The word *ever* here used signifies not always eternity, but only a long time.

V. 7. *If a man sell his daughter*—Which was allowed in case of extreme necessity.

V. 8. *Then shall he let her be redeemed*—By any person that will redeem her. *To sell her unto a strange nation he shall have no power*—This was prohibited, because an heathen would keep her for a perpetual servant, which the Israelites might not do. *Seeing he hath dealt deceitfully with her*—In breaking his promise of marriage made to her, or disappointing the hopes he encouraged her to have of it. The words are, *in dealing deceitfully* or *falsely with her*, and they may be added as an aggravation of that sin of selling her to a strange nation, wherein there was a double false-dealing, the one towards God who by his law forbids this, the other towards her, whom he hired upon other terms, and not with a power to dispose of her contrary to the law.

V. 9. *He shall deal with her after the manner of daughters*—Give her a convenient portion, as he doth to his own daughters, further shews how contrary this selling and holding these bond-servants, was to the manner of obtaining and holding men and women for slaves brought against their will from their native country, and governing them not by laws founded on any principles of equal justice between men and men, but so much the contrary as to disgrace the nations who permit the practice, and allow of such violence being done to all that belongs to common humanity, and the pure principles of revelation. What laws are these which say for such a crime in a slave—chop off a foot? And yet such there are in the language of men, called by the name of Christ, the merciful Redeemer of the world; who are keeping thousands under forced slavery, and cruel and unjust oppression, never to end but with the life of the sufferers. O Lord, if thy grace is withdrawn, and men are left to the force of their own passions, and rise up against just laws, and spread war and confusion amongst us; leave us not to grow harder by our sufferings, but send thy grace, and sanctify them to their intended end, of leading all to look to thee for pardon, on that which has been done and allowed to be done against thy Almighty will, and for grace to make thy holy, just, and merciful commands the only rule and guide.

V. 12. *He that smiteth a man*—Knowingly and wilfully, as appears by the next verse. *So that he die, shall be surely put to death*

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deliver *him* into his hand; then [g] I will appoint thee a place whither he shall flee.

[g] Num. 35. 11. Deut. 19. 3. Josh. 20. 2.

14 But if a man come presumptuously upon his neighbour, to slay him with guile; [h] thou shalt take him from mine altar, that he may die.

[h] 1 Kings 2. 28. 2 Kings 11. 15.

15 ¶ And he that smiteth his father, or his mother, shall be surely put to death.

16 ¶ And [i] he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death.

[i] Deut. 24. 7.

17 ¶ And [k] he that § curseth his father, or his mother, shall surely be put to death.

[k] Lev. 20. 9. Prov. 20. 20. Matt. 15. 4. Mark 7. 10.

§ Or, revileth.

18 ¶ And if men strive together, and one smite ‖ another with a stone, or with *his* fist, and he die not, but keepeth *his* bed:

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‖ Or, his neighbour.

19 If he rise again, and walk abroad upon his staff, then shall he that smote *him*, be quit: only he shall pay *for* * the loss of his time, and shall cause *him* to be thoroughly healed.

* Heb. his ceasing.

20 ¶ And if a man smite his servant, or his maid with a rod, and he die under his hand; he shall be surely † punished.

† Heb. avenged.

21 Notwithstanding, if he continue a day or two, he shall not be punished; for [l] he *is* his money.

[l] Lev. 25. 45.

22 ¶ If

death—Neither the friends of the party slain, nor the magistrate shall give him a pardon, or accept a ransom for him. (Numb. xxxv. 31.) He that smiteth *a man* called a slave, knowingly and wilfully, and he die in consequence of it, some of the laws under which poor unhappy slaves are held, say a few pounds shall be paid instead of what God appoints as the punishment for thus taking away the life of a man, originally made in the very image of God.

V. 13. *If a man lie not in wait*—If it appear, that the manslayer did not intend nor desire it, but only it fell out by his heedlessness, or by some casualty. *God deliver him into his hand*—By some special unexpected providence. *I will appoint thee a place whither he shall flee*—A city or place of refuge: And this refuge has the love of God provided for guilty men to fly to in Jesus Christ, to be saved from the just wrath of God against all sin: but who have need to fly to the refuge which God has provided? All, for all have sinned; but when shall the refuge be sought? Not *now* says unbelief; any other time than the present does the deceiver and destroyer of souls suggest, knowing that only *delaying* to fly for refuge whilst it may be found, is as certainly to lose all benefit from it, as that faith in God's mercy is a present salvation from all fear that hath torment.

V. 14. *But if a man come presumptuously*—Do this proudly, boldly, purposely and malitiously; for so the word signifies. *Thou shalt take him from mine altar*—God so abhorring murder, that he will rather venture the pollution of his own altar, than the escape of the murderer.

V. 15. Nor will any think this law too severe, that considers that this is an act full of impiety against God, who hath so expressly commanded children to honour their parents, of highest and most unnatural ingratitude, and utterly destructive to human society.

V. 16. *He that stealeth a man, shall surely be put to death*—Though he keep him in his own hands for his own use: for still it is a theft, and he is made that man's slave, and it is in his power to sell him to another when he pleaseth, and therefore deserves death. What do they do who go to other countries with bribes and temptations in their hands, to induce some men to steal and sell or procure them other men, women, and children for slaves by any means; and carry them away in their ships by hundreds, as much against their will as if the men, women, and children were forcibly taken from their dwellings in England, to labour under the lash of a negro driver in any of our plantations. The designs of the written word of God is to have the will of God made the rule of every man's conduct; not so to apply it to ourselves, is to forget that all men are to be judged for all they do by the letter and by the principles of it. Does any thing I make or use encourage men stealing: Do I knowingly consume the things which to make is the very end for which slaves are thus made in the face of the declared will of God; and contrary to all justice and mercy, as we may easily understand, would we but figure to ourselves ships coming on our coasts, to carry away all the men, women, and children that are brought them, without distinction; and that now at the door there is a party of our countrymen strong enough to carry us away, and sell us for what the people in the ships bring to give them: And have we any hand in spreading all this fear and misery in which men must live under such circumstances? Yes, as certainly as that there are things in common use amongst us, which are prepared by the labours of the people, who are brought away by force, for the very purpose of preparing those articles. Are we not to consider if it is a less crime to use in common what we know was stolen by some of the hands through which it came to us, than to use the same things prepared for our use by men, that are stolen: Is it a less crime to use what is taken by force, than it is to use what men make that are forced into slavery? What should we say of a people who constantly made use of those things which they knew was the cause of our friends, relations, and countrymen being forced away to live and die in slavery, in order to prepare for them? When poor slaves shall stand before God on a level with their fellow men, what answer shall I make for using things which they were brought away from their own country by force, and made our slaves against their will, in order to cultivate and prepare? Will it be sufficient to say multitudes used the same things, and it would have been to have denied myself what was agreeable to me, and to have made myself singular to no purpose? Then will it concern us for ever, as much as our happiness or misery will concern us, to know whether our conduct has or has not been warranted by the principles of mercy and universal charity, whatever was the conduct of other men; or whatever was our own conduct in the days wherein we neither feared God, or regarded the rights and peace of other men.

V. 17. *He that curseth*—Revileth, wilfully, maliciously, obstinately against all admonition.

V. 18. *With a stone*—Or any other instrument fit for such a mischievous purpose.

V. 19. *He shall pay for the loss of his time*—Of the profit which he commonly made of his time in the way of his calling. *Shall cause him to be throughly healed*—Pay the charges of the cure.

V. 20. *With a rod*—A usual instrument for correction whereby it is implied, that if he kill'd him with a sword or any such weapon, he was to die for it. *He shall be surely punished*—As the Magistrate or Judge shall think fit, according to the circumstances; and therefore no particular punishment is set down.

V. 21. *If he continues a day or two, he shall not be punished*—Then it may be presumed not to have done this purposely and maliciously.

V. 22. *He shall be surely punished*—The husband shall impose the fine, and, if it be unreasonable, the Judges shall have a power to moderate it.

V. 23. *Thou*

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22 ¶ If men ſtrive, and hurt a woman with child, ſo that her fruit depart *from her*, and yet no miſchief follow: he ſhall be ſurely puniſhed, according as the woman's huſband will lay upon him; and he ſhall pay as the judges *determine*.

23 And if *any* miſchief follow, then thou ſhalt give life for life,

[m] Lev. 24.20. Deut. 19. 21. Matt. 5. 38.

24 [m] Eye for eye, tooth for tooth, hand for hand, foot for foot,

25 Burning for burning, wound for wound, ſtripe for ſtripe.

26 ¶ And if a man ſmite the eye of his ſervant, or the eye of his maid, that it periſh; he ſhall let him go free for his eye's ſake.

27 And if he ſmite out his man-ſervant's tooth, or his maid-ſervant's tooth; he ſhall let him go free for his tooth's ſake.

28 ¶ If an ox gore a man or a woman, that they die: then [n] the ox ſhall be ſurely ſtoned, and his fleſh ſhall not be eaten; but the owner of the ox *ſhall be* quit.

[n] Gen. 9. 5.

29 But if the ox were wont to puſh with his horn in time paſt, and it hath been teſtified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox ſhall be ſtoned, and his owner alſo ſhall be put to death.

30 If there be laid on him a ſum of money, then he ſhall give for [o] the ranſom of his life, whatſoever is laid upon him.

[o] Num. 35. 31.

31 Whether he have gored a ſon, or have gored a daughter, according to this judgment ſhall it be done unto him.

32 If the ox ſhall puſh a man-ſervant, or maid-ſervant; he ſhall give unto their maſter [p] thirty ſhekels of ſilver, and the ox ſhall be ſtoned.

[p] See Matt. 26. 15. Phil. 2. 7.

33 ¶ And if a man ſhall open a pit, or if a man ſhall dig a pit, and not cover it, and an ox or an aſs fall therein; Before Christ 1491.

34 The owner of the pit ſhall make *it* good, *and* give money unto the owner of them; and the dead *beaſt* ſhall be his.

35 ¶ And if one man's ox hurt another's that he die, then they ſhall ſell the live ox, and divide the money of it, and the dead *ox* alſo they ſhall divide.

36 Or if it be known that the ox hath uſed to puſh in time paſt, and his owner hath not kept him in; he ſhall ſurely pay ox for ox, and the dead ſhall he his own.

CHAP. XXII.

IF a man ſhall ſteal an ox, or a * ſheep, and kill it, or ſell it; he ſhall reſtore five oxen for an ox, and [a] four ſheep for a ſheep. * Or, goat. [a] 2 Sam. 12. 6. Luke 19. 8.

2 ¶ If a thief be found breaking up, and be ſmitten that he die, *there ſhall* no blood *be ſhed* for him. See Prov. 6. 31.

3 If the ſun be riſen upon him, *there ſhall be* blood *ſhed* for him: *for* he ſhould make full reſtitution; if he have nothing, then he ſhall be ſold for his theft.

4 If the theft be certainly found in his hand alive, whether it be ox, or aſs, or ſheep; he ſhall reſtore double.

5 ¶ If a man ſhall cauſe a field or vineyard to be eaten, and ſhall put in his beaſt, and ſhall feed in another man's field: of the beſt of his own field, and of the beſt of his own vineyard, ſhall he make reſtitution.

6 ¶ If fire break out, and catch in thorns, ſo that the ſtacks of corn, or the ſtanding corn, or the field be conſumed *therewith*; he

V. 23. *Thou ſhalt give life for life*—By the judgment of the magiſtrate.

V. 24. This is called the law of retaliation, and from hence the heathen lawgivers took it and put it into their laws. But though this might ſometimes be practiſed in the letter, yet it was not neceſſarily to be underſtood and excuſed ſo, as may appear, 1. By the impoſſibility of the juſt execution of it in many caſes, as when a man that had but one eye or hand was to loſe the other, which to him was a far greater miſchief than what he did to his neighbour, whom he deprived but of one of his eyes or hands. And this is a ſure and righteous rule, puniſhments may be leſs, but never ſhould be greater, than the fault. And how could a wound be made neither bigger nor leſs than that which he inflicted? 2. By comparing this with other laws, wherein a compenſation is allowed in like caſes, as ver. 18, 30. And when it is enjoined, that no ſatisfaction ſhall be taken for the life of a wilful murderer, Numb. xxxv. 31. it ſeems therein implied, that ſatisfaction may be taken for leſſer injuries. And indeed the payment of ſuch a price, as the loſs of an eye or hand or foot required, though it might not ſo much ſatisfy the revenge of the party ſo injured, yet it was really more to his benefit. This law was not literally to be inflicted, if the injuring party would give ſuch ſatisfaction as the injured perſon accepted, or the judges determined.

V. 26. *He ſhall go free*—A fit recompence to a ſervant for ſuch a loſs.

V. 28. *An ox*—Or any other creature.

V. 29. *And it hath been teſtified*—Before the magiſtrate.

V. 30. *If there be laid on him a ſum of money*—Either by the avenger of blood, the next a-kin to the party ſlain, who is willing to exchange the puniſhment; or by the judge.

V. 31. *A ſon or a daughter*—This is added, leſt the foregoing ſenſe ſhould be reſtrained to their parents.

CHAP. XXII.

V. 3. *If the ſun be riſen, there ſhall be blood ſhed for him*—He that kills ſhall be put to death, becauſe he might have been otherwiſe ſecured or righted.

V. 5. *A field or vineyard*—Or other things of like nature, which is generally to be obſerved in laws.

V. 6. *He that kindled the fire*—Whether wilfully for ſuch a purpoſe, or careleſsly in ſuch a time or place as was dangerous.

Before Christ 1491. he that kindled the fire ſhall ſurely make reſtitution.

7 ¶ If a man ſhall deliver unto his neighbour money or ſtuff to keep, and it be ſtolen out of the man's houſe; if the thief be found, let him pay double.

8 If the thief be not found, then the maſter of the houſe ſhall be brought unto the judges, *to ſee* whether he have put his hand unto his neighbour's goods.

9 For all manner of treſpaſs, *whether it be* for ox, for aſs, for ſheep, for raiment, *or* for any manner of loſt thing, which *another* challengeth to be his: the cauſe of both parties ſhall come before the judges; *and* whom the judges ſhall condemn, he ſhall pay double unto his neighbour.

10 If a man deliver unto his neighbour, an aſs, or an ox, or a ſheep, or any beaſt to keep; and it die, or be hurt, or driven away, no man ſeeing *it:*

11 *Then* ſhall an oath of the Lord be between them both, that he hath not put his hand unto his neighbour's goods: and the owner of it ſhall accept *thereof*, and he ſhall not make *it* good.

b Gen. 31. 39. 12 And [b] if it be ſtolen from him, he ſhall make reſtitution unto the owner thereof.

13 If it be torn in pieces; *then* let him bring it *for* witneſs, *and* he ſhall not make good that which was torn. Before Christ 1491.

14 ¶ And if a man borrow *ought* of his neighbour, and it be hurt, or die, the owner thereof *being* not with it; he ſhall ſurely make *it* good.

15 *But* if the owner thereof *be* with it, he ſhall not make *it* good: if it *be* an hired *thing*, it came for his hire.

c Deut. 22. 28. 16 ¶ And [c] if a man entice a maid that is not betrothed, and lie with her; he ſhall ſurely endow her to be his wife.

17 If her father utterly refuſe to give her unto him, he ſhall * pay money according to the dowry of virgins. *Heb. weigh.

d Lev. 19. 26, 31. & 20. 27. Deut. 18. 10, 11. 1 Sam. 28. 9. 18 ¶ [d] Thou ſhalt not ſuffer a witch to live.

e Lev. 18. 23. and 20. 15. 19 ¶ [e] Whoſoever lieth with a beaſt, ſhall ſurely be put to death.

f Deut. 13. 1, 6, 13, 14, 15. and 17. 2. 20 ¶ [f] He that ſacrificeth unto *any* god, ſave unto the Lord only, he ſhall be utterly deſtroyed.

g Exod. 23. 9. Lev. 19. 33. and 25. 35. 21 ¶ [g] Thou ſhalt neither vex a ſtranger, nor oppreſs him: for ye were ſtrangers in the land of Egypt.

h Deut. 10. 18. & 24. 17. & 27. 19. Iſa. 1. 17. Zech. 7. 10. James 1. 27. 22 ¶ [h] Ye ſhall not afflict any widow, or fatherleſs child.

23 If thou afflict them in any wiſe, and they

V. 11. *An oath of the Lord*—Becauſe taken by his authority and appointment, and for his honour, and in his name alone, God being made both witneſs, and judge, and avenger by it.

V. 14. *If a man borrow ought*—Any living thing, which may be hurt or die.

V. 15. *It came for his hire*—The benefit was the lender's, and not the borrower's, and therefore the former reaſon ceaſeth, and whether the maſter were preſent or abſent, he that receives the gain or hire ſhall bear the loſs, except when it came through the borrower's wilful fault.

V. 16. *If a man entice*—By perſuaſions, promiſe of marriage, allurements, or rewards. If ſhe were betrothed, it was puniſhed with death, Deut. xxii. 23.

V. 17. *If her father refuſe*—Which ſhews the neceſſity of parents conſent in marriage.

V. 18. *i. e.* Any perſon that is in league with the devil, and by his help doth any miſchief. The word is of the feminine gender, to intimate that no pity ſhould be ſhewed to ſuch offenders, though they were of the weaker ſex.

V. 20. *He that ſacrificeth, ſave unto the Lord only*—He that declares by any offering, or by any other act of worſhip, that he expects the pardon of his ſins, and preſent and future happineſs on any other account than by the free unmerited mercy of God for the ſake of his beloved Son, that perſon *ſhall be deſtroyed* under this diſpenſation of my will to the children of Iſrael, that through them it may become known to all mankind, that ſuch is the holineſs of God, and ſuch the ſinfulneſs of men, that for any man to expect the mercy and favour of God but through a Mediator, is the moſt ſinful preſumption; that to declare it by any public act of worſhip, is an example of ſo fatal a tendency, that the perſon who is convicted of it ſhall be puniſhed with death, that it may be noted and ever remembered, that beſides the Holy One of Iſrael, the God of the whole earth, there is no other Saviour from ſin, and from the wrath of God, that all the ends of the earth may look unto God their Redeemer for every temporal, every ſpiritual, and every eternal bleſſing; and when the fulneſs of time is come, and the promiſed Saviour ſhall appear among men, and this part of the law ſhall ceaſe, that then it may from hence be known, that he that finally expects ſalvation in any other name than that of Jeſus, muſt by unavoidable conſequence be loſt, and caſt off from God for ever, as that thoſe were utterly deſtroyed, who, by any outward act of worſhip, ſhewed they aſcribed to any other than the living God, power to ſave and to bleſs.

V. 21. *Thou ſhalt neither vex*—Grieve or unkindly treat a ſtranger; nor by any means *oppreſs him;* remember what you yourſelves felt under the unkind and cruel treatment in Egypt, and you muſt not do that to another which you would think contrary to juſtice and charity, if done to yourſelves. One great deſign of all the ſufferings you have been brought through, have been to teach you to feel for others under all their difficulties, that by your means their happineſs may be promoted, and God be praiſed on your account; and ſo good be brought to many out of all the evil which ſatan cauſed to be done unto you.

V. 22. *Ye ſhall not afflict any widow*—When left among you under any of the circumſtances wherein her weakneſs might give an opportunity of advantage over her; neither ſhall you add to the weight of her ſorrow, in remembering the loſs ſhe has ſuffered in her huſband, who would have protected her againſt either injuſtice, or unkindneſs; neither *ſhall ye afflict* or unkindly treat *any fatherleſs child.*

V. 23. *I will ſurely hear their cry*—Whenever they feel themſelves oppreſſed.

V. 24. *I will kill you with the ſword*—For your unkindneſs, injuſtice, or cruelty to the helpleſs, becauſe the men who can ſo act have

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they cry at all unto me: I will surely hear their cry;

24 And my wrath shall wax hot, and I will kill you with the sword; and [i] your wives shall be widows, and your children fatherless.

25 ¶ [k] If thou lend money to *any of* my people *that is* poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury.

26 [l] If thou at all take thy neighbour's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down:

27 For that *is* his covering only, it *is* his raiment for his skin: wherein shall he sleep? And it shall come to pass, when he crieth unto me, that I will hear: for I *am* gracious.

28 ¶ [m] Thou shalt not revile the † gods, nor curse the ruler of thy people.

29 ¶ Thou shalt not delay *to offer* § the first of thy ripe fruits, and of thy ‖ liquors: [n] the first-born of thy sons shalt thou give unto me.

30 Likewise shalt thou do with thine oxen, *and* with thy sheep: [o] seven days it shall be with his dam; on the eighth day thou shalt give it me.

31 ¶ And ye shall be holy men unto me: [p] neither shall ye eat *any* flesh *that is* torn of beasts in the field: ye shall cast it to the dogs.

CHAP. XXIII.

THOU [a] shalt not * raise a false report: put not thine hand with the wicked to be an unrighteous witness.

2 ¶ [b] Thou shalt not follow a multitude to *do* evil; neither shalt thou † speak in a cause, to decline after many, to wrest *judgment:*

3 ¶ [c] Neither shalt thou countenance a poor man in his cause.

4 ¶ [d] If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again.

5 [e] If thou see the ass of him that hateth thee,

i Psa. 109. 9.

k Lev. 25. 35, 36, 37. Deut. 23. 19. Neh. 5. 7. Psal. 15. 5. Ezek. 18. 8, 17.

l Deut. 24. 6, 10, 13. Job 24. 3, 9. Prov. 20. 16. and 22. 27. Amos 2. 8.

m Acts 23. 5. Jude 8.

† Or, judges, Psal. 82. 6.

§ Heb. thy fulness.

‖ Heb. tear.

n Chap. 13. 2, 12. & 34. 19. Deut. 15. 19.

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o Lev. 22. 27.

p Lev. 22. 8. Ezek. 44. 31.

a Psa. 15. 3.

* Or, receive.

b Lev. 19. 15. Deut. 1. 17.

† Heb. answer

c Psa. 72. 2.

d Deut. 22. 1. Job 31. 29. Prov. 24. 17. and 25. 21. Matt. 5. 44. Rom. 12. 20.

e Deut. 22. 4.

have in them the very spirit of satan, and are setting themselves against the whole mind and nature of the God of mercy; and he shall make *your wives widows, and your children fatherless*, that it may appear to the world, that He that governs it, sets himself against all that thus offend him by afflicting the helpless.

V. 25. *My people*—Any Israelite. *That is poor*—This seems to be added not because such are commonly poor, but by way of restriction; for God had promised greatly to bless and enrich the generality of his people, if they by their wickedness did not hinder it, and that there should be few poor among them, yet some such there should be for the exercise of their charity. *Thou shalt not lay upon him usury*—The word signifies *biting:* so usury is called, not by way of distinction, as if moderate usury were allowed in this case, which it was not, because the borrower is here supposed to be poor, to whom not the use only, but sometimes even the principal, is to be remitted, Luke vi. 34, 35.

V. 26. *Thy neighbours*—That is poor, as appears by comparing this with the next verse, where he is supposed to have but one garment. This is rather a prohibition to take any such thing for a pledge as a man hath great and daily need of.

V. 27. *I will hear: for I am gracious*—In the whole extent of men's dealings with men, whatever shall be done against the weak, the helpless, and the needy I will take it upon myself, and assuredly redress them; it is my nature to hear every cry of distress, and to shew every mercy to men in the concerns of this life, which I see will not be the means of making my spiritual blessings less desireable.

V. 28. *Thou shalt not revile the gods*—Magistrates and governors, civil or ecclesiastical. This title is commonly given to such. Jude verse 8.

V. 29. *Thou shalt not delay to offer*— Lest this delay grow to a total neglect What would not that soul give which went yesterday to its own place with thoughts of repenting *to morrow*. To *delay* to turn to God, and to offer ourselves a living sacrifice to him, is all that satan desires or requires, in order to secure them that have sinned among the number of the finally impenitent for ever. *Thy sons shalt thou give unto me*—Not in kind, but by a price of redemption to be paid to me in their stead.

V. 30. *Likewise with thine oxen, and with thy sheep*—Ye shall offer their first-born. *On the eighth day*—Not sooner, because it was till then tender and imperfect, and therefore not fit to be offered to God; that the offering made by himself might be constantly kept in view.

V. 31. *Ye shall be holy men unto me*—Separated from all filthiness and disobedience, for without holiness no man shall see the Lord.

CHAP. XXIII.

V. 1. *Thou shalt not raise a false report*—Not take up into thy mouth, either by the first raising, or further spreading of it; or, not bear or endure, as that word signifies; not hear it patiently, readily, approvingly, but discourage and reprove the spreader of it. *Put not thine hand with the wicked*—Not conspire or agree with them; not give them an helping hand; not encourage them.

V. 2. *Thou shalt not follow a multitude*—Either their counsel or example. The word, both here and in the following clause, is by some rendered *great men*, men in power and authority, whom we are commanded not to follow; because the examples of such men are most prevalent. Let men know what they will, and not know the word of God, the will of God, it cannot be that they should know, whether the great or the multitude are living as it is safe and wise, to live or not; and till we do become acquainted with the will of God for ourselves, it is reasonable we should think there is no wisdom and virtue equal to power and wealth, and no safety like that of doing as every body else does. *To do evil*—Either in general, or particularly, to sin, do mischief, oppress or crush another. *Wrest judgment*—Turn aside right.

V. 3. Respect or prefer his cause, when the richer man's cause is more just. The meaning of this and the former verse is, there shall be no respect of persons, whether rich or poor, but an impartial consideration of the cause.

V. 4. So far shalt thou be from revenging his injuries, that thou shalt render good to him for them, whereby if thou dost not reconcile him, thou wilt procure peace to thyself, an honour to religion.

V. 5. Whatsoever controversy thou hast with him, that shall not hinder thee from succouring him or his in any distress.

V. 6. *Thy poor*—The poor which is among you, right must be done to all.

V. 7. *Keep*

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thee, lying under his burden, ‡ and wouldest forbear to help him; thou shalt surely help with him.

‡ Or, wilt thou cease to help him: or, and wouldest cease to leave thy business for him; thou shalt surely leave it to join with him.

6 Thou shalt not wrest the judgment of thy poor in his cause.

7 Keep thee far from a false matter: and the innocent and righteous slay thou not: for [f] I will not justify the wicked.

f Chap. 34. 7. ‖ Deut. 16. 19. Prov. 17. 8, 23. * Heb. he seeing.

8 ¶ And [g] thou shalt take no gift: for the gift blindeth * the wise, and perverteth the words of the righteous.

g Chap. 22. 21. Deut. 10. 19. and 24. 14, 17. and 27. 19. † Heb. soul.

9 ¶ Also [h] thou shalt not oppress a stranger: for ye know the † heart of a stranger, seeing ye were strangers in the land of Egypt.

h Lev. 25. 3.

10 And [i] six years thou shalt sow thy land, and shalt gather in the fruits thereof:

11 But the seventh *year* thou shalt let it rest, and lie still; that the poor of thy people may eat: and what they leave, the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, *and* with thy ‡ olive-yard.

‡ Or, olive-trees.

k Chap. 20. 8. Deut. 5. 13. Luke 13. 14

12 [k] Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and thy son and thy handmaid, and the stranger may be refreshed.

l Num. 32. 38. Deut. 12. 3. Josh. 23. 7. Psa. 16. 4. Hos. 2. 17. Zech. 13. 2.

13 And in all *things* that I have said unto you, be circumspect: and [l] make no mention of the names of other gods, neither let it be heard out of thy mouth.

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14 ¶ [m] Three times thou shalt keep a feast unto me in the year.

m Chap. 34. 23. Lev. 23. 5. Deut. 16. 16.

15 [n] Thou shalt keep the feast of unleavened bread: thou shalt eat unleavened bread seven days, as I commanded thee in the time appointed of the month Abib: for in it thou camest out from Egypt: [o] and none shall appear before me empty:

n Chap. 12. 15. and 13. 3. and 34. 18.

o Chap. 34. 20. Deut. 16. 16.

16 [p] And the feast of harvest, the first-fruits of thy labours, which thou hast sown in the field: and the feast of in-gathering, *which is* in the end of the year, when thou hast gathered in thy labours out of the field.

p Deut. 16. 13.

17 [q] Three times in the year all thy males shall appear before the Lord God.

q Chap. 34. 23. Deut. 16. 16.

18 [r] Thou shalt not offer the blood of my sacrifice with leavened bread, neither shall the fat of my § sacrifice remain until the morning.

r Chap. 34. 25. Lev. 2. 11. Deut. 16. 4.

§ Or, feast.

19 [s] The first of the first-fruits of thy land thou shalt bring into the house of the Lord thy God. [t] Thou shalt not seethe a kid in his mother's milk.

s Chap. 22. 29. and 34. 26. Num. 18. 13.

t Deut. 14. 21.

20 ¶ Behold,

V. 7. *Keep thee far*—Abstain from all occasions, degrees, or appearances of falsehood. *A false matter*—An unrighteous judgment. *Slay thou not*—Condemn not to death, nor to any other unjust penalty. *I will not justify the wicked*—If thou dost pronounce such a wicked sentence, I will not justify thee, or hold thee guiltless; I will severely punish thee.

V. 8. *Thou shalt take no gift*—From such whose causes are depending before thee, because if thou dost not sell justice for it, yet thou wilt both seem to do so, and be tempted to do so. *The gift blindeth the wise*—Interest and affection corrupt the judgment, and render it partial. *Perverteth the words of the righteous*—Whose righteous cause is by this means perverted, and a wrong sentence given.

V. 9. *Ye know the heart of a stranger*—The disposition, dejection, and distress of his heart, which makes him an object of pity, not of malice or injustice.

V. 11. *Thou shalt let it lie still*—From manuring, plowing, tilling and sowing, and reaping also. This God ordained for the more comfortable provision for the poor, and that he might try and secure the obedience of the Israelites; that he might keep them in dependance upon himself, and give to them and to all their neighbours a manifest proof of his singular and gracious providence over his people; that by this kind of quit-rent they might be admonished that God alone was the Lord of the land, and they were only tenants at his will; that being freed from their great labours about the land, they might have the more leisure to meditate upon God's works, and to attend upon his will. *That the poor of thy people may eat*—God gave a special blessing to the sixth year, whereby it did bring forth the fruit of three years; and, in years of so great plenty, men are generally more negligent in their reaping, and therefore the relics are more. *In like manner with thy vineyard and olive-yard*—Thou shalt not prune nor dress them, nor gather and appropriate to thy own use what they shall produce, but shalt leave them to the poor.

V. 12. *The seventh day thou shalt rest*—This command is here repeated, lest any should think the weekly rest might cease when the whole year was consecrated to rest. There were three sorts of Sabbaths to the Jews, 1. Of days. 2. Of years, to wit, the seventh year. 3. Of weeks of years, to wit the jubilee, and all these are types of the eternal rest in heaven, where pain and sorrow shall never enter.

V. 13. *Be circumspect*—Watch and be sober. When am I to do so? Always. What, no relaxation from constant care? Yes, when there is no world to be loved, no idols to set our hearts upon, no desires that will lead us from the love of him that bought us; nor no deceiver to betray us into sin; when once we are out of the reach of all these evils, then the command to *be circumspect* will be to mind our part in praising God and the Lamb that redeemed us for ever. *Make no mention of the names of other Gods*—With honour, or delight, or without detestation;—not mention them in your worship, or in oaths, or in common discourse, and without special occasion, lest the frequent mention of them might keep up their memory, or introduce their worship.

V. 15. None shall come at those times without some offering or other, for the support of the worship of God: What they would give was left to their choice.

V. 16. *The feast of harvest*—Of wheat-harvest: This feast was otherwise called Pentecost. *The feast of in-gathering*—Of all the fruits of the earth. This was called also the *feast of booths* and *of tabernacles*. All their three feasts had a respect to the harvest, which began in the passover, was carried on at Pentecost, and was fully compleated and ended in this feast. *End of the year*—Of the common or civil year which began in September, as the sacred year began in March.

V. 17. *Thy males*—Such as are of years, and have health and strength. *Shall appear before the Lord God*—In that place where God shall record his name, as the tabernacle or temple.

V. 19. *The first-fruits*—Were to be given to God of all that the earth produced.

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20 ¶ [u] Behold, I send an Angel before thee to keep thee in the way, and to bring thee into the place which I have prepared.

21 Beware of him, and obey his voice, provoke him not: for he will not pardon your transgressions: for my name *is* in him.

22 But if thou shalt indeed obey his voice, and do all that I speak; then [x] I will be an enemy unto thine enemies, and ‖ an adversary unto thine adversaries.

23 [y] For mine Angel shall go before thee, and [z] bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, *and* the Hivites, and the Jebusites: and I will cut them off.

24 Thou shalt not bow down to their gods, nor serve them, [a] nor do after their works: [b] but thou shalt utterly overthrow them, and quite break down their images.

25 And ye shall serve the Lord your God, and [c] he shall bless thy bread, and thy water: and [d] I will take sickness away from the midst of thee.

26 ¶ [e] There shall nothing cast their young, nor be barren in thy land: the number of thy days I will fulfil.

27 I will send my fear before thee, and will destroy all the people to whom thou shalt come, and I will make all thine enemies turn their * backs unto thee.

28 And [f] I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite from before thee.

29 [g] I will not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee.

30 By little and little I will drive them out from before thee, until thou be increased, and inherit the land.

31 And [h] I will set thy bounds from the Red

u Chap. 14. 19. and 33. 2, 14. Num. 20. 16. Josh. 5. 13. and 6. 2. Isa. 63. 9.

x Gen. 12. 3. Deut. 30. 7. Jer. 30. 20.
‖ Or, I will afflict them that afflict thee.
y Verse 20. Chap. 33. 2.
z Josh. 24. 11.

a Lev. 18. 3. Deut. 12. 31.
b Chap. 34. 13. Num. 33. 52. Deut. 7. 5, 25. and 12. 3.
c Deut. 28. 5, 8.

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d Chap. 15. 26. Deut. 7. 15.
e Deut. 7. 14.

* Heb. neck.

f Deut. 7. 20. Josh. 24. 12.

g Deut. 7. 22.

h Gen. 15. 18. Num. 34. 3. Deut. 11. 24. Josh. 1. 4. 1 Kings 4. 21, 24. Psa. 72. 8.

V. 20. *I send an angel*—Christ, the angel of the covenant, as may be gathered from the following words; because pardon of sin, which is God's prerogative, is here ascribed to him, and God's name is in him.

V. 21. *He will not pardon your transgressions*—He will severely punish you for them, if you continue obstinate in your sins. *My name is in him*—Is in his inward parts, i. e. is intimately united to him, according to John 10. 38. *I am in the father, and the father in me.* It not only signifies, that he acts in his name, and by his power and authority, which even the apostles did, and other ministers of the gospel do, and therefore it is unreasonable to think no more is ascribed to this angel, but that his divine nature or essence is in him, whence he is called *the Lord our righteousness*, Jer. xxiii 6. and God, who will not *give his glory to another*, Isa. xlii. 8. hath given it to Christ, *that all men should honour the son, even as they honour the father*, John v. 23. which never was nor can be said of any angel without blasphemy. Add to this, that the word *name* is oft put for the thing or being, whether it be human or divine, as is manifest from Deut. xxviii. 58. Psal. xx. 1. and cxv. 1. Isa. xxx. 27. Act i. 15. Rev. iii. 4. and xi. 13. And so it must be here, because this name is not said to be given to him as it would be, if it were properly taken, but to be in him, or in his inwards, which agrees well to the divine nature or essence, but not to the mere name.

V. 22. *If thou do all that I speak*—All that I have commanded, and shall further prescribe.

V. 24. *Thou shalt not bow down to their gods, nor serve them*—Give them neither outward worship with thy body, nor inward with thy mind. *Nor do after their works*—Nor follow their example in the worship of idols. *Thou shalt utterly overthrow them*—The people, lest thou be ensnared by their counsel or example. *And quite break down their images*—Statues, or pillars, or any thing else erected in honour to their false gods.

V. 25. *The Lord your God shall bless thy bread and thy water*—Thy meat and thy drink, that they shall be able to nourish thee and give thee comfort, which, without my blessing, they will never be able to do.

V. 26. *Nothing cast their young, nor be barren*—A double mercy. *The number of thy days I will fulfil*—I will preserve thee as long as the course of nature will permit; as long as life is a blessing to thee, whilst they that live not in fear of offending Me, or by faith in my mercy through the Son of my love, shall not live out half their days.

V. 27. *I will send my fear before thee*—A terror wrought by me in their minds, as the consequence of their iniquities, the measure of which is now nearly filled up, and the sentence of my justice shall be executed by thee upon them.

V. 28. *I will send hornets*—Heathen writers give us instances of people driven from their seats by frogs, mice, bees, and wasps. Such is God's power, and such is human weakness, that he can drive thousands of the proudest mortals that ever breathed before the poorest reptiles that creep upon the earth, or the smallest insects that live in the air. How great must be our impiety in forgetting God, and thinking ourselves independent of him for our happiness. In every thing that lives, we see a creature that only needs a single motion of the will of God to torment the whole human race, and make their lives a burthen to them. Yes, but there is no fear of this, God is too merciful. Yes, he is merciful above all human thought; till the last offer of his grace is sinned away; till then, all his mercies and all our sufferings are to lead us to live in his fear, and to place our confidence in his boundless good-will to men, for the sake of his Son, our Saviour; but whenever we make the mercies of God an argument for fearless, careless living, we may be as sure we are not in the way to possess his favour, as that he has said, *Work out your own salvation with fear and trembling*, at the same time that he has told us, It is his Spirit that worketh in us, to will and to do of his good pleasure. God blesses most, where he is most feared and believed in, most loved, and most faithfully and diligently obeyed.

V. 29. *Lest the land become desolate*—Void of inhabitants in a great measure, because thy present number is not sufficient to occupy their whole land. God's Providence in the government of the world, like his holy Spirit, bestows blessings on his children by the very same dispensation which afflicts the impenitent

V. 31. *The sea of the Philistines*—The Mediterranean or Midland sea, upon whose coast the land of the Philistines lay. *Unto the river*—Euphrates, which is oft called *the river* by way of eminency. All within these bounds were given them by God, but upon conditions, which they manifestly broke; and therefore were, for the most part, confined to a much narrower compass.

Before Christ 1491. Red sea even unto the sea of the Philistines, and from the desert unto the river: for I will deliver the inhabitants of the land into your hand; and thou shalt drive them out before thee.

[b] Chap. 34. 15. Deut. 7. 2.

32 [b] Thou shalt make no covenant with them, nor with their gods.

[b] Chap. 34. 12. Deut. 7. 16. Josh. 23. 13. Judg. 2. 3. 1 Sam. 18. 21. Psa. 106. 36.

33 They shall not dwell in thy land, lest they make thee sin against me: for if thou serve their gods, [b] it will surely be a snare unto thee.

V. 32. *Make no covenant with them, nor with their gods*—To worship them; thou shalt not engage thyself, either to the people or to their gods, but shalt root out both.

V. 33. *If thou serve*—Thou wilt serve: This will be the fruit of thy cohabitation with them, thou wilt thereby be drawn to idolatry. *It will surely be a snare*—An occasion of further sin and utter ruin.

CHAP. XXIV.

V. 1. *He said unto Moses, Come up*—After thou hast gone down and acquainted the people with my will, and received their answer, then come up again. *Aaron, Nadab, and Abihu*—Aaron and his two eldest sons, by this special favour, prepared for that office to which they were to be called. *Seventy of the elders of Israel*—Persons selected by Moses. God himself thus appointing the number of elders, by whom his people were to be governed, and now putting upon them the honour of being admitted into his more immediate presence. Gen. xlvi. 26, 27. *Worship ye afar off*—Though they may come further than the people, yet let them keep afar off from the top of the mountain, whither thou only shalt be admitted, to receive laws and oracles from me. Moses thus representing the Mediator, who alone has access unto God in behalf of all men, none coming unto God but by him. The Scriptures have in them the greatest *variety* of information upon all the greatest and most interesting subjects that can engage the human mind; but with all this variety, the subject of SALVATION is that which runs throughout the whole—man's necessity of it, and God's willingness to bestow it in the way he himself has laid down (and it cannot be obtained in any other) and the *manner* of communicating all the blessings of God to men through a Mediator, are things ever kept in view; to some part or branch of them the word of God is ever directly treating or alluding; and when once we truly set out for the heavenly Canaan, to seek habitations whose builder and maker is God, eternal in the heavens, from that moment we think much less of any *sameness* in being reminded of that MEDIATOR, through whom alone we can come unto God, and be admitted into his favour, his fellowship, and finally to dwell with him for ever, than men do in being often reminded of a friend, on whom all their expectations of advancement in this world depends. Let but a man's whole mind be taken up with any of *the short-lived objects* of this world, and whilst they continue to be the desires of his heart, will not the person, the character, the office held by him on whom all our hopes are placed be subjects of continual delight? Well did one say, "O thou bleeding Lamb, the best morality is love of thee." And not less true it is, that to delight ourselves in him, and to take all occasions of turning to think of him, from whom, and for whose sake, we have all we possess or hope for, is our most certain happiness. (Ps. xxxvii. 4.)

V. 2. *Moses alone shall come near the Lord*—Without any other person. *Neither shall the people go up with him*—To any part of the mount, but they shall tarry at the bottom.

V. 3. *Moses came*—Down from the mount to the people, after he had received the laws from God. *All the words which the Lord*

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AND he said unto Moses, Come up unto the Lord, thou and Aaron, Nadab and Abihu, [a] and seventy of the elders of Israel: and worship ye afar off. [a] Chap. 1. 1.

2 And Moses alone shall come near the Lord: but they shall not come nigh, neither shall the people go up with him.

3 ¶ And Moses came and told the people all the words of the Lord, and all the judgments:

hath said, will we do—This they so readily and rashly promise, because they were not sensible of their own weakness, and because they did not understand the comprehensiveness, and spirituality, and strictness of God's law, but thought it consisted only in the external performances and abstinences expressed. He that resolves to take the will of God his Saviour for his law to live by, must keep it in mind that the Spirit of God is no less to be looked to for the power to perform what he has resolved on, than that the sun in the firmament is the natural cause of all light and heat. When first the grace of God shines upon the soul, and shews us the love of God in Christ Jesus, and we see a little of the greatness of the glory of God, and the blessedness of having the Ancient of Days for our present and everlasting friend, through the beloved MEDIATOR between God and man, we are then ready to say with Israel of old—"All that my God and Saviour commands me that will I do," and so we truly mean, but deceived into forgetfulness of that grace by which we are only able to stand, satan having diverted us from looking unto the author of our faith, begins to make use of the world about us, and of our pride, passions, and affections, of our worldly hopes and fears to lead us to change our purpose; and when the men of credit and prudence are made use of by him whom they know not to be their employer, and they tell us, the way we are taking will bring us to be numbered with transgressors, and to be like them that are held nearly in as much contempt as were the Israel of God in Egypt, or the first followers of the Lord Jesus, many of whom that knew them all, knew them to have been *unrighteous persons, fornicaters, idolaters, adulterers, effeminate persons, abusers of themselves with mankind, thieves, coveteus, drunkards, revilers, and extortioners*; and, when the newly resolved servant of God sees it is true, that such were many of those who are now professedly taking upon themselves the commands of God for the law and rule of their lives, (1 Cor. vi. 9, 10, 11,) and forgetting that God their Saviour came not to save them that are righteous in their own eyes and despise others, but to call sinners to repentance, satan prevails, with the pride of the heart, to be ashamed of living to please God, because those do so who are evil spoken of; but if satan discovers, that the convinced sinner is acquainted that some of the most eminent servants of God, in every age, had been amongst the most vile, till they were born again unto God; and that there is no real disgrace of taking the will of God for the rule of life, then satan finding the resolution to follow God, is not to be changed by shame; he knows, all that a man hath will he give for his life; he then suggests the great good there is in having the favour of men, and the comfort there is in prosperity; and when he has thus prepared the soul to be half of the mind, that there may be nearly as much happiness in the love of the world, as in the love of God; he then influences some that heard of our setting out to live to God in a way they do not know, to fall upon our self-love, and, in the pride of their hearts, to give us to understand, that we must suffer hardship, loss, and reproach, if we take to any other way of living than that of the world about us, though they pretend to no warrant from the word of God; either

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ments: and all the people answered with one voice, and said, [b] All the words which the Lord hath said, will we do.

b Verse 7. Chap. 19. 8. Deut. 5. 27.

4 And Moses wrote all the words of the Lord, and rose up early in the morning, and builded an altar under the hill, and twelve pillars according to the twelve tribes of Israel.

5 And he sent young men of the children of Israel, which offered burnt-offerings, and sacrificed peace-offerings of oxen unto the Lord.

6 And Moses took half of the blood, and put *it* in basons; and half of the blood he sprinkled on the altar.

7 And he took the book of the covenant, and read in the audience of the people: and they said, [c] All that the Lord hath said, will we do, and be obedient.

c Verse 3.

8 And Moses took the blood, and sprinkled *it* on the people, and said, Behold [d] the blood of the covenant, which the Lord hath made with you concerning all these words.

d Heb. 9. 20. and 13. 20. 1 Pet. 1. 2.

9 ¶ Then went up Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel.

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10 And they saw the God of Israel: and *there was* under his feet, as it were a paved work of [e] sapphire-stone, and as it were the body of heaven in *his* clearness.

e Ezek. 1. 26. and 10. 1.

11 And upon the nobles of the children of Israel he laid not his hand: also [f] they saw God, and did eat and drink.

f Chap. 33. 20. Gen. 16. 13. and 32. 30. Deut. 4. 33. Judges 13. 23.

12 ¶ And the Lord said unto Moses, Come up to me into the mount, and be there: and I will give thee [g] tables of stone, and a law, and commandments which I have written; that thou mayest teach them.

g Chap. 31. 18. and 32. 16.

13 And Moses rose up, and [h] his minister Joshua: and Moses went up into the mount of God.

h Chap. 33. 11.

14 And he said unto the elders, Tarry ye here for us, until we come again unto you: and behold, Aaron and Hur *are* with you: if any man have any matters to do, let him come unto them.

15 And

either for their designs in living, or the manner in which they live; and what he could not do by our pride, he does by our self-love, our unwillingness to suffer in our persons and our characters, and our fears of losing our share in the good things of this life, which he had before magnified in our esteem; and thus addressing himself to the soul, he, if possible, inclines the heart to think God is not the only good, that his will on earth is not our only certain happiness; that we may live to please the world and ourselves, and be as sure of heaven as every body else is, who are as little careful as we are to live to God; and by thus proceeding, he brings thousands to do as Israel did, after so confidently declaring with one voice, *that they would live according to all the words of the Lord*, soon publicly declare their sorrow, that they had set out in obedience to the will of God, but that it would have been better that they had remained in the service of Pharaoh. In going through the remainder of their history, to be benefited by it, we ought to keep it in mind, that it is an account of the conduct of men of like passions with ourselves; and all their fears, murmurs, and their consequent misery and death in their wilderness state, is to caution us against that *unbelief* which was the cause of all.

V. 4. *Moses wrote all the words of the Lord*—In a book—the ten commandments God himself wrote in tables of stone. *And builded an altar*—Representing God in Christ, as one party in the covenant. *And twelve pillars*—Representing the people of Israel, the other party, the outward signs of a covenant made between God and the Israelites.

V. 6. *Moses took the blood, and sprinkled the altar*—To signify that God was appeased by the blood of Christ, as also that Christ was sanctified with his own blood, (Heb. ix. 12.)

V. 7. *He took the book of the covenant*—Wherein Moses had written the covenant, the words and laws of God. *In the audience of the people*—Read, or otherwise published it to all the people successively.

V. 8. *Moses took the blood, and sprinkled it on the people*—This sprinkling of the blood upon the people, signified their ratification of the covenant on their parts, and their secret wishing of the effusion of their own blood if they did not keep it. The sprinkling of their consciences with the blood of Christ, and their obtaining redemption, justification, and access to God through it alone. (Heb. ix. 20, 22. and xiii. 20.) *The blood of the covenant*—Whereby the covenant is made and confirmed, as was usual in Scripture, (Mat. xxvi. 28.)

V. 9. *Then went up Moses and Aaron, Nadab and Abihu*—In obedience to the command of God given.

V. 10. *They saw the God of Israel*—The second person in the Trinity, who now shewed himself to them in a glorious shape, as a testimony of his future incarnation. *As it were a sapphire-stone*—Which is of a clear sky-colour, mixed with golden spots, like stars in the sky. *The body of heaven in his clearness*—Of glory.

V. 11. *They saw God, and did eat and drink*—So far were they from being destroyed, that they were not affrighted at this glorious appearance of God, but were refreshed and comforted by it, and did joyfully eat and drink in God's presence, celebrating the sacred feast. Thus God gave them a taste of his grace and mercy in this covenant, and an assurance that for the sake of the blood of Christ, typically represented, he would graciously pardon and accept all that believed in him.

V. 12. *And be there*—Abide there. *I will give thee tables of stone*—He chose that material, partly as very durable, yet so that it was capable of being broken, which God, foreseeing their wickedness, intended to do, and partly for signification, to note the hardness of men's hearts; and only capable of being brought into obedience to the will of God by his holy Spirit. *A law, and commandments*—The ten commandments, so called by way of eminency, for these only were written by God upon the stoney tables; the rest were written by Moses in a book.

V. 13. *Moses rose up, and his minister Joshua*—Who did not go up with Moses to the top of the mount, but abode in some lower place, waiting for his return; and there Joshua abode forty days, having as the rest had, manna for his meat, and for his drink, water out of the brook that descended out of the mount. (Deut. ix. 21.)

V. 14. *He said unto the elders, Tarry ye here for us*—For me and Joshua. *Aaron and Hur are with you*—To determine your causes.

V. 16. *The*

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15 And Moſes went up into the mount, and [i] a cloud covered the mount.

[i] Chap. 19. 9, 16. [k] Num. 14. 10.

16 And [k] the glory of the Lord abode upon mount Sinai, and the cloud covered it ſix days: and the ſeventh day he called unto Moſes out of the midſt of the cloud.

17 And the ſight of the glory of the Lord *was* like [l] devouring fire on the top of the mount, in the eyes of the children of Iſrael.

[l] Deut. 4. 36. Heb. 12. 29.

18 And Moſes went into the midſt of the cloud, and gat him up into the mount: and [m] Moſes was in the mount forty days, and forty nights.

[m] Chap. 34. 28. Deut. 9. 9.

CHAP. XXV.

AND the Lord ſpake unto Moſes, ſaying,

2 Speak unto the children of Iſrael, that they [n] bring me an † offering: [a] of every man that giveth it willingly with his heart, ye ſhall take my offering.

[n] Heb. take for me. † Or, heave-offering. [a] Chap. 35. 5. 1 Chron. 29. 3. 5. 9. 14. Ezra 2. 68. and 3. 5. Neh. 11. 2.

3 And this *is* the offering which ye ſhall take of them; gold, and ſilver, and braſs,

4 And blue, and purple, and ſcarlet, and ‡ fine linen, and goats *hair*,

‡ Or, ſilk.

5 And rams ſkins dyed red, and badgers ſkins, and ſhittim-wood,

6 [b] Oil for the light, [c] ſpices for anointing oil, and for [d] ſweet incenſe,

[b] Chap. 27. 20. [c] Chap. 30. 23. [d] Chap. 30. 34.

7 Onyx-ſtones, and ſtones to be ſet in the [e] ephod, and in the [f] breaſt-plate.

[e] Chap. 28. 4, 6. [f] Chap. 28. 15.

8 And let them make me a ſanctuary; that [g] I may dwell amongſt them.

[g] Chap. 29. 45. 1 Kings 6. 13. 2 Cor. 6. 16. Heb. 3. 6. Rev. 21. 3.

9 According to all that I ſhew thee, *after* the pattern of the tabernacle, and the pattern of all the inſtruments thereof, even ſo ſhall ye make *it*.

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10 ¶ [h] And they ſhall make an ark *of* ſhittim-wood: two cubits and a half *ſhall be* the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof.

[h] Chap. 37. 1. Heb. 9. 4.

11 And thou ſhalt overlay it with pure gold, within and without ſhalt thou overlay it; and ſhalt make upon it a crown of gold round about.

12 And thou ſhalt caſt four rings of gold for it, and put *them* in the four corners thereof; and two rings *ſhall be* in the one ſide of it, and two rings in the other ſide of it.

13 And thou ſhalt make ſtaves *of* ſhittim-wood, and overlay them with gold.

14 And thou ſhalt put the ſtaves into the rings, by the ſides of the ark, that the ark may be borne with them.

15 [i] The ſtaves ſhall be in the rings of the ark: they ſhall not be taken from it.

[i] 1 Kings 8. 8.

16 And thou ſhalt put into the ark [k] the teſtimony which I ſhall give thee.

[k] Chap. 16. 34. and 31. 18. Deut. 10. 2. 1 Kings 8. 9. Heb. 9. 4.

17 And [l] thou ſhalt make a mercy-ſeat *of* pure gold: two cubits and a half *ſhall* be the length thereof, and a cubit and a half the breadth thereof.

[l] Chap. 37. 6.

18 And thou ſhalt make two cherubims *of* gold: *of* beaten work ſhalt thou make them, in the two ends of the mercy-ſeat.

19 And make one cherub on the one end, and

V. 16. *The glory of the Lord abode upon mount Sinai*—The tokens of his glorious preſence in the fire. *The cloud covered it ſix days*—From the eyes of the people. *The ſeventh day he called unto Moſes*—So long God made Moſes wait, to prepare him by degrees for ſo great a work. And God might chooſe the ſeventh day, for the beginning of that glorious work, to put the greater honour upon it, and oblige the people to a ſtricter obſervance of it. So it was upon a Lord's day that the revelation was delivered. (Rev. i. 10.)

V. 17. *The ſight of the glory of the Lord was like devouring fire*—Like it, for it was not devouring fire to Moſes.

V. 18. *Moſes went into the midſt of the cloud*—The God that called him enabled him to enter and abide there, whereas, when he was left to himſelf, he could not enter into the tabernacle. (Exod. xl. 35.) *Moſes was in the mount forty days and forty nights*—In which he did neither eat nor drink. (Exod. xxxiv. 28.) There are no wants to be ſupplied when the ſoul is preſent with God its Saviour in glory.

CHAP. XXV.

V. 1. Having delivered the moral and judicial laws, he now comes to the ceremonial law, wherein he ſets down all things very minutely and particularly.

V. 5. *Shittim-wood*—A kind of wood growing in Egypt and the deſarts of Arabia, very durable and precious.

V. 8. *Let them make me a ſanctuary*—A place of public and ſolemn worſhip. *That I may dwell amongſt them*—Not by my eſſence, which is every where, but by my grace and glorious operations.

V. 10. *They ſhall make an ark*—A little cheſt or coffer. *A cubit*—Underſtand it of the common cubit, which is generally conceived to contain a foot and an half of our meaſure.

V. 11. *A crown of gold*—Or, a border, raiſed up above the reſt of the ark as a crown.

V. 16. *The teſtimony*—The two tables of ſtone, wherein the Decalogue was written, called the *teſtimony*, and the *tables of the teſtimony*, becauſe they were witneſſes of that covenant made between God and his people, whence they are called the *tables of the covenant*, and the ark, the *ark of the covenant*. This being as a public record both of God's mercy promiſed to them, and of the duty required of them.

V. 17. *Thou ſhalt make a mercy-ſeat*—Propitiatory; on which God is ſaid to ſit. This covering is a manifeſt type of Chriſt, who is therefore called the propitiation, (1 John ii. 2. and iv. 10.) becauſe he interpoſeth himſelf between God our Judge, and the law by which we all ſtand condemned. (Gal. iii. 10, 13.)

V. 18. *Two cherubims*—Figures of human ſhape, in which the Angels uſed to appear: But they had wings to ſignify their expedition in God's work and meſſages. And between theſe Angels God is ſaid to ſit and dwell. So this place was a repreſentation of Heaven, where God ſitteth and dwelleth among the Cherubims and other glorious Angels.

V. 20. *Their faces ſhall look towards the mercy-ſeat*—Towards God, who is ſuppoſed to ſit there, whoſe face the Angels in heaven always behold, and upon whom their eyes are fixed to obſerve and receive his commands; and towards Chriſt, the true propitiatory,

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and the other cherub on the other end: *even* § of the mercy-seat shall ye make the cherubims on the two ends thereof.

§ Or, of the matter of the mercy-seat.

20 And [m] the cherubims shall stretch forth *their* wings on high, covering the mercy-seat with their wings, and their faces *shall look* one to another: toward the mercy-seat shall the faces of the cherubims be.

m 1 Kings 8. 7. 1 Chro. 28. 18. Heb. 9. 5.

21 [n] And thou shalt put the mercy-seat above upon the ark, and in the ark thou shalt put the testimony that I shall give thee.

n Chap. 26. 34.

22 And [o] there I will meet with thee, and I will commune with thee, from above the mercy-seat, from [p] between the two cherubims which *are* upon the ark of the testimony, of all *things* which I will give thee in commandment unto the children of Israel.

o Chap. 29. 42. and 30. 36. Lev. 16. 2. Num. 17. 4.
p Num. 7. 89.

23 ¶ [q] Thou shalt also make a table *of* shittim-wood: two cubits *shall be* the length thereof, and a cubit the breadth thereof, and a cubit and an half the height thereof.

q Chap. 37. 10. 1 Kings 7. 48. 2 Chro. 4. 8.

24 And thou shalt overlay it with pure gold, and make thereto a crown of gold round about.

25 And thou shalt make unto it a border of an hand-breadth round about, and thou shalt make a golden crown to the border thereof round about.

26 And thou shalt make for it four rings of gold, and put the rings in the four corners that *are* on the four feet thereof.

27 Over against the borders shall the rings be for places of the staves to bear the table.

28 And thou shalt make the staves *of* shittim-wood, and overlay them with gold, that the table may be borne with them.

29 And thou shalt make [r] the dishes thereof, and spoons thereof, and covers thereof, and bowls thereof, * to cover withal: *of* pure gold shalt thou make them.

r Num. 4. 7.

* Or, to pour out withal.

30 And thou shalt set upon the table [s] shew-bread before me alway.

s Before Christ 1491. s Lev. 24. 5.

31 ¶ [t] And thou shalt make a candlestick *of* pure gold: *of* beaten work shall the candlestick be made; his shaft, and his branches, his bowls, his knops, and his flowers shall be of the same.

t Chap. 37. 17. 1 Kings 7. 49. Zech. 4. 2. Rev. 1. 12. & 4. 5.

32 And six branches shall come out of the sides of it: three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side.

33 Three bowls made like unto almonds, *with* a knop and a flower in one branch; and three bowls made like almonds in the other branch, *with* a knop and a flower: so in the six branches that come out of the candlestick.

34 And in the candlestick *shall be* four bowls made like unto almonds, *with* their knops and their flowers.

35 And *there shall be* a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches that proceed out of the candlestick.

36 Their knops and their branches shall be of the same: all it *shall be* one beaten work *of* pure gold.

37 And thou shalt make the seven lamps thereof: and [u] they shall † light the lamps thereof, that they may [x] give light over against ‡ it.

u Chap. 27. 21. and 30. 8. Lev. 24. 3, 4.
† Or, cause to ascend.
x Num. 8. 2.
‡ Heb. the face of it.

38 And the tongs thereof, and the snuff-dishes thereof *shall be of* pure gold.

39 *Of* a talent of pure gold shall he make it, with all these vessels.

y Chap. 26. 30. Num. 8. 4. 1 Chron. 28. 11, 19. Acts 7. 44. Heb. 8. 5.

40 And [y] look that thou make *them* after their pattern, § which was shewed thee in the mount.

§ Heb. which thou wast caused to see.

CHAP.

tiatory, which mystery they *desire to look into*, (1 Pet. i. 12.) not envying mankind their near and happy relation to him, but taking pleasure in the contemplation of it.

V. 22. *There I will meet with thee*—There I will be in a special and gracious manner present with thee, and looking to his throne of mercy and grace, and keeping his commandments with care and watchfulness, is the way in which God meets all his Israel still.

V. 27. *The rings*—Place for the carriage.

V. 29. *Thou shalt make the dishes*—In which the bread and frankincence were put. *To cover with all*—The table shall be covered in a manner with these vessels.

V. 30. *Shew-bread*—Bread of the presence, so called, because it was constantly placed in God's presence. The bread was divided into twelve loaves, one for every tribe, and they were in their name presented to God in the nature of an offering, as the frankincence shews, as a public acknowledgment, that they received all their bread or food, both corporal and spiritual, from God's hand, and were to use it as in God's presence.

V. 31. *Thou shalt make*—Thyself, or some other person.

V. 32. *Six branches*—In every one of which was a lamp, and there was a seventh lamp in the stem of it; these together represent *the seven Spirits of God*, (Revel. i. 4. and iv. 5. and v. 6.) Or the Spirit of God, the great enlightener of the church, with his sevenfold or various gifts and operations

V. 37. *They*—Whom I shall appoint for that work.

V. 39. *A talent*—Which contains three thousand shekels, or 125 pounds.

V. 40. *Look that thou make them after their pattern*—Let all be exactly done as God shews thee, in nothing substituting thy reason in the place of the clear discoveries which he has given thee of his will.

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CHAP. XXVI.

MOREOVER, [a] thou shalt make the tabernacle *with* ten curtains *of* fine twined linen, and blue, and purple, and scarlet: *with* cherubims * of cunning work shalt thou make them.

[a] Chap. 36. 8.

* Heb. the work of a cunning workman, or, embroiderer.

2 The length of one curtain *shall be* eight and twenty cubits, and the breadth of one curtain, four cubits: and every one of the curtains shall have one measure.

3 The five curtains shall be coupled together one to another: and *other* five curtains *shall be* coupled one to another.

4 And thou shalt make loops of blue upon the edge of the one curtain, from the selvedge in the coupling; and likewise shalt thou make in the uttermost edge of *another* curtain, in the coupling of the second.

5 Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that *is* in the coupling of the second; that the loops may take hold one of another.

6 And thou shalt make fifty taches of gold, and couple the curtains together with the taches: and it shall be one tabernacle.

[b] Chap. 36. 14.

7 ¶ And [b] thou shalt make curtains *of* goat's *hair* to be a covering upon the tabernacle: eleven curtains shalt thou make.

8 The length of one curtain *shall be* thirty cubits, and the breadth of one curtain four cubits: and the eleven curtains *shall be all* of one measure.

9 And thou shalt couple five curtains by themselves, and six curtains by themselves, and shalt double the sixth curtain in the forefront of the tabernacle.

10 And thou shalt make fifty loops on the edge of the one curtain *that is* outmost in the coupling, and fifty loops in the edge of the curtain which coupleth the second.

11 And thou shalt make fifty taches of brass, and put the taches into the loops, and couple the † tent together, that it may be one.

† Or, covering.

12 And the remnant that remaineth of the curtains of the tent, the half-curtain that remaineth, shall hang over the back-side of the tabernacle.

13 And a cubit on the one side, and a cubit on the other side ‡ of that which remaineth in the length of the curtains of the tent, it shall hang over the sides of the tabernacle, on this side, and on that side, to cover it.

‡ Heb. in the remainder, or, superfluge.

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14 And [c] thou shalt make a covering for the tent, *of* rams skins dyed red, and a covering above *of* badgers skins.

[c] Chap. 36. 19.

15 ¶ And thou shalt make boards for the tabernacle, *of* shittim-wood, standing up.

16 Ten cubits *shall be* the length of a board, and a cubit and an half *shall be* the breadth of one board.

17 Two § tenons *shall there be* in one board, set in order one against another: thus shalt thou make for all the boards of the tabernacle.

§ Heb. hands.

18 And thou shalt make the boards for the tabernacle, twenty boards on the south side, southward.

19 And thou shalt make forty sockets of silver, under the twenty boards: two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

20 And for the second side of the tabernacle on the north side, *there shall be* twenty boards,

21 And their forty sockets *of* silver: two sockets under one board, and two sockets under another board.

22 And for the sides of the tabernacle westward, thou shalt make six boards.

23 And two boards shalt thou make for the corners of the tabernacle in the two sides.

24 And they shall be ‖ coupled together beneath, and they shall be coupled together above the head of it unto one ring: thus shall it be for them both; they shall be for the two corners.

‖ Heb twinned

25 And they shall be eight boards, and their sockets *of* silver, sixteen sockets: two sockets under one board, and two sockets under another board.

26 ¶ And thou shalt make bars *of* shittim-wood: five for the boards of the one side of the tabernacle,

27 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle for the two sides westward.

28 And the middle bar in the midst of the boards shall reach from end to end.

29 And thou shalt overlay the boards with gold,

CHAP. XXVI.

V. 1. *The tabernacle*—Tent, wherein the ark, table, and candlestick were to be placed.

V. 14. *Thou shalt make a covering*—To preserve the rest from the injury of the weather.

V. 27. *For the two sides westward*—For the side looking westward.

V. 30. *Which*

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gold, and make their rings *of* gold *for* places for the bars: and thou shalt overlay the bars with gold.

30 And thou shalt rear up the tabernacle [d] according to the fashion thereof, which was shewed thee in the mount.

[d] Chap. 25. 9, 40. & 27. 8. Acts 7. 44. Heb. 8. 5.

31 ¶ And [e] thou shalt make a vail *of* blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made.

[e] Chap. 36. 35. 2 Chron. 3. 14. Matt. 27. 51. Heb. 9. 3.

32 And thou shalt hang it upon four pillars of shittim-*wood*, overlaid with gold: their hooks *shall be of* gold, upon the four sockets of silver.

33 ¶ And thou shalt hang up the vail under the taches, that thou mayest bring in thither within the vail, the ark of the testimony: and the vail shall divide unto you, [f] between the holy *place* and the most holy.

[f] Heb. 9. 2, 3.

34 And thou shalt put the mercy-seat upon the ark of the testimony, in the most holy *place*.

35 And [g] thou shalt set the table without the vail, and the candlestick over against the table on the side of the tabernacle toward the south: and thou shalt put the table on the north side.

[g] Heb. 9. 2.

36 And [h] thou shalt make an hanging for the door of the tent, *of* blue, and purple, and scarlet, and fine twined linen, wrought with needle-work.

[h] Chap. 36. 37.

37 And thou shalt make for the hanging, five pillars *of* shittim-*wood*, and [i] overlay them with gold, *and* their hooks *shall be of* gold: and thou shalt cast five sockets of brass for them.

[i] Chap. 36. 38.

CHAP. XXVII.

AND thou shalt make [a] an altar *of* shittim-wood, five cubits long, and five cubits broad: the altar shall be four-square, and the height thereof *shall be* three cubits.

[a] Chap. 38. 1. Ezek. 43. 13.

2 And thou shalt make the horns of it upon the four corners thereof: his horns shall be of the same: and [b] thou shalt overlay it with brass.

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3 And thou shalt make his pans to receive his ashes, and his shovels, and his basons, and his flesh-hooks, and his fire-pans: all the vessels thereof thou shalt make *of* brass.

[b] See Num. 16. 38.

4 And thou shalt make for it a grate of net-work of brass; and upon the net shalt thou make four brasen rings in the four corners thereof.

5 And thou shalt put it under the compass of the altar beneath, that the net may be even to the midst of the altar.

6 And thou shalt make staves for the altar, staves *of* shittim-wood, and overlay them with brass.

7 And the staves shall be put into the rings, and the staves shall be upon the two sides of the altar to bear it.

8 Hollow with boards shall thou make it: [c] as * it was shewed thee in the mount, so shall they make *it*.

[c] Chap. 25. 40. and 26. 30. * Heb. he shewed.

9 ¶ And [d] thou shalt make the court of the tabernacle for the south side, southward: *there shall be* hangings for the court *of* fine twined linen of an hundred cubits long, for one side.

[d] Chap. 38. 9.

10 And the twenty pillars thereof, and their twenty sockets, *shall be of* brass: the hooks of the pillars, and their fillets *shall be of* silver.

11 And likewise for the north side in length, *there shall be* hangings of an hundred *cubits* long, and his twenty pillars, and their twenty sockets *of* brass: the hooks of the pillars, and their fillets of silver.

12 ¶ And *for* the breadth of the court on the west side, *shall be* hangings of fifty cubits: their pillars ten, and their sockets ten.

13 And the breadth of the court on the east side, eastward *shall be* fifty cubits.

14 The

V. 30. *Which was shewed thee*—By visible representation. It has pleased God to make the knowledge of his will, of all things, the most plain and certain.

V. 31. *A vail of blue*—Which was thick and strong, that none could see through it, called the *second vail*, (Heb. ix. 3.) whereby the Holy of Holies, which represented the highest heaven, was divided from the holy place, where the church militant, or its representatives met and served God, (Heb. ix. 24. and x. 19. 20.)

V. 32. *Their hooks*—Which were fastened to the top of the pillars, as the vail was fastened to them.

V. 36. *The door of the tent*—Of the holy-place, where it was divided from the court of the people.

CHAP. XXVII.

V. 1. *Thou shalt make an altar*—Not that for incense, but another for sacrifices

V. 2. *Overlay it with brass*—With plates of brass, that the fire might not take hold of the wood.

V. 3. *Basons*—To receive the blood of the sacrifices, which they were to sprinkle.

V. 4. *A grate of net-work*—The hearth of the altar, upon which they laid both the wood and the sacrifices.

V. 9. *The court of the tabernacle*—A court encompassing the tabernacle, in the midst whereof the altar of sacrifices was placed, upon which the offerings were burnt in the open air. *Hangings for the court*—Whereby the court was distinguished and enclosed.

V. 10. *Twenty pillars*—On which the hangings were fastened, by the hooks.

V. 20. *For the light to burn always*—Day and night; as that light ever shines which lighteneth every man that cometh into the world, and which all may be blessed with who will but accept of it.

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14 The hangings of one side *of the gate* *shall be* fifteen cubits: their pillars three, and their sockets three.

15 And on the other side *shall be* hangings, fifteen *cubits*: their pillars three, and their sockets three.

16 ¶ And for the gate of the court, *shall be* an hanging of twenty cubits, *of* blue, and purple, and scarlet, and fine twined linen, wrought with needle-work: *and* their pillars *shall be* four, and their sockets four.

17 All the pillars round about the court, *shall be* filleted with silver: their hooks *shall be of* silver, and their sockets of brass.

18 ¶ The length of the court *shall be* an hundred cubits, and the breadth † fifty every where, and the height five cubits, *of* fine twined linen, and their sockets *of* brass.

† Heb. fifty By fifty.

19 All the vessels of the tabernacle in all the service thereof, and all the pins thereof, and all the pins of the court *shall be of* brass.

e Lev. 24. 2.

20 ¶ And [e] thou shalt command the children of Israel, that they bring thee pure oil-olive beaten, for the light, to cause the lamp ‡ to burn always.

‡ Heb. to ascend up.

21 In the tabernacle of the congregation [f] without the vail, which *is* before the testimony, [g] Aaron and his sons shall order it [h] from evening to morning before the LORD: *It shall be* a statute for ever unto their generations, on the behalf of the children of Israel.

f Chap. 28. 31, 33.
g Chap. 30. 8. 1 Sam. 3. 3.
h 2 Chro. 13. 11.

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CHAP. XXVIII.

AND take thou unto thee [a] Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priests office, *even* Aaron, Nadab, and Abihu, Eleazar, and Ithamar, Aaron's sons.

a Heb. 5. 1, 4.

2 And [b] thou shalt make holy garments for Aaron thy brother, for glory and for beauty.

b Chap. 29. 5. and 39. 2.

3 And [c] thou shalt speak unto all *that are* wise-hearted, [d] whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister unto me in the priest's office.

c Chap. 36. 1.
d Chap. 31. 3. and 35. 30.

4 And these *are* the garments which they shall make; a breast-plate, and an ephod, and a robe, and a broidered coat, a mitre, and a girdle: and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priests office.

5 And they shall take gold, and blue, and purple, and scarlet, and fine linen.

6 ¶ And they shall make the ephod *of* gold, *of* blue, and *of* purple, *of* scarlet, and fine twined linen, with cunning work.

7 It shall have the two shoulder-pieces thereof

it, and under its mild and gentle influence, become children of the light and of the day.

V. 21. *The tabernacle of the congregation*—So called, because there the people used to meet not only one with another, but with God also. There God declared his mind and will, and man's duty. *Without the vail*—The second vail, in the holy place. *Before the testimony*—Before the ark of the testimony. *Aaron and his sons shall order it*—The lamp, or the lights, taking care that there be a constant supply of them; and thus are they who are charged to make known the mind and will of God to men, to take care that there is a constant supply given to all that are under their care, of that heavenly light and wisdom which cometh from above; and which from the natural forgetfulness of the human mind, especially of divine things, is required to be kept in continual remembrance.

CHAP. XXVIII.

V. 1. *Take thou unto thee Aaron, his sons Nadab and Abihu, Eleazar, and Ithamar*—Cause them to come near unto thee, that thou mayest before them and before the people declare the will of God herein, and solemnly set them apart for this office.

V. 2. *Holy garments*—Garments to be used only in holy ministrations. *For glory and for beauty*—Such as are glorious and beautiful, partly to mind the people of the dignity and excellency of their office and employment, and principally to represent the glorious robes wherewith Christ is clothed himself, and clothes all his people, who are made priests unto God.

V. 3. *Wise-hearted*—Skilful artists. The Hebrews make the heart, not the brain, the seat of wisdom. Job ix. 4. *Whom I have filled with the spirit of wisdom*—Every good and perfect gift cometh down from the Father of lights; and every useful discovery among men owes its origin to God as the sole giver; without him none being either wise or holy; and those things that have been known and of use among men for many ages, are still to be looked upon as parts of the numberless obligations we owe to God; and to him alone all the praise is due for whatever contributes to make our lives agreeable to us. *Garments to consecrate him*—To be an outward sign of my calling, and consecration of him to my holy service.

V. 4. *An ephod*—This was a short upper garment, made without sleeves, which was girt about the body. And it was twofold, the one made of fine linen, which was common not only to all the priests, but to some others also upon solemn and sacred occasions, the other made of divers stuffs and colours, peculiar to the High-priest, the parts whereof were not sewed, but tied together. *A robe*—An upper garment, like a surplice. *A broidered coat*—An under coat curiously wrought with circular works like eyes, as the word notes, and richly adorned with gems and other things. *A mitre*—A kind of bonnet or cap for the covering of the head, something like a Turkish turband for the form of it. *A girdle*—To inclose and fasten all the other garments, which were loose in themselves.

V. 6. *They shall make the ephod of gold, &c.*—Beaten out into plates, and cut into wires.

V. 7. *Two shoulder-pieces*—Which were two parts of the ephod going up from the body of the ephod, the one before, the other behind, which, when the priest had put over his head, were tied together, and covered the priests shoulders, and part of his back and breast.

V. 8. *The*

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thereof joined at the two edges thereof; and *ſo* it ſhall be joined together.

‖ Or, embroidered.

8 And the ‖ curious girdle of the ephod which *is* upon it, ſhall be of the ſame, according to the work thereof; *even of* gold, *of* blue, and purple, and ſcarlet, and fine twined linen.

9 And thou ſhalt take two onyx-ſtones, and grave on them the names of the children of Iſrael:

10 Six of their names on one ſtone, and *the other* ſix names of the reſt on the other ſtone, according to their birth.

11 With the work of an engraver in ſtone, *like* the engravings of a ſignet, ſhalt thou engrave the two ſtones, with the names of the children of Iſrael: thou ſhalt make them to be ſet in ouches of gold.

12 And thou ſhalt put the two ſtones upon the ſhoulders of the ephod, *for* ſtones of memorial unto the children of Iſrael. And Aaron ſhall bear their names before the Lord, upon his two ſhoulders for a memorial.

13 ¶ And thou ſhalt make ouches *of* gold;

14 And two chains *of* pure gold at the ends: *of* wreathen work ſhalt thou make them, and faſten the wreathen chains to the ouches.

f Chap. 39. 8.

15 ¶ And [f] thou ſhalt make the breaſt-plate of judgment, with cunning work, after the work of the ephod thou ſhalt make it; *of* gold, *of* blue, and *of* purple, and *of* ſcarlet, and *of* fine twined linen ſhalt thou make it.

16 Four-ſquare it ſhall be, *being* doubled; a ſpan *ſhall be* the length thereof, and a ſpan *ſhall be* the breadth thereof.

g Chap. 39. 10, &c.

† Heb. fill in it fillings of ſtone.

17 [g] And thou ſhalt † ſet in it ſettings of ſtones, *even* four rows of ſtones: *the firſt* row *ſhall be* a ‡ ſardius, a topaz, and a carbuncle: *this ſhall be* the firſt row.

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‡ Or, ruby.

18 And the ſecond row *ſhall be* an emerald, a ſapphire, and a diamond.

19 And the third row a ligure, an agate, and an amethyſt.

20 And the fourth row a beryl, and an onyx, and a jaſper: they ſhall be ſet in gold in their § enclоſings.

§ Heb. fillings.

21 And the ſtones ſhall be with the names of the children of Iſrael, twelve, according to their names: *like* the engravings of a ſignet, every one with his name ſhall they be according to their twelve tribes.

22 ¶ And thou ſhalt make upon the breaſt-plate, chains at the ends *of* wreathen work, *of* pure gold.

23 And thou ſhalt make upon the breaſt-plate two rings of gold, and ſhalt put the two rings on the two ends of the breaſt-plate.

24 And thou ſhalt put the two wreathen *chains* of gold in the two rings *which are* on the ends of the breaſt-plate.

25 And *the other* two ends of the two wreathen *chains*, thou ſhalt faſten in the two ouches, and put *them* on the ſhoulder-pieces of the ephod before it.

26 ¶ And thou ſhalt make two rings of gold, and thou ſhalt put them upon the two ends of the breaſt-plate, in the border thereof, which *is* in the ſide of the ephod inward.

27 And two *other* rings of gold thou ſhalt make, and ſhalt put them on the two ſides of the ephod, underneath towards the fore-part thereof, over againſt the *other* coupling thereof, above the curious girdle of the ephod.

28 And they ſhall bind the breaſt-plate by the rings thereof, unto the rings of the ephod with

V. 8. *The curious girdle of the ephod*—Which was for the cloſer faſtening of it. *Which is upon it*—This is added to diſtinguiſh it from the other girdle, ver. 4. which was to gird all the garments, and was tied in a lower place. *Shall be of the ſame*—Of the ſame kind of materials and workmanſhip.

V. 10. *Six of their names on one ſtone, and the other ſix*—Levi ſeems to be omitted here, as being ſufficiently repreſented by the High-prieſt himſelf.

V. 11. *Ouches*—Hollow places, ſuch as are made in golden rings, to receive and hold the precious ſtones, which are put into them.

V. 12. *Aaron ſhall bear their names before the Lord*—Into the holy of holies. A type of Chriſt's entering into heaven with the names and in the ſtead of his people, the true Iſrael, and preſenting them to his father with acceptance. *For a memorial*—To the high-prieſt, that he ſhould not forget to pray for them; and to God, that he, beholding their names according to his order, might graciouſly remember them and ſhew mercy unto them. Such a memorial to God was the rainbow; ſuch things are ſpoken of God after the manner of men.

V. 15. *The breaſt-plate of judgment*—This was a ſquare and curiouſly wrought piece put over the Ephod upon the breaſt, called *of judgment*; becauſe, from thence, the Iſraelites were to expect and receive their judgment and the mind of God in all thoſe weighty matters of war or peace, wherein they conſulted God for direction; and in this glorious dreſs of the chief-prieſts, the attention was directed to the breaſt; becauſe it is with *the heart* that man believeth unto ſalvation.

V. 16. *It ſhall be doubled*—For greater ſtrength that it might better ſecure the precious ſtones which were put into it.

V. 17. *Four rows of ſtones*—They were precious ſtones ſeverally alloted to the names of the ſeveral tribes according to God's good pleaſure.

V. 21. *According to their twelve tribes*—According to the order of their birth, the firſt ſtone to the eldeſt, the ſecond to the next.

V. 25. *Of the ephod before it*—In the fore-part of the ephod; before the high-prieſt, upon his breaſt.

Before Christ 1491. with a lace of blue, that *it* may be above the curious girdle of the ephod, and that the breast-plate be not loosed from the ephod.

29 And Aaron shall bear the names of the children of Israel in the breast-plate of judgment, upon his heart, when he goeth in unto the holy *place*, for a memorial before the Lord continually.

[b] Lev. 8. 8. Num. 27. 21. Deut. 33. 8. 1 Sam. 28. 6. Ezra 2. 63. Neh. 7. 65.

30 ¶ And [b] thou shalt put in the breast-plate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the Lord: and Aaron shall bear the judgment of the children of Israel upon his heart, before the Lord continually.

31 ¶ And [i] thou shalt make the robe of the ephod all *of* blue. Before Christ 1491.

[i] Chap. 29. 22.

32 And there shall be an hole in the top of it, in the mids thereof: it shall have a binding of woven work, round about the hole of it, as it were the hole of an habergeon, that it be not rent.

33 ¶ And *beneath* upon the ‖ hem of it thou shalt make pomegranates *of* blue, and *of* purple, and *of* scarlet round about the hem thereof; and bells of gold between them round about.

‖ Or, skirts.

34 A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about. 35 And

V. 29. *Aaron shall bear the names of the children of Israel upon his heart*—Partly to admonish the high-priest of that dear affection he should have to his people, and with what ardency he should pray for them, and principally to represent the tender compassions of Christ, the great High-priest, towards his people, and how mindful he is of them and of all their concerns, even when he is in the holy of holies, that is, in heaven, where he remembers them still, and intercedes for them. *The holy place*—The most holy place.

V. 30. *The Urim and the Thummim*—The words signify *light* or *illuminations*, and *perfections*, which may be understood of two things, the one noting the knowledge, the other the perfection of virtues and graces, which were required in the high-priest, and which were in Christ in an eminent degree, and from him alone communicated to his people. The great use of this instrument was to give light and direction in difficult cases. This was a singular piece of divine workmanship, which the high-priest was obliged to wear upon solemn occasions, as one of the conditions upon which God engaged to give him answers; which answers God might give to him either by inward suggestion to his mind, or by a vocal expression to his ear. It was the mean through which they were to look to God for grace to acquaint them with his will, and also to enable them to do it. And so does God require us to look to him in the constant use of those means, which he has appointed under the final revelation of his will; and to continue in the wilful neglect of reading his word, frequenting his worship, partaking of the sacrament, prayer, fasting, &c. is to express our indifference as to the will of God, or to presume to expect his blessings in the way which we will choose for ourselves, without regarding what God requires as evidence of our humble submission to his will. If we will not in obedience to God's command, and for the honour of his worship, make use of the outward visible sign; we wilfully take ourselves out of the way of having from God the inward spiritual grace; we forsake our own mercies. *They shall be upon Aaron's heart, when he goeth in before the* Lord—They that minister in sacred things, shall have their hearts engaged in the means of grace, that feeling their value and importance themselves, it may be made known by them to all that attend their ministry, that what God has thought fit to appoint men to make use of is worthy of regard, and as necessary to their spiritual prosperity, as sowing and planting are necessary to obtain natural plenty. *Aaron shall bear the judgment*—As the *testimony* is oft put for the *ark of the testimony*, so is the *judgment* here for the *breast-plate of judgment*, that breast-plate which declared the judgment or mind of God to the Israelites in those cases which they brought to the Lord. When they inquired of God in the way he appointed, they found him faithful in bestowing all the blessings he had promised. *Upon his heart, before the Lord continually*—At all times when he shall appear before the Lord in the holy place; and as necessary as rain is, to give success to the labours of the husbandman; so necessary is it to all who sow the seed of religious truth to water the same with their prayers to the God of all grace, not only at the time of the public service, but continually bearing upon their hearts, the end for which they labour—their peoples prosperity in the knowledge and love of God. Reader! Has God placed you at the head of a family, or of a congregation, and does your closet bear witness that you give yourself to prayer continually, (Acts vi. 4.) that the eternal interests of all under your charge may prosper?—"Cursed be he that doeth the work of "the Lord deceitfully," or negligently. Jer. xlviii. 10.

V. 31. *The robe of the ephod*—A long and loose robe called *the robe of the epod*; because it was worn next under it, about the high-priest's body with the curious girdle of the ephod.

V. 33. *Pomegranates*—The figures of pomegranates, embroidered. *Bells*—By the sound whereof the people might be admonished of the work which the priest was employed in; and so unite their prayers and praises to God with his; and this is required to be done by every member of a family, or of a congregation; if we think it not worth while to pray to God for his blessing on those that endeavour to instruct us privately or more publicly; whatever benefits others may receive from that instruction, we must not wonder if our hearts remain hard, and our minds careless. For the members of a family or a congregation to be united in their very hearts, in desiring the same things from God for themselves and for one another, is that dwelling together in unity which is so pleasing in the sight of God, and attended with such blessings on all who are so united. (Ps. cxxxiii.) These pomegranates and bells might note the qualifications of the priest, who was both to declare the sound of pure and wholesome doctrine, and to adorn his doctrine with the fragrancy and fruitfulness of a good conversation. The Lord Christ, caused the sound of his doctrine to be heard by all men, and offered up himself as *a sacrifice to God for a sweet-smelling savour*, (Eph. v. 2.)

V. 34. *A golden bell and a pomegranate*—They were thus to appear together. The ministers of religion, in common with all others, are called to enjoy that unction of the holy One to bless them, and to teach them all truth; but whoever may be innocent in being *silent*, they who are called by the voice of their fellow-creatures, and thrust out by the dictates of the Spirit upon their consciences, or by any human authority appointed to make the will of God understood by their fellow-creatures, for them to be *silent*, and to be guilty is one and the same thing; and as the sound of the bells were heard from the priests under the law, so must the meaning of the whole will of God be heard from all to whom is committed a dispensation to make it known to others. And what they feel of unwillingness to be suspected of pride in

always

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35 And it shall be upon Aaron, to minister: and his sound shall be heard when he goeth in unto the holy *place* before the Lord, and when he cometh out; that he die not.

l Chap. 39.30.

36 ¶ And [l] thou shalt make a plate *of* pure gold, and grave upon it, *like* the engravings of a signet, HOLINESS TO THE LORD.

37 And thou shalt put it on a blue lace, that it may be upon the mitre: upon the forefront of the mitre it shall be.

38 And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts: and it shall be always upon his forehead, that they may be accepted before the Lord.

39 ¶ And thou shalt embroider the coat of fine linen, and thou shalt make the mitre *of* fine linen, and thou shalt make the girdle *of* needle-work.

m Chap. 28.8, 9. & 39.28,41. Ezek. 44.18.

40 ¶ [m] And for Aaron's sons thou shalt make coats, and thou shalt make for them girdles, and bonnets shalt thou make for them, for glory and for beauty.

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41 And thou shalt put them upon Aaron thy brother, and his sons with him: and shalt [n] anoint them, and * consecrate them, and sanctify them, that they may minister unto me in the priests office.

n Chap. 29.7. and 30.30. and 40.12. Lev. 10.7.

* Heb. fill their hand.

42 And thou shalt make them linen breeches to cover † their nakedness: from the loins even unto the thighs they shall ‡ reach.

† Heb. flesh of their nakedness.

‡ Heb. be.

43 And they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near [o] unto the altar to minister in the holy *place;* that they bear not iniquity, and die. *It shall be* a statute for ever unto him, and his seed after him.

o Chap. 20.26.

CHAP. XXIX.

AND this *is* the thing that thou shalt do unto them to hallow them, to minister unto

always shewing that they have the will of God in view, and are always declaring it, such feelings will convince them how proud that mind must be which feels pain at being suspected of any thing, so as the knowledge of the will of God is but advanced, and men are led to know God, without which knowledge, solid peace they cannot know in this life, nor be possessed of happiness in the world to come.

V. 35. *That he die not*—And was the penalty of death to be inflicted for that which appears to be only an omission of a circumstance? This dress was the visible representation of grace in the heart, of devotion to God in the life, and an open and declared appearing for God before all men; and the severity of this judgment was to shew the divine displeasure on those that are called to bear a public part for God and religion, to be without the spirit, without devotion of heart and life, and without regard to the advancement of God's glory, whose service they appear in, and the good of mankind for whose benefit they are bound to live, by the strongest obligations—the approbation of God, their own happiness, and having God praised on their account; or, on the other hand, in case of their neglect of duty and silence in God's cause, his displeasure upon them during such neglect and silence, and his final condemnation in that day, when every minister of religion shall give an account of himself to God, (Rom. xiv. 12.) and when, if immortal souls were left unwarned by him of their danger of dying in their sins, and without having what God requires all to have who are to dwell in his presence, shame, reproach, and misery will be the fatal reward of that neglect or carelessness which is thus represented by the High-priest's exposing himself to the immediate loss of his life, if he omitted that which God required of him in the public station he filled.

V. 36. *HOLINESS TO THE LORD*—This was to be most publicly held up to view, as the end of all their worship, because that which was then as well as now to be possessed in the heart, and to run through the whole life. Holiness in men is the present possession of the holy Spirit of God, and by it changed into that image and likeness to God, in which the mind of the first of man was made; it begins by repentance and forsaking all sin, under the influence of grace, it is continued and increased by faith in God, till it loves him that made and died to redeem with all its powers; and, with a view and regard to this holiness, all is to be intended, said, done, and suffered, till a life of faith ends in eternal glory.

V. 37. *Upon the fore-front of the mitre it shall be*—And *holiness to the Lord* be thus presented by the High-priest to all the people; to convey to them that which is commonly understood by the title placed in the first page, or the head of a book—implying, this is the subject of the whole.

V. 38. *That Aaron may bear the iniquity of the holy things*—That he, being consecrated to God for this end, he should take care as far as he could, that both persons and things presented to God should be holy or agreeable to the mind of God, or bear the punishment for any miscarriage committed therein, which he could have prevented; and that he being an holy person, and appointed by God to make a typical reconciliation for the sins of the people, and to intercede for them might obtain from God the pardon of their *iniquity* wherewith even their *holy things* are defiled, if God should severely mark what is amiss in them. And the High-priest was eminently a type of Christ, who properly and truly bare and took away the iniquity of his people's holy things, by his sacrifice and intercession. *Holy gifts*—Consecrated unto God. If there be any thing amiss either in the thing offered or in the manner of offering, God, upon the priest's intercession, will pardon it. *Always*—At all times of his solemn appearance before God. *That they may be accepted before the Lord*—Being thus offered with an eye to our great High-priest, (Heb. iv. 14.) who appears in the presence of God for us, and for whose sake alone sin is pardoned, or any person or service accepted of God; that the great object might ever be kept in view—That all grace is given for the sake of Jesus, and that to God through him all thankfulness and praise are to be offered, and every duty performed, and every affliction suffered.

V. 39. *The coat*—This was a loose and large garment made with sleeves, worn under the Ephod, reaching down to the feet, which was girt with a girdle.

V. 41. *Consecrate them*—Fill their hands, present them to God with part of the sacrifice in their hands, by that right putting them into their office.

CHAP.

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unto me in the priest's office: [a] Take one young bullock, and two rams without blemish,

[a] Lev. 9. 2.

[b] Lev. 6. 21.

2 And [b] unleavened bread, and cakes unleavened tempered with oil, and wafers unleavened anointed with oil: *of* wheaten flour shalt thou make them.

3 And thou shalt put them into one basket, and bring them in the basket, with the bullock and the two rams.

4 And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, [c] and shalt wash them with water.

[c] Lev. 8. 6.

[d] Chap. 28. 2.

5 [d] And thou shalt take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breast-plate, and gird him with [e] the curious girdle of the ephod.

[e] Chap. 28. 8.

[f] Lev. 8. 9.

6 [f] And thou shalt put the mitre upon his head, and put the holy crown upon the mitre.

[g] Chap. 30. 25.

7 Then shalt thou take the anointing [g] oil, and pour *it* upon his head, and anoint him.

8 And thou shalt bring his sons, and put coats upon them.

9 And thou shalt gird them with girdles (Aaron and his son) and * put the bonnets on them: and the priest's office shall be theirs for a perpetual statute: and thou shalt † [h] consecrate Aaron and his sons.

* Heb. bind.

† Heb. fill the hand of.

[h] Chap. 28. 41.

CHAP. XXIX.

10 And thou shalt cause a bullock to be brought before the tabernacle of the congregation: and [i] Aaron and his sons shall put their hands upon the head of the bullock.

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[i] Lev. 1. 4. and 8. 14.

11 And thou shalt kill the bullock before the Lord, by the door of the tabernacle of the congregation.

12 And thou shalt take of the blood of the bullock, and put *it* upon [k] the horns of the altar with thy finger, and pour all the blood beside the bottom of the altar.

[k] Chap. 27. 2. and 30. 2.

13 And [l] thou shalt take all the fat that covereth the inwards, and ‡ the caul *that is* above the liver, and the two kidneys, and the fat that *is* upon them, and burn *them* upon the altar.

[l] Lev. 3. 3.

‡ It seemeth by Anatomy, and the Hebrew Doctors to be the midriff.

14 But [m] the flesh of the bullock, and his skin, and his dung shalt thou burn with fire without the camp: it *is* a sin-offering.

[m] Lev. 4. 11, 12, 21. Heb. 13. 11.

15 ¶ [n] Thou shalt also take one ram, and Aaron and his sons shall put their hands upon the head of the ram.

[n] Lev. 8. 16.

16 And thou shalt slay the ram, and thou shalt take his blood, and sprinkle *it* round about upon the altar.

17 And thou shalt cut the ram in pieces, and wash the inwards of him, and his legs, and

V. 2. *Unleavened*—To shew that the priests should be, and that Christ really was, free from all malice and hypocrisy, both which are compared to leaven, (Luke xii. 1. 1 Cor. v. 8.) and that all the services offered to God by the priests were to be pure and unmixed.

V. 4. *Thou shalt wash them with water*—This signified the universal pollution of all men, and the absolute need they have of washing, especially when they are to draw nigh to God. And this outward washing was only typical of their spiritual washing by the blood and spirit of Christ, in order to their acceptance with God.

V. 5. *And gird him*—As Christ and his ministers are represented, (Rev. i. 13.)

V. 7. *Take the anointing oil, and anoint him*—Which signified the gifts and graces of the Holy Ghost, wherewith Christ was, and the priests are to be, replenished; (Isa. lxi. 1. 1 Joh. ii. 27.) The oil was sprinkled upon all the priests, but it was poured out upon the head only of the High-priest, who herein was a type of Christ who was *anointed above his fellows*, (Psal. xlv. 7. Heb. i. 9.)

V. 9. *The priests office shall be for a perpetual statute*—So long as the Jewish policy lasts.

V. 10. *Aaron and his sons shall put their hands upon the head of the bullock*—To signify that they offered it for themselves, and for their own sins, which the offerer performing this rite was to confess, (Lev. xvi. 21.) that they acknowledged themselves to deserve that death which was inflicted upon this innocent creature for their sakes, and to testify their faith in the future sacrifice of Christ, upon whom their sins were to be laid, and by whose blood their sins were taken away, and that they humbly begged God's mercy in pardoning their sins, and accepting them to and in their holy office.

V. 11. *Thou*—Moses, who though no priest, yet, for this time and occasion, was called by God to this work. The rites and ceremonies to be made use of in the worship of God being ordained by himself, he also appointed an order of men to minister to him in sacred things; but the human mind not being more prone to any thing than to look no farther than the formal part of religion, and be unmindful of the spirit, it has pleased God, during all the ages in which the Scriptures were written, also to make use of other persons besides the established ministers of religion, to call men to live to God, and to make known to them his holy will. And the pride of the human mind being that part of its fallen nature which most resists grace, God has frequently called men into his public service, not only without any human sanction, but such as for their abilities natural or acquired, their appearance, their professions, and not unfrequently for their former misconduct, were contemptible in the eyes of men in general, and by these he has spread the knowledge of his holy will, cloathing the words of those that spake in great human weakness with his divine power, and this not only in the ages of the prophets and first preachers of the gospel, but in various ages since, when great and evident reformations and revivals of real religion have taken place in different countries; and, by this means, excluding all occasion of that most offensive thing in his sight—human boasting; and obliging all to confess the work of turning the hearts of the disobedient into the ways of the just, was the work of God, and not of men.

V. 13. *And burn them upon the altar*—To signify the mortification of their inward and most beloved desires, or the dedication of the best of all sacrifices, and of their inward and best parts to God and his service.

V. 14. *It is a sin-offering*—For the high-priest.

V. 16. *Sprinkle it round about upon the altar*—Which signifies, that

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and put *them* unto his pieces, and § unto his head.

§ Or, upon.

18 And thou shalt burn the whole ram upon the altar: it *is* a burnt-offering unto the Lord: it *is* a sweet savour, an offering made by fire unto the Lord.

o Verse 3. Lev. 8. 22.

19 ¶ [o] And thou shalt take the other ram, and Aaron and his sons shall put their hands upon the head of the ram.

20 Then shalt thou kill the ram, and take of his blood, and put *it* upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about.

p Chap. 30. 25, 31.

21 And thou shalt take of the blood that *is* upon the altar, and of [p] the anointing oil, and sprinkle *it* upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and

q Heb. 9. 22.

[q] he shall be hallowed, and his garments, and his sons, and his son's garments with him.

22 Also thou shalt take of the ram the fat and the rump, and the fat that covereth the inwards, and the caul *above* the liver, and the two kidneys, and the fat that *is* upon them, and the right shoulder; for it *is* a ram of consecration:

r Lev. 8. 26.

23 [r] And one loaf of bread, and one cake of oiled bread, and one wafer out of the basket of the unleavened bread, that *is* before the Lord.

24 And thou shalt put all in the hands of Aaron, and in the hands of his sons; and shalt * wave them *for* a wave-offering before the Lord.

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* Heb. made to and fro.

s Lev. 8. 28.

25 [s] And thou shalt receive them of their hands, and burn *them upon* the altar for a burnt-offering, for a sweet savour before the Lord: it *is* an offering made by fire unto the Lord.

t Lev. 8. 29.

26 And thou shalt take [t] the breast of the ram of Aaron's consecrations, and wave it *for* a wave-offering before the Lord: and

u Psa. 99. 6.

[u] it shall be thy part.

x Lev. 7. 34. Num. 18. 18. Deut. 18. 3.

27 And thou shalt sanctify [x] the breast of the wave-offering, and the shoulder of the heave-offering, which is waved, and which is heaved up of the ram of the consecration, *even* of *that* which *is* for Aaron, and of *that* which *is* for his sons.

28 And it shall be Aaron's and his son's by a statute for ever, from the children of Israel: for it *is* an heave-offering: and

y Lev. 7. 34.

[y] it shall be an heave-offering from the children of Israel of the sacrifice of their peace-offerings, *even* their heave-offering unto the Lord.

z Num. 18. 8. and 35. 25.

29 ¶ And the holy garments of Aaron shall be his son's after him, [z] to be anointed therein, and to be consecrated in them.

† Heb. he of his sons.

a Num. 20. 28.

30 *And* † [a] that son that is priest in his stead shall put them on seven days, when he cometh into the tabernacle of the congregation to minister in the holy *place*.

31 ¶ And thou shalt take the ram of the consecration, and seethe his flesh in the holy place.

32 And

that not only our persons, but our very altars and sacrifices, and best services need the sprinkling of Christ's blood upon them, to render them acceptable to God.

V. 18. *It is a sweet savour*—A savour of rest, wherewith God will be well pleased, and for which, as representing Christ who offered up himself, he will graciously accept of the offerings of the priests for themselves and for the people.

V. 19. *Thou shalt take the other ram*—For a peace-offering.

V. 20. These parts are consecrated in the name and stead of all the rest, the ear, as the instrument of hearing and receiving the mind and will of God in all their sacred administrations, and in their whole conversation; the hand and foot, as the instruments of action and execution of that which they hear and understand to be the mind of God. And the right parts are chosen, rather than the left, as being usually more vigorous and expeditious. And all these parts are sprinkled with this blood, to shew the absolute necessity of Christ's blood to qualify them for an acceptable and successful discharge of their office. And as, without the blood of Christ, there is no remission of sins, and as this truth is either prefigured, or plainly declared throughout the revealed will of God, Are we not to call to mind in all our attendances on religious instruction, that we are to have our chief attention fixed on this, which was and is the sole cause of success to the labours of the appointed ministers of God's holy word, that, for ourselves, we may have every action, word, and temper sprinkled with that blood by which alone we can be washed from our sins and accepted of God?

V. 22. *Of consecration*—Of the priests in their office.

V. 24. *Wave them*—Shake them to and fro, towards the several parts of the world, to note God's dominion over all places and people, and the extent of that true and great sacrifice, represented in these types to all.

V. 26. *It shall be thy part*—The breast alone.

V. 27. *Heaved up*—Towards heaven, and by that, indicating that the heart was to be given to God; all without love to him being a vain oblation.

V. 29. *The holy garments of Aaron shall be his sons after him*—His eldest sons successively. *To be consecrated*—By some other priest.

V. 30. *Seven days*—So long the solemnity of the consecration lasted. That by the consecration taking up both the six days and the Sabbath, it might never be forgot, that they were to spend their whole time—their whole lives to God, to whose service they were thus dedicated. *To minister in the holy place*—Both that strictly so called, and in the most holy place; for as none could go into the most holy place, except the high-priest, so there were some things to be done in the holy place, which none but he could do.

V. 31. In the court-yard at the door of the tabernacle, where it was both boiled and eaten, as appears from this and the next verse. And part of this was eaten by the person or persons that

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32 And Aaron and his ſons ſhall eat the fleſh of the ram, and the [b] bread that *is* in the baſket, by the door of the tabernacle of the congregation.

[b] Lev. 8. 31. Matt. 12. 4.

33 And they ſhall eat thoſe things, wherewith the atonement was made, to conſecrate *and* to ſanctify them: but a ſtranger ſhall not eat *thereof*, becauſe they *are* holy.

34 And if ought of the fleſh of the conſecrations, or of the bread remain unto the morning; then thou ſhalt burn the remainder with fire: it ſhall not be eaten, becauſe it *is* holy.

35 And thus ſhalt thou do unto Aaron, and to his ſons, according to all *things* which I have commanded thee: [c] ſeven days ſhalt thou conſecrate them.

[c] Exod. 40. 12. Lev. 8. 33, 34.

36 And thou ſhalt offer every day a bullock *for* a ſin-offering, for atonement: and thou ſhalt cleanſe the altar, when thou haſt made an atonement for it, [d] and thou ſhalt anoint it to ſanctify it.

[d] Chap. 30. 30. and 40. 10.

37 Seven days thou ſhalt make an atonement for the altar, and ſanctify it: [e] and it ſhall be an altar moſt holy: [f] whatſoever toucheth the altar, ſhall be holy.

[e] Chap. 40. 10.

[f] Chap. 30. 29. Matt. 23. 19.

38 ¶ Now this *is that* which thou ſhalt offer upon the altar; [g] two lambs of the firſt year, [h] day by day continually.

[g] Num. 28. 3.

[h] See Dan. 9. 27. & 12. 11.

39 The one lamb thou ſhalt offer in the morning: and the other lamb thou ſhalt offer at even.

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40 And with the one lamb a tenth-deal of flour mingled with the fourth part of an hin of beaten oil: and the fourth part of an hin of wine *for* a drink-offering.

41 And the other lamb thou ſhalt offer at even, and ſhalt do thereto according to the meat-offering of the morning, and according to the drink-offering thereof, for a ſweet ſavour, an offering made by fire unto the Lord.

42 *This ſhall be* [i] a continual burnt-offering throughout your generations *at* the door of the tabernacle of the congregation, before the Lord: [k] where I will meet you, to ſpeak there unto thee.

[i] Chap. 30. 8.

[k] Chap. 30. 36. Num. 17. 4.

43 And there I will meet with the children of Iſrael, and ‡ *the tabernacle* ſhall be ſanctified by my glory.

‡ Or, Iſrael.

44 And I will ſanctify the tabernacle of the congregation, and the altar: I will ſanctify alſo both Aaron and his ſons, to miniſter to me in the prieſts office.

45 ¶ And [l] I will dwell amongſt the children of Iſrael, and will be their God.

[l] Exod. 25. 8. Lev. 26. 12. Zech. 2. 10. 2 Cor. 6. 16. Rev. 21. 3.

46 And they ſhall know that I *am* the Lord their God, that brought them forth out of the land of Egypt, that I may dwell amongſt them: I *am* the Lord their God.

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brought the offering, though they were of the people, who were not admitted into any other holy place but this.

V. 33. *But a ſtranger ſhall not eat thereof*—One who is not of the prieſtly race, whereas in other peace-offerings the offerer did eat a part. And ſtrangers to the love of God intermeddle not, are not partakers of the heavenly conſolations which flow from faith in Jeſus.

V. 34. *Thou ſhalt burn the remainder with fire*—According to the law of all peace-offerings, except thoſe which were vows or voluntary offerings.

V. 36. *A ſin-offering for atonement*—As well for the prieſts, as for the altar, both which as they were polluted, ſo they needed the ſprinkling of this blood to ſanctify them, to ſhew that all perſons and things were fitted for God's ſervice, and accepted by him only for and through the blood of Chriſt, that none might preſume to juſtify themſelves on account of any office, however ſacred or honourable, or on account of any performances; but only expect to be juſtified by the blood of Jeſus, and ſaved from the wrath of God through him. Rom. v. 9.

V. 37. *It ſhall be an altar moſt holy*—Becauſe it was not only holy in itſelf, but communicated a legal holineſs to other things. *Whatſoever toucheth the altar ſhall be holy*—Things belonging to the altar, offerings which, by God's appointment, were to be offered, which were ſanctified by being laid upon this altar, and therefore the altar was greater and more holy than the gift, which the Lord obſerves, Matt. xxiii. 19.

V. 38. *Now this is that which thou ſhalt offer*—This is the chief uſe of this altar, though it ſerved alſo for other ſacrifices. *Two lambs continually*—To ſhew that men daily need new pardons; and partly that God is not only to be worſhipped upon Sabbath-days and other ſet and ſolemn times, but every day.

V. 39. Which two ſeaſons were ſelected, as moſt commodious, that men might both begin and end their worldly actions and buſineſſes with God, and might ſee their need of God's aſſiſtance and bleſſing in all their concerns, and the juſtneſs of giving him the praiſe and glory of all.

V. 40. *The fourth part of an hin*—An hin was a meaſure for liquid things, containing ſix pints of our meaſure.

V. 42. *Where I will meet you*—In the tabernacle, in the innermoſt part of it, was the principal place where God did ordinarily reſide and meet with his people. The place where God meets them is the ſame place which is ſanctified by his glory.

V. 43. *The tabernacle ſhall be ſanctified by my glory*—By my glorious preſence and appearance.

V. 45. *I will dwell amongſt the children of Iſrael, and will be their God*—By my ſpecial grace, and favour, and bleſſing, for by his eſſence he fills all places.

V. 46. *They ſhall know that I am the* Lord—Almighty to deliver in every difficulty, and *their God* in covenant to beſtow upon them every bleſſing. *That I may dwell amongſt them*—Their fear of my power and of my juſtice, being to keep them far from every evil thing; and their knowledge of my love and compaſſion making my preſence moſt deſired by them. *I am the Lord their God*—And on my part, nothing ſhall be wanting, either in defending and delivering them from evil, or in beſtowing upon them every bleſſing.

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AND thou shalt make [a] an altar [b] to burn incense upon: *of* shittim-wood shalt thou make it.

2 A cubit *shall be* the length thereof, and a cubit the breadth thereof, (four-square shall it be) and two cubits *shall be* the height thereof: the horns thereof *shall be* of the same.

3 And thou shalt overlay it with pure gold, the * top thereof, and the † sides thereof round about, and the horns thereof: and thou shalt make unto it a crown of gold round about.

4 And two golden rings shalt thou make to it under the crown of it, by the two ‡ corners thereof, upon the two sides of it shalt thou make *it:* and they shall be for places for the staves to bear it withal.

5 And thou shalt make the staves *of* shittim-wood, and overlay them with gold.

6 And thou shalt put it before the vail, that *is* by the ark of the testimony; before the mercy-seat, that *is* over the testimony, where I will meet with thee.

7 And Aaron shall burn thereon § sweet incense every morning: when [c] he dresseth the lamps he shall burn incense upon it.

8 And when Aaron ‖ * lighteth the lamps † at even, he shall burn incense upon it; a perpetual incense before the Lord, throughout your generations.

9 Ye shall offer no strange incense thereon, nor burnt-sacrifice, nor meat-offering; neither shall ye pour drink-offering thereon.

10 And [d] Aaron shall make an atonement upon the horns of it once in a year, with the blood of the sin-offering of atonements: once in the year shall he make atonement upon it, throughout your generations: it *is* most holy unto the Lord.

11 And the Lord spake unto Moses, saying,

12 * When thou takest the sum of the children of Israel, after ‡ their number; then shall they give every man a ransom for his soul unto the Lord, when thou numberest them: that there be no plague amongst them, when *thou* numberest them.

13 This they shall give, every one that passeth among them that are numbered; [f] half a shekel after the shekel of the sanctuary ([g] a shekel *is* twenty gerahs) an half-shekel *shall be* the offering of the Lord.

14 Every one that passeth among them that are

a Chap. 37.25.
b See Ver. 10. Lev. 4. 7, 18.

* Heb. roof.
† Heb. walls.

‡ Heb. ribs.

§ Heb. incense of spices.
c Chap. 27.20.

‖ Or, setteth up.
* Heb. causeth to ascend.
† Heb. between the two evenings.

d Lev. 16. 14. and 23. 27.

e Chap. 38.25. Num. 1. 2, 3. and 26. 2.
‡ Heb. them that are to be numbered. See Num. 31. 50.

f Matt. 17.24.
g Lev. 27.25. Num 3. 47. Ezek. 45. 12.

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V. 1. *An altar to burn incense upon*—Incense signifies the prayers of God's people, (Psal. cxli. 2. Revel. viii. 3.) which are not acceptable to God, except they be offered upon the true altar, Christ.

V. 3. *A crown of gold*—A border which encompassed the altar, that the things laid on it might not fall off.

V. 6. *Thou shalt put it before the vail*—Before the second vail, in the holy place, and near to the holy of holies, and to the ark and mercy-seat.

V. 7. *Aaron shall burn sweet incense*—Aaron was to do this for the first time, but afterwards any priest might do it, (Luk. i. 9.) This not being done in the holy of holies. *When he dresseth the lamps*—Cleansed and prepared them for the receiving of the new lights. The High priest being thus employed, to represent the great High-priest, whose gracious care extends to whatever his worshippers stand in need of; nothing being beneath his notice for the good of them that fear him.

V. 8. *When Aaron lighteth the lamps at even*—The time when all the lamps were to be lighted.

V. 9. *Ye shall offer no strange incense*—Of any other sort than what I shall here appoint.

V. 10. *Once in a year*—On the day of expiation. *The blood of the sin-offering of atonements*—To note, that the prayers of the saints are acceptable to God no otherwise, but through the blood of Christ, who was offered for the expiation of our sins.

V. 12. *Then shall they give every man a ransom for his soul*—A certain price for the redemption of their lives; whereby they acknowledged the right and power which God had over their lives, and that they had forfeited them by their sins, and that it was God's mercy to continue their lives to them. A ransom was to be offered for every one. *When thou numberest them*—Upon any eminent occasion, when the service of the tabernacle (which is the end and use of this collection) or temple required it to be imployed in the building of the tabernacle, the repairs or other services of it. *That there be no plague amongst them*—As there surely will be, if they hold not themselves as *ransomed* from the punishments due to their sins; and if they do not shew that they look to me for every blessing, by offering for the service of the tabernacle, the place appointed for public worship.

V. 13. *The shekel of the sanctuary*—Consisting of half a crown of English-money, which is called *the shekel of the sanctuary*, because the standard by which all shekels were to be examined was kept in the sanctuary, and it was a part of the priest's office to look to the weights and measures. As ministers to God, whose nature is justice, the care of just weights and measures came properly a part of the priest's duty. It is every man's duty, as far as it comes within his power, to assist and forward that which is just amongst men; but the public ministers of religion are required by their trust, more than any other men, never to let any known fraud, deceit, or injustice go unreproved, according to the rules of the Scriptures, they are the possessors of the *true standards*, and whenever these are departed from, there are no alternatives, but betraying their sacred trust, or declaring against the wrong-doer, which always has procured the faithful servants of God that sure testimony that they acquitted themselves as became them in their station—by being hated and reviled by the deceitful and the wicked, a sure testimony of doing their duty to God, (1 Chron. xxiii. 29.) *An half-shekel shall be the offering of the Lord*—Not less, that all might be enabled to offer what was required, nor more, least it should be too burthensome for the poor.

V. 14. *From twenty years old and above*—The time when they began to be fit for employment, and capable of getting and paying money. Women and children are not included here, because they are reckoned in their fathers or husbands.

V. 15. *The*

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are numbered from twenty years old and above, shall give an offering unto the Lord.

§ Heb. multiply.
‖ Heb. diminish.

15 The rich shall not § give more, and the poor shall not ‖ give less than half a shekel, when *they* give an offering unto the Lord, to make an atonement for your souls.

16 And thou shalt take the atonement-
h Chap. 38. 25. money of the children of Israel, and h shalt appoint it for the service of the tabernacle of the congregation; that it may be a memorial unto the children of Israel before the Lord, to make an atonement for your souls.

17 ¶ And the Lord spake unto Moses, saying,

i Chap. 38. 8. 18 i Thou shalt also make a laver *of* brass, and his foot *also of* brass, to wash *withal*: and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein.

k Psa. 26. 6. Isa. 52. 11. Heb. 10. 22. 19 For Aaron and his sons k shall wash their hands and their feet thereat.

20 When they go into the tabernacle of the congregation, they shall wash with water, that they die not: or when they come near to the altar to minister, to burn offering made by fire unto the Lord.

21 So they shall wash their hands and their feet, that they die not: and it shall be a statute for ever to them, *even* to him and to his seed throughout their generations.

22 ¶ Moreover the Lord spake unto Moses, saying, Before Christ 1491.

23 Take thou also unto thee principal spices, of pure myrrh five hundred *shekels*, and of sweet cinnamon half so much, *even* two hundred and fifty *shekels*, and of sweet calamus two hundred and fifty *shekels*.

24 And of cassia five hundred *shekels*, after the shekel of the sanctuary, and of oil-olive an l hin.

l Chap. 29. 40.

25 And thou shalt make it an oil of holy ointment, an ointment compound after the art of the * apothecary: it shall be an holy anointing oil.

* Or, perfumer.

26 m And thou shalt anoint the tabernacle of the congregation therewith, and the ark of the testimony.

m Chap. 40. 9. Lev. 8. 10. Num. 7. 1.

27 And the table and all his vessels, and the candlestick and his vessels, and the altar of incense,

28 And the altar of burnt-offering with all his vessels, and the laver and his foot.

29 And thou shalt sanctify them, that they may be most holy: n whatsoever toucheth them shall be holy.

n Chap. 29. 37.

30 o And thou shalt anoint Aaron and his sons, and consecrate them, that *they* may minister unto me in the priest's office.

o Chap. 29. 7. &c.

31 And

V. 15. *The rich shall not give more, and the poor shall not give less*—To teach them, that all souls are of equal worth in themselves and price with God, that there is no respect of persons with God, and in God's worship and service, but gospel-graces, ordinances and privileges, are common and equal to all, (Gal. iii. 28.) that all persons are alike obnoxious to divine justice, and are redeemed by one and the same price; partly to check that arrogance and vanity which is apt to despise the poor.

V. 16. *For the service of the tabernacle*—For the building and furniture of it, and the maintenance of God's worship in it. *A memorial*—To the people, who hereby profess God to be their Lord and owner, and themselves his subjects, and to God to remember them, and own them for his people.

V. 17. *The Lord spake unto Moses*—The frequent repetition of this phrase, and the shortness of these discourses in comparison of the length of the forty days, shew that God did not deliver all these laws and prescriptions at one time, but successively at several times. That Moses might have time to meditate on all that was delivered to him; and the word of God is to be read as it was revealed; it is *the means* of obtaining the greatest benefit from it, by standing to revolve the discoveries which God has made to men; never forgetting, whilst we are pondering the meaning of the Divine will, to look for that unction of the Holy One, by which alone we can be truly blessed, in becoming acquainted with what is revealed.

V. 19. *Wash their hands and their feet*—To signify their natural impurity and unworthiness, either to handle holy things or to come into the holy place, and their need of washing with the blood and spirit of Christ, which was typified by this washing.

V. 20. *They shall wash with water, that they die not*—For though the fault might seem small, yet the command was evident and easy, and therefore the disobedience was worse, arguing presumption, rebellion, and contempt. It is the same LORD that says, Do this in remembrance of ME; and shall we say, that he who gives life does not shorten or take away the lives of men, when they will turn their backs upon the sacrament, and live examples to all about them of neglect of public and family worship? God hath said that the wicked live not out half their days; and is it not a part of the character of wickedness to shew openly that we regard not what God requires us to do for his honour, and our own good? But men profess religion for a cloak to wicked designs. By his judgment who knows the heart, are they to stand or fall. If eleven of the apostles, instead of one in the twelve, had been as Judas was, thieves and deceivers, was the twelfth at liberty to turn his back upon God his Saviour, and all he required him to do, for fear of being suspected of wickedness, by professing to take the plain commands of God for his rule and guide? Are men by nature such pure and spotless beings, that they shall not venture to expose themselves to any suspicions, rather than decline a practical regard to the will of God?

V. 23. *Take thou unto thee*—The words are very emphatical, and it is to infer, that this ointment was but once made, and that by Moses's own hands. *Sweet calamus*—A sweet reed.

V. 26. *Thou shalt anoint the tabernacle*—This was only an outward ceremony, signifying the separation and sanctification of these things for the service of God.

V. 30. *Thou shalt anoint Aaron and his sons*—Those who succeed him in the High-Priest's office. This anointing of them signified God's calling them to this office, and the inward qualifications requisite for it, the gifts and graces of the Holy Ghost, which are designed by this word of anointing, and the solemn setting

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31 And thou shalt speak unto the children of Israel, saying, This shall be an holy anointing oil unto me, throughout your generations.

32 Upon man's flesh shall it not be poured, neither shall ye make *any other* like it, after the composition of it: it *is* holy, *and* it shall be holy unto you.

33 Whosoever compoundeth *any* like it, or whosoever putteth *any* of it upon a stranger, [p] shall even be cut off from his people.

[p] Gen. 17. 14.

34 ¶ And the Lord said unto Moses, [q] Take unto thee sweet spices, stacte, and onycha, and galbanum; *these* sweet spices with pure frankincense: of each shall there be a like *weight*.

[q] Chap. 25. 6.

35 And thou shalt make it a perfume, a confection after the art of the apothecary, [†] tempered together, pure *and* holy.

[†] Heb. salted.

36 And thou shalt beat *some* of it very small, and put of it before the testimony, in the tabernacle of the congregation, [r] where I will meet with thee: it shall be unto you most holy.

[r] Chap. 29. 37, 42. Lev. 16. 2.

37 And *as for* the perfume which thou shalt make, you shall not make to yourselves according to the composition thereof: it shall be unto thee holy for the Lord.

38 Whosoever shall make like unto that, to smell thereto, shall even be cut off from his people.

CHAP. XXXI.

AND the Lord spake unto Moses, saying,

[a] Chap. 35. 30.

2 [a] See, I have called by name, Bezaleel the [b] son of Uri, the son of Hur, of the tribe of Judah:

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3 And I have [c] filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship.

[b] 1 Chron. 2. 20. [c] 1 King. 7. 14.

4 To devise cunning works, to work in gold, and in silver, and in brass,

5 And in cutting of stones to set *them*, and in carving of timber, to work in all manner of workmanship.

6 And I, behold, I have given with him, Aholiab the son of Ahisamach of the tribe of Dan; and in the hearts of all that are wise-hearted I have put wisdom; that they may make all that I have commanded thee:

7 The tabernacle of the congregation, and the ark of the testimony, and the mercy-seat that *is* thereupon, and all the * furniture of the tabernacle.

* Heb. vessels.

8 And the table and his furniture, and the pure candlestick with all his furniture, and the altar of incense,

9 And the altar of burnt-offering with all his furniture, and the laver and his foot,

10 And [d] the clothes of service, and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priests office,

[d] Chap. 39. 1, 41. Num. 4. 6, &c.

11 [e] And the anointing oil, and sweet incense for the holy *place:* according to all that I have commanded thee, shall they do.

[e] Chap. 30. 23, 31.

12 ¶ And

setting a part of Christ, the true High-Priest, for the mediatorial office.

V. 31. *This shall be holy*—Reserved for my service alone, not employed to any civil use.

V. 32. *Upon man's flesh shall it not be poured*—Except those whom God himself, the author of this law, excepts.

V. 33. *A stranger*—The word *stranger* is commonly used to note the Gentiles, or such as were not of Israel's race, but sometimes it notes those that are not of the priestly race.

CHAP. XXXI.

V. 3. *I have filled him with the spirit of God*—The following shewing what gifts of the spirit, God had filled him with, wisdom, &c.

V. 6. *In the hearts of all that are wise-hearted I have put wisdom*—All that have yielded to that grace, which is offered to all men to incline them to be spiritually minded; and those who were thus wise-hearted, I have given wisdom to do the work which is now wanting to be done. That work is most honourable which God requires to be done at any time; and is it not to imitate the wise-hearted, with our whole minds to be daily making in our place and station that inquiry—Lord, what wilt thou have me to do? What by thy grace shall I do to please thee, O Lord! whose *favour* is my present peace, and that which must make my everlasting consolation? When we think ourselves sufficiently qualified for all we have to do, without any application to God for that wisdom which cometh from above; on our beginning to desire to be taught of the Lord, his answers may be to us—Cease to do evil; come out from among the wicked; have no fellowship with the vain and worldly-minded; cease from foolish jesting. And, by answers like these, we may soon discover that we were in need of having our heavenly Father to put wisdom into our hearts, when we thought it belonged not to God to communicate knowledge to us. To all it is said, They that wait upon him shall renew their strength. Reader, do you wait upon God to know how you shall live to please him? And if he answers—Suffer not sin upon your brother, but at any risque reprove him; will you give the first swearer you hear offending God to understand that he is heaping guilt upon his own head. If the work God sets you to, is to call your family about you to hear his word, will you be willing to be of the number of *the wise-hearted* that are taught of the Lord.

V. 8. *Pure candlestick*—So called, not only because it was made of pure gold, but to mind the Priests of their duty in keeping it clean. The greatest care being to be taken about those things that were the first figures and prime representations of God's giving light and wisdom to his church, and to all that wait upon him; and those things which are the first *means* God requires to be used for obtaining grace from him, are like the *pure candlestick* in his sight.

V. 10. *The clothes of service*—Wherein the ark and other sacred utensils were wrapped up when they were to be removed.

V. 11. *According to all that I have commanded thee, shall they do*—How often does God in his word call upon all men to do according to it; grace to do his will, only being promised to them who accept of the grace to set their hearts to live by his commandments. When we are not careful about them, call them

Before Christ 1491.

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[f] Lev. 19. 3, 30. and 26. 2. Ezek. 20. 12, 20.

14 [g] Ye shall keep the sabbath therefore: for it *is* holy unto you. Every one that defileth it, shall surely be put to death: for [h] whosoever doeth *any* work therein, that soul shall be cut off from amongst his people.

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15 Six days may work be done, but in the seventh *is* the sabbath of rest, † holy to the Lord: whosoever doeth *any* work in the sabbath-day, he shall surely be put to death.

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16 Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, *for* a perpetual covenant.

17 It *is* a sign between me and the children of Israel for ever: for [i] *in* six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed.

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in effect behind our backs, that is the disposition of mind which frustrates the grace of God. (Gal. ii. 21.)

V. 13. *Verily my Sabbaths ye shall keep*—This precept is here repeated, to shew the use of the tabernacle, and all this cost and trouble about it, that they might there acceptably serve God, as in some measure upon every day, so especially on the Sabbath day. The Sabbath was not made for them, but they for it. *It is a sign between me and you*—The Sabbath is to commemorate God's creation and dominion over all things, shewing that men were made to be holy, and that their sanctification can be had from none but from God, by faith in the Redeemer, in the observation of God's appointments. By keeping the Sabbath-day holy, they owned themselves to be the Lord's peculiar people, which the rest of the world grosly neglected, and profanely scoffed at. Prefigurative of that rest which Christ should purchase for them, a rest from sin, and the wrath of God for ever. Confirmative, both assuring them of God's good-will to them, and that as he blessed the Sabbath for their sakes, so he would bless them in the holy use of it, with temporal, spiritual, and everlasting blessings, as he declares in many places of Scripture, and assuring God of their standing to that covenant made between God and them. So that the Sabbath was a ratification of the covenant of grace. *I am the Lord that doth sanctify you*—That consecrate you to myself, and to my service and worship; that sanctifieth you by my word and ordinances, which are in a more eminent and solemn manner dispensed upon the Sabbath-day, by the observation whereof you declare that you own me as your only sanctifier. And so we may observe, the Sabbath owns the Lord as our Creator and as our Redeemer, and as our Sanctifier; and therefore it is no wonder God so severely enjoins the sanctification of the Sabbath, and punisheth the neglect of it, the doing so being a tacit renouncing or disowning of God the Father, the Son, and the Holy Ghost. How for the future shall I spend my Sabbaths? The next may be the last. Lord let me spend it as I would wish to spend an eternal Sabbath in thy sacred presence; let me spend it in looking for thy Spirit; that only purifier of the heart, and preparer for those heavenly habitations, which thy dying love has purchased for all them that sanctify thee in their hearts, by a faithful regard to all thou hast required and promised.

V. 14. *Every one that defileth it, shall surely be put to death*—And shall that soul live in peace that does its own pleasure on that day, whether in getting gain, or making of it a day of amusement? God said to all Israel that man shall be put to death that defiles the Sabbath; and as well may *life* be had against God's will, as his favour and true peace of mind in any other ways than those that are agreeable to his will, as he has declared it to the world in his written word. He that enters upon the study of God's word, with a view to live by it, begins to do that which God has provided us with, to advance our eternal interest; to live a day without cultivating a better acquaintance with the *written word*, is far less wisely done than he who puts to sea without that which is to direct him to the haven where he would be. And shall I yet *delay* to begin to learn the meaning of the will of the Almighty? Shall all things be the subject of more serious consideration than the truth and extent of what God my Maker and Redeemer requires of me? Is the Divine will of all things of such small extent in its signification, that it is enough only to have turned over the sacred pages where we first learnt to read.

V. 15. *Six days may work be done, but in the seventh is the Sabbath of rest*—And all wordly business, and all work which only has this world, and the things of it in view must be rested from. He that makes it a day of recreation (save in the things of God, the most delightful recreation to the soul) is no more living on the Lord's day, according to the Divine will, than they that are living to please themselves, are doing the will of God from the heart.

V. 16. *The children of Israel shall keep the Sabbath, observe the Sabbath*—Shall keep the Sabbath, by celebrating it; another emphatical repetition to oblige us to the greater caution and diligence in this great duty, and to shew what stress God lays upon it; who hath therefore placed this in the midst of the commands, as the heart which gives life and vigour to all the rest. *Remember the Sabbath-day to keep it holy. Observe the Sabbath*; watch its coming and approach; consider attentively the nature and use of it; and that not as a matter of speculation, but of serious practice, so that you may perform all the duties of it. Make it a day of rest, and that no idle rest, but a rest holy to the Lord. *A perpetual covenant*—Condition of that agreement made between me and them, they have solemnly promised that they will do all that I commanded them, in which this is a chief branch, and I have covenanted to bless and sanctify them in so doing. And this word *perpetual*, as also the word *for ever* being added to it, may intimate that this hath a longer perpetuity, than the ceremonies to which this phrase is sometimes ascribed, the rather because the reason of this perpetuity is such, as hath its force not only till Christ, but even till the end of the world, and it is fit and just that men should retain this memorial of the world's creation even till its dissolution, as well as of the Lord's resurrection till the creation shall be dissolved, and the resurrection be come.

V. 17. *It is a sign*—Of the covenant between us, that I will be their God, and they will be my people. *The Lord on the seventh day was refreshed*—Not as if he had been weary with working, but it notes the pleasure or delight God took in reflecting upon his works, beholding that every thing he had made was very good. (Gen. i. 31.) And how great must that employment be, which is an imitation of the Divine conduct. How acceptable must be the return of that day, in which God has given all men a right which no man can take from them, to rest from labour in the things of this life, and of fixed purpose enter upon the contemplation of the glorious God, the wonders of redeeming love, in his becoming man and dying for us, reviewing the discoveries which all nature makes of his wisdom, power, and goodness,

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18 ¶ And he gave unto Moſes, when he had made an end of communing with him upon mount Sinai, [k] two tables of teſtimony, tables of ſtone, written with the finger of God.

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AND when the people ſaw that Moſes delayed to come down out of the mount, the people gathered themſelves together unto Aaron, and ſaid unto him, [a] Up, make us gods which ſhall go before us: for *as for* this Moſes, the man that brought us up out of land of Egypt, we wot not what is become of him.

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3 And all the people brake off the golden ear-rings which *were* in their ears, and brought *them* unto Aaron.

4 [b] And he received *them* at their hand, and faſhioned it with a graving tool, after he had made it a molten calf: and they ſaid, [c] Theſe *be* thy gods, O Iſrael, which brought thee up out of the land of Egypt.

b 1 Kings 12. 28. Pſa. 106. 19.
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5 And when Aaron ſaw *it*, he built an altar before it; and Aaron made proclamation, and ſaid, To morrow *is* a feaſt to the Lord.

6 And they roſe up early on the morrow, and

neſs; conſidering his gracious government, and laſt and moſt of all, the work of his grace in convincing and converting ſinners, and renewing his own holy image in the heart and mind, that end of JESUS death. That ſoul which has learned to ſet itſelf to work on the Sunday, has a life of delight and joy to come, as much above the pleaſures of ſenſe, as communion with God is above all converſation with men, and as the works and ways of God are above the deſigns and actions of men. O Lord! hear thy churches cry for the ſake of her living head, and give of thy Spirit, that all may know the bleſſedneſs of that faith which is the ſubſtance of things hoped for, and by which, lives of weakneſs, pain, and difficulty in a world of ſorrow, are turned into joy unſpeakable, and full of glorious proſpects of thoſe heavenly pleaſures which are with thee for ever. (Pſ. xvi. 11.)

V. 18. *Two tables of teſtimony*—The witneſs of God's will and Iſrael's duty. *Tables of ſtone*—Whereby was ſignified the durable and perpetual obligation of the moral law, whereas the ceremonial law was to end with the Jewiſh policy at Chriſt's coming, and the ſtonyneſs of men's hearts by nature, in which the law of God could not be written but by a divine and omnipotent hand. *Written with the finger of God*—With the Spirit of God; by which it is his gracious promiſe to write his holy will in the hearts and minds of men. (Heb. viii. 10.)

CHAP. XXXII.

V. 1. *When Moſes delayed to come down out of the mount*—Where he had now been for near forty days. *The people*—Some of the people, as it is expreſſed, 1 Cor. x. 7. *Unto Aaron*—As the chief perſon in Moſes's abſence. *Make us Gods*—Images or repreſentations of God, whom, after the manner of idolaters, they call by God's name. For it is ridiculous to think that the body of the Iſraelites, who were now lately inſtructed by the mouth, and words, and miraculous works of the eternal God, ſhould be ſo ſenſeleſs as to think, that was the true God which themſelves made. *Which ſhall go before us*—To guide us to the land of promiſe, where they longed to be, when ſatan cannot prevent men from having Canaan—heaven in view; he will then labour to lead them to expect that end, by means which are to the end as *dreams* are to cultivating the ground, or to the performance of thoſe duties which requires labour and diligence. For as the cloud, which hitherto had guided them ſeemed now to be fixed upon the mount, they thought that Moſes had deſerted them. They do not ſay, *make us gods* whom we may worſhip, but *which ſhall go before us*, which ſhews that they wanted not a God, whom they knew by infallible evidences they had, but a viſible guide, who might ſupply the want of Moſes, as the next words ſhew. *This Moſes*—An expreſſion of contempt. Let them that ſet out to ſerve God, not be diſcouraged if they diſcover after a ſhort abſence that they are ſpoken of as was Moſes; let men but loſe the love of God, and they will not be long in ſpeaking of any of his ſervants with contempt. *We wot not what is become of him*—Whether he be not conſumed by the fire in the cloud, or taken up to heaven, or conveyed away by God to ſome other place.

V. 2. *Break off the golden ear-rings*—Which were of good value and common uſe among the eaſtern people, who ſeem to have uſed them ſuperſtitiouſly, and therefore Aaron demands theſe partly that he might take away one occaſion of vice, whilſt the people were intent upon another, and partly that the propoſed loſs of their precious ear-rings might cool their idolatrous deſires. *Which are in the ears of your wives*—Whom he thought moſt fond of their jewels and moſt unlikely to part with them.

V. 3. *All the people brake off the golden ear-rings*—Whereby they ſhew both their madneſs upon their idols, and their baſe ingratitude to their God, who had transferred theſe jewels from the Egyptians to them. *Which were in their ears*—The mens ears, for it is of the maſculine gender: Whereby it ſeems the men were more ſet upon idolatry than the women, parting with their ear-rings for it, which the women would not do.

V. 4. *He had made it a molten calf*—The meaning is, That Aaron, by artificers did firſt melt the gold, into one maſs, and then form it into the ſhape of a calf and poliſh it, in imitation of the Egyptians. *They ſaid, Theſe be thy gods*—This is thy God; the meaning is, this is the ſign or ſymbol or image of thy God: They intended to worſhip the true God by this image, as afterwards Jeroboam did by the ſame image. And it is incredible that the generality of the Iſraelites ſhould be ſo void of all ſenſe and reaſon, as to think that this new made calf did bring them out of Egypt before its own creation, and that this was the ſame Jehovah, who had even now ſpoken to them from heaven with an audible voice, ſaying, *I am the Lord thy God who brought thee out of the land of Egypt.*

V. 5. *When Aaron ſaw it, he built an altar before it*—Obſerved with what applauſe they received it, and with what fury and reſolution they proſecuted their former deſire, he was borne down with the ſtream, and built an altar to it. *To morrow is a feaſt to the Lord*—To Jehovah. Which title being peculiar to the true God, and being here given by Aaron to the calf with the approbation of the people, makes it more than probable that the people deſigned to worſhip the true God in this calf, which they made only as a viſible token of God's preſence with them, and an image by which they might convey their worſhip to God.

V. 6. *Burnt-offerings and peace-offerings*—But no ſin-offerings. *People ſat down to eat and to drink*—For the ſacrifices were accompanied with feaſting, both among the worſhippers of the true God, and among idolaters. *And roſe up to play*—By ſhouting, and ſinging, and dancing.

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V. 18. *Two tables of teſtimony*—The witneſs of God's will and Iſrael's duty. *Tables of ſtone*—Whereby was ſignified the durable and perpetual obligation of the moral law, whereas the ceremonial law was to end with the Jewiſh policy at Chriſt's coming, and the ſtonyneſs of men's hearts by nature, in which the law of God could not be written but by a divine and omnipotent hand. *Written with the finger of God*—With the Spirit of God; by which it is his gracious promiſe to write his holy will in the hearts and minds of men. (Heb. viii. 10.)

CHAP. XXXII.

V. 1. *When Moſes delayed to come down out of the mount*—Where he had now been for near forty days. *The people*—Some of the people, as it is expreſſed, 1 Cor. x. 7. *Unto Aaron*—As the chief perſon in Moſes's abſence. *Make us Gods*—Images or repreſentations of God, whom, after the manner of idolaters, they call by God's name. For it is ridiculous to think that the body of the Iſraelites, who were now lately inſtructed by the mouth, and words, and miraculous works of the eternal God, ſhould be ſo ſenſeleſs as to think, that was the true God which themſelves made. *Which ſhall go before us*—To guide us to the land of promiſe, where they longed to be, when ſatan cannot prevent men from having Canaan—heaven in view; he will then labour to lead them to expect that end, by means which are to the end as *dreams* are to cultivating the ground, or to the performance of thoſe duties which requires labour and diligence. For as the cloud, which hitherto had guided them ſeemed now to be fixed upon the mount, they thought that Moſes had deſerted them. They do not ſay, *make us gods* whom we may worſhip, but *which ſhall go before us*, which ſhews that they wanted not a God, whom they knew by infallible evidences they had, but a viſible guide, who might ſupply the want of Moſes, as the next words ſhew. *This Moſes*—An expreſſion of contempt. Let them that ſet out to ſerve God, not be diſcouraged if they diſcover after a ſhort abſence that they are ſpoken of as was Moſes; let men but loſe the love of God, and they will not be long in ſpeaking of any of his ſervants with contempt. *We wot not what is become of him*—Whether he be not conſumed by the fire in the cloud, or taken up to heaven, or conveyed away by God to ſome other place.

V. 2. *Break off the golden ear-rings*—Which were of good value and common uſe among the eaſtern people, who ſeem to have uſed them ſuperſtitiouſly, and therefore Aaron demands theſe partly that he might take away one occaſion of vice, whilſt the people were intent upon another, and partly that the propoſed loſs of their precious ear-rings might cool their idolatrous deſires. *Which are in the ears of your wives*—Whom he thought moſt fond of their jewels and moſt unlikely to part with them.

V. 3. *All the people brake off the golden ear-rings*—Whereby they ſhew both their madneſs upon their idols, and their baſe ingratitude to their God, who had transferred theſe jewels from the Egyptians to them. *Which were in their ears*—The mens ears, for it is of the maſculine gender: Whereby it ſeems the men were more ſet upon idolatry than the women, parting with their ear-rings for it, which the women would not do.

V. 4. *He had made it a molten calf*—The meaning is, That Aaron, by artificers did firſt melt the gold, into one maſs, and then form it into the ſhape of a calf and poliſh it, in imitation of the Egyptians. *They ſaid, Theſe be thy gods*—This is thy God; the meaning is, this is the ſign or ſymbol or image of thy God: They intended to worſhip the true God by this image, as afterwards Jeroboam did by the ſame image. And it is incredible that the generality of the Iſraelites ſhould be ſo void of all ſenſe and reaſon, as to think that this new made calf did bring them out of Egypt before its own creation, and that this was the ſame Jehovah, who had even now ſpoken to them from heaven with an audible voice, ſaying, *I am the Lord thy God who brought thee out of the land of Egypt.*

V. 5. *When Aaron ſaw it, he built an altar before it*—Obſerved with what applauſe they received it, and with what fury and reſolution they proſecuted their former deſire, he was borne down with the ſtream, and built an altar to it. *To morrow is a feaſt to the Lord*—To Jehovah. Which title being peculiar to the true God, and being here given by Aaron to the calf with the approbation of the people, makes it more than probable that the people deſigned to worſhip the true God in this calf, which they made only as a viſible token of God's preſence with them, and an image by which they might convey their worſhip to God.

V. 6. *Burnt-offerings and peace-offerings*—But no ſin-offerings. *People ſat down to eat and to drink*—For the ſacrifices were accompanied with feaſting, both among the worſhippers of the true God, and among idolaters. *And roſe up to play*—By ſhouting, and ſinging, and dancing.

V. 7. *The*

Before Christ 1491. and offered burnt-offerings, and brought peace-offerings: and the [d] people sat down to eat and to drink, and rose up to play.

[d] 1 Cor. 10. 7.

[e] Deut. 9. 12.

7 ¶ And the Lord said unto Moses, [e] Go, get thee down: [f] for thy people, which thou

[f] Chap. 33. 1. Dan. 9. 24.

[g] Deut. 32. 5.

broughtest out of the land of Egypt, [g] have corrupted *themselves*.

8 They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto,

[h] 1 Kings 12. 28.

and said, [h] These *be* thy gods, O Israel, which have brought thee up out of the land of Egypt.

[i] Chap. 33. 3. Deut. 9. 6, 13. Isa. 48. 4.

9 And the Lord said unto Moses, [i] I have seen this people, and behold, it *is* a stiff-necked people.

10 Now therefore let me alone, that my wrath may wax hot against them, and that

[k] Num. 14. 12.

I may consume them: and [k] I will make of thee a great nation.

[l] Deut. 9. 18. Psa. 106. 23.

[*] Heb. the face of the LORD.

11 [l] And Moses besought [*] the Lord his God, and said, Lord, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt, with great power, and with a mighty hand?

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12 [m] Wherefore should the Egyptians speak and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people.

[m] Num. 14. 13. Deut. 9. 28. and 32. 27.

13 Remember Abraham, Isaac, and Israel thy servants, to whom thou swarest by thine own self, and saidst unto them, [n] I will multiply your seed as the stars of heaven, and all this land that I have spoken of, will I give unto your seed, and they shall inherit *it* for ever.

[n] Gen. 12. 7. and 13. 15. and 15. 7, 18. and 26. 4. and 28. 13. and 48. 16.

14 And the Lord repented of the evil which he thought to do unto his people.

15 ¶ And Moses turned, and went down from the mount, and the two tables of the testimony *were* in his hand: the tables *were* written on both their sides; on the one side and on the other *were* they written.

16 And the [o] tables *were* the work of God, and

[o] Chap. 31. 18.

V. 7. *Thy people have corrupted themselves*—No longer my people, as God had called them hitherto; they have forsaken me, and I do hereby renounce them.

V. 9. *A stiff-necked people*—Untractable, wilful and stubborn, incorrigible by my judgments, ungovernable by any laws. A metaphor from those beasts that will not bend their necks to receive the yoke, or bridle.

V. 10. *Let me alone*—Do not hinder me by thy prayers, which I see thou art now about to make on their behalf. *I will make of thee a great nation*—To come out of thy loins.

V. 11. *Moses besought the Lord his God*—Moses had not lost his interest in God, though Israel had. *Lord, why doth thy wrath wax hot*—So hot as to consume them utterly. For though he saw reason enough why God should be angry with them, yet he humbly expostulates with God, whether it would be for his honour utterly to destroy them. *Thy people*—They are thy people, fallen and sinful as they are, their first natural parent was made by THEE in thine own image, and when by his sin he lost it, thou thyself became the Redeemer of the fallen race; and if thou art not their Saviour who art Almighty, they must perish in their sins, but as thou willeth not the death of a sinner, I still presume to call them thine, that from thee they may have mercy, and live to thy glory, and give the greatest praise.

V. 12. *Wherefore should the Egyptians say, For mischief did he bring them out*—For the spirit by which they are influenced, is desirous of nothing so much as to blaspheme the God of Israel, and to have it appear to all men, that evil must befal them that set out to obey him. *Turn from thy fierce wrath, and repent of this evil against thy people*—Change thy just sentence, that thy most merciful designs may not be misunderstood, by the sudden destruction of so many of the people brought out of Egypt by thine Almighty power; they are thine, O LORD, for thou hast redeemed them.

V. 13. *Remember to whom thou swarest by thine own self*—I presume not to ask mercy for them that have thus disobeyed thy command (in bowing down to an image, whatever is their design) for any thing there is in them to incline thee to forgive; it is to thee, O God, I look alone for mercy, and I humbly remind thee of thy gracious promise, to make the children of Abraham, Isaac, and Jacob thy people.

V. 14. *The Lord repented*—Changed his sentence at the intreaty of Moses; who in this represented the LORD himself as the Mediator and intercessor at the throne of grace for all the sinful race. At the very time that the disobedient Israelites concluded that they were left to themselves, and that the LORD had withdrawn their leader from them, the Lord was then delivering his will to Moses for their good, and that of the generations to come; and at the time they said, with contempt of Moses, they knew not what had become of him, then was Moses engaged for their good, in receiving the commands of God. And when the guilty Israelites were eating and drinking, and rising up to play, then was the Divine displeasure going out against them, and without that very intercessor whom they despised they would have been destroyed; all which was unknown and unthought of by them. And shall we read this history without calling to mind how we have misinterpreted God's gracious designs, and in our short sighted views of things, taken occasion to murmur against his holy will, under the very circumstances which were as necessary for our good, as the delay of Moses in the mount was for the good of all Israel; and how often has the Lord of Divine justice been lifted up to destroy us for our unbelief, our ingratitude and daring presumption, when Jesus our Saviour has stood between the just and the unjust, and as very God and man, stretching out those gracious arms which were nailed to the cross, and laying them upon the sinner's head, and on the altar before the throne of God, procuring pardons and reprieves for numberless offences, and saved us from the wrath of God.

V. 15. *Moses turned, and went down from the mount*—After God had discovered to him his design to shew mercy to the people; and thus did Moses represent the Lord himself as the Mediator with God his father for all mankind; who after being accepted of God in the sinner's stead, left the throne of glory and descended among men, to convince them of sin, and to save them from the sentence due to their crimes, against the holy nature and will of God.

V. 16. *The tables were the work of God, and the writing was the writing of God*—And it is the work of God to humble and prepare the heart of man for receiving the grace of God, by

which

Before Christ 1491. and the writing *was* the writing of God graven upon the tables.

17 And when Joshua heard the noise of the people as they shouted, he said unto Moses, *There is* a noise of war in the camp.

18 And he said, *It is* not the voice of *them that* shout for mastery, neither *is it* the voice of *them that* cry for † being overcome: *but* the noise of *them that* sing, do I hear.

† Heb. weakness.

19 ¶ And it came to pass as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount.

20 [p] And he took the calf which they had made, and burnt *it* in the fire, and ground *it* to powder, and strawed *it* upon the water, and made the children of Israel drink *of it*. Before Christ 1491. p Deut. 9. 21.

21 And Moses said unto Aaron, What did this people unto thee, that thou hast brought so great a sin upon them?

22 And Aaron said, Let not the anger of my Lord wax hot: thou knowest the people that they *are set* on mischief.

23 For they said unto me, Make us gods, which shall go before us: for *as for* this Moses, the man that brought us up out of the land

which the love of God, and a regard to his holy will, is written upon the heart.

V. 17. *When Joshua heard the noise of the people, he said, There is a noise of war in the camp*—Joshua had waited upon the middle of the hill for Moses, and so neither knew what the people had done, nor heard what God had said to Moses.

V. 18. *It is not the voice of them that shout for mastery*—Of a victorious party, who express themselves with triumphant shouts. *Neither is it the voice of them that cry for being overcome*—Of a cry of weakness, of weak, and wounded, and vanquished men.

V. 19. *Moses anger waxed hot, and he cast the tables out of his hands, and brake them*—Not through rash anger, but to punish their idolatry with so great a loss, and to shew that the covenant made between God and them so much to their advantage, which was contained in those tables, was by their sin broken, and now of none effect, and not to be renewed but by bitter repentance. The people had solemnly engaged to do all that the Lord had commanded; as all men are ready to engage to do, after his grace has convinced them of the sinfulness of sin; and when the soul is emptied of all self-dependence and trust in man, and only uses means, as channels through which God conveys grace to the soul, and has its sole reliance on God its Saviour, then living by faith in him, it is preserved from sin, and enabled to do the will of God; but if it resolves only in its own strength, and expects to walk in all his commands blameless, without an entire reliance on the support of the Holy Spirit given for Christ's sake, then all its resolutions are like those of the Israelites, and their fall addresses itself to all that are in any degree living to please God, and says Let him that thinketh he standeth take heed lest he fall after their example, who, with all men, living in perfect sinfulness and weakness had in their own strength, said, They would do all the LORD had required; upon this sand of self-confidence so many souls are lost, that the deceits of satan are here to be guarded against and resisted by watchful prayer and lively faith in God's grace, to shew us whenever he suggests to our pride—Of myself I can do this, or this. No, of myself I can do nothing; but I can do all things, by Christ Jesus the Lord strengthening me by his Spirit in the inner man of my heart: And when the soul thus rests on the Lord Jehovah for strength to do his will, then the tempter's design is to fall in with the humbled soul's just views of itself, and not being lifted up into self-dependence, to cast it down into the pit of despair, that there is no mercy for it. Between these two lies the narrow path for every awakened soul to walk in—I am justly exposed to the righteous sentence of the holy and almighty Being I have offended, but Jesus Christ the righteous died to make an atonement for my sins, and by grace, his purchase and his gift, I am alone enabled to do his will on earth as it is done in heaven, that is with all the powers of the heart, mind, and strength.

V. 20. *He took the calf, and ground it to powder*—Or dust of gold. *And strawed it upon the water*—Upon the brook which came out of the rock Horeb. *And made the children of Israel*—Or the chief rulers of the people, who should by their power and authority have restrained the people from this wickedness. *To drink of it.* Of the water into which that dust was cast, to make them ashamed of worshipping an idol—a nothing, to be reduced to dust by meer human power. The conduct of Moses shews how offensive sin is in the sight of God, that it is to be treated with abhorrence wherever it shews itself.

V. 21. *Moses said unto Aaron, What did this people unto thee*—What injury had they done to thee, which thou didst so severely revenge? *Thou hast brought great sin upon them*—The sin of the people is charged upon Aaron, both because he did not resist and suppress their wicked suggestion, by his counsel, and by the authority which Moses had left in his hand. And are the public sins of men charged against those who are placed in stations of authority, if they do not use their authority and power to restrain or punish them? Why has God given talents for government to the human mind; why has his goodness given men so much information of all that is right and good, and by his providence such power to punish wickedness among men? Shall servants be answerable to their masters, children for their duty to their parents; and are duties to the Divine Governor those which may alone be neglected and disregarded? Is there no danger, is there nothing to be feared from letting those go on who violate any of the commands of God—in the face of the sun; shall men who profess any office or station of authority, civil or sacred, let the wicked and the abandoned do as they please, and whilst they are the ministers of God, for the purpose of restraining or punishing wickedness, act as if they were afraid of offending against any other power but God's?

V. 22. *The people are set on mischief*—Are altogether wicked, bent upon wickedness, so that it was impossible for me to stop or divert their course. But when Moses came, meek as he was, determined to openly condemn their sin, did he act as a man that thought any number of men in open opposition to the declared will of God were to be feared: He proceeded as a man that feared none but God, and his conduct is an example for all men to follow, who are placed by the providence of God in any authority; whoever are offenders against God's will, or the acknowledged rules of right founded upon it, are always to have their crimes openly condemned, and never to be allowed to pass unreproved, or punished by those who are acquainted with the crimes, and have authority to punish them. For parents, masters, magistrates, or the ministers of religion to wink at wickedness in those under their charge, because the disobedient are bold, many, strong, or great, is to betray the trust God has given them into the hands of the enemy of God and men. The servants of God acting within the rules of his word, are never to fear the wicked.

V. 24. *I cast it into the fire, and there came out this calf*—Not that he thought to persuade Moses, that the melted gold came

Before Christ 1491. land of Egypt, we wot not what is become of him.

24 And I said unto them, Whosoever hath any gold, let them break *it* off: So they gave *it* me: then I cast it into the fire, and there came out this calf.

25 ¶ And when Moses saw that the people *were* [q] naked (for Aaron [r] had made them naked unto *their* shame, amongst [‡] their enemies)

26 Then Moses stood in the gate of the camp, and said, Who *is* on the Lord's side? *let him come* unto me. And all the sons of Levi gathered themselves together unto him.

27 And he said unto them, Thus saith the Lord God of Israel, Put every man his sword by his side, *and* go in and out from gate to gate throughout the camp, and [s] slay every man his brother, and every man his companion, and every man his neighbour.

28 And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men.

29 [t] § For Moses had said, ‖ Consecrate yourselves to day to the Lord, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day.

30 ¶ And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto the Lord; [u] peradventure I shall make an atonement for your sin.

31 And Moses returned unto the Lord, and said, Oh, this people have sinned a great sin, and have made them gods of gold.

32 Yet now, if thou wilt, forgive their sin: and if not, [x] blot me, I pray thee, [y] out of thy book which thou hast written.

33 And the Lord said unto Moses, [a] Whosoever

q Chap. 33. 4, 5.
r 2 Chron. 28. 19.
‡ Heb. those that rose up against them.
s Num. 25. 5. Deut. 33. 9
t Deut. 33. 9, 10.
§ Or, And Moses said, Consecrate yourselves to day to the LORD, because every man hath been against his son, and against his brother, &c.
‖ Heb. Fill your hands.
u 2 Sam. 16. 12. Amos 5. 15.
x Psa. 69. 28. Rom. 9. 3.
y Psa. 56. 8. and 139. 16. Dan. 12. 1. Phil. 4. 3. Rev. 3. 5. and 13. 8. and 20. 12.
a Lev. 23. 30. Ezek. 18. 4.

out of the fire in the form of a calf, by accident, without any art or industry of his, which was easily confuted, but only he conceals his own sin in the forming and graving of it, and lays the whole blame upon the people.

V. 25. *When Moses saw that the people were naked*—Were stripped of their ornament, which was not so much the jewels of their ears, as the innocency of their minds and lives, and of their defence, the favour and protection of God, by which alone they were secured from the Egyptians, and were to be defended against those many and mighty enemies towards whom they were about to march, and that being thus disarmed and helpless, they would be a prey to every enemy; when Moses considered this, he took the following course to cover their nakedness, to expiate their sins, to regain the favour of God, and by punishing the most eminent and incorrigible offenders to bring the rest to repentance. *Aaron had made them naked amongst their enemies*—He speaks not only of their present shame, but of their everlasting reproach, especially among their and God's enemies, who being constant to their idols, would justly scorn the Israelites for their levity in forsaking their God so quickly and easily.

V. 26. *Moses stood in the gate of the camp*—That he might withdraw himself from the company of idolaters as far as he might, as a fit place of concourse and resort for those that were on God's side; and to prevent the escape of the greatest delinquents, the rest of the camp being probably surrounded with some trench, or such like thing, else gates had been superfluous. *Who is on the Lord's side*—Who will take God's part, and plead his cause, against idolatry and idolaters? *All the sons of Levi*—The most of that tribe, as that universal particle is oft understood, for some of them were destroyed as guilty.

V. 27. *Slay every man his brother*—Slay every principal offender, whom you meet with, without any indulgence or exception for brother, or companion, or neighbour. There was no fear of killing the innocent in this case, because, Moses had called to himself all that were on God's side, who thereby were separated from the guilty, who were impudently walking about in the camp, trusting to their numbers.

V. 28. *There fell that day about three thousand men*—And no more, for it is probable they slew only those whom they knew to have been the ringleaders in this mischief.

V. 29. *Consecrate yourselves to day to the Lord*—Offer up yourselves to the honour and service of the Lord in this work, which

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because it was joined with the hazard of their lives, he calls it a consecration or oblation of themselves, as Abraham for the like reason is said to have offered up Isaac. That work of justice which they were going to execute, might seem an inhuman act, but he tells them it was an acceptable sacrifice to God. And thus in the great day of the Lord, when all that have ever lived shall rise from the dead, and them that would not appear on God's side, but lived and died in the ways of this world, they, by the command of the merciful Jesus, the final Judge of all, will be driven from the presence of God, and sent down amongst the wicked to their own place.

V. 30. *Peradventure I shall make an atonement for your sin*—He speaks doubtfully, because he was uncertain how far God would pardon them, and to quicken them to the more serious practice of repentance.

V. 31. *Moses said, Oh, this people have sinned a great sin*—By this it would appear, Moses was not so fully acquainted with the people's sin before he came down among them; and by its not having pleased God fully to shew it to him, we are given to understand that all human judgment is to be formed from the evidence of men's actions taken before them, and where they are to answer in their own defence.

V. 32. *If thou wilt forgive their sin*—It is well, I and others shall praise thy name. His great passion for his people stops his words, and makes his speech imperfect. *Blot me, I pray thee, out of thy book*—Out of the book of life; signifying that the very thoughts of the destruction of God's people, and of the reproach and blasphemy which would be cast upon God by means thereof, were so grievous to him, that he rather wisheth, if it were possible, that God would accept of him as a sacrifice in their stead, and by his destruction prevent so great a mischief. And it is to be considered, that Moses speaks this, as also many other things, as the Mediator between God and Israel, and as the type of the true Mediator, Jesus Christ, who was in effect to suffer this which Moses was content to suffer.

V. 33. *The Lord said, Whosoever hath sinned, him will I blot out of my book*—Presumptuously, obstinately, and impenitently. Him will I cut off out of the land of the living, and eternally deprive of my favour and glory, and not thee who art innocent and righteous.

V. 34. *Mine angel shall go before thee*—Not the Angel of the covenant, who had hitherto gone before them, but a created Angel.

Before Christ 1491. soever hath sinned against me, him will I blot out of my book.

34 Therefore now go, lead the people unto *the place* of which I have spoken unto thee: [b] Behold, mine Angel shall go before thee: Nevertheless, [c] in the day when I visit, I will visit their sin upon them.

b Chap. 33. 2, 14, &c. Num. 20. 16.
c Deut. 32. 35.

35 And the Lord plagued the people, because they made the calf, which Aaron made.

CHAP. XXXIII.

[a] AND the Lord said unto Moses, Depart, *and* go up hence, thou, [a] and the people which thou hast brought up out of the land of Egypt, unto the land which I sware unto Abraham, to Isaac, and to Jacob, saying, [b] Unto thy seed will I give it:

a Chap. 32. 7.
b Gen. 12. 7. Chap 32. 13.

2 [c] And I will send an angel before thee; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite:

c Chap. 32. 34. Deut. 7. 22. Josh. 24. 11.

3 Unto a land flowing with milk and honey: for I will not go up in the midst of thee, for thou *art* a [d] stiff-necked people: lest [e] I consume thee in the way.

d Chap. 32. 9. Deut. 9. 13.
e Chap. 23. 21.

4 ¶ And when the people heard these evil tidings, they mourned: [f] and no man did put on him his ornaments.

f Isa. 32. 11.

5 For the Lord had said unto Moses, Say unto the children of Israel, Ye *are* a stiff-necked people: I will come up into the midst of thee in a moment, and consume thee: therefore now put off thy ornaments from thee, that I may know what to do unto thee.

6 And the children of Israel stript themselves of their ornaments, by the mount Horeb. Before Christ 1491.

7 And Moses took the tabernacle, and pitched it without the camp, afar off from the camp, [g] and called it the Tabernacle of the congregation. And it came to pass, *that* every one which sought the Lord, went out unto the tabernacle of the congregation, which *was* without the camp.

g Chap. 29. 42, 43.

8 And it came to pass, when Moses went out unto the tabernacle, *that* all the people rose up, and stood every man at his tent-door, and looked after Moses, until he was gone into the tabernacle.

9 And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood at the door of the tabernacle, and *the LORD* talked with Moses.

10 And all the people saw the cloudy pillar stand at the tabernacle door: and all the people rose up and worshipped, every man in his tent-door.

11 And [h] the Lord spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp; but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle.

h Gen. 32. 30. Num. 12. 8. Deut. 34. 10.

12 ¶ And Moses said unto the Lord, See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, [i] I know

i Jer. 1. 5.

gel. The Lord himself thus expressing his sense of their sin, by withdrawing his more immediate presence. Of what mercies does sin deprive mankind. *In the day when I visit, I will visit their sin upon them*—When I shall punish them for their other sins, which they will commit, I shall remember and punish this also.

V. 35. *The Lord plagued the people*—With plagues, in which God also punished them for this sin. *Because they made the calf which Aaron made*—They made it, because they urged Aaron to make it, as Judas is said to purchase the field, which was purchased by his money, and Aaron made it, by giving command to make it. They worshipped or sacrificed to the calf which Aaron made. And the word which signifies *to make* is oft used for worshipping or sacrificing.

CHAP. XXXIII.

V. 3. *I will not go up in the midst of thee*—By my own special and gracious presence, as hitherto I have done, but I will depart from thee. In pursuance hereof, God removes his tabernacle without the camp. I will only make good my promise to thy fathers, and send an Angel to accomplish it, but I will shew no peculiar and further kindness to thee. *Lest I consume thee in the way*—Lest thy sins should be aggravated by my presence, and favour, and thereby I should be provoked utterly to destroy thee. So God shews that their perverseness makes this severity necessary for them, and that God even in his judgment remembers mercy to them.

V. 4. *No man did put on him his ornaments*—This was a visible sign and profession of their inward humiliation and repentance for their sin and of their deep sense of God's displeasure.

V. 5. *I will come up into the midst of thee*—In anger, not in favour. This threatening hath a condition implied, except they repent, as the next words plainly shew. *That I may know what to do unto thee*—That I may either inflict my judgments or suspend them, as thou art penitent or impenitent.

V. 7. *Moses took the tabernacle*—A tent set up by Moses for the people to meet in, for sacrifice, and seeking of God, and other parts of God's worship, until the great tabernacle should be finished. *And pitched it afar off from the camp*—In testimony of God's alienation from them and displeasure, to bring them to a thorough repentance. *The tabernacle of the congregation*—It was so before, but he called it so now, to shew that God had not wholly forsaken them, and that, if they truly repented, he still permitted them to come into his presence, and to seek the Lord. *Every one which sought the Lord, went out unto the tabernacle*—To intreat his favour, and for counsel and direction.

V. 8. *The people looked after Moses*—Testifying their grief for God's departure, their respect to Moses whom they had lately despised, their earnest desire of his intercession for them, their longing for God's favour, and their humble expectation of a gracious return from God, by the hands of Moses.

V. 9. *The cloudy pillar descended*—Whereby God testified his approbation of Moses, and of that which Moses had done, which might seem to some severe and cruel.

V. 11. *The*

Before Christ 1491. know thee by name, and thou haſt alſo found grace in my ſight.

13 Now therefore, I pray thee, if I have found grace in thy ſight, ſhew me now thy way, that I may know thee, that I may find grace in thy ſight: and conſider that this nation *is* thy people.

k Iſa. 63. 9. 14 And he ſaid, k My preſence ſhall go *with thee*, and I will give thee reſt.

l Chap. 34. 9. 15 And he ſaid unto him, l If thy preſence go not *with me*, carry us not up hence.

16 For wherein ſhall it be known here, that I and thy people have found grace in thy ſight? *Is it* not in that thou goeſt with us? So m ſhall we be ſeparated, I and thy people, from all the people that *are* upon the face of the earth.

m Chap. 34. 10.

17 And the Lord ſaid unto Moſes, I will do this thing alſo that thou haſt ſpoken: for thou haſt found grace in my ſight, and I know thee by name.

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18 And he ſaid, I beſeech thee ſhew me thy glory.

19 And he ſaid, n I will make all my goodneſs paſs before thee, and I will proclaim the name of the Lord before thee: o and will be gracious to whom I will be gracious, and will ſhew mercy on whom I will ſhew mercy.

n Chap. 34. 5, 6.

o Rom. 9. 15.

20 And he ſaid, Thou canſt not ſee my face: for p there ſhall no man ſee me, and live.

p Gen. 32. 30. Deut. 5. 24. Judges 13. 22. Iſa. 6. 5. Rev. 1. 16, 17.

21 And the Lord ſaid, Behold, *there is* a place by me, and thou ſhalt ſtand upon a rock.

22 And it ſhall come to paſs, while my glory paſſeth by, that I will put thee in a clift of

V. 11, *The Lord ſpoke unto Moſes face to face*—He ſpake with him freely and familiarly, and immediately, not by an angel, or viſion, as he did to other prophets. *Joſhua departed not out of the tabernacle*—Who abode there to aſſiſt and direct thoſe who reſorted thither to ſeek God.

V. 12. *Moſes ſaid, Lord, let me know whom thou wilt ſend with me*—What angel it is, whether it be a created angel, for then I profeſs I am diſſatisfied with him, or the ſame increated angel Chriſt, who hath hitherto accompanied us, and then I am content. But I am at a great loſs by thy withdrawing thy cloudy pillar from the people to whom it is to be a guide. *Yet thou haſt ſaid, I know thee by name*—Diſtinctly and familiarly, as one whom I have much converſe with, and great kindneſs for: Thy name is written in my book.

V. 13. *Shew me now thy way*—The courſe which thou wouldeſt have me take, and the way by which I ſhall conduct thy people to the promiſed land. *That I may know thee*—That I may experimentally know thee to be what thou haſt promiſed thou wilt be to me and to thy people. *Conſider this nation is thy people*—Both by thy own choice, and purpoſe, and promiſe to their parents, and by their owning thee for their God, and their returning to thee again.

V. 14. *My preſence ſhall go with thee*—I myſelf, and I will not turn thee over to an Angel, as I threatened. *I will give thee reſt*—Not only reſt from thy preſent perplexity of mind for thy people, but in due time I will bring them to their reſting-place, and ſettled habitation; for it is evident the care and prayer of Moſes was more for the people than for himſelf.

V. 15. *If thy preſence go not with me, carry us not up hence*—Let us rather live and die in the wilderneſs with thy preſence and favour, than go into Canaan without it: For even that promiſe of reſt I value not without thy preſence. He turns God's promiſe into a prayer. A wilderneſs with the favour and preſence of God, Moſes preferred to the promiſed Canaan. When God is known, company, circumſtances, or ſituation, is of little moment to the ſoul that is taken up with God.

V. 16. *Wherein ſhall it be known here, that I and thy people have found grace in thy ſight*—By what other token ſhall other nations and after ages know. *So ſhall we be ſeparated, I and thy people, from all the people that are upon the face of the earth*—Diſtinguiſhed by thy peculiar kindneſs and privileges afforded to us.

V. 18. *Shew me thy glory*—Thy glorious majeſty, the brightneſs of thy countenance, ſome ſuch manifeſtation of thyſelf as becomes thy excellency, and ſuch as ſhall be ſeen in the other life, or that glorious ſhape, which, together with an human voice, thou haſt now aſſumed. Moſes wanted ſtill to know more of the glorious beauty and perfections of God: God only requires to be known, and the ſoul will be deſirous of further and more intimate knowledge of him above all things; all the beauties of this lower world being only evident diſcoveries to the ſenſes of the perfections of their great Creator, and faint tokens of the ſpiritual delight, which the pureſt faculties of the ſoul has in fellowſhip and communion with God.

V. 19. *I will make all my goodneſs paſs before thee*—My beauty, to paſs before him, in a viſion. Though it may be underſtood properly of God's goodneſs and kindneſs to men, of which the following words ſpeak. Doubtleſs what Moſes deſired was to be made more clearly acquainted with that which the angels deſired to look into—the myſteries of redeeming love; the good-will of God to men, in ſatisfying the divine juſtice in their behalf, and in obtaining grace to reſtore them to that image of God in which Adam was made. *I will proclaim the name of the Lord*—I will proclaim, manifeſt, and impart my goodneſs. *To whom I will be gracious*—I will ſhew this peculiar favour to thee, I will alſo be gracious towards the people thou pleadeſt for, but not promiſcuouſly. They that repent and forſake their ſins—all known ſin, and accept of the further communications of my grace; goodneſs and mercy, ſhall follow them all the days of their lives, and continuing faithful unto death, they ſhall dwell in the houſe of the Lord for ever. They that reſiſt my offered grace, and will remain in ſinful unbelief, and who, after all the ways that are taken to bring them to repentance, they will continue to live to themſelves, by the diſcoveries I am about to make of my goodneſs to thee, it is not to be underſtood that I ſhall clear the wilfully and finally impenitent, of that wrath which is revealed from heaven againſt all unrighteouſneſs of men, who knowing what God requires, hold the truth in unrighteouſneſs.

V. 20. *Thou canſt not ſee my face*—My glorious preſence. *There ſhall no man ſee me, and live*—That bliſsful viſion of God in glory ſhall be given to no man here, but is reſerved for the future life. Or the impoſſibility of the thing from man's weakneſs, which is ſuch that if God ſhould diſplay all the beams of his glory to him, it would overwhelm, and deſtroy him.

V. 21. *Behold, there is a place by me*—In this mountain where my glorious preſence now is, and in that part of it whence my voice now cometh to thee.

V. 22. *I will put thee in a cliſt of the rock, and will cover thee with my hand*—That thou mayeſt not be undone by thy own deſires, nor ſwallowed up with the ſight of my glory.

V. 23. *I*

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23 And I will take away mine hand, and thou shalt see my back-parts; but my face shall not be seen.

CHAP. XXXIV.

[a] Chap. 32. 16, 19. Deut. 10. 1. AND the Lord said unto Moses, [a] Hew thee two tables of stone like unto the first: and I will write upon *these* tables the words that were in the first tables which thou brakest.

2 And be ready in the morning, and come up in the morning unto mount Sinai, and present thyself there to me, [b] in the top of the mount.

[b] Chap. 19. 20.

[c] Chap. 19. 12, 13. 3 And no man shall [c] come up with thee, neither let any man be seen throughout all the mount: neither let the flocks nor herds feed before that mount.

4 ¶ And he hewed two tables of stone, like unto the first; and Moses rose up early in the morning, and went up unto mount Sinai, as the Lord had commanded him, and took in his hand the two tables of stone.

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5 And the Lord descended in the cloud, and stood with him there, and [d] proclaimed the name of the Lord.

[d] Chap. 33. 19.

6 And the Lord passed by before him, and proclaimed, The Lord, The Lord [e] God, merciful and gracious, long-suffering, and abundant in goodness and truth,

[e] Num. 14. 18.

7 [f] Keeping mercy for thousands, forgiving iniquity and transgression and sin, and [g] that will by no means clear *the guilty;* visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth *generation.*

[f] Chap. 20. 6. Deut. 5. 10. Psa. 86. 15. Jer. 32. 18.
[g] Chap. 23. 7, 21. Josh. 24. 19. Job 10. 14. Mic. 6. 11. Nah. 1. 3.

8 And Moses made haste, and bowed his head toward the earth, and worshipped.

9 And

V. 23. *I will take away mine hand, and thou shalt see my back parts*—Imperfectly and in part, as when we see only a man's back-parts, and not his face. Thou shalt see a shadow or obscure delineation of my glory, as much as thou canst bear, though not as much as thou dost desire.

CHAP. XXXIV.

V. 1. *Hew thee two tables of stone*—The first tables were made immediately by God, who of his own meer grace and good pleasure, and without man's merit or contrivance, entered into covenant with Abraham and his seed, these tables must be made by Moses, partly in token of God's displeasure for their sin, and partly to signify, that though the covenant of grace was first made without man's care and counsel, yet it should not be renewed but by man's repentance. And as the tables of stone signified the hardness of their hearts, so the hewing of them by Moses might signify the circumcision of their hearts, that they might be fit for the receiving of God's mercies, and the performance of their duties. *I will write the words that were in the first tables*—To shew God's reception of Israel into his favour, and their former state, and that the law and covenant of God was neither abolished nor changed by their sin.

V. 3. *Neither let the flocks nor herds feed before that mount*—This is said not for the beasts, which are not capable of a law, but to restrain the presumption and curiosity of the people by this argument, that even the beasts that come too near shall be destroyed, and much more man, whose knowledge aggravates his sin and punishment.

V. 5. *The Lord descended in the cloud*—In the cloudy pillar, which ordinarily stood up in the air above the mount, but came down to the top of it, when God spake with Moses. *And stood with him there*—In the mount, and in the clift of a rock, which was in the mount. The Lord manifesting himself to his highly-favoured servant in a place of great retirement. When God calls his servants, who are always the public servants of other men, into places of public resort, he will not withdraw his presence from those minds that are stayed upon him, but will keep them in perfect peace; but those that would antedate their heaven, and dwell much with God upon earth, will find places of calm retirement the best suited for attending to the Divine manifestations, and the farther they are removed from all the distractions of men, whose minds are not engaged with God, the less interrupted will be their intercourse with God, whom to know, as he only can be known by men in the son of his love, the more will they know of the nature of life eternal. (John xx. 31.)

V. 6. *The Lord God*—This title shews his glorious beings, power and authority, the following titles note his goodness to men. *Merciful, gracious, long-suffering, abundant in goodness and truth*—In fulfilling all his gracious promises made to Abraham, and to his seed, and to all that believe in him, wherein he is said to be abundant, because his mercies are more above our thoughts than the heavens are above the earth. But in reading those titles of the God of glory, and the sinner's friend, we are to stand and lift up our hearts to heaven, and to the throne of God, as he himself has revealed it, and there through the Lamb of God, as from an infinite fountain, are we to see flowing from God, to every humble believing mind, *mercy* to pardon, *grace* to save, purify and support the soul, *long-suffering* to bear with all our infirmities which God himself is touched with a sense of, (Heb. iv. 15.) *abundant in goodness* to shew greater *mercy*, to give more *grace*, and *truth* invariably to fulfil all that he has promised. But all eternity can never enable the most ardent spirit among the blessed to comprehend what there is of greatness, beauty, and goodness in a single attribute of God, because he is *infinite*, and in none of his perfections can any of his creatures ever comprehend all that he is, so that with increasing delight, the wisdom, power, and love of God will be the employment of the blessed for ever.

V. 7. *Keeping mercy for thousands*—For a thousand generations. His mercy endures for ever to all that fear him, and they that place the Lord before them as their God and Saviour, and trust to that mercy in the ways of true repentance, and an humble reliance on his goodness, never will that mercy fail them. *Forgiving iniquity, and transgression, and sin*—Sins of all sorts, secret or open, infirmities or presumptions, against God or men, as the heap of various words here put together signifies. *And that will by no means clear the guilty*—This is commonly esteemed a title of justice or vengeance, which is here added by way of correction, least men should mistake or abuse God's mercy. God is most gracious indeed, but so as he is also just, and will not pity nor spare impudent and impenitent transgressors, but will severely punish them.

V. 8. *Moses made haste, and bowed his head, and worshipped*—When he found the Lord was so near to him, he delayed not to make his requests known with prayer and supplication. And when by his spirit he is most manifestly drawing nigh to them that draw nigh to him, (James iv. 8.) Moses's example is ever to be imitated; for when God by his grace comes to the soul to bless

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9 And he said, If now I have found grace in thy sight, O Lord, [h] let my Lord, I pray thee, go amongst us (for it *is* a stiff-necked people) and pardon our iniquity, and our sin, and take us for thine inheritance.

h Chap. 33. 15.

10 ¶ And he said, Behold, [i] I make a covenant: before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation: and all the people amongst which thou *art*, shall see the work of the Lord: for it *is* a terrible thing that I will do with thee.

i Deut. 5. 2.

11 Observe thou that which I command thee this day: Behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite.

12 [k] Take heed to thyself, lest thou make a covenant with the inhabitants of the land, whither thou goest, lest it be for a snare in the midst of thee.

k Chap. 23. 32. Deut. 7. 2.

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13 But ye shall destroy their altars, [l] break their * images, and [m] cut down their groves.

l Chap. 23. 24. Deut. 12. 3.
* Heb. statues.
m Judges 6. 25. 2 Kings 18. 4. and 23. 14. 2 Chron. 31. 1. and 34. 3.

14 For thou shalt worship no other God: for the Lord, whose name *is* Jealous, *is a* [n] jealous God:

n Chap. 20. 5.

15 Lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifice unto their gods, and *one* call thee, and thou eat of his sacrifice,

16 And thou take of [o] their daughters unto thy sons, and their daughters [p] go a whoring after their gods, and make thy sons go a whoring after their gods.

o 1 Kings 11. 2. Neh. 13. 25.
p Num. 25. 1, 2.

17 Thou

it, (John xiv. 21, 23.) he also comes to grant greater blessings to them that ask them; ever saying when he draws nigh—Now what wouldest thou that I should do unto thee. He that allows himself to be diverted from prayer, and to neglect the high privilege of asking God for the blessings he has promised to give to all that ask him, he deprives himself of more than all the kings of the earth could bestow upon him, did they give their crowns and their dominions for the privilege of approaching God in heartfelt prayer—Prayer shall save from natural death, (James v. 15.) prayer shall obtain grace to save the soul from death eternal. (Acts xvi. 30.) See death and hell on one hand, and the whole world on the other, and then say what shall induce me to neglect crying when no eye but God's beholds me—Lord save or I perish; forgive me my trespasses, let me know the blessedness which they have whose iniquities are forgiven, whose sins are covered; the blessedness of that man to whom the Lord will not impute sin. (Rom. v. 7, 8.) Moses made haste, and bowed himself before God; the everlasting gates are open, and the king of glory gives audience to all that call upon him in the name of Jesus: *Now* is the accepted time; wait at a distance all ye worldly hopes and fears till God has manifested himself according to his word, and by his pardon, and his blessed presence, has given more than the world can give.

V. 9. *It is a stiff-necked people*—Though it be a stiff-necked people, as thou sayest, yet forsake them not. *Take us for thine inheritance*—Deal with us as men do with their inheritances, dwell amongst us, protect us, improve us.

V. 10. *I make a covenant*—I do hereby renew my covenant with thy people, which they had violated by their sin. But the shortness of the phrase, there being no mention here of any with whom this covenant is made or renewed, and the following words make it more probable that this covenant is nothing but a solemn promise or engagement that God will do the thing which here follows. And the word *covenant* is often used for a mere promise. *It is a terrible thing that I will do with thee*—In the midst of thy people.

V. 11. *Observe thou that which I command thee*—Take notice of all that is said, treasure it up in thy heart, that none of the things which are commanded thee of God may be forgotten; for nothing that he requires of thee is to be lightly esteemed as being of little or no moment: All that is commanded of God is for his glory and the good of all that obey him, and that to a far higher degree than is yet known or understood, or indeed can be; for all that God requires men to do during their life of trial on earth, he requires them to do in faith, and with a view to God's everlasting favour.

V. 12. *Take heed to thyself*—Let neither love of ease, fear of danger, or hopes of advantage lead thee to unite with the people of the land; the spirit by which they allow themselves to be led is the spirit of this world; but thou art required to live and walk in the spirit of God, and to unite with them is to forsake God thy Saviour, and to put thyself under the influence of the spirit of satan, the god of this world; but if thou remainest stedfast, living by faith in the God of Israel, they beholding thy godly carriage, shall be convinced that the Spirit of the holy God dwelleth in thee, and many of them shall turn unto the Lord, and be added unto the number of his people, and be saved; but if thou goest over unto them, who know not the Lord, but are living in that state into which sinful men are fallen, thou shalt be the cause of misleading them, and thou wilt also lose thy own soul—*Take heed therefore to thyself*, thou wilt either receive and do great good, or sustain thyself the greatest loss, and be the occasion of doing the greatest evil to those that know not the Lord, and who will be confirmed in their infidelity by every compliance which thou shalt make with their spirit and ways of living.

V. 13. *Ye shall cut down their groves*—Which at first were used by good men for their devotion, but afterwards being abused to superstition and idolatry were by God's command to be destroyed. Thou shalt first shew them that the idols which they worship are *nothing*, and thus give them warning of their danger, that they may see their folly in looking to any idol or object of sense, to deliver them from the miserable effects of sin, or to make them happy, and by this have a further call to repent and turn unto the Lord, and escape that destruction which otherwise must come upon them, that in their utter ruin it may appear to all mankind, that there is salvation in no other than in the one Mediator between God and man, and that whatever men are looking to besides, to do them good, or to deliver them from evil, the idols of their hearts will fail them, and they and their gods will be destroyed.

V. 14. *Thou shalt worship no other God*—And to prevent any of them from being misled, do thou stedfastly remain in the worship of the living and the true God, and of the Saviour which he alone has provided. *The Lord is jealous*—Who hath made himself known by, and glories in that name, the *jealous God*, who cannot endure any competitor or rival; and who is dishonoured by being compared with any created good, or by being worshipped through any image, or visible representation.

V. 15. *Lest thou make a covenant*—Or suffer them quietly to live among you whom you should drive out. *And they go a whoring after their gods*—Commit idolatry, which is called spiritual whoredom.

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17 [q] Thou shalt make thee no molten gods.

18 ¶ The feast of [r] unleavened bread shalt thou keep: Seven days thou shalt eat unleavened bread, as I commanded thee in the time of the month Abib: for in the [s] month Abib thou camest out from Egypt.

19 [t] All that openeth the matrix *is* mine: and every firstling among thy cattle, *whether* ox or sheep, *that is male*.

20 But [u] the firstling of an ass thou shalt redeem with a † lamb: and if thou redeem *him* not, then shalt thou break his neck. All the first-born of thy sons thou shalt redeem: and none shall appear before me [x] empty.

21 ¶ [y] Six days thou shalt work, but on the seventh day thou shalt rest: in earing-time and in harvest thou shalt rest.

22 ¶ [a] And thou shalt observe the feast of weeks, of the first-fruits of wheat-harvest, and the feast of in-gathering at the ‡ year's end.

23 ¶ [b] Thrice in the year shall all your men-children appear before the Lord God, the God of Israel.

24 For I will cast out the nations before thee, and enlarge thy borders: [c] neither shall any man desire thy land, when thou shalt go up to appear before the Lord thy God, thrice in the year.

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25 [d] Thou shalt not offer the blood of my sacrifice with leaven; [e] neither shall the sacrifice of the feast of passover be left unto the morning.

26 [f] The first of the first-fruits of thy land thou shalt bring unto the house of the Lord thy God. Thou shalt not seethe a [g] kid in his mother's milk.

27 And the Lord said unto Moses, Write thou [h] these words: for after the tenor of these words I have made a covenant with thee and with Israel.

28 [i] And he was there with the Lord forty days and forty nights; he did neither eat bread, nor drink water: and [k] he wrote upon the tables the words of the covenant, the ten * commandments.

29 ¶ And it came to pass when Moses came down from mount Sinai (with the two tables of testimony in Moses' hand, when he came down from the mount) that Moses wist not that [l] the skin of his face shone, while he talked with him.

30 And

q Chap. 32. 8.
r Chap. 12. 15. and 23. 15.
s Chap. 13. 4.
t Chap. 13. 2, 13 & 22. 29. Ezek. 44. 30. Luke 2. 23.
u Num. 18. 15.
† Or, kid.
x Chap. 23. 15. Deut. 16. 16. 1 Sam. 9. 7, 8. 2 Sam. 24. 24.
y Chap. 23. 12. Deut. 5. 12. Luke 13. 14.
a Chap. 23. 16.
‡ Heb. revolution of the year.
b Chap. 23. 14, 17. Deut. 16. 16.
c See Gen. 35. 5. 2 Chro. 17. 10. Acts 18. 10.
d Chap. 23. 18.
e Chap. 12. 10.
f Chap. 23. 19. Deut. 26. 2.
g Chap. 23. 19. Deut. 14. 21.
h Deut. 4. 13.
i Chap. 24. 18. Deut. 9. 9, 18.
k Chap. 31. 18. and 34. 1. Deut. 4. 13. and 10. 2, 4.
* Heb. words.
l 2 Cor. 3. 7, 13.

dom. *And thou eat of his sacrifice*—Of the remainder of his sacrifices, whereby thou wilt partake with him in an idolatrous worship, because such feasts were a part of the worship offered to the idol, and were accompanied with solemn benedictions and thanksgivings to the idol.

V. 17. *Make thee no molten gods*—Nor graven, nor any other, as it plainly appears, both from the nature of the things, and from many parallel Scriptures: But he mentions *molten*, because their late idol was of that kind.

V. 20. *None shall appear before me empty*—Without a gift to me, so it is a precept; or without benefit to himself; so it is a promise. None shall wait upon the Lord without bringing unto him an offering of thanksgiving and praise for mercies already received, and such will God meet; for he meeteth them that rejoiceth and remembereth him with thankfulness in his appointed ways.

V. 21. *The seventh day thou shalt rest; in earing-time, and in harvest thou shalt rest*—Which times are expressed, because the great profit and seeming necessity of working at that time was likely to be a temptation to make men break the Sabbath. Again and again is it commanded that no ordinary works or business shall be done on the Sabbath day; the religious duties to be done on this day being such as are not to be broken in upon under any pretence, or by any thing which was not in itself an immediate sacrifice to God.

V. 22. *The feast of weeks*—Which is numbered by weeks, being just seven weeks after the pass-over, whence it is called *Pentecost*, *i. e.* the fiftieth day after the passover. *The first fruits of wheat-harvest*—This is a designation of the time and business of the feast of weeks. *The feast of in-gathering*—Of the fruits of the earth. *The years end*—So it was in regard of the jubilee and civil contracts.

V. 24. *I will cast out the nations before thee*—So thou shalt have no intestine enemy to do thee or thine mischief. This God promised to do, but upon condition of Israel's discharge of their duty in following God in this work of driving them out, which they neglecting, it was not fully done. *Neither shall any man desire thy land*—I will not only tie their hands, that they shall make no invasion upon you, but I will take off their thoughts and affections from such an enterprize.

V. 26. *The first fruits of thy land thou shalt bring*—Thou shalt not delay to do this but shalt bring the very first of them. What is to be done for God is to be done diligently and without delays; and it is evidence to ourselves that we know but little of the Lord when works of piety and mercy are less attended to than worldly business, and when men who live to themselves and this world alone, go before men professing godliness in deligence and dispatch.

V. 27. *The Lord said unto Moses, write thou these words*—Moses was to write the ritual precepts mentioned here, God wrote the moral law. Moses wrote what he wrote in a book. But what was written upon the tables of stone was written by God himself.

V. 28 *He was with the Lord forty days and forty nights*—As he had been before, being now to renew the broken covenant. *He wrote the Ten Commandments*—Not Moses, but the Lord.

V. 29. *Moses wist not that the skin of his face shone*—Why now, and not when he came down from God before? Because now he obtained, what he did not before, a glimpse of the Divine glory, which, though but very transient, left its print upon his face. What must be the glorious brightness of those that dwell in the presence of God among the redeemed of his kingdom above? Why are our hearts so little engaged with God to prepare us for his blessed presence? Why, but because we are earthly and sensual. But should not the knowledge of our remissness make us take the greater heed to ourselves, that we neglect no occasion, omit none of the means which God has appointed us to make use of to lead us to himself and to be prepared to behold his glory for ever.

V. 31. *Moses called unto them: and all the rulers of the congregation returned unto him*—To the tabernacle which was still at a distance

Before Christ 1491.

30 And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone, and they were afraid to come nigh him.

31 And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them.

32 And afterward all the children of Israel came nigh: and he gave them in commandment all that the Lord had spoken with him in mount Sinai.

33 And *till* Moses had done speaking with them, he put [m] a vail on his face. [m] 2 Cor. 3. 13.

34 But when Moses went in before the Lord to speak with him, he took the vail off, until he came out. And he came out and spake unto the children of Israel, *that* which he was commanded.

35 And the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the vail upon his face again until he went in to speak with him.

CHAP. XXXV.

AND Moses gathered all the congregation of the children of Israel together, and said unto them, These *are* the words which the Lord hath commanded, that ye should do them. a Chap. 20. 9. & 31. 14, 15. Lev. 23. 3. Deut. 5. 12. Luke 13. 14.

2 [a] Six days shall work be done, but on the seventh day there shall be to you [*] an holy day, a sabbath of rest to the Lord: whosoever doeth work therein, shall be put to death. [*] Heb. holiness.

Before Christ 1491.

3 [b] Ye shall kindle no fire throughout your habitations upon the sabbath-day. b Chap. 16. 23.

4 ¶ And Moses spake unto all the congregation of the children of Israel, saying, This *is* the thing which the Lord commanded, saying,

5 Take ye from amongst you an offering unto the Lord: [c] Whosoever *is* of a willing heart, let him bring it, an offering of the Lord; gold, and silver, and brass, c Chap. 29. 2.

6 And blue, and purple, and scarlet, and fine linen, and goats *hair*,

7 And rams skins dyed red, and badgers skins, and shittim-wood,

8 And oil for the light, [d] and spices for anointing oil, and for the sweet incense, d Chap. 25. 6.

9 And onyx-stones, and stones to be set, for the ephod, and for the breast-plate.

10 And [e] every wise-hearted among you, shall come and make all that the Lord hath commanded; e Chap. 31. 6.

11 [f] The tabernacle, his tent, and his covering, his taches, and his boards, his bars, his pillars, and his sockets, f Chap. 26. 1, &c.

12 The ark and the staves thereof, *with* the mercy-seat, and the vail of the covering,

13 The table and his staves, and all his vessels, [g] and the shew-bread, 14 The g Chap. 25. 30.

tance from the camp, though afterwards, God being reconciled, it was set-up in the camp. All the honour God had bestowed on Moses did not lead him to keep at a distance from the people over whom God had placed him; but knowing that God called him to live for the general good and as his public servant he called the rulers to him and talked with them.

V. 33 *He put a vail on his face*—In condescension to their weakness.

V. 34. *Moses went in before the Lord and he came out and spake unto the children of Israel*—How does Moses continue to pass backwards and forwards between God and the people, as the servant of both; giving up himself just to do that which for the time was wanted to be done for the glory of God and the people's good; and if we raise our hearts to heaven, and think how angels are employed, can we assign them any higher or more blessed employment than to pass between their Creator and Redeemer, and those who are yet in a state of trial, exposed to eternal ruin, but to be saved by the mercy of God, who makes use of their ministry to assist and serve the sons of men.

CHAP. XXXV.

V. 2. *The seventh day shall be to you an holy day, a sabbath of rest to the Lord*—This command of the sabbath is repeated, together with the instructions for the building of the tabernacle, to shew that they were made for no other use than the service of God, which was to be performed every day, so in an eminent and peculiar manner upon the sabbath day, and to teach them the absolute necessity of minding that precept in and above all their ceremonial observations.

V. 3. *Ye shall kindle no fire upon the sabbath-day*—You shall kindle no fire for any handy-work throughout your habitation, no not for the service of this tabernacle, for the heating of any tools, or the melting of any metals, or other things belonging to it, which being to be made for God's service, and deserving and requiring all expedition, they might probably conceive that such work might be done upon that day. And here also, as oft elsewhere, under one kind of work all the rest are comprehended and forbidden.

V. 5. *Whosoever is of a willing heart let him bring it, an offering of the Lord*—For God values not forced or grudged services, (2 Cor. ix. 7.) that which is done by constraint and against the will in the work of the Lord, might, as to the doer of it, as well not have been done at all; but this does not apply to them who are only sorry that their hearts are not more engaged for God in works of piety and mercy among men, and regret that they do not feel greater delight in doing the will of God on earth; of such it is accepted according to what a man hath, and this knowledge of his wants of a willing heart to serve the Lord goes before the grace which shall make him so; and whenever the desire is known or felt to love God more and to serve him with greater willingness God will give his holy spirit to them that ask him.

V. 10. *Every wise-hearted*—Skilful artist: for though God had prescribed the things, yet it required wisdom and skill to execute what God commanded.

V. 11. *The tabernacle*—The boards or structure of the tabernacle. *His tent*—The inward and finer curtains which covered the boards of it. *His covering*—The outward and coarser coverings.

V. 12. *The vail of the covering*—Which was hanged before the ark and mercy seat.

V. 21. *Every*

Before Christ 1491. 14 The candleſtick alſo for the light, and his furniture, and his lamps, with the oil for the light,

h Chap. 30. 1. 15 [h] And the incenſe-altar, and his ſtaves, and the anointing oil, and the ſweet incenſe, and the hanging for the door at the entering in of the tabernacle,

i Chap. 27. 1. 16 [i] The altar of burnt-offering, with his braſen grate, his ſtaves, and all his veſſels, the laver and his foot,

17 The hangings of the court, his pillars, and their ſockets, and the hanging for the door of the court,

18 The pins of the tabernacle, and the pins of the court, and their cords,

19 The clothes of ſervice, to do ſervice in the holy *place*, the holy garments for Aaron the prieſt, and the garments of his ſons to miniſter in the prieſt's office.

20 ¶ And all the congregation of the children of Iſrael departed from the preſence of Moſes.

21 And they came every one whoſe heart ſtirred him up, and every one whom his ſpirit made willing, *and* they brought the Lord's offering to the work of the tabernacle of the congregation, and for all his ſervice, and for the holy garments.

22 And they came both men and women, as many as were willing-hearted, *and* brought bracelets, and ear-rings, and rings, and tablets, all jewels of gold: and every man that offered, *offered* an offering of gold, unto the Lord.

23 And every man with whom was found blue, and purple, and ſcarlet, and fine linen, and goats *hair*, and red ſkins of rams, and badgers ſkins, brought *them*.

24 Every one that did offer an offering of ſilver and braſs, brought the Lord's offering: and every man with whom was found ſhittim-wood for any work of the ſervice, brought *it*.

25 And all the women that were wiſe-hearted, did ſpin with their hands, and brought that which they had ſpun, *both* of blue, and of purple, *and* of ſcarlet, and of fine linen. Before Christ 1491

26 And all the women whoſe heart ſtirred them up in wiſdom, ſpun goats *hair*.

27 And the rulers brought onyx-ſtones, and ſtones to be ſet, for the ephod, and for the breaſt-plate:

28 And [k] ſpice, and oil for the light, and for the anointing oil, and for the ſweet incenſe. k Chap. 30. 23.

29 The children of Iſrael brought a willing offering unto the Lord, every man and woman, whoſe heart made them willing to bring for all manner of work, which the Lord had commanded to be made, by the hand of Moſes.

30 ¶ And Moſes ſaid unto the children of Iſrael, See, [l] the Lord hath called by name Bezaleel the ſon of Uri, the ſon of Hur, of the tribe of Judah: l Chap. 31. 2.

31 And he hath filled him with the ſpirit of God, in wiſdom, in underſtanding, and in knowledge, and in all manner of workmanſhip;

32 And to deviſe curious works, to work in gold, and in ſilver, and in braſs,

33 And in the cutting of ſtones to ſet *them*, and in carving of wood to make any manner of cunning work.

34 And he hath put in his heart that he may teach, *both* he and Aholiab the ſon of Ahiſamach of the tribe of Dan.

35 Them hath he filled with wiſdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in ſcarlet, and in fine linen, and of the weaver, *even* of them that do any work, and of thoſe that deviſe cunning work.

CHAP. XXXVI.

THEN wrought Bezaleel and Aholiab, and every wiſe-hearted man, in whom the 1490.

V. 21. *Every one whoſe heart ſtirred him up*—Whoſe heart being deſirous and ready to ſerve God engaged his hand to offer what he had to his ſervice. *Every one whom his ſpirit made willing.* To *convince* the mind of what is right, is the work of the grace of God. To *incline* the heart or the will to do that of which it is convinced is alſo of God; and to *enable* the perſon to perform that of which it is convinced, and to which it is inclined is alſo the work of the ſpirit of God. *Convictions* of what is right may be *fruſtrated*, and when the heart is *inclined* to do the will of God, it may grieve the ſpirit by trifling and delaying to perform the preſent duty; and by not uſing the offered ſtrength of God's grace, it will be left without power to do his holy will, the beginning of good are as carefully to be attended to and embraced, would we love God and be happy, as the beginnings of evil are to be watched againſt and reſiſted, in order to avoid being led by the devices of ſatan away from God into ſin and miſery.

V. 22. *Both men and women brought bracelets and ear-rings*—Though the generality of the people had before parted with their ear-rings, yet there was a conſiderable number who did not, as being diſſatisfied with that idolatrous deſign.

V. 30, 31. *The Lord hath called by name Bezaleel and hath filled him with the Spirit of God*—Whom the Lord calls to any work he qualifies for that work, by giving of his ſpirit to do his will.

V. 35. *Them hath he filled with wiſdom of heart, to work all manner of work*—This is again and again repeated, that it may be the better obſerved that every good and perfect gift cometh from God, and with this merciful deſign that whoſoever lacks wiſdom may aſk of God, who alone is every where to be applied to, is able to give to all that aſk him.

Before Christ 1490. the Lord put wiſdom and underſtanding, to know how to work all manner of work for the ſervice of the ſanctuary, according to all that the Lord had commanded.

2 And Moſes called Bezaleel and Aholiab, and every wiſe-hearted man, in whoſe heart the Lord had put wiſdom, *even* every one whoſe heart ſtirred him up to come unto the work to do it.

3 And they received of Moſes all the offering which the children of Iſrael had brought, for the work of the ſervice of the ſanctuary, to make it *withal*. And they brought yet unto him free-offerings every morning.

4 And all the wiſe men that wrought all the work of the ſanctuary, came every man from his work which they made.

5 ¶ And they ſpake unto Moſes, ſaying, The people bring much more than enough for the ſervice of the work which the Lord commanded to make.

6 And Moſes gave commandment, and they cauſed it to be proclaimed throughout the camp, ſaying, Let neither man nor woman make any more work for the offering of the ſanctuary. So the people were reſtrained from bringing.

7 For the ſtuff they had was ſufficient for all the work to make it, and too much.

a Chap. 26. 3. 4. 8 ¶ [a] And every wiſe-hearted man, among them that wrought the work of the tabernacle, made ten curtains *of* fine twined linen, and blue, and purple, and ſcarlet: with cherubims of cunning work made he them.

9 The length of one curtain *was* twenty and eight cubits, and the breadth of one curtain four cubits: the curtains *were* all of one ſize.

10 And he coupled the five curtains one unto another: and *the other* five curtains he coupled one unto another.

11 And he made loops of blue on the edge of one curtain, from the ſelvedge in the coupling: likewiſe he made in the uttermoſt ſide of *another* curtain, in the coupling of the ſecond.

b Chap. 26. 10. 12 [b] Fifty loops made he in one curtain, and fifty loops made he in the edge of the curtain which *was* in the coupling of the ſecond: the loops held one *curtain* to another. Before Christ 1490.

13 And he made fifty taches of gold, and coupled the curtains one unto another with the taches. So it became one tabernacle.

14 ¶ And he made curtains *of* goats *hair*, for the tent over the tabernacle: eleven curtains he made them.

15 The length of one curtain *was* thirty cubits, and four cubits *was* the breadth of one curtain: the eleven curtains *were* of one ſize.

16 And he coupled five curtains by themſelves, and ſix curtains by themſelves.

17 And he made fifty loops upon the uttermoſt edge of the curtain in the coupling, and fifty loops made he upon the edge of the curtain, which coupleth the ſecond.

18 And he made fifty taches *of* braſs to couple the tent together, that it might be one.

19 And he made a covering for the tent, *of* rams ſkins dyed red, and a covering *of* badgers ſkins above *that*.

20 ¶ And he made boards for the tabernacle, *of* ſhittim-wood, ſtanding up.

21 The length of a board *was* ten cubits, and the breadth of a board one cubit and a half.

22 One board had two tenons, equally diſtant one from another: thus did he make for all the boards of the tabernacle.

23 And he made boards for the tabernacle: twenty boards for the ſouth-ſide, ſouthward:

24 And forty ſockets of ſilver he made under the twenty boards: two ſockets under one board for his two tenons, and two ſockets under another board for his two tenons.

25 And for the other ſide of the tabernacle *which is* toward the north corner, he made twenty boards,

26 And their forty ſockets of ſilver: two ſockets under one board, and two ſockets under another board.

27 And for the ſides of the tabernacle weſtward, he made ſix boards.

28 And two boards made he for the corners of the tabernacle in the two ſides.

29 And

CHAP. XXXVI.

V. 1. *The ſervice of the ſanctuary*—Of the holy place, the Tabernacle.

V. 2. *Moſes called every man, in whoſe heart the Lord had put wiſdom*—It was known before who they were whom God had qualified for this work, and Moſes called thoſe to the work whom God had qualified: thus giving an example to all that are in authority to call thoſe to diſcharge the duties of ſtations for which they are prepared, and not becauſe they deſire to be employed.

V. 3. *They brought unto him free-offerings every morning*—Which time they choſe as the firſt and beſt part of the day, and therefore fitteſt for God's ſervice.

V. 6. *Let neither man nor woman make any more work*—For the women did part of this work as well as the men. Now were they alive unto the Lord.

V. 14. *For*

Before Christ 1490.

29 And they were * coupled beneath, and coupled together at the head thereof, to one ring: thus he did to both of them in both the corners.

* Heb. twined

30 And there were eight boards, and their † sockets *were* sixteen sockets of silver, † under every board two sockets.

† Heb. two sockets, two sockets under one board.

31 ¶ And he made [c] bars *of* shittim-wood: five for the boards of the one side of the tabernacle,

c Chap. 25, 28. & 30. 5.

32 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the tabernacle, for the sides westward.

33 And he made the middle bar to shoot through the boards from the one end to the other.

34 And he overlaid the boards with gold, and made their rings *of* gold *to be* places for the bars, and overlaid the bars with gold.

d Chap. 26. 31.

35 ¶ And he made [d] a vail *of* blue, and purple, and scarlet, and fine twined linen: *with* cherubims made he it of cunning work.

36 And he made thereunto four pillars of shittim-*wood*, and overlaid them with gold: their hooks *were of* gold, and he cast for them four sockets of silver.

e Chap. 26. 36.

37 ¶ And he made an [e] hanging for the tabernacle-door, *of* blue, and purple, and scarlet, and fine twined linen, ‡ of needle-work,

‡ Heb. the work of a needle-worker, or, embroiderer.

38 And the five pillars of it with their hooks: and he overlaid their chapiters, and their fillets with gold: but their five sockets *were of* brass.

CHAP. XXXVII.

a Chap. 25. 10.

AND Bezaleel made [a] the ark *of* shittim-wood: two cubits and a half *was* the length of it, and a cubit and a half the breadth of it, and a cubit and an half the height of it.

2 And he overlaid it with pure gold within and without, and made a crown of gold to it round about.

3 And he cast for it four rings of gold, *to be set* by the four corners of it: even two rings upon the one side of it, and two rings upon the other side of it.

4 And he made staves *of* shittim-wood, and overlaid them with gold.

5 And he put the staves in the rings, by the sides of the ark, to bear the ark.

b Chap. 25. 17.

6 ¶ And he made the [b] mercy seat *of* pure gold: two cubits and an half *was* the length thereof, and one cubit and an half the breadth thereof.

Before Christ 1490.

7 And he made two cherubims *of* gold, beaten out of one piece made he them, on the two ends of the mercy-seat:

8 One cherub § on the end on this side, and another cherub ‖ on the *other* end on that side: out of the mercy-seat made he the cherubims on the two ends thereof.

§ Or, out of, &c.

‖ Or, out of, &c.

9 And the cherubims spread out *their* wings on high, *and* covered with their wings over the mercy-seat, with their faces one to another; *even* to the mercy-seat-ward were the faces of the cherubims.

c Chap. 25. 23.

10 ¶ And he made [c] the table *of* shittim-wood: two cubits *was* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof.

11 And he overlaid it with pure gold, and made thereunto a crown of gold round about.

12 Also he made thereunto a border of an hand-breadth, round about: and made a crown of gold for the border thereof round about.

13 And he cast for it four rings of gold, and put the rings upon the four corners that *were* in the four feet thereof.

14 Over against the border were the rings, the places for the staves, to bear the table.

15 And he made the staves *of* shittim-wood, and overlaid them with gold; to bear the table.

16 And he made the vessels which *were* upon the table, his [d] dishes, and his spoons, and his bowls, and his covers § to cover withal, *of* pure gold.

d Chap. 25. 29.

§ Or, to pour out withal.

e Chap. 25. 31.

17 ¶ And he made the [e] candlestick *of* pure gold: *of* beaten work made he the candlestick, his shaft and his branch, his bowls, his knops, and his flowers were of the same.

18 And six branches going out of the sides thereof: three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof.

19 Three bowls made after the fashion of almonds, in one branch, a knop and a flower; and three bowls made like almonds, in another branch, a knop and a flower: so throughout the six branches, going out of the candlestick.

20 And in the candlestick *were* four bowls made

V. 14. *For the tent over the tabernacle*—For the outward covering of the tabernacle.

V. 35. *He made a vail*—The second vail, which separated between the holy place, and the holy of holies.

V. 37. *He made an hanging for the tabernacle door*—Which divided the holy place from the Court.

V. 8. *The*

Before Christ 1490.

made like almonds, his knops and his flowers.

21 And a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches going out of it.

22 Their knops and their branches were of the same: all of it *was* one beaten work *of* pure gold.

23 And he made his seven lamps, and his snuffers, and his snuff-dishes, *of* pure gold.

24 *Of* a talent of pure gold made he it, and all the vessels thereof.

f Chap. 30. 1. 25 ¶ [f] And he made the incense-altar *of* shittim-wood: the length of it *was* a cubit, and the breadth of it a cubit (*it was* four-square) and two cubits *was* the height of it; the horns thereof were of the same.

26 And he overlaid it with pure gold, *both* the top of it, and the sides thereof round about, and the horns of it: also he made unto it a crown of gold round about.

27 And he made two rings of gold for it under the crown thereof, by the two corners of it, upon the two sides thereof, to be places for the staves to bear it withal.

28 And he made the staves *of* shittim-wood, and overlaid them with gold.

g Chap. 30. 23, 35. 29 ¶ And he made [g] the holy anointing oil, and the pure incense of sweet spices, according to the work of the apothecary.

CHAP. XXXVIII

a Chap. 27. 1. AND [a] he made the altar of burnt-offering *of* shittim-wood: five cubits *was* the length thereof, and five cubits the breadth thereof (*it was* four-square) and three cubits the height thereof.

2 And he made the horns thereof on the four corners of it: the horns thereof were of the same, and he overlaid it with brass.

3 And he made all the vessels of the altar, the pots, and the shovels, and the basons, *and* the flesh-hooks, and the fire-pans: all the vessels thereof made he *of* brass.

4 And he made for the altar a brasen grate of net-work, under the compass thereof, beneath unto the midst of it.

5 And he cast four rings for the four ends of the grate of brass, *to be* places for the staves.

6 And he made the staves *of* shittim-wood, and overlaid them with brass.

7 And he put the staves into the rings on the sides of the altar, to bear it withal; he made the altar hollow with boards.

Before Christ 1490.

8 ¶ And he made [b] the laver *of* brass, and the foot of it, *of* brass, of the * looking-glasses of *the women* † assembling, which assembled at the door of the tabernacle of the congregation.

b Chap. 30. 18.
* Or, brasen-glasses.
† Heb. assembling by troops, as 1 Sam. 2. 22.

9 ¶ And he made [c] the court: on the south side southward, the hangings of the court *were of* fine twined linen, an hundred cubits.

c Chap. 27. 9.

10 Their pillars *were* twenty, and their brasen sockets twenty: the hooks of the pillars, and their fillets *were of* silver.

11 And for the north side, *the hangings were* an hundred cubits, their pillars *were* twenty, and their sockets of brass twenty: the hooks of the pillars, and their fillets, *of* silver.

12 And for the west side *were* hangings of fifty cubits, their pillars ten, and their sockets ten: the hooks of the pillars, and their fillets, *of* silver.

13 And for the east side eastward fifty cubits.

14 The hangings of the one side *of the gate were* fifteen cubits, their pillars three, and their sockets three.

15 And for the other side of the court-gate, on this hand and that hand, *were* hangings of fifteen cubits, their pillars three, and their sockets three.

16 All the hangings of the court round about, *were* of fine twined linen.

17 And the sockets for the pillars *were of* brass; the hooks of the pillars, and their fillets, *of* silver; and the overlaying of their chapiters, *of* silver; and all the pillars of the court *were* filleted with silver.

18 And the hanging for the gate of the court *was* needle-work, *of* blue, and purple, and scarlet, and fine twined linen: and twenty cubits *was* the length, and the height in the breadth *was* five cubits, answerable to the hangings of the court.

19 And their pillars *were* four, and their sockets *of* brass four, their hooks *of* silver, and the overlaying of their chapiters, and their fillets, *of* silver.

d Chap. 27. 19. 20 And all the [d] pins of the tabernacle, and of the court round about, *were of* brass.

21 ¶ This is the sum of the tabernacle, *even*

CHAP. XXXVIII.

V. 8. *The looking-glasses*—Which so antiently were made of polished brass. *The women which assembled*—It seems to note a company of religious women who in a more peculiar manner devoted themselves to the service of God about his tabernacle, by fasting, prayer, &c.

Before Christ 1490. *even* of the tabernacle of teſtimony, as it was counted, according to the commandment of Moſes, *for* the ſervice of the Levites, by the hand of Ithamar, ſon to Aaron the prieſt.

22 And Bezaleel the ſon of Uri, the ſon Hur, of the tribe of Judah, made all that the Lord commanded Moſes.

23 And with him *was* Aholiab, ſon of Ahiſamach, of the tribe of Dan, an engraver, and a cunning workman, and an embroiderer in blue, and in purple, and in ſcarlet, and fine linen.

24 All the gold that was occupied for the work, in all the work of the holy *place*, even the gold of the offering, was twenty and nine talents, and ſeven hundred and thirty ſhekels, after [c] the ſhekel of the ſanctuary.

c Chap. 30.13.

25 And the ſilver of them that were numbered of the congregation, *was* an hundred talents, and a thouſand ſeven hundred and threeſcore and fifteen ſhekels, after the ſhekel of the ſanctuary.

f Chap. 30.15. * Heb. a poll.

26 [f] Abekah for * every man, *that is*, half a ſhekel, after the ſhekel of the ſanctuary, for every one that went to be numbered, from

g Numb. 1.46.

twenty years old and upward, for [g] ſix hundred thouſand and three thouſand and five hundred and fifty *men*.

h Chap. 26.19, 21, 25, 32.

27 And of the hundred talents of ſilver, were caſt [h] the ſockets of the ſanctuary, and the ſockets of the vail; an hundred ſockets of the hundred talents, a talent for a ſocket.

28 And of the thouſand ſeven hundred ſeventy and five *ſhekels*, he made hooks for the pillars, and overlaid their chapiters, and filleted them.

29 And the braſs of the offering *was* ſeventy talents, and two thouſand and four hundred ſhekels.

30 And therewith he made the ſockets to the door of the tabernacle of the congregation, and the braſen altar, and the braſen grate for it, and all the veſſels of the altar,

31 And the ſockets of the court round about, and the ſockets of the court-gate, and all the pins of the tabernacle, and all the pins of the court round about.

CHAP. XXXIX.

AND of the blue, and purple, and ſcarlet, they made clothes of ſervice, to

a Chap. 31.10. and 35. 19.

do ſervice in the holy *place*, and [a] made the

b Chap. 28.4.

holy garments for Aaron; [b] as the Lord commanded Moſes.

2 And he made the ephod, *of* gold, blue, and purple, and ſcarlet, and fine twined linen. Before Christ 1490.

3 And they did beat the gold into thin plates, and cut *it into* wires; to work *it* in the blue, and in the purple, and in the ſcarlet, and in the fine linen, *with* cunning work.

4 They made ſhoulder-pieces for it, to couple *it* together: by the two edges was it coupled together.

5 And the curious girdle of his ephod that *was* upon it, *was* of the ſame, according to the work thereof; *of* gold, blue, and purple, and ſcarlet, and fine twined linen; as the Lord commanded Moſes.

6 ¶ [c] And they wrought onyx-ſtones inc Chap. 28. 9.

cloſed in ouches of gold, graven as ſignets are graven, with the names of the children of Iſrael.

7 And he put them on the ſhoulders of the ephod, *that they ſhould be* ſtones for a

d Chap. 28. 12.

[d] memorial to the children of Iſrael; as the Lord commanded Moſes.

8 ¶ And he made the breaſt-plate *of* cunning work, like the work of the ephod: *of* gold, blue, and purple, and ſcarlet, and fine twined linen.

9 It was four-ſquare, they made the breaſt-plate double: a ſpan *was* the length thereof, and a ſpan the breadth thereof, *being* doubled.

10 [e] And they ſet in it four rows of ſtones: e Chap. 28. 17. &c.

the firſt row *was* a * ſardius, a topaz, and a carbuncle: this *was* the firſt row. * Or, ruby.

11 And the ſecond row, an emerald, a ſapphire, and a diamond.

12 And the third row, a ligure, an agate, and an amethyſt.

13 And the fourth row, a beryl, an onyx, and a jaſper: *they were* incloſed in ouches of gold in their incloſings.

14 And the ſtones *were* according to the names of the children of Iſrael, twelve according to their names, like the engravings of a ſignet, every one with his name, according to the twelve tribes.

15 And they made upon the breaſt-plate chains, at the ends, *of* wreathen work *of* pure gold.

16 And they made two ouches *of* gold, and two gold rings: and put the two rings in the two ends of the breaſt-plate.

17 And they put the two wreathen chains of gold in the two rings on the ends of the breaſt-plate. 18 And

V. 21. *For the ſervice of the Levites*—For thoſe holy uſes and ſervices which the Levites adminiſtered.

V. 24. *Twenty and nine talents*—Every talent contained three thouſand ſhekels.

Before Christ 1490.

18 And the two ends of the two wreathen chains they fastened in the two ouches, and put them on the shoulder-pieces of the ephod before it.

19 And they made two rings of gold, and put *them* on the two ends of the breast-plate upon the border of it, which *was* on the side of the ephod inward.

20 And they made two *other* golden rings, and put them on the two sides of the ephod underneath, toward the forepart of it, over against the *other* coupling thereof, above the curious girdle of the ephod:

21 And they did bind the breast-plate by his rings unto the rings of the ephod, with a lace of blue, that it might be above the curious girdle of the ephod, and that the breast-plate might not be loosed from the ephod; as the Lord commanded Moses.

22 ¶ And he made the robe of the ephod *of* woven work, all *of* blue.

23 And *there was* a hole in the midst of the robe, as the hole of an habergeon, *with* a band round about the hole, that it should not rent.

24 And they made upon the hems of the robe, pomegranates *of* blue, and purple, and scarlet, *and* twined *linen*.

f Chap. 28.33. 25 And they made [f] bells *of* pure gold, and put the bells between the pomegranates, upon the hem of the robe, round about between the pomegranates;

Before Christ 1490.

26 A bell and a pomegranate, a bell and a pomegranate, round about the hem of the robe to minister *in;* as the Lord commanded Moses.

27 ¶ And they made coats *of* fine linen, *of* woven work, for Aaron and for his sons.

28 [g] And a mitre *of* fine linen, and goodly bonnets *of* fine linen, and [h] linen breeches *of* fine twined linen,

g Ezek. 44.18. h Chap. 28 42.

29 And a girdle *of* fine twined linen, and blue, and purple, and scarlet, *of* needle-work; as the Lord commanded Moses.

30 ¶ And they made the plate of the holy crown, *of* pure gold, and wrote upon it a writing, *like to* the engravings of a signet, [i] HOLINESS TO THE LORD.

i Chap. 28.36.

31 And they tied unto it a lace of blue, to fasten *it* on high upon the mitre; as the Lord commanded Moses.

32 ¶ Thus was all the work of the tabernacle of the tent of the congregation finished: and the children of Israel did according to all that the Lord commanded Moses, so did they.

33 ¶ And they brought the tabernacle unto Moses, the tent, and all his furniture, his taches, his boards, his bars, and his pillars, and his sockets,

34 And

CHAP. XXXIX.

V. 26. *As the Lord commanded Moses*—This is often repeated; and perhaps to shew that Moses did not take upon him to reason upon what was proper to be made, but strictly to regard what God had seen fit to command concerning his own worship and service; and though nothing that God commands contradicts right reason, yet so little can reason comprehend of the things of God, and of eternity unassisted by revelation, that to learn only what the Lord commands and humbly to rely upon his aid in doing that, and neither more nor less, is that which is set before us by this great example of Moses.

V. 30. *Holiness to the Lord*—And thus should every design, and word and work be inscribed. And it is not to be looked upon as a matter of indifference, whether it is so or not. Without holiness of heart and mind, no man shall see the Lord, (Heb. xii. 14.) and if in design, or word or deed there is any thing that is *not* holy, the tree is known by its fruit; and the mind from whence that which is unholy proceeds, is itself not fit for the presence of God; and when such discoveries are made, whatever we may have besides, we are not to look upon ourselves as if we had already attained, no number of good qualities being in the sight of God any excuse for one bad one, he that faileth in one point being guilty of all; the soul seeing its defect, this one thing does the word of God require it to do—To forget the things that are behind; not to stand looking at the evil it has discovered in itself, but to look unto Jesus the Author and Finisher of its faith for the whole mind that was in him, and in the use of all the means of grace which God has appointed, and in a strict regard to all the ways of obedience which God has commanded, press forward to the mark of the high calling of God in Christ Jesus—*Holiness unto the Lord* which sooner or later will be engraven on the heart and mind of him that lives by faith in God its Saviour, taking his declared will for its rule and guide. And if instead of its being delightful it was painful thus to live; and if instead of life being some fifty or fourscore years it was five hundred, and all these were spent in receiving grace to be brought into an entire conformity to the holy mind and will of God, would endless ages of glory and blessedness give us any cause to regret that we had so long to live in being prepared for the presence of God, but when all the ways of God are ways of pleasantness and peace, and when this may be the last day in which by a single eye, denying myself, taking up the cross and living by faith, I may have to write holiness to the Lord on all that is done on earth, how small the exchange for all that great, eternal and exceeding weight of glory which awaits the redeemed, the sanctified of the Lord in the blessed world to come.

V. 33. *They brought the tabernacle unto Moses*—All this work in sacred things was presented to Moses who commanded the work to be done, and who received them as the people's head under God. And shall not every religious duty commanded by the Lord, at last be brought unto Jesus? And shall any thing be forgotten by him, that was done on earth by faith in him? No, not a cup of cold water given in his name—Not a door shall be opened to receive the poor or friendless for his sake, and be any more unnoticed by him at last; than that any thing was forgotten or unnoticed about this visible work of the tabernacle. Not a design to hinder evil or to do good, not a word spoken or step taken to forward either of these designs will be lost: They that live most by faith in God must see most of his love and goodness, and that when they have done all they are unprofitable servants, and see all too little to acknowledge their obligations to him who made and died for them; they remember not what they have done from the desire they have to please him in the present moment; but the Lord

Before Christ 1490.

34 And the covering of rams ſkins dyed red, and the covering of badgers ſkins, and the vail of the covering,

35 The ark of the teſtimony, and the ſtaves thereof, and the mercy-ſeat,

36 The table, *and* all the veſſels thereof, and the ſhew-bread,

37 The pure candleſtick, *with* the lamps thereof, *even with* the lamps to be ſet in order, and all the veſſels thereof, and the oil for light,

38 And the golden altar, and the anointing oil, and * the ſweet incenſe, and the hanging for the tabernacle-door.

* Heb. the incenſe of ſweet ſpices.

39 The braſen altar, and his grate of braſs, his ſtaves, and all his veſſels, the laver and his foot,

40 The hangings of the court, his pillars, and his ſockets, and the hanging for the court-gate, his cords, and his pins, and all the veſſels of the ſervice of the tabernacle, for the tent of the congregation,

41 The clothes of ſervice to do ſervice in the holy *place*, and the holy garments for Aaron the prieſt, and his ſons garments to miniſter in the prieſts office.

42 According to all that the Lord commanded Moſes, ſo the children of Iſrael made all the work.

43 And Moſes did look upon all the work, and behold, they had done it as the Lord had commanded, even ſo had they done it: And Moſes bleſſed them.

CHAP. XL.

AND the Lord ſpake unto Moſes, ſaying,

2 On the firſt day of the firſt month ſhalt thou ſet up the tabernacle of the tent of the congregation:

3 And thou ſhalt put therein the ark of the teſtimony, and cover the ark with the vail.

Before Christ 1490.

4 And [a] thou ſhalt bring in the table, and ſet in order * the things that are to be ſet in order upon it, and thou ſhalt bring in the candleſtick, and light the lamps thereof.

[a] Chap. 26. 35.

* Heb. the order thereof.

5 And thou ſhalt ſet the altar of gold for the incenſe before the ark of the teſtimony, and put the hanging of the door to the tabernacle.

6 And thou ſhalt ſet the altar of the burnt-offering, before the door of the tabernacle of the tent of the congregation.

7 And [b] thou ſhalt ſet the laver between the tent of the congregation and the altar, and ſhall put water therein.

[b] Chap. 30. 18.

8 And thou ſhalt ſet up the court round about, and hang up the hanging at the court gate.

9 And thou ſhalt take the anointing oil, and [c] anoint the tabernacle and all that *is* therein, and ſhalt hallow it, and all the veſſels thereof: and it ſhall be holy.

[c] Chap. 30. 26.

10 And thou ſhalt anoint the altar of the burnt-offering, and all his veſſels, and ſanctify the altar: and [d] it ſhall be an altar † moſt holy.

[d] Chap. 29. 36, 37.

† Heb. holineſs of holineſs.

11 And thou ſhalt anoint the laver and his foot, and ſanctify it.

12 [e] And thou ſhalt bring Aaron and his ſons unto the door of the tabernacle of the congregation, and waſh them with water.

[e] Lev. 8. 1, to 15.

13 And thou ſhalt put upon Aaron the holy garments, [f] and anoint him, and ſanctify him; that he may miniſter unto me in the prieſts office.

[f] Chap. 28. 41.

14 And thou ſhalt bring his ſons, and clothe them with coats:

15 And thou ſhalt anoint them, as thou didſt

Lord of all is a faithful remembrancer, and all their work and labour of love will one day appear together like the finiſhed tabernacle to the praiſe of his grace, and when all the faithful devoted minds by whom that work was done, ſhall have praiſe of their Lord, in the preſence of angels and of men.

V. 43. *Moſes did look upon all the work*—And when the books are opened out of which the dead ſhall be judged ſo will Jeſus, the judge of all, look upon all that has been done with a deſign to pleaſe him. But how ſhall he look upon that which was done with a deſign of having praiſe of men? *They had done it as the Lord had commanded*—The work they had wrought was agreeable to the will of God; their deſign in doing what they did was agreeable to that grace which taught and inclined them to do it; and in the execution of their work, they ſtrictly adhered to the will of God. And *Moſes* ſeeing all was done as the Lord had commanded him *Bleſſed them*—Prayed that God their Saviour would fill them with his heavenly conſolations. What the Lord commanded Moſes with a voice, he communicated the knowledge to perform by his ſpirit to the minds of thoſe by whom the work was done; and when Moſes came to examine all that was done by the rule of the command, the will of God and the work agreed together, and then *he bleſſed them;* as all theſe will be bleſſed whoſe work ſhall be found to agree with the rule of God's holy will. Reader, do you work by it?

CHAP. XL.

V. 2. *On the firſt day of the firſt month*—Of the ſecond year after their coming out of Egypt, as is evident.

V. 4. *Thou ſhalt ſet in order the things that are to be ſet upon it*—The veſſels belonging to it, and the ſhew-bread.

V. 9. *Thou ſhalt take the anointing oil, and anoint the tabernacle*—All ſtill ſtood in need of being thus conſecrated unto the Lord, as all religious duties ſtand in need of the blood of atonement to make them acceptable to God.

V. 15. *Their anointing ſhall be an everlaſting prieſt-hood*—A ſeal that their Prieſthood ſhall continue till the coming of the Meſſias.

V. 29. *The*

Before Christ 1490. didst anoint their father, that they may minister unto me in the priests office: for their anointing shall surely be an everlasting priesthood, throughout their generations.

16 Thus did Moses: according to all that the Lord commanded him, so did he.

17 ¶ And it came to pass, in the first month in the second year, on the first *day* of
g Numb. 7. 1. the month, *that* the g tabernacle was reared up.

18 And Moses reared up the tabernacle, and fastened his sockets, and set up the boards thereof, and put in the bars thereof, and reared up his pillars.

19 And he spread abroad the tent over the tabernacle, and put the covering of the tent above upon it; as the Lord commanded Moses.

h Chap. 25. 16. 20 ¶ And he took and put h the testimony into the ark, and set the staves on the ark, and put the mercy-seat above upon the ark.

i Chap. 35. 12. 21 And he brought the ark into the tabernacle, and i set up the vail of the covering, and covered the ark of the testimony; as the Lord commanded Moses.

k Chap. 26. 35. 22 ¶ k And he put the table in the tent of the congregation, upon the side of the tabernacle northward, without the vail.

23 And he set the bread in order upon it, before the Lord; as the Lord had commanded Moses.

24 ¶ And he put the candlestick in the tent of the congregation, over against the table, on the side of the tabernacle southward.

25 And he lighted the lamps before the Lord, as the Lord commanded Moses.

26 ¶ And he put the golden altar in the tent of the congregation, before the vail.

27 l And he burnt sweet incense thereon, as the Lord commanded Moses. Before Christ 1490.

28 ¶ And he set up the hanging at the door of the tabernacle. l Chap. 30. 7.

29 And he put the altar of burnt-offering by the door of the tabernacle of the tent of the congregation, and offered upon it the burnt-offering, and the meat-offering; as the
m Lord commanded Moses. m Chap. 30. 9.

30 ¶ And he set the laver between the tent of the congregation and the altar, and put water there, to wash *withal*.

31 And Moses, and Aaron and his sons, washed their hands and their feet thereat.

32 When they went into the tent of the congregation, and when they came near unto the altar, they washed; n as the Lord commanded Moses. n Chap. 30. 19.

33 And he reared up the court round about the tabernacle and the altar, and set up the hanging of the court-gate: so Moses finished the work.

34 ¶ o Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle. o Lev. 16. 2. Num. 9. 15. 1 Kings 8. 10. 2 Chron. 5. 13. & 7. 2. Hai. 6. 4. Rev. 15. 8.

35 And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the Lord filled the tabernacle.

36 p And when the cloud was taken up from over the tabernacle, the children of Israel ‡ went onward in all their journeys: p Num. 10. 11. ‡ Heb. journeyed.

37 But if the cloud were not taken up, then they journeyed not, till the day that it was taken up.

38 For q the cloud of the Lord *was* upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys. q Chap. 13. 21.

V. 29. *The meat-offering*—For the consecration of the altar, this being the first sacrifice.

V. 34. *The glory of the Lord filled the tabernacle*—The glorious presence of God, which having been forfeited and lost, was now returned to them, and took its habitation among them.

V. 35. Because of the extraordinary brightness and glorious appearance of God, and because he was not called to it, as he was not able to go up into the mount till he was called.

V. 38. *The cloud of the Lord was upon the tabernacle by day, and fire was on it by night*—The same pillar which in the day time was like a cloud, in the night time had the appearance of fire. By the fire is represented that *direction* of God, which all that worship him in spirit and in truth, may receive from him in their darkest hours; and by the cloud is represented that divine protection which rests upon all that put their trust in God through the Lord Jesus Christ, for whose sake the care of God is extended to all that fear Him, and cast their care upon him. (1 Pet. v. 7.)

LEVITICUS.

SO called, becauſe it treats of the Tribe of Levi, and the things belonging to their office. It contains about one month's time. After the tabernacle was ſet up, the altar fitted, and all things prepared for public worſhip, the Lord proceeded to give directions to Moſes, and by him to the people, how, when, with what, by whom, and in what manner, his worſhip under that diſpenſation ſhould be performed; which being ſet forth at large from the firſt chapter to the eighth, and the conſecration of Aaron, and his ſons in the ſame chapter; the ninth chapter gives account of the firſt burnt-offerings that were offered by Aaron, firſt for himſelf, and then for the people. To which the Lord was pleaſed to give a gracious teſtimony, by cauſing the fire to come out from before the Lord, which conſumed the burnt-offering upon the altar, in the ſight of the people: Whereupon the people ſhouted for joy, that God had ſo ſignally owned the offering, and in reverence bowed themſelves. This book is ſpent partly in repeating laws given before, partly in giving new laws, ſome judicial, moſt ceremonial; divers typifying the ſincerity, purity, holineſs, and perfection of goſpel-worſhip and worſhippers.

It affords not much of hiſtorical matter. Yet in chapter twenty-four, a relation is given of one whoſe mother's name was Shelomith, an Iſraelitiſh woman, of the tribe of Dan: but his father, it ſeems, was an Egyptian; and ſuppoſed to be a proſelyte to Iſrael.

This young man, going out of his tent among the children of Iſrael, happened to fall out with a man of Iſrael, ſo that they wreſtled or ſtrove together; and Shelomith's ſon blaſphemed the name of the Lord, and curſed, whereupon being apprehended, and brought before Moſes, he was committed to cuſtody, till the mind of the Lord ſhould be known concerning him. For though the third command forbids the taking of the name of the Lord in vain, yet this blaſphemous curſing being an offence of an higher kind, againſt which no poſitive law was yet provided, Moſes had recourſe to the Lord for counſel and direction therein. "And the Lord ſaid, bring forth him that hath curſed without the camp; and let all that heard him lay their hands upon his head, and let all the congregation ſtone him;" which accordingly was done. And a law was thereupon made, that he who thenceforward ſhould blaſpheme the name of the Lord, whether he were an Iſraelite or a ſtranger, ſhould be ſtoned to death. O Lord, hear thy churches cry for the ſake of her living head, and give thy bleſſing to all thy appointed means of making known, and calling mankind to attend to the diſcoveries thou haſt given of the greatneſs of thy power, and the holineſs of thy nature, that thy ſacred name may never be mentioned but in the ſpirit of prayer and praiſe, and in ſerious fear of thee; on whoſe favour the endleſs life and peace of all the living alone depends;

CHAP. I. The burnt-offerings, of the herd of the flocks, of the fowls. CHAP. II. The meat-offering of flour with oil and incenſe, either baken in the oven, or on a plate, or in a frying-pan: and of the firſt-fruits in the year. The ſalt of the meat-offering. CHAP. III. The peace-offering of the herd, of the flock, either a lamb, or a goat. CHAP. IV. The ſin-offering of ignorance, for the prieſt, for the congregation, for the ruler, for any of the people. CHAP. V. He that ſinneth in concealing his knowledge, in touching an unclean thing, or in making an oath: his treſpaſs-offering, of the flock, of fowls, or of flour. The treſpaſs-offering in ſacrilege, and in ſins of ignorance. CHAP. VI. The treſpaſs-offering for ſins done wittingly. The law of the burnt-offering, and of the meat-offering. The offering at the conſecration of a prieſt. The law of the ſin offering. CHAP. VII. The law of the treſpaſs-offering, and of the peace-offerings, whether it be for a thankſgiving, or a vow, or a free-will-offering. The fat, and the blood are forbidden. The prieſt's portion in the peace-offering. CHAP. VIII. Moſes conſecrateth Aaron and his ſons. Their ſin-offering. Their burnt-offering. The ram of conſecration. The place and time of their conſecration. CHAP. IX. The firſt-offerings of Aaron for himſelf and the people. The ſin-offering, and the burnt-offering for himſelf. The offerings for the people. Moſes and Aaron bleſs the people. Fire cometh from the Lord upon the altar. CHAP. X. Nadab and Abihu, for offering of ſtrange fire, are burnt by fire. Aaron and his ſons are forbidden to mourn for them. The prieſts are forbidden wine when they are to go into the tabernacle. The law of eating the holy things. Aaron's excuſe for tranſgreſſing thereof. CHAP. XI. What beaſts may, and what may not be eaten. What fiſhes. What fowls. The creeping things which are unclean. CHAP. XII. The purification of a woman after child-birth: the offerings for her purifying. CHAP. XIII. The laws and tokens whereby the prieſt is to be guided in diſcerning the leproſy. CHAP. XIV. The rites and ſacrifices in cleanſing of the leper. The ſigns of leproſy in an houſe. The cleanſing of that houſe. CHAP. XV. The uncleanneſs of men in their iſſues. The cleanſing of them. The uncleanneſs of women in their iſſues. Their cleanſing. CHAP. XVI. How the high prieſt muſt enter into the holy place. The ſin-offering for himſelf. The ſin-offering for the people. The ſcape-goat. The yearly feaſt of the expiations. CHAP. XVII. The blood of all ſlain beaſts muſt be offered to the Lord, at the door of the tabernacle. They muſt not offer to devils. All eating of blood is forbidden, and all that dieth alone, or is torn. CHAP. XVIII. Unlawful marriages. Unlawful luſts. CHAP. XIX. A repetition of ſundry laws. CHAP. XX. Of him that giveth of his ſeed to Molech. Of him that favoureth ſuch an one. Of going to wizards. Of ſanctification. Of him that curſeth his parents. Of adultery. Of inceſt. Of ſodomy. Of beſtiality. Of uncleanneſs. Obedience is required with holineſs. Wizards muſt be put to death. CHAP. XXI. Of the prieſts mourning. Of their holineſs. Of their eſtimation. Of their marriages. The prieſts that have blemiſhes muſt not miniſter in the ſanctuary. CHAP. XXII. The prieſts in their uncleanneſs muſt abſtain from the holy things. How they ſhall be cleanſed. Who of the prieſt's houſe may eat of the holy things. The ſacrifices muſt be without blemiſh. The age of the ſacrifice. The law of eating the ſacrifice of thankſgiving. CHAP. XXIII. The feaſts of the Lord. The ſabbath. The paſſover. The ſheaf of firſt fruits. The feaſt of Pentecoſt. Gleanings to be left for the poor. The feaſt of trumpets. The day of atonement. The feaſt of tabernacles. CHAP. XXIV. The oil for the lamps. The ſhew-bread. Shelomith's ſon blaſpheməth. The law of blaſphemy: Of murder: Of damage. The blaſphemer is ſtoned. CHAP. XXV. The ſabbath of the ſeventh year. The jubilee in the fiftieth year. Of oppreſſion. A bleſſing of obedience. The redemption of land, of houſes. Compaſſion on the poor. The uſage of bond-men. The redemption of ſervants. CHAP. XXVI. Of idolatry. Religiouſneſs. A bleſſing to them that keep the commandments. A curſe to thoſe that break them. God promiſeth to remember them that repent. CHAP. XXVII. He that maketh a ſingular vow muſt be the Lords. The eſtimation of the perſon. Of a beaſt given by vow. Of a houſe. Of a field, and the redemption thereof. No devoted thing may be redeemed. The tithe may not be changed.

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CHAP. I.

AND the Lord called unto Moſes, and ſpake unto him out of the tabernacle of the congregation, ſaying,

2 Speak unto the children of Iſrael, and ſay unto them, [a] If any man of you bring an offering unto the Lord, ye ſhall bring your offering of the cattle, *even* of the herd, and of the flock.

a Chap. 22. 18.

3 If his offering *be* a burnt-ſacrifice of the herd, let him offer a male without blemiſh: he ſhall offer it of his own voluntary will, at the door of the tabernacle of the congregation before the Lord.

4 [b] And he ſhall put his hand upon the head of the burnt-offering: and it ſhall be accepted for him to make atonement for him.

b Chap. 4. 15. & 3. 2, 8, 13. & 8. 14, 22. & 16. 21. Exod. 29. 10, 15.

5 And he ſhall kill the bullock before the Lord: [c] and the prieſts Aaron's ſons ſhall bring the blood, [d] and ſprinkle the blood round about upon the altar, that *is* by the door of the tabernacle of the congregation.

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c 2 Chron. 35. 11.
d Chap. 3. 8.

6 And he ſhall flay the burnt-offering, and cut it into his pieces.

7 And the ſons of Aaron the prieſt ſhall put fire upon the altar, and lay the wood in order upon the fire.

8 And the prieſts Aaron's ſons ſhall lay the parts, the head, and the fat, in order upon the wood that *is* on the fire which *is* upon the altar.

9 But his inwards and his legs ſhall he waſh in water: and the prieſt ſhall burn all on the altar, *to be* a burnt-ſacrifice, an offering made by fire, of a ſweet ſavour unto the Lord.

10 ¶ And if his offering *be* of the flocks, *namely*

CHAP. I.

V. 1. *The Lord called unto Moſes*—Who ſtood without, waiting for God's call. *Out of the tabernacle of the congregation*—From the mercy-ſeat in the tabernacle.

V. 2. *An offering*—There are divers kind of ſacrifices here preſcribed, ſome by way of acknowledgement to God for mercies, others by way of ſatisfaction to God for mens ſins: others were meer exerciſes of piety and devotion. And the reaſon why there are ſo many kinds of them was partly reſpect to the eſtate of Jews, who by their own natural inclinations were much addicted to our rites and ceremonies, as all men in general are; and to repreſent as well the ſeveral perfections of Chriſt the true ſacrifice and the various benefits of his death, as the ſeveral duties which men owe to their Creator and Redeemer, all which could not be ſo well expreſſed by one ſort of ſacrifices. *Bring your offering of the herd, and of the flock*—Becauſe theſe are the fitteſt repreſentations both of Chriſt and of true chriſtians, as being gentle, and harmleſs, and patient, and moſt uſeful to men. As the beſt and moſt profitable creatures, with which it is fit God ſhould be ſerved, and which we ſhould be ready to part with when God requires us to do ſo, as things moſt common and obvious, that men might never want a ſacrifice when they needed or God required it.

V. 3. *A burnt-ſacrifice*—Strictly ſo called, ſuch as was to be all burnt, the ſkin excepted. For otherwiſe every ſacrifice was burnt, more or leſs. Theſe ſacrifices did partly ſignify, that the whole man, in whoſe ſtead the ſacrifice was offered, was to be intirely and unreſervedly offered or devoted to Gods ſervice; and that the whole man did deſerve to be utterly conſumed, if God ſhould deal ſeverely with him; and directed us to ſerve the Lord with all ſingleneſs of heart without ſelf ends, and to be ready to offer to God even ſuch ſacrifices or ſervices wherein we ourſelves ſhould have no part nor benefit. *Let him offer a male*—As more truly repreſenting Chriſt. *Without blemiſh*—To ſignify, that God ſhould be ſerved with the beſt of every kind, that man, repreſented by theſe ſacrifices, ſhould aim at all purity and perfection of heart and life, and that chriſtians ſhould one day attain to it, (Eph. v. 27.) the ſpotleſs and compleat holineſs of Chriſt, (Heb. ix. 13, 14. 1 Pet. i. 18, 19. and ii. 22.) *His own voluntary will*—As it was not preſcribed by God to be offered in courſe, but was at the pleaſure and by the voluntary devotion of any perſon either by way of ſupplication for any mercy which he needed or deſired, or by way of thankſgiving for any favour or bleſſing received. *At the door of the tabernacle of the congregation*—For here it was to be ſacrificed, and here alſo the people might behold the oblation of it. And this further ſignified, that men could have no entrance into the earthly tabernacle, the church, nor into the heavenly tabernacle of glory, but by Chriſt, who is the door. (John x. 7, 9.) by whom alone we have acceſs to God.

V. 4. *He ſhall put his hand upon the head of the burnt-offering*—Whereby he ſignified, that he willingly gave it to the Lord; that he legally united himſelf with it, and judged himſelf worthy of that death which it ſuffered in his ſtead, and that he laid his ſins upon it, and had an eye to him upon whom God would lay the iniquity of us all, Iſa. liii. 6. and that together with it he did freely offer up himſelf to God. *To make atonement for him*—Sacramentally, as directing his faith and thoughts, to that true propitiatory ſacrifice which in time was to be offered up for him. (Rom. iii. 25. Heb. ix. 15, 25, 26.)

V. 5. *He*—The offerer, who is ſaid to do it, by the Prieſt. *Sprinkle the blood upon the altar*—Whereby was ſignified, that the offerer deſerved to have his blood ſpilt in that manner, that the blood of Chriſt ſhould be poured forth for ſinners, and that was the only mean of their reconciliation to God and acceptance with him.

V. 6. Partly for decency, becauſe the ſacrifices being as it were God's food and feaſt, it was incongruous to offer to God that to ſignify that the great thing which God required and regarded in men was not their outward appearance, but their inſide, and that as he doth ſee all mens inſides, (Heb. iv. 13.) ſo he will one day make them viſible to others.

V. 7. *The Prieſt ſhall put fire upon the altar*—Diſpoſe the fire, put it together ſo as it might be fit for the preſent work. For the fire there uſed and allowed came down from heaven, and was to be carefully preſerved there, and all other fire was forbidden.

V. 8. *The fat*—Which was to be ſeparated from the fleſh, and be put together, to increaſe the flame, and to conſume the parts of the ſacrifice.

V. 9. *The inwards and his legs, ſhall he waſh*—To ſignify the univerſal and perfect purity both of the heart, and of the ways or actions, which was in Chriſt, and which ſhould be in all chriſtians. *The Prieſt ſhall burn all*—Not only the parts, now mentioned, but all the reſt. *An offering made by fire of a ſweet ſavour*—As it repreſented Chriſt's offering up himſelf, to God as a ſweet ſmelling, ſavour (Eph. v. 2.) and to admoniſh us of the excellent virtue of divine inſtitutions without which God values no worſhip, though never ſo glorious, and by which even the meaneſt things are precious and acceptable to God.

V. 11. *He*

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namely of the sheep, or of the goats, for a burnt-sacrifice; he shall bring it a male without blemish.

11 And he shall kill it on the side of the altar northward before the Lord: and the priests Aaron's sons shall sprinkle his blood round about upon the altar.

12 And he shall cut it into his pieces, with his head and his fat: and the priest shall lay them in order on the wood that *is* on the fire which *is* upon the altar.

13 But he shall wash the inwards and the legs with water: and the priest shall bring *it* all, and burn *it* upon the altar: it *is* a burnt-sacrifice, an offering made by fire, of a sweet savour unto the Lord.

14 ¶ And if the burnt-sacrifice for his offering to the Lord *be* of fowls, then he shall
e Chap. 5. 7. bring his offering of [e] turtle doves, or of young pigeons.

15 And the priest shall bring it unto the
* Or, pinch off the head with the nail. altar, and * wring off his head, and burn *it* on the altar: and the blood thereof shall be wrung out at the side of the altar.

16 And he shall pluck away his crop with
† Or, the filth thereof. † his feathers, and cast it beside the altar on the east-part, by the place of the ashes.

17 And he shall cleave it, with the wings
f Gen. 15. 10. thereof, *but* [f] shall not divide *it* asunder: and the priest shall burn it upon the altar, upon the wood that *is* upon the fire: it *is* a burnt-sacrifice, an offering made by fire, of a sweet savour unto the Lord.

CHAP. II.

a Chap. 6. 14. & 9. 17. Numb. 15. 4. AND when any will offer [a] a meat-offering unto the Lord, his offering shall be *of* fine flour; and he shall pour oil upon it, and put frankincense thereon.

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2 And he shall bring it to Aaron's sons the priests: and he shall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof; and the priest shall burn [b] the memorial of it upon the altar, *to be* an offering made by fire, of a sweet savour unto the Lord.

b Ver. 2. & Chap. 5. 12. & 6. 15. & 24. 7. Isai. 66. 3.

3 And [c] the remnant of the meat-offering *shall be* Aaron's and his sons: [d] *it is* a thing most holy of the offerings of the Lord made by fire.

c Chap. 7. 6. & 10. 12. d Exod. 29. 37. Num. 18. 9.

4 ¶ And if thou bring an oblation of a meat-offering baken in the oven, *it shall be* unleavened cakes of fine flour mingled with oil, or unleavened wafers [e] anointed with oil.

e Exod. 29. 2.

5 ¶ And if thy oblation *be* a meat-offering *baken* ‡ in a pan, it shall be *of* fine flour unleavened, mingled with oil.

‡ Or, on a flat plate, or, slice.

6 Thou shalt part it in pieces, and pour oil thereon: it *is* a meat-offering.

7 ¶ And if thy oblation *be* a meat-offering *baken* in the frying-pan, it shall be made *of* fine flour with oil.

8 And thou shalt bring the meat-offering, that is made of these things, unto the Lord: and when it is presented unto the priest, he shall bring it unto the altar.

9 And the priest shall take from the meat-offering [f] a memorial thereof, and shall burn *it* upon the altar: *it is* an [g] offering made by fire of a sweet savour unto the Lord.

f Verse 2. g Exod. 29. 18.

10 And that which is left of the meat-offering, *shall be* Aaron's and his sons: *it is* a

V. 11. *He shall kill it on the side of the altar northward*—Here this and other kinds of sacrifices were killed, Levit. vi. 25. and vii. 2. because here seems to have been the largest and most convenient place for that work, the altar being probably near the middle of the east end of the building, and the entrance being on the south-side: so the north-side was the place of Christ's death, and mount Calvary, was on the north and west side of Jerusalem.

V. 14. *Doves, or young pigeons*—These birds were appointed for the relief of the poor who could not bring better. And these birds are preferred before others, because they were easily gotten, and because they are fit representations of Christ's meekness or gentleness, for which these birds are remarkable. The pigeons must be young, because then they are best, but the doves are better when they are more grown up, and therefore they are not confined to that age.

V. 16. *Cast it beside the altar on the East-part*—Or, with its dung or filth, to wit, contained in the crop. Here the filth was cast, because this was the remotest place from the holy of holies, which was in the West-end, to teach us, that impure persons will be cast out of the presence of God.

CHAP. II.

V. 1. *A meat-offering*—The matter of this offering was things without life, as meal, corn, cakes, &c. These are things of greatest necessity and benefit to man, and therefore meet that God should be served with them, and owned and praised as the giver of them, and in condescension to the poor, that they might not want an offering for God, and to shew that God would accept any services when offered to him with a sincere mind, these were necessary provisions for the feast which was here to be represented to God, and for the use of the Priests, who were to attend upon these holy ministrations. *Pour oil upon it*—Which may note the graces of the Holy Ghost, which are compared to oil and anointing with it, (Psal. xlv. 7. 1 John ii. 20.) and which are necessary to make any offering acceptable to God. *And put frankincense thereon*—Which designed Christ's satisfaction and intercession, which is compared to a sweet odour, (Eph. v. 2.) and to incense, (Rev. viii. 3.)

V. 2. *He*—That Priest to whom he brought it and who is appointed to offer it. *The memorial of it*—which is called a memorial, to the offerer, who by offering this part is minded, that the whole of that he brought and of all which he hath is God's, to whom this part was paid as an acknowledgment. Or to speak after the manner of men, this did put God in mind of his gracious covenant and promises of favour and acceptance of the offerer and his offering. (Exod. xxx. 16. Levit. vi. 15. Numb. v. 26.)

V. 3. *Aaron's and his sons*—To be eaten by them. *A thing*

most

Before Christ 1450. a thing most holy, of the offerings of the Lord made by fire.

11 No meat-offering, which ye shall bring unto the Lord, shall be made with [h] leaven: for ye shall burn no leaven, nor any honey, in any offering of the Lord made by fire.

12 ¶ [i] As for the oblation of the first-fruits, ye shall offer them unto the Lord: but they shall not * be burnt on the altar for a sweet savour.

13 And every oblation of thy meat-offering [k] shalt thou season with salt; neither shalt thou suffer [l] the salt of the covenant of thy God to be lacking from thy meat-offering: with all thine offerings thou shalt offer salt.

14 And if thou offer a meat-offering of thy first-fruits unto the Lord, thou shalt offer for the meat-offering of thy first-fruits, green ears of corn dried by the fire, *even* corn beaten out of full ears.

15 And thou shalt put oil upon it, and lay frankincense thereon: it *is* a meat-offering.

16 And the priest shall burn the memorial of it, *part* of the beaten corn thereof, and *part* of the oil thereof, with all the frankincense thereof: *it is* an offering made by fire unto the Lord. Before Christ 1490.

h See Matt. 16. 12. Mark 8. 15. Luke 12. 1. 1 Cor. 5. 8. Gal. 5. 9.

i Exod. 22. 29.

* Heb. ascend.

k Mark. 9. 49.

l Num. 18. 19.

CHAP. III.

AND if his oblation *be* a [a] sacrifice of peace-offering, if he offer *it* of the herd, whether *it be* a male or female; he shall offer it without blemish before the Lord.

a Chap. 7. 11, 29. and 22. 18, 21.

2 And [b] he shall lay his hand upon the head of his offering, and kill it at the door of the tabernacle of the congregation: And Aaron's sons the priests shall sprinkle the blood upon the altar round about.

b Chap. 1. 4. Exod. 29. 10.

3 And he shall offer of the sacrifice of the peace-offering, an offering made by fire unto the Lord; [c] the * fat that covereth the inwards, and all the fat that *is* upon the inwards.

c Exod. 29. 13, 22.

* Or, suet.

4 And the two kidneys, and the fat that *is* on them, which *is* by the flanks, and the † caul above the liver, with the kidneys, it shall he take away.

† Or, midriff. over the liver, and over the kidneys.

5 And Aaron's sons [d] shall burn it on the altar

d Chap. 6. 12.

most holy—As every design and duty is rendered which is intended and done unto God with a view, or by faith in Christ Jesus.

V. 6. *Thou shalt part it in pieces*—Because part of it was offered to God, and part given to the Priest.

V. 11. *No meat-offering shall be made with leaven*—To remind them of their deliverance out of Egypt, when they were forced through haste to bring away their meal or dough which was the matter of this oblation unleavened; and to signify what Christ would be, and what they should be, pure and free from all hypocrisy and malice or wickedness, all which are signified by leaven. *Nor any honey*—Because it hath the same effect with leaven.

V. 12. *As for the oblation of the first-fruits, ye shall offer them*—Leaven or honey, were offered and accepted in that case. *They shall not be burnt*—But reserved for the Priests.

V. 13. *Every oblation of thy meat-offering shalt thou season with salt*—Which God would have here represented for the signification of that grace, which in Scripture is signified by salt, (Mark ix. 49. Col. iv. 6.) and which is necessary in all them that would offer an acceptable offering to God. And in testimony of that communion which they had with God in these exercises of his worship: salt being the symbol of friendship. *The salt of the covenant*—So salt is called, because it represented the perpetuity of God's covenant with them. *With all thine offerings*—Not these only, but all other, and as salt was required in every offering to the Lord, so is the aid and mind of the spirit to be regarded in all things with a view to please him, and what is the amount, what is the gain, the reward of all that has been done by men in all the generations that are now removed into the world of spirits which was done with a single, stedfast regard to please God? No hour is too late in the day of life to begin to do this; and to do it with endless success and advantage. Such is God's mercy that he accepts returning sinners at the eleventh hour—the decline of life when they have wasted their lives in ways and ends of living which only can be looked back upon as vain and empty, or shameful and sinful; and to these returning to him will God give pardon, grace and eternal glory; his word standing sure to all the seed—all that look to God for forgiveness for the sake of that blood which was shed by Jesus Christ the righteous for the sins of men; all that look unto him for that grace by which the tree—the heart and mind is made good, that the fruit—the whole life and actions flowing from the mind may be good also. All for Jesus' sake may have grace to live to God in whatever they have to do during the short remainder of life's uncertain trial for a blessed immortality. And whoever begins to do all to please the Lord of life, their Redeemer, can only have *one cause* for regret or sorrow, which is, that they did not sooner begin to live to God, whose mercy and favour is boundless to all them that love Him, and by His grace keep His commandments. (Dan. ix. 4.)

V. 14. *If thou offer*—Of thine own free-will: for there were other first-fruits, and that of several sorts, which were prescribed and the time, quality and proportion of them appointed by God.

V. 15. *Thou shalt put oil upon it, and lay frankincense thereon*—Whatever thou shalt do with a view to please God; never forget that *oil and frankincense*, by which thy offerings—thy duties are pleasing in the sight of God, and ascend up acceptably before Him: without his grace, without his mediation and atonement, nothing is acceptable to God; because none can come unto God but through the son of his love; but in the way which God has ordained all may come unto him; and for this the blessed above will praise and adore him for ever. (Rev. vii. 14. &c.)

CHAP. III.

V. 1. *A sacrifice of peace-offering*—Which was an offering for peace and prosperity, and the favour and blessing of God, either obtained, and so this was a thank-offering, or desired, and so it was a supplication to God. *A male or female*—was chiefly for the benefit of the offerer, and therefore the choice was left to himself.

V. 5. *Aaron's sons shall burn it on the altar upon the burnt-sacrifice*—Not till the daily burnt-offering was first offered, both as more eminently respecting God's honour, which ought to be preferred before all things, and as the most solemn and stated sacrifice, which should take place of all voluntary and occasional oblations, and as a sacrifice of an higher nature, being for expiation and atonement, without which no peace could be obtained, nor peace-offering offered with acceptance. And when men set their affections on things above, and begin to live to God, that only good,

still

Before Christ 1490. altar upon the burnt-sacrifice, which *is* upon the wood that *is* on the fire: *it is* an offering made by fire of a sweet savour unto the Lord.

6 ¶ And if his offering for a sacrifice of peace-offering unto the Lord, be *of* the flock, male or female; he shall offer it without blemish.

7 If he offer a lamb for his offering, then shall he offer it before the Lord.

8 And he shall lay his hand upon the head of his offering, and kill it before the tabernacle of the congregation: and Aaron's sons shall sprinkle the blood thereof round about upon the altar.

9 And he shall offer of the sacrifice of the peace-offering, an offering made by fire unto the Lord: the fat thereof *and* the whole rump, it shall he take off hard by the backbone: and the fat that covereth the inwards, and all the fat that *is* upon the inwards.

10 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

11 And the priest shall burn it upon the altar: *it is* [e] the food of the offering made by fire unto the Lord.

12 ¶ And if his offering *be* a goat, then he shall offer it before the Lord.

13 And he shall lay his hand upon the head of it, and kill it before the tabernacle of the congregation: and the sons of Aaron shall sprinkle the blood thereof upon the altar round about. Before Christ 1490.

14 And he shall offer thereof his offering, *even* an offering made by fire unto the Lord; the fat that covereth the inwards, and all the fat that *is* upon the inwards.

15 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

16 And the priest shall burn them upon the altar: *it is* the food of the offering made by fire, for a sweet savour. [f] All the fat *is* the Lord's.

17 *It shall be* a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor [g] blood.

CHAP. IV.

AND the Lord spake unto Moses, saying,

2 Speak unto the children of Israel, saying, [a] If a soul shall sin through ignorance against any of the commandments of the Lord (*concerning things* which ought not to be done) and shall do against any of them:

3 [b] If the priest that is anointed, do sin according

e See Chap. 21. 6, 8, 17, 21, 22. and 22. 25. Ezek. 44. 7. Mal. 1. 7, 12.

f Chap. 7. 23, 25.

g Gen. 9. 4. Chap. 7. 26. 26. and 17. 10, 14. Deut. 12. 16. 1 Sam. 14. 33. Ezek. 44. 7.

a Num. 15. 22.

b Chap. 8. 12.

still it is ever to be remembered, that the great sacrifice must go first, must be ever kept in view as the sole cause of every mercy, and of every blessing enjoyed or hoped for.

V. 11. *It is the food of the offering*—It is called food, to note God's acceptance of it, and delight in it, as men delight in their food.

V. 17. *Throughout all your dwellings*—Not only at or near the tabernacle, nor only of those beasts which you actually sacrifice, but also in your several dwellings, and of all that kind of beasts. *Eat neither fat*—This was forbidden, to preserve the reverence of the holy rites and sacrifices; that they might be taught to acknowledge God as their Lord, and the Lord of all the creatures, who might reserve what he pleased to himself; to exercise them in obedience to God, and self-denial in those things which probably many of them would desire. *Nor blood*—This was forbidden to maintain reverence to God and his worship; and out of opposition to idolaters, who used to drink the blood of their sacrifices; and with respect to Christ's blood, thereby manifestly signified; and therefore the type or representation of what God deemed so precious, and what was the sole cause of the pardon and salvation of all that are or shall be saved, might be held sacred by all the Israel of God; and at the time it was not to be made any common use of, in order to convey a right notion of the great value of the blood of atonement; the life of every living creature living in its blood, tenderness and compassion was also taught by this prohibition.

CHAP. IV.

V. 2. *If a soul shall sin through ignorance*—Not knowing what he did to be sinful, or not considering it, but rashly and unadvisedly falling into sin through the power of some sudden passion or temptation, or about any of the commandments of the Lord, which concern things that should not be done, that he may yet recover his error, and fulfil them. Every neglect in doing the will of God, being equally noticed by him as acts of disobedience to his holy will; an offering was equally required for sins arising from carelessness as from wilfulness. The gracious provision that is made by the love of God in Christ Jesus, extends to all that has ever been done against God, both by neglect of duty and disobedience to his will. And every soul that relies on the infinite merit of the God-man for pardon; in an equal degree desires grace through him to be enabled to do his will on earth, and to be preserved blameless, not looking upon the provision that is made to pardon as a cause for being careless in doing the will of God, or in avoiding to disobey him; knowing that he that turns the mercy of God into wantonness or carelessness, most of all secures to himself his own condemnation.

V. 3. *The priest that is anointed*—The high-priest, who only was anointed. *Do sin*—Either in doctrine or practice. And this is noted as a blot and character of imperfection in the priesthood of the law, whereby the Israelites were directed to expect another and better high-priest, even one who is holy, harmless, and separate from sinners, (Heb. vii. 26.) *According to the sin of the people*—In the same manner as any of the people do: which implies that God expected more circumspection and care from him than from the people. But the words may be rendered, to the sin or guilt of the people, which may be mentioned as a reason of the law, and an aggravation of his sin, that by it he commonly brings sin and guilt and punishment upon the people, who are infected or scandalized by his example. *A young bullock*—The same sacrifice, which was offered for all the people, to shew how much his sin was aggravated by his quality.

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according to the sin of the people: then let him bring for his sin which he hath sinned,
c Chap. 9. 2. c a young bullock without blemish, unto the Lord for a sin-offering.

4 And he shall bring the bullock unto the door of the tabernacle of the congregation
d Chap. 1. 4. before the Lord; d and shall lay his hand upon the bullock's head, and kill the bullock before the Lord.

e Chap. 16. 14. Num. 19. 4. 5 And the priest that is anointed, e shall take of the bullock's blood, and bring it to the tabernacle of the congregation.

6 And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the Lord, before the vail of the sanctuary.

7 And the priest shall put *some* of the blood upon the horns of the altar of sweet incense before the Lord, which *is* in the tabernacle of the congregation; and shall pour
f Chap. 5. 9. f all the blood of the bullock at the bottom of the altar of the burnt-offering, which *is* at the door of the tabernacle of the congregation.

8 And he shall take off from it all the fat of the bullock for the sin-offering; the fat that covereth the inwards, and all the fat that *is* upon the inwards:

9 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

g Chap. 3. 3. 10 g As it was taken off from the bullock of the sacrifice of peace-offerings: and the priest shall burn them upon the altar of the burnt-offering.

h Exod. 29. 14. Num. 19. 5. 11 h And the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung,

12 Even the whole bullock shall he carry forth * without the camp, unto a clean place, i where the ashes are poured out, and k burn him on the wood with fire: † where the ashes are poured out, shall he be burnt.

13 ¶ And l if the whole congregation of Israel sin through ignorance, m and the thing be hid from the eyes of the assembly, and they have done *somewhat against* any of the commandments of the Lord, *concerning things* which should not be done, and are guilty:

14 When the sin which they have sinned against it, is known, then the congregation shall offer a young bullock for the sin, and bring him before the tabernacle of the congregation.

15 And the elders of the congregation shall lay their hands upon the head of the bullock before the Lord: and the bullock shall be killed before the Lord.

16 And the priest that is anointed, shall bring of the bullock's blood to the tabernacle of the congregation.

17 And the priest shall dip his finger *in some* of the blood, and sprinkle *it* seven times before the Lord, *even* before the vail.

18 And he shall put *some* of the blood upon the horns of the altar, which *is* before the Lord, that *is* in the tabernacle of the congregation, and shall pour out all the blood at the bottom of the altar of the burnt-offering, which *is* at the door of the tabernacle of the congregation.

19 And he shall take all his fat from him, and burn *it* upon the altar.

20 And he shall do with the bullock as he did n with the bullock for a sin-offering, so

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* Heb. to without the camp.
i Chap. 6. 11.
k Heb. 13. 11.
† Heb. at the pouring out of the ashes.
l Num. 15. 24.
m Chap. 5. 2, 3, 4.
n Verse 3.

V. 4. *He shall lay his hand upon the bullock's head*—To testify both his acknowledgment of his sin, and his faith in God's promise for the expiation of his sins, through Christ, whom that sacrifice typified.

V. 5. *The priest shall bring it to the tabernacle of the congregation*—Into the tabernacle; which was not required nor allowed in any other sacrifice, possibly to shew the greatness of the high-priests sin, which needed more than ordinary diligence in him, and favour from God to expiate it; for to whom much is given, of him much will be required; he that knows his master's will and does not do it, or acts contrary to it, will be beaten with many stripes, will be called by the Lord of all to a more strict account.

V. 6. *The priest shall sprinkle the blood seven times*—A number much used in Scripture, as a number of perfection; and here prescribed, to shew that his sins needed more than ordinary purgation, and more frequent and manifest exercises of his faith and repentance, both which graces he was obliged to join with that ceremonial rite.

V. 12. *The whole bullock*—No part of this was to be eaten by the Priests, as it was in other sin-offerings. The reason is, because the offerer might not eat of his own sin-offering. *Without the camp*—To signify the abominable nature of sin, especially in high and holy persons, or when it overspreads a whole people, and their duty of keeping such wickedness out of the camp for time to come, and that Christ should suffer without the camp or gate, as he did, (Heb. xiii. 11.)

V. 13. *If the whole congregation of Israel sin through ignorance*—The body of the people, or the greater part of them, their rulers concurring with them.

V. 14. *Against it*—Against any one of the said commandments. *A young bullock*—But if the sin of the congregation was only the omission of some ceremonial duty, a kid of the goats was to be offered, (Numb. xv. 24.)

V. 15. *The Elders of the Congregation*—The Rulers of the people who acted in the name of all the people, who could not perform this act in their own persons.

V. 18. *The altar before the Lord*—That is, before the Holy of holies, where the Lord was in a more special manner present.

V. 20. *He*

Before Christ 1490. so shall he do with this: and the priest shall make an atonement for them, and it shall be forgiven them.

21 And he shall carry forth the bullock without the camp, and burn him as he burned the first bullock: it *is* a sin-offering for the congregation.

22 ¶ When a ruler hath sinned, and done *somewhat* through ignorance *against* any of the commandments of the Lord his God, *concerning things* which should not be done, and is guilty;

23 Or if his sin, wherein he hath sinned, come to his knowledge: he shall bring his offering, a kid of the goats, a male without blemish.

24 And he shall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt-offering before the Lord: it *is* a sin-offering.

25 And the priest shall take of the blood of the sin-offering with his finger, and put *it* upon the horns of the altar of burnt-offering, and shall pour out his blood at the bottom of the altar of burnt-offering.

26 And he shall burn all his fat upon the altar, as [o] the fat of the sacrifice of peace-offerings: and the priest shall make an atonement for him as concerning his sin, and it shall be forgiven him.

27 ¶ And [p] if ‡ any one of the § common people sin through ignorance, while he doeth *somewhat against* any of the commandments of the Lord, *concerning things* which ought not to be done, and be guilty;

28 Or if his sin, which he hath sinned, come to his knowledge: then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he hath sinned. Before Christ 1490

29 And he shall lay his hand upon the head of the sin-offering, and slay the sin-offering, in the place of the burnt-offering.

30 And the priest shall take of the blood thereof with his finger, and put *it* upon the horns of the altar of burnt-offering, and shall pour out all the blood thereof at the bottom of the altar.

31 And [q] he shall take away all the fat thereof, [r] as the fat is taken away from off the sacrifice of peace-offerings; and the priest shall burn *it* upon the altar, for a [s] sweet savour unto the Lord: and the priest shall make an atonement for him, and it shall be forgiven him.

32 And if he bring a lamb for a sin-offering, he shall bring it a female without blemish.

33 And he shall lay his hand upon the head of the sin-offering, and slay it for a sin-offering, in the place where they kill the burnt-offering.

34 And the priest shall take of the blood of the sin-offering, with his finger, and put *it* upon the horns of the altar of burnt-offering, and shall pour out all the blood thereof at the bottom of the altar.

35 And he shall take away all the fat thereof, as the fat of the lamb is taken away from the sacrifice of the peace-offerings: and the priest shall burn them upon the altar, [t] according to the offerings made by fire unto the Lord: and the priest shall make an atonement for his sin that he hath committed, and it shall be forgiven him.

CHAP.

[o] Chap. 3. 5.

[p] Num. 15. 27. ‡ Heb. any soul. § Heb. people of the land.

[q] Chap. 3. 11.

[r] Chap. 3. 5.

[s] Exod. 29. 18.

[t] Chap. 3. 5.

V. 20. *He shall do as he did with the bullock for a sin-offering*—For the Priests sin-offering.

V. 22. *A Ruler*—Of the people, or a civil Magistrate. *Through ignorance*—Not knowing it to be sin, or not observing and considering it, till it be done.

V. 26. *His sin shall be forgiven him*—Upon repentance and faith in the Messias to come.

V. 27. *If any one of the common people*—Any of the people of the land, whether Israelites, or strangers embodied with them, for both were under one and the same law, (Exod. xii. 49.)

V. 28. *A female*—Which here was sufficient, because the sin of one of those was less than the sin of the ruler, for whom a male was required.

V. 33. *He*—The offerer. *And slay it*—Not by himself, but by the hands of the priest.

V. 35. *The priest shall make an atonement for his sin that he hath committed, and it shall be forgiven him*—A person thus appearing publicly with an offering for the sin of which he was convinced, or of which his conscience accused him, was bringing forth fruits meet for repentance, no less evidently, than forsaking of sin, and leaving the society of the careless and the wicked is at this day; and these appointed offerings were acts of faith in that offering which the promised Messiah was to make for the sins of men; and as certainly as it is declared that they were forgiven their sin, so certain is it that they will be forgiven, who do repent and believe that Christ Jesus the Lord died for them. Was there *now* no knowledge of the forgiveness of sins, the dispensation of Moses would be greater than that of the Gospel of Jesus. Throughout the Old Testament there is a constant looking forward to better things to come; and in the New Testament it is declared that therein is discovered that which was looked for; (Heb. xi. 40.) but it would not have been so, if it was the privilege of the people of Israel, to have known that the sins which they had committed were thus forgiven, and that under the New Testament, the same assurance was not to be obtained or looked for. But must it not be allowed to be an happy thing for a son that has offended a kind father, to be fully forgiven on acknowledging his fault, and forsaking it? Is it not a just occasion of joy to those who have forfeited their lives to the laws of a country, to be pardoned by a prince vested with that privilege? And who shall say that the Father

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CHAP. V.

AND if a ſoul ſin, [a] and hear the voice of ſwearing, and *is* a witneſs, whether he hath ſeen or known *of it*; if he do not utter *it*, then he ſhall bear his iniquity.

[a] 1 Kings 8. 31.

2 Or [b] if a ſoul touch any unclean thing, whether *it be* a carcaſe of an unclean beaſt, or a carcaſe of unclean cattle, or the carcaſe of unclean creeping things, and *if* it be hidden from him; he alſo ſhall be unclean, and guilty.

[b] Chap. 11 24, 28, 31, 39.

3 Or if he touch [c] the uncleanneſs of man, whatſoever uncleanneſs, *it be* that a man ſhall be defiled withal, and it be hid from him; when he knoweth *of it*, then he ſhall be guilty.

[c] Chap. 12. & 15. & 15.

4 Or if a ſoul ſwear, pronouncing with *his* lips [d] to do evil, or [e] to do good, whatſoever *it be* that a man ſhall pronounce with an oath, and it be hid from him; when he knoweth *of it*, then he ſhall be guilty in one of theſe.

[d] See 1 Sam. 25. 22. Acts 23. 12.

[e] See Mark 6. 23.

5 And it ſhall be, when he ſhall be guilty in one of theſe *things*, that he ſhall [f] confeſs that he hath ſinned in that *thing*.

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[f] Num. 5. 7.

6 And he ſhall bring his treſpaſs-offering unto the Lord for his ſin which he hath ſinned, a female from the flock, a lamb or a kid of the goats, for a ſin-offering: and the prieſt ſhall make an atonement for him concerning his ſin.

7 And [g] if ‖ he be not able to bring a lamb, then he ſhall bring for his treſpaſs which he hath committed, two [h] turtle-doves, or two young pigeons, unto the Lord; one for a ſin-offering, and the other for a burnt-offering.

[g] Chap. 12. 8. and 14. 21.

‖ Heb. his hand cannot reach to the ſufficiency of a lamb.

[h] Chap. 1. 14.

8 And he ſhall bring them unto the prieſt, who ſhall offer *that* which *is* for the ſin-offering firſt, and [i] wring off his head from his neck, but ſhall not divide *it* aſunder.

[i] Chap. 1. 15.

9 And he ſhall ſprinkle of the blood of the ſin-offering upon the ſide of the altar; and

Father of mercies, and the King of glory cannot, or will not, bleſs with peace the minds of thoſe who have been filled with ſorrow, ſhame, and fear, from a ſenſe of their offences againſt the purity and juſtice of God? Yes, the angels in the preſence of God rejoice when *one* ſinner repenteth, and looketh to God for pardon and acceptance through the Son of his love. (Luke xv. 10.) And let them that think it is not within the gracious deſigns of infinite goodneſs, that they ſhould ever know the bleſſedneſs of the man whoſe ſins are forgiven, (Rom. iv. 7.) begin to inquire in the word of God, what it is that the Lord their God would have them do; (Acts ix. 6.) and let them, as is only becoming with humble and ſincere minds, regard God's holy will as their rule of life, looking to Chriſt Jeſus the Lord as the cauſe of their pardon and acceptance with God; allowing nothing to enduce them to do what God has forbid, nor omitting thoſe means of grace which he has appointed, nor neglecting the duties he has commanded, ever regarding the favour of God as that which alone is to be lived for and valued; and then let thoſe who thus live, aſk themſelves, whether they find that they ſeek the knowledge of the favour of God in vain. To ſpeak againſt the knowledge of the forgiveneſs of our treſpaſſes, and the happineſs conſequent upon that knowledge, whilſt we are not regarding either repentance towards God, or faith in our Lord Jeſus Chriſt, nor ſearching the Scriptures, to know what it is to repent and believe the Goſpel, it is to ſpeak againſt that knowledge which we are not ſo much as in the way of having, whilſt we ſo continue to live; and they that know our lives to be without ſerioufneſs, temperance and diligence in the known duties of religion, can only conclude juſtly, when they hear us ſpeak againſt this bleſſed attainment, that however ſincerely we declare what we think, our declarations are to be conſidered in the ſame light as if we declared to others, that the meaning of the Scriptures, as they concerned us in this life, was a thing never to be known; when thoſe to whom we thus expreſſed ourſelves, were ſatisfied that we ourſelves did not make the meaning of the Scriptures the ſubject of our ſtudy or regard. ‖

CHAP. V.

V. 1. *Whether he hath ſeen or known of it*—Being preſent, when it was ſaid; or by ſufficient information from others. *He ſhall bear his iniquity*—The puniſhment of it, as that word is uſed.

V. 2. *If it be hidden from him*—If he do it unwittingly, yet that would not excuſe him, becauſe he ſhould have been more diligent and circumſpect to avoid all unclean things. Hereby God deſigned to awaken men to watchfulneſs againſt and repentance for their unknown or unobſerved ſins.

V. 3. *When he knoweth of it*—As ſoon as he knoweth it, he muſt not delay to make his peace with God. And though it was ſin before, though not known, yet the knowledge of it made it worſe, and therefore required the more ſpeedy repentance. *Then he ſhall be guilty*—Not only ceremonially by that touch, but morally for his violation and contempt of God's authority and command.

V. 4. *If a ſoul ſwear*—Raſhly, without conſideration either of God's law or His own power or right. *Pronouncing with his lips to do evil*—Either to himſelf, to puniſh himſelf either in his body, or eſtate, or ſomething elſe which is dear to him. Or to his neighbour. *Or to do good*—To his neighbour, as when a man either may not or cannot do it, which may frequently happen. *And it be hid from him*—He did not know or not conſider that what he ſwore to do, was or would be impoſſible or unlawful. *When he knoweth of it*—When he diſcovers it to be ſo either by his own conſideration, or by information from others. *Then he ſhall be guilty in one of theſe*—Either in the good or evil which he ſwore to do.

V. 5. *He ſhall be guilty in one of theſe things*—In one of the three caſes, either by ſinful ſilence and compliance with others in their ſin, or by an unclean touch, or by raſh ſwearing. *He ſhall confeſs*—Before the Lord in the place of public worſhip. And this confeſſion is not to be reſtrained to the preſent caſe, but by a party of reaſon and comparing of other Scriptures, to be extended to other ſacrifices for ſin, to which this was a conſtant companion, and as it was ſignified by the guilty perſons laying his hand upon his offering, ſo it is probable it was expreſſed in words, (Numb. v. 6, 7.)

V. 7. *If he be not able to bring a lamb, then he ſhall bring two turtle-doves*—To teach us not to reſt in general confeſſions and repentances for ſin, as hypocrites commonly do, but diſtinctly and particularly, as far as we can, to ſearch out and confeſs, and loath and leave our particular ſins, without which God will not accept our other religious ſervices.

V. 9. *It*

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and [k] the rest of the blood shall be wrung out at the bottom of the altar: it *is* a sin-offering.

[k] Chap. 4. 7, 18, 30, 34.

10 And he shall offer the second *for* a burnt-offering, according to the [*] [l] manner: and the priest shall make an atonement for him, for his sin which he hath sinned, and it shall be forgiven him.

[*] Or, ordinance.

[l] Chap. 1. 14.

11 ¶ But if he be not able to bring two turtle-doves, or two young pigeons; then he that sinned, shall bring for his offering the tenth part of an ephah of fine flour for a sin-offering: [m] he shall put no oil upon it, neither shall he put *any* frankincense thereon: for it *is* a sin-offering.

[m] Num. 5. 15.

12 Then shall he bring it to the priest, and the priest shall take his handful of it, [n] *even* a memorial thereof, and burn *it* on the altar, [o] according to the offerings made by fire unto the Lord: it *is* a sin-offering.

[n] Chap. 2. 2.

[o] Chap. 4. 35.

13 And the priest shall make an atonement for him, as touching his sin that he hath sinned in one of these, and it shall be forgiven him: and [p] *the remnant* shall be the priests, as a meat-offering.

[p] Chap. 2. 3.

14 ¶ And the Lord spake unto Moses, saying,

15 [q] If a soul commit a trespass, and sin through ignorance, in the holy things of the Lord; then he shall bring for his trespass unto the Lord, a ram without blemish out of the flocks, with thy estimation by shekels of silver, after [r] the shekel of the sanctuary, for a trespass-offering.

[q] Chap. 22. 14.

[r] Exod. 30. 13.

16 And he shall make amends for the harm that he hath done in the holy thing, and [s] shall add the fifth part thereto, and give it unto the priest: and the priest shall make an atonement for him with the ram of the trespass-offering, and it shall be forgiven him.

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[s] Chap. 22. 14. and 27. 13. 15, 27. Num. 5. 7.

17 ¶ And if a [t] soul sin, and commit any of these things which are forbidden to be done by the commandments of the Lord; [u] though he wist *it* not, yet is he guilty, and shall bear his iniquity.

[t] Chap. 4. 27.

[u] Luke 12. 48.

18 And he shall bring a ram without blemish out of the flock, with thy estimation, for a trespass-offering, unto the priest: and the priest shall make an atonement for him concerning his ignorance wherein he erred, and wist *it* not; and it shall be forgiven him.

19 It *is* a trespass-offering: he hath certainly trespassed against the Lord.

CHAP. VI.

AND the Lord spake unto Moses, saying,

2 If a soul sin, and commit a trespass against the Lord, and lie unto his neighbour in that which was delivered him to keep, or in [*] [†] fellowship, or in a thing taken away by violence, or hath deceived his neighbour;

[*] Or, in dealing.

[†] Heb. putting of the hand.

3 Or have found that which was lost, and lieth concerning it, and [a] sweareth falsly; in any of all these that a man doeth, sinning therein:

[a] Num. 5. 6.

4 Then it shall be, because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which

V. 9. *It is a sin-offering*—This is added as the reason why its blood was so sprinkled and spilt.

V. 10. *The Priest shall make an atonement for him for his sin, and it shall be forgiven him*—Either declaratively, he shall pronounce him to be pardoned: or typically, with respect to Christ. That God for the promised Redeemer's sake would pardon those who confessed and what is implied in it forsook their sin. And what is our hope of mercy, if we are carefully or wilfully continuing in any known sin?

V. 11. *He shall put no oil upon it, neither shall he put any frankincense thereon*—To signify that by his sins he deserved to be utterly deprived both of the oil of gladness, the gifts, graces and comforts of the Holy Ghost, and of God's gracious acceptance of his prayers and sacrifices, which is signified by incense, and to teach them how evil a thing sin was, how hateful to God, and how uncomfortable to themselves.

V. 15. *If a soul commit a trespass in the holy things of the Lord*—In things consecrated to God and to holy use, such as tithes and first-fruits, or any things due or devoted or offered to God, which possibly a man might either with-hold or employ to some common use. *A trespass-offering*—A more chargeable sacrifice than the former, as the sin of sacriledge was greater.

V. 16. *He shall add the fifth part*—So much they were to add to holy things redeemed.

V. 17. *Though he wist it not*—For if he did it knowingly he must die, (Numb. xv. 30.)

CHAP. VI.

V. 2. *If a soul sin and commit a trespass against the Lord*—This sin, though directly committed against man only, is here said to be done against the Lord, for so every sin against man is also against the Lord, whose image in man is thereby injured, and whose law, which obligeth us to love, and fidelity and justice to other men, is thereby violated; and because this was a violation of human society, whereof God is the author and president and defender; and because it was a secret sin, of which God alone was the witness and judge. *Which was delivered him to keep*—In trust.

V. 3. *And sweareth falsly*—His oath being required.

V. 4. *He hath sinned, and is guilty*—By his voluntary confession, that he only restores the principal with the addition of a fifth part, whereas if he were convicted of his fault, he was to pay double.

V. 5. *In the day of his trespass-offering*—It must not be delayed, but restitution to man must accompany repentance towards God. (Matt. v. 23.) And this is for his glory, whose grace gives repentance; and by which grace the same soul that becomes a true penitent in the sight of God, is intirely fixed on making the most effectual return for whatever any other person may have suffered by his injustice or indiscretion, during the time of his living without the fear of God.

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which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found,

5 Or all that about which he hath sworn falsly; he shall even [b] restore it in the principal, and shall add the fifth part more thereto, *and* give it unto him to whom it appertaineth, ‡ § in the day of his trespass-offering.

6 And he shall bring his trespass-offering unto the Lord, a ram without blemish out of the [c] flock, with thy estimation, for a trespass-offering, unto the priest.

7 And the priest shall make an atonement for him before the Lord: and it shall be forgiven him, for any thing of all that he hath done, in trespassing therein.

8 ¶ And the Lord spake unto Moses, saying,

9 Command Aaron and his sons, saying, This *is* the law of the burnt-offering: (It *is* the burnt-offering, ‖ because of the burning upon the altar all night unto the morning, and the fire of the altar shall be burning in it.)

10 [d] And the priest shall put on his linen garment, and his linen breeches shall be put upon his flesh, and take up the ashes which the fire hath consumed with the burnt-offering on the altar, and he shall put them [e] beside the altar.

11 And he shall put off his garments, and put on other garments, and carry forth the ashes without the camp, [f] unto a clean place.

12 And the fire upon the altar shall be burning in it, it shall not be put out: and the priest shall burn wood on it every morning, and lay the burnt-offering in order upon it, and he shall burn thereon [g] the fat of the peace-offerings.

13 The fire shall ever be burning upon the altar: it shall never go out.

14 ¶ [h] And this *is* the law of the meat-offering: the sons of Aaron shall offer it before the Lord, before the altar.

15 And he shall take of it his handful, of the flour of the meat-offering, and of the oil thereof, and all the frankincense which *is* upon the meat-offering, and shall burn *it* upon the altar, *for* a sweet savour, *even* the [i] memorial of it unto the Lord.

16 And [k] the remainder thereof shall Aaron and his sons eat: with unleavened bread shall it be eaten in the holy place: [l] in the court of the tabernacle of the congregation they shall eat it.

17 It shall not be baken with leaven: [m] I have given it *unto them for* their portion of my offerings made by fire: [n] it *is* most holy, as *is* the sin-offering, and as the trespass-offering.

18 All

‡ Or, in the day of his being found guilty.
§ Heb. in the day of his trespass.
‖ Or for the burning.

[b] Chap. 5. 16.
[c] Chap. 5. 15.
[d] Chap. 16. 4. Exod. 28. 40, 41, 43.
[e] Chap. 1. 16.
[f] Chap. 4. 12.
[g] Chap. 3. 3, 9, 14.
[h] Chap. 2. 1. Numb. 15. 4.
[i] Chap. 2. 2, 9.
[k] Chap. 2. 3.
[l] Chap. 10. 12.
[m] Numb. 18. 9, 10.
[n] Exod. 29. 37. Chap. 2. 3.

V. 7. *And it shall be forgiven him, for any thing of all that he hath done*—Mercy is provided for every offence both against God and man; that they that were guilty (1 Cor. vi. 11.) of many and great crimes, might exchange lives of sin and misery for lives of godliness, sincerity and peace.

V. 9. *Command Aaron and his sons*—Hitherto hath been prescribed the sacrifices themselves, now the manner of them. *This is the law of the burnt-offering*—Of the daily one. The meaning is, the evening-burnt-offering was to be so managed and laid on piece after piece, that the fire might be constantly maintained by it. That there might not be a moment of time in which the sacrifice was not offered unto God to make an atonement for the sins of the people; to represent the *continual* as well as the extensive sacrifice of Jesus Christ the righteous, who abideth a priest *continually* (Heb. vii. 3.) at the golden altar which is before the throne of God; (Rev. viii. 3.) and being himself the lamb that was slain from the foundation of the world, and having suffered in his own person the penalty of the Divine justice in the sinners place and stead; that sacrifice of himself is as continually present before God as when Jesus was upon the cross; and when the justice of God would destroy the sinner, Jesus says, This I suffered that he might be spared for repentance, that he might be pardoned, and have grace to save him from the power of sin.

V. 12. *The fire shall not be put out*—The fire coming down from Heaven, was to be perpetually preserved, and not suffered to go out, that there might be no occasion to offer strange fire, nor to mingle their inventions with God's appointments; and to teach them whence they were to expect the acceptance of all their sacrifices, even from the divine mercy and grace, signified by the fire which came down from Heaven, which was an usual token of God's favourable acceptance. *The priest shall burn wood on it every morning*—Though the evening also be doubtless intended, as it appears from v. 9. and from the nature of the thing, yet the morning only is mentioned; and what a lively image is the employment of the priests, of that which is required of all that stand between the living and the dead—continually to feed the flame of divine love upon the altar of the people's hearts. The knowledge of the love of God to man, for the sake of the God-man, accompanied with the unction of the Holy Spirit for Jesus's sake sent down from heaven, kindles that flame of heavenly charity in the hearts and minds of men, which it is the will of God should never go out, and prayer, praises, the use of the sacred word, and of all the means of grace, accompanied with unfeigned devotion of heart and life, are to be cast upon the altar of a Mediator, that the heavenly fire may ascend up to God from whom it came, and spread and increase among the children of men, till the love of God and man shall burn with its pure and holy flame in every breast, and heaven and earth be filled with the praise of God and of the lamb who has redeemed us. *He shall burn thereon*—Upon the burnt-offering, which thereby would be sooner consumed. that so way might be made for other sacrifices, which were many.

V. 13. *The fire shall ever be burning, it shall never go out*—God will give it a continual supply, and it shall be the constant care and employment of his servants to increase the heavenly flame.

V. 16. *The remainder thereof shall Aaron and his sons*—The males only might eat these, because they were most holy things. *In the holy place*—The reason why this was to be eaten only by holy

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18 All the males among the children of Aaron shall eat of it: *it shall be* a statute for ever in your generations concerning the offerings of the Lord made by fire: [o] Every one that toucheth them shall be holy.

o Exod. 29. 37. Chap. 22. 4, 5, 6.

19 ¶ And the Lord spake unto Moses, saying,

p Exod. 29. 2.

20 [p] This *is* the offering of Aaron, and of his sons, which they shall offer unto the Lord, in the day when he is anointed; the tenth part of an [q] ephah of fine flour for a meat-offering perpetual, half of it in the morning, and half thereof at night.

q Exod. 16. 36.

21 In a pan it shall be made with oil, *and when it is* baken, thou shalt bring it in: *and* the baken pieces of the meat-offering shalt thou offer *for* a sweet savour unto the Lord.

r Chap. 4. 3.

22 And the priest of his sons [r] that is anointed in his stead, shall offer it: *It is* a

s Exod. 29. 25.

statute for ever unto the Lord, [s] it shall be wholly burnt.

23 For every meat-offering for the priest shall be wholly burnt: it shall not be eaten.

24 ¶ And the Lord spake unto Moses, saying,

25 Speak unto Aaron and to his sons, saying, [t] This *is* the law of the sin-offering:

t Chap. 4. 2.

u Chap. 1. 3, 5, 11. & 4. 24, 29. 33.

x Chap 21. 22.

y Numb. 18. 9.

[u] In the place where the burnt-offering is killed, shall the sin-offering be killed before the Lord: [x] it *is* most holy.

26 [y] The priest that offereth it for sin, shall eat it: in the holy place shall it be eaten, in the court of the tabernacle of the congregation.

27 Whatsoever shall touch the flesh thereof shall be holy: and when there is sprinkled of the blood thereof upon any garment, thou shalt wash that whereon it was sprinkled, in the holy place.

z Chap. 11. 33.

28 But the earthen vessel wherein it is sodden, [z] shall be broken: and if it be sodden in a brasen pot, it shall be both scoured and rinsed in water.

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29 All the males among the priests shall eat thereof; it *is* most holy.

30 [a] And no sin-offering whereof *any* of the blood is brought into the tabernacle of the congregation to reconcile *withal* in the holy *place*, shall be eaten: it shall be burnt in the fire.

a Chap. 4. 5, 6, 11, 12, 18, 21. & 16, 27. Heb. 13. 11.

CHAP. VII.

1 Likewise [a] this *is* the law of the trespass-offerings: [b] it *is* most holy.

a Chap. 5. & 6.

b Chap. 21, 22.

2 [c] In the place where they kill the burnt-offering, shall they kill the trespass-offering: and the blood thereof shall he sprinkle round about upon the altar.

c Chap. 1. 5, 11. & 4. 24, 29, 33.

3 And he shall offer of it, [d] all the fat thereof; the rump, and the fat that covereth the inwards,

d Chap. 3. 4, 10. & 4. 8, 9. Exod. 29. 13.

4 And the two kidneys, and the fat that *is* on them, which *is* by the flanks, and the caul *that is* above the liver, with the kidneys, it shall he take away.

5 And the priest shall burn them upon the altar, *for* an offering made by fire unto the Lord: it *is* a trespass-offering.

6 [e] Every male among the priests shall eat thereof: it shall be eaten in the holy place: [f] it *is* most holy.

e Numb. 28. 9, 10.

f Chap. 2, 3.

7 As the sin-offering *is*, so *is* [g] the trespass-offering: *there is* one law for them: the priest that maketh atonement therewith, shall have *it*.

g Chap. 5. 26.

8 And the priest that offereth any man's burnt-offering, *even* the priest shall have to himself the skin of the burnt-offering which he hath offered.

9 And [h] all the meat-offering that is baken in the oven, and all that is dressed in the frying-pan, and * in the pan, shall be the priests that offereth it.

h Chap. 2. 3 to. Numb. 18. 9.

* Or, on the flat plate, or slice.

10 And

holy persons, and that in an holy place, is because it is most holy, and therefore to be treated with greater reverence. The blessings of the Lord are for those that are prepared for them; strangers do not intermeddle with them: new wine is not put into old bottles—The spiritual food which is eaten by those who live by faith in God their Saviour, is not given, because it cannot be received by such as are resisting the grace of repentance; neither are the blessings of a penitent mind given to such as are both in heart and life opposing that grace which is convincing them of sin. And they partake not of holy things; they sup not with the Lord, who open not their hearts to receive the Lord. (Rev. iii. 20.)

V. 18. *Every one that toucheth them shall be holy*—None should touch, or eat them but consecrated persons.

V. 23. *Every meat offering for the priest shall be wholly burnt*—To signify the imperfection of the Levitical Priests, who could not bear their own iniquity; for the Priests eating part of the people's sacrifices did signify his typical bearing of the people's iniquity, and to teach the Priests and Ministers of God, that it is their duty to serve God with singleness of heart, and to be content with God's honour, though they have no present advantage by it.

V. 26. *The priest that offereth it for sin, shall eat it*—For the sins of the rulers, or of the people, or any of them, but not for the sins of the priests; for then its blood was brought into the tabernacle, and therefore it might not be eaten.

V. 27. *Thou shalt wash that whereon it was sprinkled in the holy place*—Out of reverence to the blood of sacrifices.

CHAP. VII.

V. 10. *One as much as another*—These were to be equally divided among all the priests. God is no respecter of persons, and they who wait upon him alike, will alike be made partakers of the same blessings. And for this spiritual food is God to be worshipped, His will to be done, His word to be read.

V. 12. *If*

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10 And every meat-offering mingled with oil, and dry, shall all the sons of Aaron have, one *as much* as another.

[1] Chap. 3. 1. & 22. 18, 21.

11 And [1] this *is* the law of the sacrifice of peace-offerings, which he shall offer unto the Lord.

12 If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil,

[k] Chap. 2. 4. Numb. 6. 15.

and unleavened wafers [k] anointed with oil, and cakes mingled with oil, of fine flour, fried.

13 Besides the cakes, he shall offer *for* his offering, leavened bread, with the sacrifice of thanksgiving of his peace-offerings.

14 And of it he shall offer one out of the whole oblation, *for* an heave-offering unto the Lord, *and* it shall be the priests that sprinkleth the blood of the peace-offerings.

15 And the flesh of the sacrifice of his peace-offerings for thanksgiving, shall be eaten the same day that it is offered: he shall not leave any of it until the morning.

[l] Chap. 19. 6, 7, 8.

16 But [l] if the sacrifice of his offering *be* a vow, or a voluntary offering, it shall be eaten the same day that he offereth his sacrifice: and on the morrow also the remainder of it shall be eaten.

17 But the remainder of the flesh of the sacrifice on the third day, shall be burnt with fire.

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18 And if *any* of the flesh of the sacrifice of his peace-offerings be eaten at all on the third day, it shall not be accepted, neither shall it be imputed unto him that offereth it: it shall be an abomination, and the soul that eateth of it, shall bear his iniquity.

19 And the flesh that toucheth any unclean *thing*, shall not be eaten, it shall be burnt with fire: and as for the flesh, all that be clean shall eat thereof.

20 But the soul that eateth *of* the flesh of the sacrifice of peace-offerings, that *pertain* unto the Lord, [m] having his uncleanness upon him, even that soul [n] shall be cut off from his people.

[m] Chap. 15. 3. [n] Gen. 17. 14.

21 Moreover, the soul that shall touch any unclean *thing*, *as* [o] the uncleanness of man, or any [p] unclean beast, or any abominable unclean thing, and eat of the flesh of the sacrifice of peace-offerings, which *pertain* unto the Lord, even that soul shall be cut off from his people.

[o] Chap. 12. & 13. & 15. [p] Chap. 11. 24, 28.

22 ¶ And the Lord spake unto Moses, saying,

23 Speak unto the children of Israel, saying,

V. 12. *If he offer it for a thanksgiving*—For mercies received.

V. 13. *He shall offer for his offering, leavened bread*—Because this was a sacrifice of another kind than those in which leaven was forbidden, this being a sacrifice of thanksgiving for Gods blessings, among which leavened bread was one: and to shew that leaven was not so strictly forbidden in other sacrifices as if it were evil in itself, but to teach us wholly to rest in the will of God in all his appointments, without two scrupulous an enquiry into the particular reasons of them. *His peace-offerings*—The sacrifice of thanksgiving for his peace or prosperity.

V. 16. *If the sacrifice be a vow*—Offered in performance of a vow, the man having desired some special favour from God, and vowed the sacrifice to God if he would grant it. *A voluntary offering*—Which a man freely offered to God, in testimony of his faith and love to God, without any particular injunction from God. *The remainder of it shall be eaten*—Which was not allowed for the thank-offering. The reason of which difference is to be fetched only from God's good pleasure and will, to which he expects our obedience, though we discern not the reason of his appointments.

V. 17. *The sacrifice, shall be burnt with fire*—That it might neither be exposed to contempt; nor yet be reserved for superstitious abuse, or for the Priests domestick use, which would savour of covetousness and of distrust of God's care for their future provisions.

V. 18. *Neither shall it be imputed unto him*—For an acceptable service to God. Whatsoever is not of faith is sin. God requires to be worshipped in spirit and in truth, and whatsoever is not done agreeable to the will of God, is not acceptable to God. All blessedness to men flowing from God through the one Mediator between God and man, men only live for their real good so far as they live to God.

V. 19. *All that be clean shall eat thereof*—Both the flesh and the eaters of it must be clean.

V. 20. *The soul that eateth having his uncleanness upon him*—Knowingly: for if it were done ignorantly, a sacrifice was accepted for it.

V. 22. *The Lord spake*—This is often repeated, and doubtless to remind all that read the Scriptures that God is to be looked to and regarded as the speaker of what we are reading. Did we know of any writings which contained the plainest discoveries of all that was ever known by all the best and wisest men that ever lived, as necessary to our present and endless happiness, with what respect and care ought we to read and consider them? Did we know of any writings in which angels submitted to men things that were the result of ten thousand years experience in all that is wise and good, such writings would surely be prized by all who had desires after wisdom and goodness. Far less than the light and heat of the stars, which appear to us, are to be compared to the light and heat of the sun, are the wisdom and goodness in men and angels to be compared to the wisdom and goodness of God. He is the fountain, and from him alone proceeds all that is wise or good, all that angels and the spirits of the blessed possess that is to be desired by men, can only be a faint resemblance of what God is. How is it then, when it is as certain that God speaks to men in the Scriptures, as that there are writings which bear that name, that we can allow ourselves to neglect to make them the grand object of our study? Why is it that we do not buy up all the moments we can of time to employ them in considering what God speaks to men?

V. 23. *Ye shall eat no manner of fat of ox, sheep, or goat*—The general prohibition of eating the fat, of those kinds of creatures which were sacrificed to God is forbid.

V. 24. Ye

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ing, [q] Ye shall eat no manner of fat, of ox, or of sheep, or of goat.

24 And the fat of the * beast that dieth of itself, and the fat of that which is torn with beasts, may be used in any other use: but ye shall in no wise eat of it.

25 For whosoever eateth the fat of the beast, of which men offer an offering made by fire unto the Lord, even the soul that eateth *it*, shall be cut off from his people.

26 [r] Moreover, ye shall eat no manner of blood, *whether it be* of fowl or of beast, in any of your dwellings.

27 Whatsoever soul *it be* that eateth any manner of blood: even that soul shall be cut off from his people.

28 ¶ And the Lord spake unto Moses, saying,

29 Speak unto the children of Israel, saying, He that offereth the sacrifice of his peace-offerings unto the Lord, shall bring his oblation unto the Lord of the sacrifice of his peace-offerings.

30 [s] His own hands shall bring the offerings of the Lord made by fire, the fat with the breast, it shall he bring, that [t] the breast may be waved *for* a wave-offering before the Lord.

31 And the priest shall burn the fat upon the altar: but the breast shall be Aaron's and his sons.

32 And the right shoulder shall ye give unto the priest *for* an heave-offering, of the sacrifices of your peace-offerings.

33 He among the sons of Aaron that offereth the blood of the peace-offerings, and the fat, shall have the right shoulder for *his* part.

34 For [u] the wave-breast, and the heave-shoulder have I taken of the children of Israel, from off the sacrifices of their peace-offerings, and have given them unto Aaron the priest, and unto his sons, by a statute for ever, from among the children of Israel.

35 ¶ This *is the portion* of the anointing of Aaron, and of the anointing of his sons, out of the offerings of the Lord made by fire, in the day *when* he presented them to minister unto the Lord in the priest's office:

36 Which the Lord commanded to be given them of the children of Israel, [x] in the day that he anointed them *by* a statute for ever, throughout their generations.

37 This *is* the law of the burnt-offering, of the meat-offering, and of the sin-offering, and of the trespass-offering, and of the consecrations, and of the sacrifice of the peace-offerings:

38 Which the Lord commanded Moses in mount Sinai, in the day that he commanded the children of Israel to offer their oblations unto the Lord, in the wilderness of Sinai.

CHAP. VIII.

AND the Lord spake unto Moses, saying,

2 [a] Take Aaron and his sons with him, and [b] the garments, and [c] the anointing oil, and a bullock for the sin-offering, and two rams, and a basket of unleavened bread;

3 And gather thou all the congregation together unto the door of the tabernacle of the congregation.

4 And Moses did as the Lord commanded him; and the assembly was gathered together unto the door of the tabernacle of the congregation.

5 And Moses said unto the congregation, [d] This *is* the thing which the Lord commanded to be done.

6 And Moses brought Aaron and his sons, [e] and washed them with water.

7 [f] And he put upon him the [g] coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and

q Chap. 3. 17. * Heb. caul case.
r Gen. 9. 4. Chap. 3. 17. and 17. 14.
s Chap. 3. 3, 4, 9, 14.
t Exod. 29. 24, 27.
u Exod. 29. 28. Chap. 10. 14. Num. 18. 18. Deut. 18. 3.
x Chap. 8. 12, 30. Exod. 40. 13, 15.
a Exod. 29. 4.
b Exod. 28. 2, 4.
c Exod. 30. 24.
d Exod. 29. 4.
e Exod. 29. 4.
f Exod. 29. 5.
g Exod. 28. 4.

V. 24. *Ye shall in no wise eat of it*—This prohibition reacheth not only to the fat of those beasts which were offered to God, but also of those that died or were killed at home. This prohibition reached only to the priests, verse 4.

V. 29. *He that offereth shall bring*—Not by another, but by himself. *His oblation*—Those parts of the peace-offering, which are in a special manner offered to God. *Unto the Lord*—To the tabernacle, where the Lord was present in a special manner.

V. 30. *His own hands shall bring*—After the beast was killed and the parts of it divided, the Priest was to put the parts mentioned into the hands of the offerer.

V. 34. *The heave-shoulder*—The breast or heart is the seat of wisdom, and the shoulder of strength for action. God is to be served with all our heart, mind and strength.

V. 35. *This is the portion of Aaron, and his sons*—Appointed them by God in that day. God kindly providing for them that are given up entirely to his immediate service in things sacred.

V. 37. *The trespass-offering, of the consecrations*—Of the sacrifice offered at the consecration of the Priests.

CHAP. VIII.

V. 1. *The Lord spake unto Moses*—This is here premised, to shew that Moses did not confer the Priesthood upon Aaron by virtue of his relation or affection to him, but by God's appointment.

V. 3. *Gather all the congregation*—The elders which represented all, and as many of the people, as would and could get thither, that all might be witnesses both of Aaron's commission from God, and of his work and business.

V. 4. *Moses did as the Lord commanded him*—No words are so plain as the commands of God, he only is that king and governor that gives power to do all that he requires; God, and God alone is that master who is sure to reward with blessings all that obey him; what wisdom then exceeds this that is written of Moses—*Moses did as the Lord commanded him?*

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and he girded him with a curious girdle of the ephod, and bound *it* unto him therewith.

8 And he put the breast-plate upon him: also he [h] put in the breast-plate the Urim and Thummim.

[h] Exod. 28. 30.

9 [i] And he put the mitre upon his head; also upon the mitre, *even* upon his forefront, did he put the golden plate, the holy crown; as the Lord [k] commanded Moses.

[i] Exod. 29. 6.

[k] Exod. 28. 37, &c.

10 [l] And Moses took the anointing oil, and anointed the tabernacle, and all that *was* therein, and sanctified them.

[l] Exod. 30. 26.

11 And he sprinkled thereof upon the altar seven times, and anointed the altar, and all his vessels, both the laver and his foot, to sanctify them.

12 And he [m] poured of the anointing oil upon Aaron's head, and anointed him to sanctify him.

[m] Chap. 21. 10, 12. Exod. 29. 7. and 30. 30. Psa. 133. 2.

13 [n] And Moses brought Aaron's sons, and put coats upon them, and girded them with girdles, and * put bonnets upon them; as the Lord commanded Moses.

[n] Exod. 29. 8.

* Heb. bound.

14 [o] And he brought the bullock for the sin-offering: and Aaron and his sons [p] laid their hands upon the head of the bullock for the sin-offering.

[o] Exod. 29. 10.

[p] Chap. 1. 4.

15 And he slew *it*, and Moses took the blood, and put *it* upon the horns of the altar round about with his finger, and [q] purified the altar; and poured the blood at the bottom of the altar, and sanctified it, to make reconciliation upon it.

[q] Exod. 29. 36.

16 And he took all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and Moses burned *it* upon the altar.

17 But the bullock and his hide, his flesh and his dung, he burnt with fire without the camp; as the Lord [r] commanded Moses.

[r] Chap. 4. 11. Exod. 29. 14.

18 ¶ [s] And he brought the ram for the burnt-offering: and Aaron and his sons laid their hands upon the head of the ram:

[s] Exod. 29. 15.

19 And he killed *it*, and Moses sprinkled the blood upon the altar round about.

20 And he cut the ram into pieces, and Moses burnt the head, and the pieces, and the fat.

21 And he washed the inwards and the legs in water; and Moses burnt the whole ram upon the altar: it *was* a burnt-sacrifice for a sweet savour, *and* an offering made by fire unto the Lord; [t] as the Lord commanded Moses.

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[t] Exod. 29. 18.

22 ¶ And [u] he brought the other ram, the ram of consecration: and Aaron and his sons laid their hands upon the head of the ram.

[u] Exod. 29. 19, 31.

23 And he slew *it*, and Moses took of the blood of it, and put *it* upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot.

24 And he brought Aaron's sons, and Moses put of the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet: and Moses sprinkled the blood upon the altar round about.

25 And he took the fat, and the rump, and all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and the right shoulder.

26 [x] And out of the basket of unleavened bread, that *was* before the Lord, he took one unleavened cake, and a cake of oiled bread, and one wafer, and put *them* on the fat, and upon the right shoulder.

[x] Exod. 29. 23.

27 And he put all [y] upon Aaron's hands, and upon his sons hands, and waved them *for* a wave-offering before the Lord.

[y] Exod. 29. 24, &c.

28 And Moses took them from off their hands, and burnt *them* on the altar, upon the burnt-offering: they *were* consecrations for a sweet savour: [z] it *is* an offering made by fire unto the Lord.

[z] Exod. 29. 25.

29 And Moses took the breast, and waved it *for* a wave-offering before the Lord: *for* of the ram of consecration it was Moses' [a] part; as the Lord commanded Moses.

[a] Exod. 29. 26.

30 And [b] Moses took of the anointing oil, and of the blood which *was* upon the altar, and sprinkled *it* upon Aaron, *and* upon his garments, and upon his sons, and upon his sons garments with him; and sanctified

[b] Exod. 29. 21. and 30. 30.

V. 11. *He sprinkled thereof upon the altar seven times*—To signify the singular use and holiness of it, which it was not only to have in itself, but also to communicate to all the sacrifices laid upon it. And thus does *the blood of atonement* communicate itself to all that is done in the name of Jesus, with a view to him—by faith in his blood shed for our pardon and acceptance with God.

V. 12. *He poured the oil upon Aaron's head*—In a plentiful manner, as appears from (Psal. cxxxiii. 2.) whereas other persons and things were only sprinkled with it.

V. 14. *He brought the bullock*—There were indeed seven to be offered at his consecration, one every day, but here he mentions only one, and leaves the rest to be gathered from it.

V. 19. *He killed it*—Moses, or some other person by his appointment.

V. 29. *It was Moses' part*—Who at this time administering the Priests office was to receive the Priests wages.

V. 33. *For*

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fied Aaron, *and* his garments, and his ſons, and his ſons garments with him.

31 ¶ And Moſes ſaid unto Aaron, and to his ſons, Boil the fleſh at the door of the tabernacle of the congregation: and there
c Exod.29.31. [c] eat it with the bread that *is* in the baſket of conſecrations, as I commanded, ſaying, Aaron and his ſons ſhall eat it.

32 And that which remaineth of the fleſh and of the bread, ſhall ye burn with fire.

33 And ye ſhall not go out of the door of the tabernacle of the congregation *in* ſeven days, until the days of your conſecration be
d Exod. 29. 30, 35. Ezek. 43. 25. at an end: for [d] ſeven days ſhall he conſecrate you.

34 As he hath done this day, *ſo* the Lord hath commanded to do, to make an atonement for you.

35 Therefore ſhall ye abide at the door of the tabernacle of the congregation day and night, ſeven days, and keep the charge of the Lord, that ye die not: for ſo I am commanded.

36 So Aaron and his ſons did all things which the Lord commanded by the hand of Moſes.

CHAP. IX.

a Exek.43.27. AND [a] it came to paſs on the eigth day, *that* Moſes called Aaron and his ſons, and the elders of Iſrael;

b Chap. 4. 3. & 8. 14. Exod. 29. 1. c Chap. 8. 18. 2 And he ſaid unto Aaron, [b] Take thee a young calf for a ſin-offering, [c] and a ram for a burnt-offering, without blemiſh, and offer *them* before the Lord.

d Chap. 4.23. Ezra 6. 17. 3 And unto the children of Iſrael thou ſhalt ſpeak, ſaying, [d] Take ye a kid of the goats for a ſin-offering; and a calf, and a lamb, *both* of the firſt year, without blemiſh, for a burnt-offering;

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4. Alſo a bullock and a ram for peace-offerings, to ſacrifice before the Lord; and a meat-offering mingled with oil; for [e] to day the Lord will appear unto you.
e Ver. 23. Exod. 29. 43.

5 And they brought *that* which Moſes commanded, before the tabernacle of the congregation: and all the congregation drew near and ſtood before the Lord.

6 And Moſes ſaid, This *is* the thing which the Lord commanded, that ye ſhould do: and the glory of the Lord ſhall appear unto you.

7 And Moſes ſaid unto Aaron, Go unto the altar, and [f] offer thy ſin-offering, and thy burnt-offering, and make an atonement for thyſelf and for the people: and offer the offering of the people, and make an atonement for them; as the Lord commanded.
f Heb. 5. 3. & 7. 27. & 9. 7.

8 ¶ Aaron therefore went unto the altar, and ſlew the calf of the ſin-offering, which *was* for himſelf.

9 [g] And the ſons of Aaron brought the blood unto him: and he dipt his finger in the blood, and [h] put *it* upon the horns of the altar, and poured out the blood at the bottom of the altar.
g Chap. 8. 15. h See chap. 4 7.

10 [i] But the fat and the kidneys, and the caul *above* the liver of the ſin-offering he burnt upon the altar; [k] as the Lord commanded Moſes.
i chap. 3. 16. k chap. 4. 8.

11 [l] And the fleſh and the hide he burnt with fire, without the camp.
l chap. 4. 11. & 8. 17.

12 And he ſlew the burnt-offering; and Aaron's ſons preſented unto him the blood, which

V. 33. *For ſeven days*—In which the ſame ceremonies were to be repeated. *Shall he conſecrate you*—God ſhall do it.

V. 35. *The charge of the Lord*—What God hath commanded you concerning your conſecration. *That ye die not*—Offences againſt God are not to be eſteemed or meaſured by the fancies of men, but by the authority, majeſty, and will of the great, and wiſe, and juſt Law-giver. *So I am commanded*—I require nothing of you to pleaſe myſelf; my greateſt honour is in being the meſſenger of God to men, my greateſt happineſs is in carefully regarding what I am commanded of God, and neither more nor leſs than this it is which I deliver to you.

CHAP. IX.

V. 1. *The elders of Iſrael*—To wit, from the firſt day of his conſecration, or when the ſeven days of his conſecration were ended, (chap. viii. 33, 35.) as appears from (Exod. xxix. 30. &c. Ezek. xliii. 27.) The eighth day is famous in Scripture for the perfecting and purifying both of men and beaſts, (See Levit. xii. 2, 3. and xiv. 8, 9, 10.) were called to be witneſſes of Aaron's inſtalment and of the firſt execution of his office.

V. 2. *A ſin-offering*—For himſelf and his own ſins, which was an evidence of the imperfection of that Prieſt-hood, and of the neceſſity of another and a better.

V. 3. *A ſin-offering*—For the people, for all their ſins.

V. 4. *To day the Lord will appear unto you*—And ſhould the living be this day called to die, or the judge of all the earth appear as his word deſcribes his laſt coming; is the only offering which he will accept of men as the ſatisfaction to his juſtice for the ſins of men offered unto Him. Reader, Do you hope to ſee God as your judge in peace on any other account than having God for your Redeemer? Do you offer up, regard and only look to the Lamb that was ſlain for the ſin of the world, as the ſole cauſe of God's not finding you in your ſins, and in your blood, whenever he ſhall call you to appear before him?

V. 5. *All the congregation drew near and ſtood before the Lord*—Before the tabernacle where God appeared.

V. 6. *The glory of the Lord ſhall appear unto you*—The glorious manifeſtation of God's powerful and gracious preſence. Not His wrath, when the commanded offerings are made.

V. 7. *Moſes ſaid unto Aaron, Go unto the altar and offer*—Moſes had hitherto ſacrificed, but now he reſigneth his work to Aaron, and actually gives him that commiſſion which from God he had received for him. *Make an atonement for thyſelf, and for the people*—Firſt for thyſelf, otherwiſe thou art unfit to do it for the people. How important it is, that God's Miniſters ſhould be in the grace and favour of God themſelves, that their miniſtrations may be acceptable to God and profitable to the people.

V. 12. *The*

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m which he ſprinkled round about upon the altar.

m chap. 8. 16.
n chap. 8. 20.

13 n And they preſented the burnt-offering unto him, with the pieces thereof, and the head: and he burnt *them* upon the altar.

o chap. 8. 21.

14 o And he did waſh the inwards and the legs, and burnt *them* upon the burnt-offering on the altar.

15 ¶ And he brought the people's offering, and took the goat which *was* the ſin-offering, for the people, and ſlew it, and offered it for ſin, as the firſt.

16 And he brought the burnt-offering,

p chap. 1. 3. 10.
* Or, an ordinance.
q Chap. 2. 1, 2.
† heb. filled his hand out of it.
r Exod. 29. 38

and offered it p according to the * manner.

17 And he brought q the meat-offering, and † took an handful thereof, and burnt *it* upon the altar, r beſide the burnt-ſacrifice of the morning.

s chap. 3. 1.

18 He ſlew alſo the bullock and the ram, *for* s a ſacrifice of peace-offerings which *was* for the people: and Aaron's ſons preſented unto him the blood (which he ſprinkled upon the altar round about)

19 And the fat of the bullock, and of the ram, the rump, and that which covereth *the inwards*, and the kidneys, and the caul *above* the liver.

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20 And they put the fat upon the breaſts, and he burnt the fat upon the altar:

21 And the breaſts and the right ſhoulder Aaron waved t *for* a wave-offering before the Lord; as Moſes commanded.

t Exod. 29. 24. 28. Chap. 7. 31, 32. 33, 34.

22 And Aaron lift up his hand towards the people, and u bleſſed them; and came down from offering of the ſin-offering, and the burnt-offering, and peace-offerings.

u Num. 6. 23. Deut. 21. 5.

23 And Moſes and Aaron went into the tabernacle of the congregation, and came out, and bleſſed the people: and the glory of the Lord appeared unto all the people.

24 And x there came a fire out from before the Lord, and conſumed upon the altar the burnt-offering, and the fat: *which* when all the people ſaw, they ſhouted, and fell on their faces.

x Gen. 4. 4. Judg. 6. 21. 1 Kings 18, 38. 2 Chron. 7. 1.

CHAP. X.

AND a Nadab and Abihu, the ſons of Aaron, b took either of them his cenſer, and put fire therein, and put incenſe thereon,

a Num. 3, 3, 4, & 26. 61. 1 Chron. 24. 2.
b Chap. 16. 12.

V. 12. *The blood he ſprinkled round about*—Without ſhedding of blood there is no remiſſion of any man's ſin. The head, the hands and feet all require to be waſhed with it; and without it can none be ſaved. Other foundation for pardon, grace or glory, cannot be laid, than Jeſus Chriſt and him *crucified*.

V. 15. *The people's offering*—Which was to be offered for the people, as the former was for himſelf.

V. 16. *The burnt-offering*—Which alſo was offered for the people, as the laſt mentioned ſin-offering was.

V. 17. *The meat-offering*—Which was always to be added to the burnt-offering. *Beſides the burnt-ſacrifice of the morning*—Which was to be firſt offered every morning: for God will not have his ordinary and ſtated ſervice neglected in atonement of extraordinary duties. Inſtead of omitting private or family prayer, the days on which we have had the privilege of uniting in the duties of public worſhip, we are here ſhewn we are not to neglect our ſtated duty. To neglect the duty at the ſtated time, when that time is not neceſſarily required for other duties, but meerly becauſe we have that day or evening attended more public worſhip, is to ſay by our conduct, That we have that day done enough, without adding our ſtated worſhip to that which we have been already engaged in.

V. 22. *Aaron liſt up his hand*—By this poſture he ſignified both whence he expected the bleſſing, and his hearty deſire of it for them. *And bleſſed them*—This bleſſing was an act of his Prieſtly office no leſs than ſacrificing. *Came down*—Becauſe it was nearer the holy place and the holy of holies, which was the upper end.

V. 23. *Moſes went into the tabernacle*—With Aaron to direct him, and to ſee him perform thoſe parts of his office which were to be done in the holy place, about the lights, and the table of ſhew-bread, and of the altar of incenſe, upon which part of the blood of the ſacrifices now offered was to be ſprinkled according to the law. *And bleſſed the people*—Prayed to God for his bleſſing upon the people, and particularly for his gracious acceptation of theſe and all ſucceeding ſacrifices, and for his ſignification thereof by ſome extraordinary token, which accordingly happened. *The glory of the Lord appeared unto all the people*—A glorious and viſible diſcovery of God's gracious preſence and acceptance of the preſent ſervice.

V. 24. *There came a fire*—In token of God's acceptation and approbation of the Prieſt-hood now inſtituted, and the ſacrifices now offered, and conſequently of others of the like nature. And this fire now given was to be carefully kept, and not ſuffered to go out, and therefore was carried in a particular veſſel in their journeys in the wilderneſs. *From before the Lord*—From the face or preſence of the Lord, from the place where God was in a ſpecial manner preſent. *Which when all the people ſaw, they ſhouted*—As wondering at, rejoicing in, and bleſſing God, for this wonderful and gracious diſcovery of himſelf and of his favour to them.

CHAP. X.

V. 1. *Nadab, and Abihu the ſons of Aaron, offered ſtrange fire*—So called, as not appointed for, nor belonging to, the preſent work, fire not taken from the altar, but from ſome common fire. *Before the Lord*—Upon the altar of incenſe. *Which he commanded them not*—Not commanding may be here put for forbidding, as it is, (Jer. xxxii. 35.) Their ſin was doubtleſs in preſuming to approach God in this public act of his worſhip in a temper and manner contrary to his declared will; and the Divine ſeverity is recorded in mercy, to guard all againſt committing the ſame crime ſpiritually, who approach God in every act of public worſhip. That fire which is required to burn on every heart before God, is the ſpirit of his grace, which is to have every religious duty caſt upon it as a ſacrifice, and to be fed with the fuel of every duty to our fellow creatures, doing all as unto the Lord. To offer ſtrange fire before the Lord, muſt therefore be to approach God in a ſpirit and temper of mind oppoſed to the declared nature of his holy ſpirit, and this with ſelf-confidence, and performing the duty from an actual principle of pride, ſeeking the praiſe of men, or having ſome end in view, contrary to that heavenly charity—the love of God and of all men for his ſake. And though God does not deſpiſe the day of ſmall things, and thoſe that in their hearts truly intend to promote his glory, and the good of mankind in the

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2 And there went out fire from the Lord and devoured them, and they died before the Lord.

3 Then Moſes ſaid unto Aaron, This *is it* that the Lord ſpake, ſaying, I will be ſanctified in them [c] that come nigh me, and before all the people I will be glorified. And Aaron held his peace.

[c] Exod. 19. 22. & 29. 43. Iſai. 52. 11.

4 And Moſes called Miſhael and Elzaphan, the ſons of [d] Uzziel the uncle of Aaron, and ſaid unto them, Come near, carry your brethren from before the ſanctuary out of the camp.

[d] Exod. 6. 18, 22. Numb. 3. 19.

5 So they went near, and carried them in their coats out of the camp; as Moſes had ſaid.

6 And Moſes ſaid unto Aaron, and unto Eleazar and unto Ithamar his ſons, [e] Uncover not your heads, neither rend your clothes; leſt you die, and leſt wrath come upon all the people: but let your brethren, the whole houſe of Iſrael, bewail the burning which the Lord hath kindled.

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[e] Chap. 13. 45. & 21. 1, 10. Numb. 6. 6. Deut. 33. 9. Ezek. 24. 16.

7 And ye ſhall not go out from the door of the tabernacle of the congregation, leſt you die: [f] for the anointing oil of the Lord *is* upon you. And they did according to the word of Moſes.

[f] Exod. 28. 41.

8 ¶ And the Lord ſpake unto Aaron, ſaying,

9 [g] Do not drink wine nor ſtrong drink, thou, nor thy ſons with thee, when ye go into the tabernacle of the congregation; leſt ye die: *It ſhall be* a ſtatute for ever throughout your generations:

[g] Ezek. 44. 21. 1 Tim. 3. 3. Tit. 1. 7.

10 And

the name of His Son, God himſelf has declared their ſervices ſhall be accepted by him, though it may only be the giving a cup of cold water in his name; yet from this example of the wrath of God againſt theſe ſons of Aaron, makes it of the laſt moment to every one to know well from what motives he appears in the public ſervice of God. The fruit of the holy ſpirit, that true fire (Matt. iii. 11. Acts ii. 3, 17.) which is to burn on the altar of the heart —is love, joy, peace, long-ſuffering, gentleneſs, goodneſs, faith, meekneſs, temperance, (Gal. v. 22, &c.) And as men are bound to fear how they draw upon themſelves the Divine diſpleaſure, are they not bound to inquire if the real principle of their ſouls by which they are led publicly to appear in the ſervice of God, is of the very nature of this ſpirit of God; and this whether it is ſuch as are appointed by any eſtabliſhed authority, to take a public part in ſacred things, or ſuch as do the ſame thing under the ſanction that is given to every one that labours to advance the intereſts of religion among mankind; and in this important head of ſelf-examination, it is to be obſerved, that no external diſtinction, nor no number of human qualifications, can make a ſingle temper or habit acceptable in the ſight of God, which in its very nature is contrary to love, thankfulneſs, peace, long-ſuffering, gentleneſs, goodneſs, faith, meekneſs, temperance. To continue careleſsly or wilfully to appear in the public ſervice of religion, under the actual influence of motives, principles, or habits contrary and oppoſed to the ſpirit of God, muſt be to offer ſtrange fire before the Lord: if the very ſpring of action in the mind, is the deſire of the praiſe of men, the honour that is annexed to any religious ſtation or employment, if love of gain, or eaſe, or any other principle of the natural mind is at the bottom, that principle by which we are led to appear publicly in the ſervice of religion, much does it concern us to behold the ſeverity of God in this and other examples, which come under the ſame head. As light is ſown to the upright, the diſtinction between being *tempted* to what is wrong, and being guilty of what is ſo, will ſurely be ſhewn by that gracious Being, who, in his diſpleaſure againſt the ſelf-confident, will diſcover unto them that are fearful of offending him, that they may truſt to his kind acceptance of all they do in his ſervice in the name of Jeſus; as on the other hand, thoſe that may be conſcious that they would not appear in the public ſervice of of religion, if eaſe, honour, or advantage could be obtained by them in a greater degree in any other employment, are not to think themſelves in no danger from the Divine diſpleaſure, by having their hearts far from him, or againſt his nature or his will, becauſe his long-ſuffering and patience has made him wait for their accepting of his offered grace to ſerve him with reverence and godly fear. (Heb. xii. 28.)

V. 2. *There went out fire from the Lord*—From heaven, or rather from the ſanctuary. *Devoured them*—Deſtroyed their lives.

V. 3. *Moſes ſaid, this is it that the Lord ſpake*—Though the expreſs words be not recorded. *I will be ſanctified*—This may note their duty to ſanctify God, to demean themſelves with ſuch care and reverence and watchfulneſs as becomes the holineſs of the God whom they ſerve, and of the worſhip in which they are engaged. *In them that come nigh me*—Who draw near to me. It is a deſcription of the Prieſts office, and of thoſe that approach him in public worſhip. *Before all the people I will be glorified*—As they have ſinned publicly I will vindicate my honour in a public and exemplary manner, that all men may learn to give me the glory of my ſovereignty and holineſs, by a conformity to my laws. *Aaron held his peace*—In acknowledgment of God's juſtice and ſubmiſſion to it. He murmured not, nor replied againſt God, nor againſt Moſes, wiſely conſidering that their ſin was directly againſt God, and in that which is moſt dear and honourable in God's account, his worſhip; and that God's honour ought to be dearer to him than his ſons.

V. 5. *In their coats*—In the holy garments, becauſe being polluted both by their ſin and by the touch of their dead bodies, God would not have them any more uſed in his ſervice.

V. 6. *Uncover not your heads, neither rend your clothes*—Give no ſignification of your ſorrow, mourn not for them, leſt you ſhould ſeem to juſtify and approve of your brethren, and tacitly reflect upon God as too ſevere in his proceedings with them. *Let the whole houſe of Iſrael bewail the burning whish the Lord hath kindled*—Not in compaſſion to them againſt whom I have ſhewed ſuch indignation, but in ſorrow for the tokens of Divine diſpleaſure.

V. 7. *Ye ſhall not go out from the door of the tabernacle*—Ye are perſons conſecrated peculiarly to God's ſervice, which ye ſhould prefer before all other ſolemnities, and duties.

V. 9. *Do not drink wine nor ſtrong drink*—This here added, either becauſe Nadab and Abihu had been led to their error by drinking too much, or leſt others might thereby be drawn to commit the ſame miſcarriages. Drunkenneſs is ſo odious a ſin in itſelf, eſpecially in a miniſter, that God ſaw fit to prevent all occaſions of it.

V. 10. *That ye may put difference between holy and unholy*—Perſons and things, which Nadab and Abihu did not, miſtaking unholy or common fire for that which was ſacred and appointed by God for their uſe.

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10 And that ye may [h] put difference between holy and unholy, and between unclean and clean:

h Jer. 15. 19. Ezek. 22. 26. & 44. 23.

11 And that ye may teach the children of Israel all the statutes which the Lord hath spoken unto them by the hand of Moses.

12 ¶ And Moses spake unto Aaron, and unto Eleazar and unto Ithamar his sons that were left, Take [i] the meat-offering that remaineth of the offerings of the Lord made by fire, and eat it without leaven beside the altar: for [k] it *is* most holy.

i Exod. 29. 2. Chap. 8. 2.

k Chap. 21. 22.

13 And ye shall eat it in the holy place, because it *is* thy due and thy sons due of the sacrifices of the Lord made by fire: for [l] so I am commanded.

l Chap. 2. 3. & 6. 16.

14 And [m] the wave-breast and heave-shoulder shall ye eat in a clean place; thou, and thy sons, and thy daughters with thee; for *they be* thy due, and thy sons due, *which* are given out of the sacrifices of peace-offerings of the children of Israel.

m Exod. 29. 24. Chap. 7. 31, 34.

15 [n] The heave-shoulder, and the wave-breast shall they bring, with the offerings made by fire of the fat, to wave *it for* a wave-offering before the Lord, and it shall be thine, and thy sons with thee, by a statute for ever; as the Lord hath commanded.

n Chap. 7. 29, 30.

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16 ¶ And Moses diligently sought [o] the goat of the sin-offering, and behold, it was burnt: and he was angry with Eleazar and Ithamar, the sons of Aaron, *which were* left *alive*, saying,

o Chap. 9. 3.

17 [p] Wherefore have ye not eaten the sin-offering, in the holy place, seeing it *is* most holy, and *God* hath given it to you to bear the iniquity of the congregation, to make atonement for them before the Lord?

p Chap. 6. 26, 29.

18 Behold, the blood of it was not brought in, within the holy *place*: ye should indeed have eaten it in the holy *place*, [q] as I commanded.

q Chap. 6. 26.

19 And Aaron said unto Moses, Behold, [r] this day have they offered their sin-offering, and their burnt-offering before the Lord; and such things have befallen me: and *if* I had eaten the sin-offering to day, should it have been accepted in the sight of the Lord?

r Chap. 9. 8, 12.

20 And when Moses heard *that*, he was content.

CHAP.

V. 11. *That ye may teach the children of Israel*—Aright, drunken persons being unfit to give instruction to others.

V. 12. *Take the meat-offering that remaineth, and eat it*—Moses repeateth the former command, to encourage them to go on in their holy services, and not to be dejected for the late severity, as if God would no more accept them or their sacrifices.

V. 14. *In a clean place*—In any place where the women, as well as the men, might come, for the daughters of the Priests might eat these as well as their sons.

V. 17. *God hath given it you, to bear the iniquity of the congregation*—As a reward of your service and function whereby you do expiate, bear and take away their sins, by offering those sacrifices and performing those rites, by which God through Christ is reconciled to the penitent and believing offerers.

V. 19. *This day have they offered*—They have done the substance of the thing, though they have mistaken this one circumstance. *Such things have befallen me*—Whereby having been oppressed with grief and almost bereft of my reason, it is not strange nor unpardonable if I have mistaken. *Should it have been accepted in the sight of the Lord*—Because it was not to be eaten with sorrow, but with rejoicing and thanksgiving, and I thought it fitter to burn it, as I did, than to profane it by eating it unworthily.

V. 20. *When Moses heard that, he was content*—He rested satisfied with his answer. It has pleased God to give us (Heb. ix. and x.) the following full explanation of what we have now seen established under the Levitical priesthood; and to consider the types and figures with a view to what truly was and is intended by them, is the means of obtaining the benefit designed us by this part of the word of God. The first covenant had ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made, the first wherein was the candlestick and the table, and the shew-bread; which is called the sanctuary. And after, the second vail the tabernacle, which is called the holiest of all: Which had the golden censer and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubims of glory shadowing the mercy-seat: of which we cannot now speak particularly. Now when these were thus ordained, the priests went always into the first tabernacle accomplishing the service of God: But into the second went the high-priest alone once every year, not without blood, which he offered for himself, and for the errors of the people. The Holy Ghost this signifying, that the way into the holiest of all, was not yet made manifest, while as the first tabernacle was yet standing: Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience. Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation. But Christ being come an high-priest of good things to come, by a greater and more perfect tabernacle not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered once into the holy place, having obtained eternal redemption for us: for if the blood of bulls, and of goats, and ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who, through the eternal Spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first Testament, they which are called might receive the promise of eternal inheritance. For, where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead; otherwise it is of no strength at all whilst the testator liveth. Whereupon neither the first testament was dedicated without blood. For when Moses had spoken every precept to all the people, according to the law, he took the blood of calves and of goats with water and scarlet wool, and hyssop, and sprinkled both the book and all the people, saying, This is the

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CHAP. XI.

AND the Lord ſpake unto Moſes, and to Aaron, ſaying unto them,

2 Speak unto the children of Iſrael, ſaying, [a] Theſe *are* the beaſts which ye ſhall eat among all the beaſts that *are* on the earth.

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3 Whatſoever parteth the hoof and is cloven-

[a] Deut. 14. 4. Acts 10. 12, 14.

the blood of the teſtament which God hath enjoined unto you. Moreover, he ſprinkled likewiſe with blood both the tabernacle, and all the veſſels of the miniſtry. And almoſt all things are by the law purged with blood; and without ſhedding of blood is no remiſſion. It was therefore neceſſary that the patterns of things in the heavens ſhould be purified with theſe; but the heavenly things themſelves with better ſacrifices than theſe. For Chriſt is not entered into the holy places made with hands, which are the figures of the true; but into heaven itſelf, now to appear in the preſence of God for us: Nor yet that he ſhould offer himſelf often, as the high-prieſt entereth into the holy place, every year with blood of others: For then muſt he often have ſuffered ſince the foundation of the world, but now once in the end of the world hath he appeared to put away ſin by the ſacrifice of himſelf. And as it is appointed unto men once to die, but after this the judgment: So Chriſt was once offered to bear the ſins of many; and unto them that look for him ſhall he appear the ſecond time, without ſin, unto ſalvation. For the law having a ſhadow of good things to come, and not the very image of the things, can never with thoſe ſacrifices which they offered year by year continually make the corners thereunto perfect. For then would they not have ceaſed to be offered, becauſe that the worſhippers once purged, ſhould have had no more conſcience of ſins. But in thoſe ſacrifices there is a remembrance again made of ſins every year. For it is not poſſible that the blood of bulls and of goats ſhould take away ſins. Wherefore when he cometh into the world, he ſaith, Sacrifice and offering thou wouldeſt not, but a body haſt thou prepared me. In burnt-offerings, and ſacrifices for ſin, thou haſt had no pleaſure: Then, ſaid I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. Above, when he ſaid, Sacrifice and offering, and burnt-offerings, and offering for ſin thou wouldeſt not, neither hadſt pleaſure therein (which are offered by the law). Then, ſaid he, Lo, I come to do thy will, O God. He taketh away the firſt, that he may eſtabliſh the ſecond. By the which will we are ſanctified, through the offering of the body of JESUS CHRIST once for all. And every prieſt ſtandeth daily miniſtering and offering oftentimes the ſacrifices, which can never take away ſins: But this man, after he had offered one ſacrifice for ſins, for ever ſat down on the right hand of God; from henceforth expecting till his enemies be made his footſtool. For by one offering he hath perfected for ever them that are ſanctified. Whereof the Holy Ghoſt alſo is a witneſs to us: for after that he had ſaid before, This is the covenant that I will make with them after thoſe days, ſaith the Lord: I will put my laws into their hearts, and in their minds will I write them: and their ſins and iniquities will I remember no more. Now, where remiſſion of theſe is, there is no more offering for ſin. Having, therefore, brethren boldneſs to enter into the holieſt by the blood of Jeſus, by a new and living way which he hath conſecrated for us, through the vail, that is to ſay, his fleſh; and having an high-prieſt over the houſe of God: Let us draw near with a true heart, in full aſſurance of faith, having our hearts ſprinkled from an evil conſcience, and our bodies waſhed as with pure water by the ſpirit of our God. (1 Cor. vi. 11.) The natural inacquaintance of the human mind, with the things of the ſpirit of God, lays us under an entire neceſſity of regarding what God in condeſcenſion to our capacities, has favoured us with in thoſe types and figures; that by ſeeing a lamb ſlain, blood ſprinkled, and men ſtanding between God and men in the office of prieſts and miniſters, we may be led up by the means of things which we can comprehend to the right underſtanding of the great myſtery and plain truth of the ſalvation of fallen guilty ſouls, through the God-man, CHRIST JESUS the Lord, the Lamb that was ſlain from the foundation of the world, the ſole cauſe of every ſoul's ſalvation; whoſe ſacrifice alone had in it worth and merit enough to ſatisfy the juſtice of God for the ſins of the world, all man kind, without which ſacrifice, and only for the ſake of it, can any ſin be pardoned; and by the application of this ſacrifice—this blood of Jeſus ſhed for the ſins of men, can the ſoul be pardoned the guilt of ſin, and reſtored to peace with God, and by the ſpiritual application of the ſame blood can the ſoul be cleanſed or ſanctified, and reſtored to the nature and image of God; and though it is true that we have nothing to do with the actual performance of theſe ceremonies of the ancient church of God, it is our duty to inquire what is the deſign of God in giving of us in the final revelation of his will, ſuch an application as we have in the Epiſtle to the Hebrews, of thoſe ſacred inſtitutions? If we can only anſwer, that all theſe types and figures were to lead to the knowledge of the way of ſalvation, to the recovery of mankind from their fallen ſtate, and to lead the minds of men by means of a viſible repreſentation given by command from God, up to the knowledge of his love in taking our nature upon him, and dying to redeem us, then we are of courſe as much concerned in becoming acquainted with the meaning of theſe repreſentations as the Jews were; their preſent and eternal advantage were in being led by a right underſtanding of them, to the knowledge of the love of God to men in a Saviour to come, and our preſent and eternal happineſs depend on obtaining that which God intends in the ſelf ſame *way;* there being no other way of receiving pardon or grace, but through, and for the ſake of Jeſus Chriſt. To lightly eſteem, and in conſequence of doing ſo to *neglect* the conſideration of this part of God's word for ourſelves, is therefore to neglect our own mercies. But with the viſible or written word, the living word, the ſpirit of His grace, muſt ever be taken, to give the mind of the careful, diligent reader of God's word, the bleſſed application of any or every part of it; all that is ſaid as well as all that is repreſented being to lead the ſoul to God Himſelf as Parent and Redeemer—as Prophet, Prieſt and King, and to live on earth the life of a child of God and an heir of eternal glory, by enjoying heartfelt communion and fellowſhip with the Father and the Son by the Spirit. O ye glorious THREE what praiſe and gratitude is your due for ſuch deſigns of mercy and favour to men, as this word publiſhes and offers to every returning ſinner!

CHAP. XI.

V. 1. From the laws concerning the Prieſts he now comes to thoſe which belong to all the people. *The Lord ſpake unto Moſes, and to Aaron*—To both of them, becauſe the congnizance of the following matters belonged to both, the Prieſt was to direct the people about the things forbidden or allowed, where any doubt or difficulty aroſe, and the Magiſtrate was to ſee the direction here given followed.

V. 2. *Theſe are the beaſts which ye ſhall eat*—Though every creature of God be good and pure in itſelf, (Mat. xv. 11. Rom. xiv. 14.) yet it pleaſed God to make a difference, and to reſtrain the uſe of them, which God did to aſſert his own ſovereignty over man and over all the creatures, which men may not uſe but with God's leave, and to inure that people to obedience, to keep up the wall of partition between the Jews and other nations, which was very neceſſary for many great and wiſe purpoſes, that by bridling their appetite in things in themſelves lawful, and ſome of them very deſireable for food, they might be better prepared and enabled to deny themſelves in things ſinful, for the preſervation of their health, ſome of the creatures forbidden being, though uſed by the neighbouring nations, of unwholeſome nouriſhment,

and

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4 Nevertheless, these shall ye not eat, of them that chew the cud, or of them that divide the hoof: *as* the camel, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

5 And the cony, because he cheweth the cud, but divideth not the hoof: he *is* unclean unto you.

6 And the hare, because he cheweth the cud, but divideth not the hoof: he *is* unclean unto you.

7 And the swine, though he divide the hoof, and be cloven-footed; yet he cheweth not the cud: [c] he *is* unclean to you.

[c] Isai. 65. 4. & 66. 3. 17.

8 Of their flesh shall ye not eat, and their carcase shall ye not touch: [d] they *are* unclean to you.

[d] See Acts 10. 14, 15. & 15, 29. Rom. 14. 14, 17. 1 Cor. 8. 8. Col. 2. 21.

9 ¶ These shall ye eat, of all that *are* in the waters: whatsoever hath fins and scales in the waters, in the seas, and in the rivers; them shall ye eat.

10 And all that have not fins nor scales in the seas, and in the rivers, of all that move in the waters, and of any living thing, which *is* in the waters; they *shall be* an abomination unto you.

11 They shall be even an abomination unto you: ye shall not eat of their flesh, but you shall have their carcases in abomination.

12 Whatsoever hath no fins nor scales in the waters, that *shall be* an abomination unto you.

13 ¶ And these *are they which* ye shall have in abomination among the fowls, they shall not be eaten, they *are* an abomination: the eagle, and the ossifrage, and the ospray,

14 And the vulture, and the kite, after his kind:

15 Every raven after his kind:

16 And the owl, and the night-hawk, and the cuckow, and the hawk after his kind, Before Christ 1490.

17 And the little owl, and the cormorant, and the great owl,

18 And the swan, and the pelican, and the gier-eagle,

19 And the stork, the heron after her kind, and the lapwing, and the bat.

20 All fowls that creep, going upon *all* four, *shall be* an abomination unto you.

21 Yet these may ye eat of every flying creeping thing that goeth upon *all* four, which have legs above their feet, to leap withal upon the earth:

22 *Even* these of them ye may eat: [e] the locust after his kind, and the bald-locust after his kind, and the beetle after his kind, and the grashopper after his kind. [e] Matth. 3. 4. Mark 1. 6.

23 But all *other* flying creeping things, which have four feet, *shall be* an abomination unto you.

24 And for these ye shall be unclean: whosoever toucheth the carcase of them, shall be unclean until the even.

25 And whosoever beareth *ought* of the carcase of them, [f] shall wash his clothes, and be unclean until the even. [f] Chap. 14. 8, 27. & 28 40. Numb. 19. 10, 22. & 31. 24.

26 *The carcases* of every beast which divideth the hoof, and *is* not cloven-footed, nor cheweth the cud, *are* unclean unto you: every one that toucheth them shall be unclean.

27 And whatsoever goeth upon his paws, among all manner of beasts, that go on *all* four, those *are* unclean unto you: whoso toucheth their carcase, shall be unclean until the even.

28 And he that beareth the carcase of them, shall wash his clothes, and be unclean until the even: they *are* unclean unto you.

29 ¶ These

and for moral signification, to teach them to abhor that filthiness and all those ill qualities for which some of these creatures are noted.

V. 7. *The swine*—Which the Jews would not so much as name, lest the naming of it should tempt them to eat this meat, which was so commonly used, and so much esteemed by others.

V. 8. *Their carcase shall ye not touch*—In order to eating the fat and the skins of some of the forbidden creatures were useful, and were used.

V. 11. *They shall be even an abomination unto you*—For food. This clause is added, to shew that they were neither abominable in their own nature, nor for the food of other nations, and consequently, when the partition wall between Jews and Gentiles was taken away, these distinctions of meats were to cease. (Act. x.)

V. 13. *The fowls*—In general, this may be observed, that the fowls forbidden in diet, are all either ravenous and cruel, or such as delight in the night and darkness, or such as feed upon impure things, and so the signification and reason of these prohibitions is manifest, to teach men to abominate all cruelty or oppression, and all works of darkness and filthiness. *Ossifrage, and the Ospray*—Which are two peculiar kinds of eagles, distinct from that which being the chief of its kind, is called by the name of the whole kind, as it usually happens.

V. 22. *The locust*—Locusts, though unusual in our food, were commonly eaten by the *Æthiopians*, *Lybians*, *Parthians*, and other eastern people bordering upon the Jews.

V. 24. *Shall be unclean*—And such were excluded both from the courts of God's house, and from free conversation with other men. *Until the even*—Which possibly might signify; that even the smallest defilements could not be cleansed, but by the death of Christ, who was to come and offer up himself in the evening, or end, or declining age of the world, as the Prophets signify, and the Apostle expresseth, (Heb. ix. 26.)

V. 34. *That*

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29 ¶ These also *shall be* unclean unto you among the creeping things that creep upon
g Isai. 66. 17. the earth: the weasel, and g the mouse, and the tortoise after his kind,

30 And the ferret, and the chameleon, and the lizard, and the snail, and the mole.

31 These *are* unclean to you among all that creep: whosoever doth touch them when they be dead, shall be unclean until the even.

32 And upon whatsoever *any* of them, when they are dead, doth fall, it shall be unclean; whether *it be* any vessel of wood, or raiment, or skin, or sack, whatsoever vessel *it be*, wherein *any* work is done, it must be put into water, and it shall be unclean until the even; so it shall be cleansed.

33 And every earthen vessel, whereinto *any* of them falleth, whatsoever *is* in it shall
h Chap. 6. 28. & 15. 12. be unclean; and h ye shall break it.

34 Of all meat which may be eaten, *that* on which *such* water cometh, shall be unclean: and all drink that may be drunk in every *such* vessel, shall be unclean.

35 And every *thing*, whereupon *any part* of their carcase falleth, shall be unclean; *whether it be* oven, or ranges for pots, they shall be broken down: *for* they *are* unclean, and shall be unclean unto you.

* Heb. a gathering together of waters. 36 Nevertheless, a fountain or pit, * *wherein there is* plenty of water, shall be clean: but that which toucheth their carcase, shall be unclean.

37 And if *any part* of their carcase fall upon any sowing-seed which is to be sown; it *shall be* clean.

38 But if *any* water be put upon the seed, and *any part* of their carcase fall thereon; it *shall be* unclean unto you.

39 And if any beast of which ye may eat, die; he that toucheth the carcase thereof,
i Chap. 17. 15, & 22. 8. Deut. 14. 21. Ezek. 4. 14. & 44. 31. shall be unclean until the even.

40 And i he that eateth of the carcase of it, shall wash his clothes, and be unclean until the even: he also that beareth the carcase of it, shall wash his clothes, and be unclean until the even. Before Christ 1490.

41 And every creeping thing that creepeth upon the earth, *shall be* an abomination: it shall not be eaten.

42 Whatsoever goeth upon the belly, and whatsoever goeth upon *all* four, or whatsoever † hath more feet, among all creeping things that creep upon the earth; them ye shall not eat, for they *are* an abomination. † Heb. doth multiply feet.

43 k Ye shall not make your ‡selves abominable with any creeping thing that creepeth, neither shall ye make yourselves unclean with them, that ye should be defiled thereby. k Chap. 20. 25. ‡ Heb. souls.

44 For I *am* the Lord your God: ye shall therefore sanctify yourselves, and l ye shall be holy; for I *am* holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth. l Chap. 19. 2. and 20. 7. 1 Thess. 4. 7. 1 Pet. 1. 15, 16.

45 For I *am* the Lord that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I *am* holy.

46 This *is* the law of the beasts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth:

47 To make a difference between the unclean and the clean, and between the beast that may be eaten, and the beast that may not be eaten.

CHAP. XII.

AND the Lord spake unto Moses, saying,

2 Speak unto the children of Israel, saying, If a m woman have conceived seed, and m Chap. 15. 19.
borne a man-child: then n she shall be unclean seven days; o according to the days of o Chap. 15. 19.
the separation for her infirmity shall she be unclean. n Luke 2. 22.

3 And in the p eight day, the flesh of his fore skin shall be circumcised. p Gen. 17. 12. Luke 1. 59. and 2. 21. John 7. 22.

4 And

V. 34. *That on which such water cometh, shall be unclean*—As water thus conveyed legal uncleanness, so does speaking or writing, or any other way of representing that which is impure, unholy, or evil in itself, convey their own likeness to the minds of those that hear, read, or see that which is so represented. They are the enemies of the immortal interests of the human race, who, by words, books, pictures, or any other representation, convey that which is contrary to purity to the minds of others.

V. 36. *Nevertheless, a fountain wherein there is plenty of water, shall be clean*—Water being scarce in those countries, God would have the ceremonial law of sacrifices to be offered to God, give place to the moral law of mercy towards men.

V. 37. *If their carcase fall upon sowing seed, it shall be clean*—Because such seed would not be used for man's food, till it had received many alterations in the earth, whereby such pollution was taken away.

V. 44. *Ye shall be holy*—By which he gives them to understand, that all these cautions and prohibitions about the eating or touching of these creatures, was not for any real uncleanness in them, all being God's creatures, but only that by the diligent observation of these rules, they might learn with greater care to avoid all moral pollutions, and to keep themselves from all filthiness of flesh and spirit, and particularly from all familiar and intimate converse with all careless or wilful sinners.

CHAP. XII.

V. 2. From uncleanness contracted by the touching or eating of external things, he now comes to that uncleanness which ariseth from ourselves. And by these we are informed of the natural evil there is in our spirits, and in the world about us—Evil without and from within, that we may be the more fully convinced of the necessity we are under of that atoning blood which was shed for sin and for uncleanness.

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4 And she shall then continue in the blood of her purifying three and thirty days: she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled.

5 But if she bear a maid-child, then she shall be unclean two weeks, as in her separation: and she shall continue in the blood of her purifying threescore and six days.

6 And when the days of her purifying are fulfilled, for a son, or for a daughter; she shall bring a lamb * of the first year for a burnt-offering, and a young pigeon, or a turtle-dove for a sin-offering, unto the door of the tabernacle of the congregation, unto the priest:

* Heb. a son of his year.

7 Who shall offer it before the Lord, and make an atonement for her, and she shall be cleansed from the issue of her blood. This *is* the law for her that hath borne a male or a female.

c Chap. 5. 7. Luke 2. 24. † Heb. her hand find not sufficiency of.

8 * And if † she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons; the one for the burnt-offering, and the other for a sin-offering: and the priest shall make an atonement for her, and she shall be clean.

CHAP. XIII.

AND the Lord spake unto Moses and Aaron, saying,

2 When a man shall have in the skin of his flesh, a * rising, a scab, or bright spot, and it be in the skin of his flesh *like* the plague of leprosy; a then he shall be brought unto Aaron the priest, or unto one of his sons the priests.

* Or, swelling.

a Deut. 17. 8. and 24. 8.

3 And the priest shall look on the plague in the skin of the flesh: and *when* the hair in the plague is turned white, and the plague in sight *be* deeper than the skin of his flesh; it *is* a plague of leprosy: and the priest shall look on him, and pronounce him unclean.

4 If the bright spot *be* white in the skin of his flesh, and in sight *be* not deeper than the skin, and the hair thereof be not turned white; then the priest shall shut up *him that hath* the plague, seven days.

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5 And the priest shall look on him the seventh day: and behold, *if* the plague in his sight be at a stay, *and* the plague spread not in the skin; then the priest shall shut him up seven days more.

6 And the priest shall look on him again the seventh day: and behold, *if* the plague *be* somewhat dark, and the plague spread not in the skin; the priest shall pronounce him clean: it *is but* a scab: and he shall wash his clothes, and be clean.

7 But if the scab spread much abroad in the skin, after that he hath been seen of the priest for his cleansing; he shall be seen of the priest again.

8 And *if* the priest see, that behold, the scab spreadeth in the skin; then the priest shall pronounce him unclean; it *is* a leprosy.

9 ¶ When the plague of leprosy is in a man, then he shall be brought unto the priest:

10 And the priest shall see *him:* and behold, *if* the rising *be* white in the skin, and it have turned the hair white, and *there be* † quick raw flesh in the rising;

† Heb. the quickening of living flesh.

11 It *is* an old leprosy in the skin of his flesh, and the priest shall pronounce him unclean, and shall not shut him up: for he *is* unclean.

12 And if a leprosy break out abroad in the skin, and the leprosy cover all the skin of *him that hath* the plague, from his head even to his foot, whereseever the priest looketh;

13 Then the priest shall consider: and behold, *if* the leprosy have covered all his flesh, he shall pronounce *him* clean *that hath* the plague:

V. 7. *This is the law for her that hath borne a male or a female*—For though there was a difference in the time for the one and for the other, yet both were to be purified one and the same way, to note that though all sins and sinners were not equal, yet all were to be cleansed by the same means, by Christ and by faith. (Gal. iii. 28.)

CHAP. XIII.

V. 2. *The plague of leprosy*—A distemper most frequent in Egypt and Syria, known also among the Greeks, who note that it was not so properly a disease, as a distemper in the skin, whence Christ is not said to heal, but to cleanse the lepers that came to him. And this distemper is here provided against, not because it was worse than others, but because it was externally and visibly filthy, and because of its infectious nature, that we might be instructed to avoid converse with such vicious persons who were likely to infect us. *He shall be brought unto Aaron the priest*—Not to the physician, but the priest. The distemper itself being the representation of living openly in sin, the ministers of religion were made the judges of the reality of this infectious plague.

V. 3. *The priest shall pronounce him unclean*—Make him unclean, ministerially and declaratively, in which sense ministers are said to remit sins, (Mat. xvi. 19.) and to destroy nations, (Jer. i. 10.)

V. 4. *The priest shall shut up him that hath the plague seven days*—For greater assurance; to teach all men, but particularly ministers, not to be hasty in their judgments, but diligently to search and examine all things before-hand. Not condemning the accused till he have leave and opportunity to answer for himself; and neither speaking or acting from suspicion.

V. 6. *He shall wash, and be clean*—Though it was no leprosy, to teach us, that no sin was so small which did not need to be washed by the blood of Christ, which was the thing designed by all these washings.

V. 22. *If*

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plague: it is all turned white: he *is* clean.

14 But when raw fleſh appeareth in him, he ſhall be unclean.

15 And the prieſt ſhall ſee the raw fleſh, and pronounce him to be unclean: *for* the raw fleſh *is* unclean: it *is* a leproſy.

16 Or if the raw fleſh turn again, and be changed unto white; he ſhall come unto the prieſt:

17 And the prieſt ſhall ſee him: and behold, *if* the plague be turned into white; then the prieſt ſhall pronounce *him* clean *that hath* the plague: he *is* clean.

18 ¶ The fleſh alſo, in which, *even* in the ſkin thereof, was a boil, and is healed,

19 And in the place of the boil there be a white riſing, or a bright ſpot white, and ſomewhat reddiſh, and it be ſhewed to the prieſt;

20 And if when the prieſt ſeeth it, behold, it *be* in ſight lower than the ſkin, and the hair thereof be turned white; the prieſt ſhall pronounce him unclean: it *is* a plague of leproſy broken out of the boil.

21 But if the prieſt look on it, and behold, *there be* no white hairs therein, and *if* it *be* not lower than the ſkin, but *be* ſomewhat dark; then the prieſt ſhall ſhut him up ſeven days.

22 And if it ſpread much abroad in the ſkin, then the prieſt ſhall pronounce him unclean; it *is* a plague.

23 But if the bright ſpot ſtay in his place, *and* ſpread not, it *is* a burning boil; and the prieſt ſhall pronounce him clean.

24 ¶ Or if there be *any* fleſh, in the ſkin whereof *there is* ‡ a hot burning, and the quick *fleſh* that burneth have a white bright ſpot, ſomewhat reddiſh, or white;

‡ Heb. a burning of fire.

25 Then the prieſt ſhall look upon it: and behold, *if* the hair in the bright ſpot be turned white, and it *be in* ſight deeper than the ſkin; it *is* a leproſy broken out of the burning: wherefore the prieſt ſhall pronounce him unclean: it *is* the plague of leproſy.

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26 But if the prieſt look on it, and behold, *there be* no white hair on the bright ſpot, and it *be* no lower than the *other* skin, but *be* ſomewhat dark; then the prieſt ſhall ſhut him up ſeven days.

27 And the prieſt ſhall look upon him the ſeventh day: *and* if it be ſpread much abroad in the skin, then the prieſt ſhall pronounce him unclean: it *is* the plague of leproſy.

28 And if the bright ſpot ſtay in his place, *and* ſpread not in the skin, but it *be* ſomewhat dark; it *is* a riſing of the burning, and the prieſt ſhall pronounce him clean: for it *is* an inflammation of the burning.

29 ¶ If a man or woman hath a plague upon the head or the beard;

30 Then the prieſt ſhall ſee the plague: and behold, if it *be* in ſight deeper than the skin, and *there be* in it a yellow thin hair; then the prieſt ſhall pronounce him unclean: it *is* a dry ſcall, *even* a leproſy upon the head or beard.

31 And if the prieſt look on the plague of the ſcall, and behold, it *be* not in ſight deeper than the skin, and *that there is* no black hair in it; then the prieſt ſhall ſhut up *him that hath* the plague of the ſcall, ſeven days.

32 And in the ſeventh day the prieſt ſhall look on the plague: and behold, *if* the ſcall ſpread not, and there be in it no yellow hair, and

V. 22. *If it ſpread, then the prieſt ſhall pronounce him unclean*— In reading and meditating on this (perhaps it may be ſaid with truth much neglected) part of the Scripture, it is neceſſary to remember that ſin of every kind, the evil of it, and its infectious nature, is that which it is intended we ſhould be informed of by all that is ſaid of theſe diſorders; and the means here required to be uſed to prevent the ſpreading of that which is ſo dangerous to others, is to be applied as cautions to prevent the ſpreading of any moral evil among men; and to ſhew us that to allow any known ſin to paſs unreſtrained in the ſociety of men, is of much more danger to the general good, than to allow thoſe that we know to be infected with the plague, to go about and ſpread it among men. An infectious diſorder may only deſtroy the body, but the infection of ſin, if communicated and not cured, will deſtroy the happineſs of the ſoul for ever. And as all men are bound to prevent the communication of a deadly diſeaſe to themſelves, their families, the inhabitants of the ſame town, city, country or the whole family of the earth, ſo are all men, but particularly thoſe that Providence has placed in any ſtation of religious or civil authority, bound to avoid themſelves, and by all means in their power, to prevent all moral evil whatever, God has forbid Every bad temper, every impure, covetous or ambitious deſire; whatever is unjuſt, deceitful or wicked, when it ſhews itſelf by its fruits, is to be guarded againſt as an infectious diſeaſe, the danger of which is endleſs in its nature. To chooſe the ſociety of thoſe whoſe deſigns, deſires, tempers, and in conſequence, their words and actions, are oppoſed to the nature and will of God, is to expoſe ourſelves to a danger much greater than any bodily diſeaſe, that it admits of no compariſon. Duty may call us to be with thoſe that are ſuffering under an infectious diſeaſe, and duty may call us to be with thoſe that are ſlaves to ſin; but if we are living in any known ſin, or under the influence of any principle that is oppoſed to the nature and will of God, they who deſire the ſociety of the wicked, whatever inducement they may have, deſire that which has a far more dangerous influence than an unneceſſary intercourſe with men in raging fevers, or infected with the leproſy, the plague, or any deadly diſeaſe. Make no friendſhip with an angry man; and with a furious man thou ſhalt not go; leſt thou learn his ways, and get a ſnare to thy ſoul. (Prov. xxii. 24, 25.) And ſo with men, who are wilfully or careleſsly living under the dominion of any other bad temper, paſſion, deſire, or habit.

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and the ſcall *be* not in ſight deeper than the ſkin;

33 He ſhall be ſhaven, but the ſcall ſhall he not ſhave: and the prieſt ſhall ſhut up *him that hath* the ſcall, ſeven days more.

34 And in the ſeventh day the prieſt ſhall look on the ſcall: and behold, *if* the ſcall be not ſpread in the ſkin, nor *be* in ſight deeper than the skin; then the prieſt ſhall pronounce him clean: and he ſhall waſh his clothes, and be clean.

35 But if the ſcall ſpread much in the ſkin after his cleanſing;

36 Then the prieſt ſhall look on him: and behold, if the ſcall be ſpread in the skin, the prieſt ſhall not ſeek for yellow hair; he *is* unclean.

37 But if the ſcall be in his ſight at a ſtay, and *that* there is black hair grown up therein; the ſcall is healed, he *is* clean: and the prieſt ſhall pronounce him clean.

38 ¶ If a man alſo, or a woman have in the skin of their fleſh bright ſpots, *even* white bright ſpots;

39 Then the prieſt ſhall look: and behold, *if* the bright ſpots in the skin of their fleſh *be* darkiſh white: it *is* a freckled ſpot *that* groweth in the skin; he *is* clean.

§ Heb. head is pilled.

40 And the man whoſe § hair is fallen off his head, he *is* bald: *yet is* he clean.

41 And he that hath his hair fallen off from the part of his head toward his face, he *is* forehead-bald: *yet is* he clean.

42 And if there be in the bald head, or bald forehead, a white reddiſh ſore; it *is* a leproſy ſprung up in his bald head, or his bald forehead.

43 Then the prieſt ſhall look upon it: and behold, *if* the riſing of the ſore *be* white reddiſh in his bald head, or in his bald forehead, as the leproſy appeareth in the skin of the fleſh;

44 He *is* a leprous man, he *is* unclean: the prieſt ſhall pronounce him utterly unclean, his plague *is* in his head.

b Ezek. 24. 17, 22. Mic. 3. 7.

45 And the leper in whom the plague *is*, [b] his clothes ſhall be rent, and his head bare, and he ſhall put a covering upon his upper lip, and ſhall cry, Unclean, unclean.

46 All the days wherein the plague *ſhall be* in him, he ſhall be defiled; he *is* unclean: he ſhall dwell alone, [c] without the camp *ſhall* his habitation *be*.

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c Num. 5. 2. and 12. 14. 2 Kings 7. 3. and 15. 5. 2 Chro. 26. 21.

47 ¶ The garment alſo that the plague of leproſy *is* in, *whether it be* a woollen garment, or a linen garment,

48 Whether *it be* in the warp, or woof, of linen or of woollen, whether in a skin, or in any ‖ thing made of skin:

‖ Heb. work of.

49 And if the plague be greeniſh or reddiſh in the garment, or in the skin, either in the warp, or in the woof, or in any * thing of skin; it *is* a plague of leproſy, and ſhall be ſhewed unto the prieſt.

* Heb. veſſel, or, inſtrument

50 And the prieſt ſhall look upon the plague, and ſhut up *it that hath* the plague, ſeven days.

51 And he ſhall look on the plague on the ſeventh day: if the plague be ſpread in the garment, either in the warp, or in the woof, or in a skin, *or* in any work that is made of skin; the plague *is* a fretting leproſy; it *is* unclean.

52 He ſhall therefore burn that garment, whether warp, or woof, in woollen or in linen, or any thing of ſkin, wherein the plague is: for it *is* a fretting leproſy; it ſhall be burnt in the fire.

53 And if the prieſt ſhall look, and behold, the plague be not ſpread in the garment, either in the warp, or in the woof, or in any thing of ſkin;

54 Then the prieſt ſhall command that they waſh *the thing* wherein the plague *is*, and he ſhall ſhut it up ſeven days more.

55 And the prieſt ſhall look on the plague after that it is waſhed: and behold, *if* the plague have not changed his colour, and the plague be not ſpread; it *is* unclean, thou ſhalt burnt it in the fire; it *is* fret inward, † *whether* it *be* bare within or without.

† Heb. whether it be bald in the head thereof, or in the forehead thereof.

56 And if the prieſt look, and behold, the plague *be* ſomewhat dark after the waſhing of it; then he ſhall rend it out of the garment, or out of the ſkin, or out of the warp, or out of the woof.

57 And if it appear ſtill in the garment, either

V. 37. *The prieſt ſhall pronounce him clean*—The truth of the thing, and not the ſentence of the prieſt, made him clean, and if the prieſt had partially pronounced one clean who was not clean, his ſentence had been null. And therefore it is a dangerous conceit to think, that the abſolution given to any ſinner by a prieſt will ſtand him in any ſtead, if he do not truly repent.

V. 45. *His head bare*—A ſign of mourning, God would have men though not overwhelmed with, yet deeply ſenſible of, his judgments.

V. 46. *He ſhall dwell alone*—For his humiliation, to prevent the infection of others, and to ſhew the danger of converſe with ſpiritual lepers, or wilful ſinners. *Without the camp*—And afterward without cities and places of great concourſe.

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either in the warp, or in the woof, or in any thing of skin; it *is* a spreading *plague:* thou shalt burn that wherein the plague *is*, with fire.

58 And the garment, either warp, or woof, or whatsoever thing of skin *it be*, which thou shalt wash, if the plague be departed from them, then it shall be washed the second time, and shall be clean.

59 This *is* the law of the plague of leprosy in a garment of woollen or linen, either in the warp, or woof, or any thing of skins, to pronounce it clean, or to pronounce it unclean.

CHAP. XIV.

AND the Lord spake unto Moses, saying,

2 This shall be the law of the leper, in the day of his cleansing: He [a] shall be brought unto the priest:

[a] Matt. 8.2,4. Mark 1.40,44. Luke 5.12,14. and 17. 14.

3 And the priest shall go forth out of the camp: and the priest shall look, and behold, *if* the plague of leprosy be healed in the leper;

4 Then shall the priest command to take for him that is to be cleansed, two § birds alive, *and* clean, and [b] cedar-wood, and [c] scarlet, and [d] hyssop.

§ Or, sparrows.
[b] Num. 19. 6.
[c] Heb. 9. 19.
[d] Psa. 51. 7.

5 And the priest shall command that one of the birds be killed in an earthen vessel, over running water.

6 As for the living bird, he shall take it, and the cedar-wood, and the scarlet, and the hyssop, and shall dip them and the living bird, in the blood of the bird *that was* killed over the running water.

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7 And he shall sprinkle upon him that is to be cleansed from the leprosy, seven times, and shall pronounce him clean, and shall let the living bird loose * into the open field.

* Heb. upon the face of the field.

8 And he that is to be cleansed shall wash his clothes, and shave off all his hair, [e] and wash himself in water, that he may be clean, and after that he shall come into the camp, and [f] shall tarry abroad out of his tent seven days.

[e] Chap. 11.25.
[f] Num. 12.15.

9 But it shall be on the seventh day, that he shall shave all his hair off his head and his beard and his eye-brows, even all his hair he shall shave off: and he shall wash his clothes, also he shall wash his flesh in water, and he shall be clean.

10 And on the eighth day he shall take two he-lambs without blemish, and one ewe-lamb ‡ of the first year, without blemish, and three tenth-deals of fine flour *for* [g] a meat-offering, mingled with oil, and one log of oil.

‡ Heb. the daughter of her year.
[g] Chap. 2. 1. Num 15. 4, 15.

11 And the priest that maketh *him* clean, shall present the man that is to be made clean, and those things before the Lord, *at* the door of the tabernacle of the congregation:

12 And the priest shall take one he-lamb, and [h] offer him for a trespass-offering, and the log of oil, and [i] wave them *for* a wave-offering before the Lord.

[h] Chap. 4. 2.
[i] Exod. 29. 24.

13 And

CHAP. XIV.

V. 2 *The leper shall be brought unto the priest*—As the person convinced of sin, of the impurity of their nature, must be brought unto Christ Jesus the Lord, the sinner's High-Priest in the presence of God, (Heb. iv. 14.) from whom virtue proceeds, and heals all them who, by faith, apply to him now as in the days of his flesh, (Luke vi. 19.) Christ Jesus being the same yesterday, and to-day, and for ever. (Heb. xiii. 8.)

V. 3. *If the plague of leprosy be healed*—By God. For God alone did heal or cleanse him really, the priest only declaratively, as ministers are said to remit sins, though none can truly and properly forgive sins but God, (Mark ii. 7.)

V. 4. *Two birds*—The one to represent Christ as dying for his sins, the other to represent Him as rising again for his justification. *And scarlet*—A thread of wool of a scarlet colour, (Heb. ix. 19.) to represent both the lepers sinfulness, (Isa. i. 18.) and the blood of Christ.

V. 5. *Over running water*—To wit, by some other man. The priest did not kill it himself, because it was not properly a sacrifice, as being killed without the camp, and not in that place to which all sacrifices were confined; and if it had been a sacrifice, that might be killed by another, so long as the sprinkling of the blood of it, which was the most proper and essential act in the sacrifice, was done by the priest. Thus the blood of the bird and the water were mixed together, to signify CHRIST, who came by water and blood, (1 John v. 6.) The running water, by its liveliness and motion, did fitly signify the restoring of liveliness to the leper, who was in a manner dead with his leprosy. And thus is the sinful soul cleansed by the blood of Christ, applied by his holy spirit to the guilty conscience, as the body is washed with pure water. (Heb. x. 22.)

V. 7. *Seven times*—To signify his perfect cleansing and restoration to all his former privileges. *Shall let the living bird loose into the open field*—The place of its former abode, signifying the taking off that restraint which was laid upon the leper, and the liberty which the leper now had to return to his former habitation and conversation with other men. And thus is the justified person restored to God, and the communion of truly religious persons; and living and dying in the faith of Jesus Christ, will dwell in the presence of God, and with the spirits of the blessed for ever.

V. 10. *A meat-offering, mingled with oil*—Oil is added here as a fit sign of God's grace and mercy, and of the lepers healing. *One log*—A measure for liquid things, containing six egg shells full.

V. 11. *The priest that maketh him clean*—The healing is ascribed to God, but the ceremonial cleansing, or making of him clean and fit for society, was an act of the priest using the rites which God had prescribed, whereby the sinner was cleansed. So does Jesus justify the sinner in the sight of God, and the Spirit of the Father and the Son gives newness of life unto the soul. (1 Cor. vi. 11.)

V. 12. *A trespass-offering*—To teach them, that sin was the cause of leprosy, and of all diseases, and that these ceremonial observations had a farther meaning, even to make them sensible of

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13 And he shall slay the lamb [k] in the place where he shall kill the sin-offering, and the burnt-offering, in the holy place: for [l] as the sin-offering *is* the priest's, *so is* the trespass-offering: [m] it *is* most holy.

14 And the priest shall take *some* of the blood of the trespass-offering, and the priest shall put *it* [n] upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot.

15 And the priest shall take *some* of the log of oil, and pour *it* into the palm of his own left hand:

16 And the priest shall dip his right finger in the oil that *is* in his left hand, and shall sprinkle of the oil with his finger, seven times before the Lord.

17 And of the rest of the oil that is in his hand, shall the priest put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the trespass-offering.

18 And the remnant of the oil that *is* in the priest's hand, he shall pour upon the head of him that is to be cleansed: and the priest shall make an atonement for him before the Lord.

19 And the priest shall offer [o] the sin-offering, and make an atonement for him that is to be cleansed from his uncleanness, and afterward he shall kill the burnt-offering.

20 And the priest shall offer the burnt-offering, and the meat-offering upon the altar: and the priest shall make an atonement for him, and he shall be clean.

21 And [p] if he *be* poor, and * cannot get so much; then he shall take one lamb *for a* trespass-offering † to be waved, to make an atonement for him, and one tenth-deal of fine flour mingled with oil, for a meat-offering, and a log of oil:

22 And two turtle-doves, or two young pigeons, such as he is able to get; and the one shall be a sin-offering, and the other a burnt-offering.

23 And he shall bring them on the eighth day, for his cleansing, unto the priest, unto the door of the tabernacle of the congregation, before the Lord.

24 And the priest shall take the lamb of the trespass-offering, and the log of oil, and the priest shall wave them *for* a wave-offering before the Lord.

25 And he shall kill the lamb of the trespass-offering, and the priest shall take *some* of the blood of the trespass-offering, and put *it* upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot.

26 And the priest shall pour of the oil into the palm of his own left hand.

27 And the priest shall sprinkle with his right finger, *some* of the oil that *is* in his left hand, seven times before the Lord. 28 And

[k] Exod. 29. 11. Chap. 3. 8. & 4. 4. 24.
[l] Chap. 7. 7.
[m] Chap. 2. 3. and 21. 22.
[n] Exod. 29. 20. Chap. 8. 23.
[o] Chap. 5. 1.
[p] Chap. 5. 7.
* Heb. his hand reach not.
† Heb. for a waving.

their spiritual diseases, their sins, and to fly to God in Christ for the cure of them.

V. 14. *The priest shall take some of the blood*—To signify, that he was now free to hear God's word in the appointed places, from which he was before excluded, and to touch any person or thing without defiling it, and to go whither he pleased.

V. 15. *The priest shall take some of the oil*—As the blood signified Christ's blood, by which men obtain remission of sins, so the oil noted the graces of the spirit, by which they are regenerated and renewed.

V. 16. *Before the Lord*—Before the second vail, which covered the Holy of Holies, where God is often said to dwell, and to be present.

V. 17. *Upon the blood of the trespass-offering*—As the blood was put in those places, so shall the oil be. And so are the pardon and the grace of God together applied to the sinner's conscience.

V. 18. *The priest shall make an atonement for him*—And unless the atonement made by the one Mediator between God and man, is looked to and regarded as the sole cause of pardon and acceptance with God, the sinners safety is like that of the house built upon the sand, which fell before the storm, God's justice and anger at all sin, in thought, word, or deed, being appeased on no other account, than by the sacrifice made by his equal Son, Emmanuel, God in the person of Christ Jesus, dying for the sins of men. This atonement looked to and regarded as the cause of pardon and acceptance with God, is the first and only foundation for the soul to stand upon; this is that Rock on which, if a man build, all the spirits and powers of darkness that issue at the gates of hell, with all their rage, and all their guile shall not prevail against it; a stedfast look—regard to the blood of atonement shall quench their fiery darts, and sinful desires, tempers, and passions shall sink, be calm, and cease as the storm and raging sea did at the command of Jesus. (Mat. xvi. 18. Eph. vi. 16. Mat. viii. 26.) Grace only proceeds from God, through and for the sake of Jesus Christ, for his sake all may be pardoned, but besides him there is no other Saviour, seperate from him can none be pardoned, and without grace given for his sake, the wisest and the strongest can do nothing that is pleasing in the sight of God. (John vi. 5.) None can make an atonement for himself either by doing or suffering, and no man can make an atonement for the sins of another, and there is no promise of grace from God, but for the sake of Christ Jesus, the sinner's friend and Saviour. (Mat. xv. 27.) And as the person to be pronounced clean was to bring his own offering to be presented by the priest before the Lord, so must every one bring, and by faith offer up, the Lamb that was slain for the sins of the world, to satisfy the Divine justice for every offence. Am I this day expecting to be pardoned, justified in the sight of God on any other account. Was this day life's trial to end by the command of God, should I be found with or without that nature of everlasting life, which there only is in the spiritual knowledge of the only true God and Jesus Christ? (John xvii. 3.)

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28 And the priest shall put of the oil that *is* in his hand, upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot; upon the place of the blood of the trespass-offering.

29 And the rest of the oil that *is* in the priest's hand, he shall put upon the head of him that is to be cleansed, to make an atonement for him before the Lord.

30 And he shall offer the one of the turtle-doves, or of the young pigeons, such as he can get:

31 *Even* such as he is able to get, the one *for* a sin-offering, and the other for a burnt-offering, with the meat-offering. And the priest shall make an atonement for him that is to be cleansed, before the Lord.

32 This *is* the law *of him* in whom *is* the plague of leprosy, whose hand is not able to get [q] *that which pertaineth* to his cleansing.

q Verse 10.

33 ¶ And the Lord spake unto Moses, and unto Aaron, saying,

34 When ye be come into the land of Canaan, which I give to you for a possession, and I put the plague of leprosy in a house of the land of your possession;

35 And he that owneth the house shall come and tell the priest, saying, It seemeth to me *there is* as it were a plague in the house:

36 Then the priest shall command that they § empty the house, before the priest go *into it* to see the plague; that all that *is* in the house be not made unclean: and afterward the priest shall go in to see the house.

§ Or, prepare.

37 And he shall look on the plague, and behold, *if* the plague *be* in the walls of the house, with hollow strakes, greenish or reddish, which in sight *are* lower than the wall;

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38 Then the priest shall go out of the house to the door of the house, and shut up the house seven days.

39 And the priest shall come again the seventh day, and shall look: and behold, *if* the plague be spread in the walls of the house;

40 Then the priest shall command that they take away the stones, in which the plague *is*, and they shall cast them into an unclean place without the city.

41 And he shall cause the house to be scraped within round about, and they shall pour out the dust that they scrape off, without the city into an unclean place.

42 And they shall take other stones, and put *them* in the place of those stones; and he shall take other mortar, and shall plaister the house.

43 And if the plague come again, and break out in the house, after that he hath taken away the stones, and after he hath scraped the house, and after it is plaistered;

44 Then the priest shall come and look, and behold, *if* the plague be spread in the house, it *is* a fretting leprosy in the house: it *is* unclean.

45 And he shall break down the house, the stones of it, and the timber thereof, and all the mortar of the house: and he shall carry *them* forth out of the city into an unclean place.

46 Moreover, he that goeth into the house

V. 34. *And I put the plague of leprosy in a house*—And thus does God chastise and afflict the children of men, not willingly, but out of necessity, to convince them of sin, and the misery that is now, and must be for ever, the consequence of it, if they do not turn unto him for mercy in his own appointed way. And as God has ever the good of all in view, when he visits any one with more than a common share of suffering for sin, it is to shew to all their danger, and the disease in their nature, which calls for the application of the same grace of God, which alone bringeth salvation.

V. 36. *That all that is in the house be not made unclean*—It is observable here, that neither the people nor the houshold stuff were polluted, till the leprosy was discovered, and declared by the priest. The legal knowledge of uncleanness did not commence before the priest had declared it; and it is the spirit of the everlasting High-priest to convince the world of sin, (John xvi. 8.) the knowledge, the real heart-felt conviction of sin being of so much moment to every soul of man, the Divine faithfulness itself is alone that monitor, that none may depart this life uninformed of their danger, and of the necessity of the all-cleansing blood that has been poured out for the sins of All; and which the same Spirit is ready to apply to them that yield to its convictions, and with godly sorrow produce true repentance, turn unto God for mercy; that he that made known the sinfulness of sin, may pardon and absolve the penitent mind, and cleanse it from all unrighteousness. And thus from the first conviction of sin, to the possession of that holiness, without which no man shall see the Lord, (Heb. xii. 14.) it is all of grace that the whole of every soul's salvation may not be of any works or righteousness of our own, but by faith only in the Lord Jesus Christ, who gave himself for us; that his name alone may be exalted. And thus is God our Redeemer to be looked to for all we want, and though there are many operations of the same Spirit, and the work of the Spirit being *infinite*, and therefore never to be known to the uttermost, yet in the true worship of God there is no perplexity nor distraction, as there is in the choice of different objects, or in the choice of different ways to the same end; God himself is All in All, and but one thing is needful, the knowledge of himself, whom to be acquainted with is peace, whom to know is eternal life begun in this life. (Job xxii. 21. 1 John v. 11, 12.)

V. 37. *If the plague be in the walls of the house*—This was an extraordinary judgment of God, and to shew the mischievous nature of sin, typified by leprosy, which did not only destroy persons, but their habitations also.

V. 53. *He*

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house all the while that it is shut up, shall be unclean until the even.

47 And he that lieth in the house, shall wash his clothes: and he that eateth in the house, shall wash his clothes.

* Heb. in coming in shall come in, &c.

48 And if the priest * shall come in, and look *upon it*, and behold, the plague hath not spread in the house, after the house was plaistered: then the priest shall pronounce the house clean, because the plague is healed.

r Verse 4.

49 And r he shall take to cleanse the house two birds, and cedar-wood, and scarlet, and hyssop.

50 And he shall kill the one of the birds in an earthen vessel, over running water.

51 And he shall take the cedar-wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times.

52 And he shall cleanse the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar-wood, and with the hyssop, and with the scarlet.

53 But he shall let go the living bird out of the city into the open fields, and make an atonement for the house: and it shall be clean.

s Chap. 13.30.

54 This *is* the law for all manner plague of leprosy, and s scall,

55 And for the leprosy of a garment, and of an house,

56 And for a rising, and for a scab, and for a bright spot:

† Heb. In the day of the unclean, and in the day of the clean.

57 To teach † when *it is* unclean, and when *it is* clean: this *is* the law of leprosy.

CHAP. XV.

AND the Lord spake unto Moses, and to Aaron, saying,

2 Speak unto the children of Israel, and say unto them, a When any man hath a * running issue out of his flesh, because of his issue he *is* unclean.

a Num. 5. 2. * Or, running of the reins.

3 And this shall be his uncleanness in his issue: whether his flesh run with his issue, or his flesh be stopped from his issue, it *is* his uncleanness.

4 Every bed whereon he lieth that hath the issue, is unclean: and every † thing whereon he sitteth, shall be unclean.

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† Heb. vessel.

5 And whosoever toucheth his bed, shall wash his clothes, b and bathe *himself* in water, and be unclean until the even.

b Chap.11.25.

6 And he that sitteth on *any* thing whereon he sat that hath the issue, shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

7 And he that toucheth the flesh of him that hath the issue, shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

8 And if he that hath the issue spit upon him that is clean; then he shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

9 And what saddle soever he rideth upon, that hath the issue, shall be unclean.

10 And whosoever toucheth any thing that was under him, shall be unclean until the even: and he that beareth *any of* those things, shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

11 And whomsoever he toucheth that hath the issue (and hath not rinsed his hands in water) he shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

c Chap. 6. 28. & 11. 32, 33.

12 And the c vessel of earth, that he toucheth which hath the issue, shall be broken: and every vessel of wood shall be rinsed in water.

d Chap.14.10.

13 And when he that hath an issue is cleansed of his issue; then d he shall number to himself seven days for his cleansing, and wash his clothes, and bathe his flesh in running water, and shall be clean.

e Chap.14.22.

14 And on the eighth day he shall take to him e two turtle-doves, or two young pigeons, and come before the Lord, unto the door of the tabernacle of the congregation, and give them unto the priest.

15 And the priest shall offer them, the one *for* a sin-offering, and the other *for* a burnt-offering; and the priest shall make an atonement

V. 53. *He shall make an atonement for the house: and it shall be clean*—For the house, for the whole family as well as for every individual there must be an atonement. All with which we are surrounded would communicate evil to us, was it not for the healing preserving influence of the grace of God, which bringeth salvation from every evil, inward as well as outward.

V. 57. *To teach when it is unclean*—To direct the priest when to pronounce a person or house clean or unclean. So it was not left to the priest's power or will, but they were tied to plain rules, such as the people might discern no less than the priest.

CHAP. XV.

V. 13. *And shall be clean*—Admitted to converse with men and with God in public ordinances.

V. 16. *He shall be unclean*—If it was voluntary, and by a man's own procurement, it was esteemed abominable, and a degree of murder. (Gen. xxxviii. 9.)

V. 31. *When*

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ment for him before the Lord, for his iſſue.

16 And [f] if any man's ſeed of copulation go out from him, then he ſhall waſh all his fleſh in water, and be unclean until the even.

[f] Deut. 23.10.

17 And every garment, and every ſkin whereon is the ſeed of copulation, ſhall be waſhed with water, and be unclean until the even.

18 The woman alſo with whom man ſhall lie with ſeed of copulation, they ſhall *both* bathe *themſelves* in water, and be unclean until the even.

19 ¶ And [g] if a woman have an iſſue, *and* her iſſue in her fleſh be blood, ſhe ſhall be ‡ put apart ſeven days: and whoſoever toucheth her, ſhall be unclean until the even.

[g] Chap. 12. 2.

‡ Heb. in her ſeparation.

20 And every thing that ſhe lieth upon in her ſeparation, ſhall be unclean: every thing alſo that ſhe ſitteth upon, ſhall be unclean.

21 And whoſoever toucheth her bed, ſhall waſh his clothes, and bathe *himſelf* in water, and be unclean until the even.

22 And whoſoever toucheth any thing that ſhe ſat upon, ſhall waſh his clothes, and bathe *himſelf* in water, and be unclean until the even.

23 And if it *be* on *her* bed, or on any thing whereon ſhe ſitteth, when he toucheth it; he ſhall be unclean until the even.

[h] See Chap. 20. 18.

24 And [h] if any man lie with her at all, and her flowers be upon him, he ſhall be unclean ſeven days: and all the bed whereon he lieth, ſhall be unclean.

[i] Mat. 9. 20.

25 And if [i] a woman have an iſſue of her blood many days out of the time of her ſeparation, or if it run beyond the time of her ſeparation; all the days of the iſſue of her uncleanneſs ſhall be as the days of her ſeparation: ſhe *ſhall be* unclean.

26 Every bed whereon ſhe lieth all the days of her iſſue, ſhall be unto her as the bed of her ſeparation: and whatſoever ſhe ſitteth upon, ſhall be unclean, as the uncleanneſs of her ſeparation.

27 And whoſoever toucheth thoſe things ſhall be unclean, and ſhall waſh his clothes, and bathe *himſelf* in water, and be unclean until the even.

28 But if ſhe be cleanſed of her iſſue, then ſhe ſhall number to herſelf ſeven days, and after that ſhe ſhall be clean.

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29 And on the eighth day ſhe ſhall take unto her two turtles, or two young pigeons, and bring them unto the prieſt, to the door of the tabernacle of the congregation.

30 And the prieſt ſhall offer the one *for* a ſin-offering, and the other *for* a burnt-offering; and the prieſt ſhall make an atonement for her before the Lord, for the iſſue of her uncleanneſs.

31 Thus ſhall ye ſeparate the children of Iſrael from their uncleanneſs; that they die not in their uncleanneſs, when they defile my tabernacle that *is* among them.

32 This *is* the law of him that hath an iſſue, and *of him* whoſe ſeed goeth from him, and is defiled therewith:

33 And of her that is ſick of her flowers, and of him that hath an iſſue, of the man, and of the woman, and of him that lieth with her which is unclean.

CHAP. XVI.

AND the Lord ſpake unto Moſes, after [a] the death of the two ſons of Aaron, when they offered before the Lord, and died:

[a] Chap. 10. 2.

2 And the Lord ſaid unto Moſes, ſpeak unto Aaron thy brother, that he [b] come not at all times into the holy *place* within the vail, before the mercy-ſeat, which *is* upon the ark; that he die not: for [c] I will appear in the cloud upon the mercy-ſeat.

[b] Exod. 30 10. Chap. 23. 27. Heb. 9. 7.

[c] Exod. 40. 35. 1 Kings 8. 12.

3 Thus ſhall Aaron come into the holy *place*: [d] with a young bullock for a ſin-offering, and a ram for a burnt-offering.

[d] Chap. 4. 3.

4 He ſhall put on [e] the holy linen coat, and he ſhall have the linen breeches upon his fleſh, and ſhall be girded with the linen girdle, and with the linen mitre ſhall he be attired: theſe *are* holy garments; therefore [f] ſhall he waſh his fleſh in water, and *ſo* put them on.

[e] Exod. 28. 39, 43. and Chap. 6. 10.

[f] Exod. 30. 20

5 And he ſhall take of the congregation of the children of Iſrael, two kids of the goats for a ſin-offering, and one ram for a burnt-offering.

6 And Aaron ſhall offer his bullock for the ſin-offering, which *is* for himſelf, and make

V. 31. *When they defile my tabernacle*—Which they did both ceremonially, by coming into it in their uncleanneſs, and morally by the groſs neglect and contempt of God's expreſs and poſitive command to cleanſe themſelves.

CHAP. XVI.

V. 2. *That he come not at all times*—Not whenſoever he pleaſeth, but only when I ſhall appoint him, to take down the parts and furniture of it upon every removal, and to miniſter unto me once in the year, into the holy of holies. *That he die not*—For his irreverence and preſumption. *For I will appear*—Viſibly and gloriouſly: That is as it were my preſence chamber, whither the prieſt ſhall not come but when I call him.

V. 6. *Aaron ſhall make an atonement for himſelf, and for his houſe*—His family, the prieſts and Levites.

Before Christ 1490. g make an atonement for himself, and for his house.

g Heb. v. 27, 28. & 9. 7.

7 And he shall take the two goats, and present them before the Lord, at the door of the tabernacle of the congregation.

8 And Aaron shall cast lots upon the two goats: one lot for the Lord, and the other lot for the * scape-goat.

* Heb. Azazel.

9 And Aaron shall bring the goat upon which the Lord's lot † fell, and offer him *for* a sin-offering.

† Heb. went up.

10 But the goat on which the lot fell to be the scape-goat, shall be presented alive before the Lord, to make an atonement with him, *and* to let him go for a scape-goat into the wilderness.

11 And Aaron shall bring the bullock of the sin-offering, which *is* for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin-offering, which *is* for himself.

h Chap. 10. 1. 12 And he shall take h a censer full of burning coals of fire from off the altar before the Lord, and his hands full of i sweet incense beaten small, and bring *it* within the vail.

i Exod. 30. 34.

13 And he shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the mercy-seat that *is* upon the testimony, that he die not.

k Heb. 9. 13, 25. and 10. 4. l Chap. 4. 6. 14 And k he shall take of the blood of the bullock, and l sprinkle *it* with his finger upon the mercy-seat eastward: and before the mercy-seat shall he sprinkle of the blood with his finger seven times.

15 ¶ Then shall he kill the goat of the sin-offering that *is* for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat, and before the mercy-seat. Before Christ 1490.

16 And he shall m make an atonement for the holy *place*, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation that † remaineth among them, in the midst of their uncleanness. m See Exod. 29. 36. Heb. 9. 28. † Heb. dwelleth.

17 n And there shall be no man in the tabernacle of the congregation, when he goeth in to make an atonement in the holy *place*, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel. n Luke 1. 10.

18 And he shall go out unto the altar, that *is* before the Lord, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put *it* upon the horns of the altar round about.

19 And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel.

20 ¶ And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat:

21 And Aaron shall lay both his hands upon

V. 8. *One lot for the Lord, and the other lot for the scape-goat*—For the Lord's use and service by way of sacrifice. Both this and the other goat typified Christ, this in his death and passion for us, that in his resurrection for our deliverance.

V. 14. *He shall take of the blood and sprinkle it upon the mercy-seat*—To teach us, that God is merciful to sinners only through and for the blood of Christ. *Eastward*—With his face eastward, towards the people, who were in the court which lay east-ward from the Holy of holies, which was the most western part of the tabernacle. This signified that the High-priest in this act represented the people, and that God accepted it on their behalf.

V. 16. *He shall make an atonement for the holy place, because of the children of Israel*—For though the people did not enter into that place, yet their sins entered thither, and would hinder the effects of the High-priests mediation on their behalf, if God was not reconciled to them. *In the midst of their uncleanness*—Encompassed with their sins, being in the midst of a sinful people who defile not themselves only, but also God's sanctuary, as God complains.

V. 17. *And there shall be no man in the tabernacle of the congregation, when he goeth in to make an atonement*—In the holy place, where the Priests and Levites were at other times. This was commanded for the greater reverence to the Divine Majesty then in a more special manner appearing.

V. 19. *He shall sprinkle of the blood upon it seven times*—To signify its perfect cleansing, and our perfect reconciliation by the blood of Christ here represented.

V. 21. *And confess over him all the iniquities of the children of Israel*—Confession of sin being a duty to accompany the sacrifice offered for it. *All their transgressions, all their sins*—Iniquities, transgressions, and sins, to note sins of all sorts, and that a very free and full confession was to be made, and that the smallest sins needed, and the greatest sins were not excluded from, the benefit of Christ's death here represented. He that confesseth his sins to God, and forsaketh them, shall have mercy. *Putting them upon the head of the goat*—Charging all their sins and the punishment due to them upon the goat, which though only a ceremony, yet being done according to God's appointment, and pointing at Christ upon whom their iniquities and punishments were laid, (Isa. liii. 5, 6.) it was available for this end. *A fit man*—One who may be trusted with this work. *Into the wilderness*—Which signified the removal of their sins far away both from the people, and out of God's sight, or from the place of his presence. (Prov. xxviii 13.) The Lamb of God taketh away the sins of the world, and whosoever by true repentance and faith in Him, cast themselves upon the mercy of God in him, he does take them away of a truth; God for Christ's sake does forgive, and in forgiving he will remember them no more. (Jer. xxxi. 34, & xxxiii. 8.) Whosoever believeth in him shall receive remission of sins, (Acts x. 43) and unless they return to their former sins (Ezek. xxi. 23, 24) they

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upon the head of the live goat, and confeſs over him all the iniquities of the children of Iſrael, and all their tranſgreſſions in all their ſins, putting them upon the head of the goat, and ſhall ſend *him* away by the hand of a * fit man into the wilderneſs.

* Heb. a man of opportunity.

22 And the goat ſhall bear upon him all their iniquities, unto a land † not inhabited: and he ſhall let go the goat in the wilderneſs.

† Heb. of ſeparation.

23 And Aaron ſhall come into the tabernacle of the congregation, and ſhall put off the linen garments, which he put on when he went into the holy *place*, and ſhall leave them there.

24 And he ſhall waſh his fleſh with water in the holy place, and put on his garments, and come forth, and offer his burnt-offering, and the burnt-offering of the people, and make an atonement for himſelf, and for the people.

o Chap. 4. 10. 25 And [o] the fat of the ſin-offering ſhall he burn upon the altar.

26 And he that let go the goat for the

p Chap. 15. 5. ſcape-goat, ſhall waſh his clothes, [p] and bathe his fleſh in water, and afterward come into the camp.

q Chap. 4. 12, 21. & 6. 30. Heb. 13. 11. 27 [q] And the bullock *for* the ſin-offering, and the goat *for* the ſin-offering, whoſe blood was brought in to make atonement in the holy *place*, ſhall *one* carry forth without the camp, and they ſhall burn in the fire their ſkins, and their fleſh, and their dung.

28 And he that burneth them, ſhall waſh his clothes, and bathe his fleſh in water, and afterward he ſhall come into the camp.

29 ¶ And *this* ſhall be a ſtatute for ever

r Exod. 30. 10. Chap. 23. 27. Num. 29. 7. unto you: *that* [r] in the ſeventh month, on the tenth *day* of the month, ye ſhall afflict your ſouls, and do no work at all, *whether it be* one of your own country, or a ſtranger that ſojourneth among you.

30 For on that day ſhall *the prieſt* make an atonement for you, to cleanſe you, *that* ye may be clean from all your ſins before the Lord.

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31 It *ſhall be* a ſabbath of reſt unto you, and ye ſhall afflict your ſouls by a ſtatute for ever.

s Chap. 4. 3. 5, 16. † Heb. fill his hand.

32 [s] And the prieſt whom he ſhall anoint, and whom he ſhall † conſecrate to miniſter in the prieſts office in his father's ſtead, ſhall make the atonement, and ſhall put on the linen clothes, *even* the holy garments.

33 And he ſhall make an atonement for the holy ſanctuary, and he ſhall make an atonement for the tabernacle of the congregation, and for the altar: and he ſhall make an atonement for the prieſts, and for all the people of the congregation.

34 And this ſhall be an everlaſting ſtatute unto you, to make an atonement for the children of Iſrael, for all their ſins, [t] once a year. And he did as the Lord commanded Moſes.

t Exod. 30. 10. Heb. 9. 7.

CHAP. XVII.

AND the Lord ſpake unto Moſes, ſaying,

2 Speak unto Aaron, and unto his ſons, and unto all the children of Iſrael, and ſay unto them, This *is* the thing which the Lord hath commanded, ſaying,

3 What man ſoever *there be* of the houſe of Iſrael, [a] that killeth an ox, or lamb, or goat in the camp, or that killeth *it* out of the camp,

a See Deut. 12. 5, 15, 21.

4 [b] And bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto the Lord before the tabernacle of the Lord; blood ſhall be imputed unto that man, he hath ſhed blood; and that man

b Deut. 12. 13.

they ſhall not be brought to remembrance againſt them. (Heb. viii. 12.)

V. 23. *Aaron ſhall come into the tabernacle*—Forthwith, not expecting the return of the man who carried the goat away, but ſecurely committing that to God's providence, he ſhall go on in his work.

V. 29. *The ſeventh month*—Anſwering part to our September, and part to our October; when they had gathered in all their fruits, and were moſt at leaſure for God's ſervice: This time God choſe for this and other feaſts, herein graciouſly condeſcending to mens neceſſities and conveniences, being contented with that time which men could beſt ſpare. *Afflict your ſouls*—Yourſelves, as the word *ſoul* is frequently uſed, both your bodies by abſtinence from food and other delights, and your minds by anguiſh and grief for former ſins, which though bitter, yet is voluntary in all true penitents, who are therefore here ſaid not to be afflicted, but to afflict themſelves, or to be active in the work.

V. 31. *It ſhall be a ſabbath of reſt unto you*—Obſerved as a ſabbath day by ceſſation from all worldly and ſervile works, and diligent attendance upon God's worſhip and ſervice.

CHAP. XVII.

V. 3. *What man ſoever killeth an ox*—Not for common uſe or eating, for ſuch might be killed by any perſon in any place, but for ſacrifice.

V. 4. *The door of the tabernacle*—This was appointed in oppoſition to the heathens, who ſacrificed in all places; and to cut off occaſions of idolatry; to prevent the people's uſurpation of the Prieſt's office; and to ſignify, that God would accept of no ſacrifices but through Chriſt and in the church; (of both which the tabernacle was a type, Heb. ix. 11.) and according to his own preſcript. But though men were tied to this law, God was free to diſpenſe with his own law, which he did ſometimes to the Prophets, and afterwards more fully and generally in the days of the Meſſiah, (John iv. 21, 24.) *Blood ſhall be imputed unto that man*—He ſhall be eſteemed and puniſhed as a murderer both by God and by men, (Iſa. lxvi. 3.) The reaſon is, becauſe he ſhed that blood

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man shall be cut off from among his people;

5 To the end that the children of Israel may bring their sacrifices, which they offer in the open field, even that they may bring them unto the Lord, unto the door of the tabernacle of the congregation unto the priest, and offer them *for* peace-offerings unto the Lord.

6 And the priest shall sprinkle the blood upon the altar of the Lord, at the door of the tabernacle of the congregation, and burn the fat for a [c] sweet savour unto the Lord.

[c] Exod. 29. 18. Chap. 4. 31.

7 And they shall no more offer their sacrifices [d] unto devils, after whom they [e] have gone a whoring: This shall be a statute for ever unto them throughout their generations.

[d] Deut. 32. 17. 2 Chron. 11. 15. Isa. 13. 21. 1 Cor. 10. 20. Rev. 9. 20.

[e] Ezek. 23. 8.

8 ¶ And thou shalt say unto them, Whatsoever man *there be* of the house of Israel, or of the strangers which sojourn among you, that offereth a burnt-offering or sacrifice.

9 And bringeth it not unto the door of the tabernacle of the congregation, to offer it unto the Lord; even that man shall be cut off from among his people.

10 ¶ [f] And whatsoever man *there be* of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; [g] I will even set my face against that soul that eateth blood, and will cut him off from among his people.

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[f] Gen. 9. 4. Chap. 7. 26. and 19. 26. Deut. 12. 16, 23. & 15. 23. 1 Sam. 14. 33. Ezek. 44. 7.

[g] Jer. 44. 11.

11 For the life of the flesh *is* in the blood, and I have given it to you upon the altar, to make an atonement for your souls: for [h] it *is* the blood *that* maketh an atonement for the soul.

[h] Heb. 9. 22.

12 Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you, eat blood.

13 And whatsoever man *there be* of the children of Israel, or of the strangers that sojourn among you, * which [i] hunteth and catcheth any beast or fowl that may be eaten; he shall even pour out the blood thereof, and cover it with dust.

* Heb. that hunteth any hunting.

[i] Chap. 7. 26.

14 [k] For *it is* the life of all flesh, the blood of it *is* for the life thereof: therefore I said unto

[k] Gen. 9. 4. Deut. 12. 23.

blood which though no man's blood, yet was as precious, being sacred and appropriated to God, and typically the price by which men's lives and souls were ransomed. (Lev. xvii. 4.) The crime was the making the sacrifice which God had commanded no more than a common thing. And may not something like this crime (which was punished with death) be committed at this day? May not both ministers and people perform religious duties as common things: Not that any thing is to be done without faith in God, which includes the fear of his greatness and an humble watchful regard to his holy will. But is it not to expose ourselves to the wrath of God, to present ourselves in his more immediate presence, in acts of worship, as men who know not God, go through the ordinary duties of life. Are we in no danger when we think as little in standing up between the living and the dead, as men commonly do who appear in any place of public resort. Is there no hazard of going into a place where God is publicly to be worshipped in the same spirit and manner that men in general are in among their fellow creatures on any public occasion? To be without some degree of solemnity on our minds in all our approaches to God, especially in public acts of worship, is doubtless a discovery to us that we are without a due reverence for the Lord of life and glory, whose sentence upon our whole conduct must soon award to us blessedness or misery for ever. *That man shall be cut off from among his people*—By death, either by the hand of God, in case men do not know it or neglect to punish it, or by men, if the fact was public and evident.

V. 5. *Which they offer in the open field*—The Egyptians and other idolatrous nations, commonly sacrificed to idols in fields, or any places, and the Israelites before the building of the tabernacle, took the same liberty the Gentiles did, from which they are now restrained.

V. 6. *The priest shall sprinkle the blood and burn the fat*—This verse contains a reason of the forgoing law.

V. 7. *They shall no more offer their sacrifices unto devils*—So they did not directly or intentionally, but because the devil is the author of idolatry, and is eminently served, pleased and honoured by it. And as the Egyptians were notorious for their idolatry, as appears by the testimony of Scripture, and of all antient writers, so the Israelites were infected with their leaven. And the name of devils is commonly given in Scripture to idols, even to those which seemed most innocent, and the worshippers of idols are esteemed and called worshippers of devils. *They have gone a whoring*—For idolatry, is called whoredom, and that justly, because it is a violation of that covenant by which the people of Israel were made the people of God in such a peculiar and evident manner, to represent the relation which God bears to his church and people in all ages, which is spoken of as the married state, and therefore any departure from God in heart and spirit, in the affection and desires of the minds of those who have known any thing of God, is called by the name of that crime. What is the object this day of my heart's desires? Is God my Saviour, who alone can satisfy them with his infinite goodness, the only object of my highest regard, or is it my name, my rank among men, worldly success? If it is any thing that is not God, what then is the spirit of my conduct in his sight who made me, and by whose death I live, and can only live for ever, and who calls upon me to give him my heart. (Prov. xxiii. 26. Hos. ii. 18, 19, 20.)

V. 10. *I will even set my face against that soul*—I will be an enemy to him, and execute vengeance upon him, because such persons probably would do this in private, so as the Magistrate could not know nor punish it.

V. 11. *The life of the flesh is in the blood*—It depends upon the blood, is preserved and nourished by it, and is extinguished when the blood is gone. Typically, and in respect of the blood of Christ which it represented, by which the atonement is really made, (Heb. ix. 12.) So the reason is double; 1. because this was the eating up of the price or ransom of their own lives, which in construction was the destroying of themselves, 2. because this was ingratitude and irreverence towards that sacred blood of Christ, for which they ought to have a continual veneration.

V. 13 *Whatsoever man hunteth and catcheth any beast, he shall pour out the blood thereof*—He instanceth in this, because persons given to that exercise are commonly licentious, and being in haste, might easily transgress, or because some might think the former prohibition did reach only to the blood of such creatures as were offered to God in sacrifice. *Cover it with dust*—To beget an honourable

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unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh *is* the blood thereof: whosoever eateth it, shall be cut off.

l Exod. 22.31. Chap. 22. 8. Ezek. 44. 31. † Heb. a carcase.

15 l And every soul that eateth † that which died *of itself*, or that which was torn *with beasts (whether it be* one of your own country, or a stranger) m he shall both wash his clothes, n and bathe *himself* in water, and be unclean until the even: then shall he be clean.

m Chap. 11. 25.

n Chap. 15. 5.

16 But if he wash *them* not, nor bathe his flesh; then he shall bear his iniquity.

CHAP. XVIII.

AND the Lord spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, I *am* the Lord your God.

3 After the doings of the land of Egypt wherein ye dwelt, shall ye not do: and a after the doings of the land of Canaan whither I bring you, shall ye not do: neither shall ye walk in their ordinances.

a Chap. 20. 23.

4 Ye shall do my judgments, and keep mine ordinances to walk therein: I *am* the Lord your God.

5 Ye shall therefore keep my statutes and my judgments: b which if a man do, he shall live in them: I *am* the Lord.

b Ezek. 20. 11, 13. Luke 10. 28. Rom. 10. 5. Gal. 3. 12.

6 ¶ None of you shall approach to any that is * near of kin to him, to uncover *their* nakedness: I *am* the Lord.

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* Heb. remainder of his flesh.

7 c The nakedness of thy father, or the nakedness of thy mother, shalt thou not uncover: she *is* thy mother, thou shalt not uncover her nakedness.

c Chap. 20. 11.

8 d The nakedness of thy father's wife shalt thou not uncover: it *is* thy father's nakedness.

d Chap. 20. 11. Deut. 22. 30. and 27. 20. Ezek. 22. 10. Amos 2. 7. 1 Cor. 5. 1.

9 e The nakedness of thy sister, the daughter of thy father, or daughter of thy mother, *whether she be* born at home, or born abroad, *even* their nakedness thou shalt not uncover.

e Chap. 20. 17. 2 Sam. 13. 12. Ezek. 22. 11.

10 The nakedness of thy son's daughter, or of thy daughter's daughter, *even* their nakedness thou shalt not uncover; for theirs *is* thine own nakedness.

11 The nakedness of thy father's wife's daughter, begotten of thy father, (she *is* thy sister) thou shalt not uncover her nakedness.

12 f Thou shalt not uncover the nakedness of thy father's sister: she *is* thy father's near kinswoman.

f Chap. 20. 19.

13 Thou shalt not uncover the nakedness of thy mother's sister: for she *is* thy mother's near kinswoman.

14 Thou

nourable respect unto the blood even of beasts, and much more of men, and to lead them to that blood on which their pardon and acceptance with God solely depended.

V. 16. *If he wash not, he shall bear his iniquity*—The punishment of it, and therefore must offer a sacrifice for it.

CHAP. XVIII.

V. 2. *I am the Lord your God*—Your Sovereign, and Lawgiver. This is oft repeated here, because the things here forbidden were practised and allowed by the Gentiles, to whose custom he here opposeth Divine authority and their obligation to obey his commands.

V. 3. *Egypt, Canaan*—These two nations he mentions, because their habitation and conversation among them made their evil example in the following matters more dangerous. But under them he includes all other nations. *Neither shall ye walk in their ordinances*—Either because their laws allowed such things, or because prevailing customs have the force of laws.

V. 4. *Ye shall do my judgments and keep mine ordinances*—Mine universally, mine solely, (Mat. iv. 10.) and therefore those that here follow, though you do not see the particular reason of some of them, and though they be contrary to the laws and usages of other nations.

V. 5. *Keep my statutes, which if a man do, he shall live in them*—Not only happily here, but also eternally hereafter, as it is expounded, (Mat. xix. 17.) this is added as a powerful argument why they should follow God's commands rather than men's examples, because their life and happiness depends upon the one, not the other. The divine statutes and judgments are first those that are to bring the soul to the knowledge of God a Mediator, to receive pardon of sins past, and the life of God in the soul freely given without money and without price,—unmerited by actions done or designed, but for the alone sake of the God-man; and then the universal statutes and judgments of God are to regulate the conduct of all that are born unto God; and who do his will, by the spirit of his grace dwelling in them, on earth as it is done in heaven; being born of God, they overcome the evil customs of the world, the wicked one has not power over them, they believe that Jesus is the son of God, and that he died for them, (1 John v. 4, 15, 18.) that for his sake they are pardoned, and for his sake God of his very faithfulness gives them grace in every time of need; they can do all things through Christ Jesus the Lord strengthening them, though of themselves they can do nothing; they know it becomes the children of God to fulfill all righteousness; and knowing that in the LORD JEHOVAH there is everlasting strength, in that strength they find with all the opposition of the world, the flesh and the powers of darkness, the ways which God's statutes and laws require them to walk in, are ways of pleasantness and peace; they see but one design in all the gracious commands and promises of God, they know they all lead to the knowledge of himself, all that comes from him leading to himself again; they delight themselves only in God their Saviour, and in the Father through him, and in the spirit of his love, with meek and humble zeal they attend to the openings of his providence, the directions of his word and the constant dictates of his grace, and to them the precepts are as acceptable as the promises, they are both their Heavenly Fathers and their Saviours, they cast themselves upon him, they only live to please him, and by a power all his own to walk in the steps of that example which Jesus as very man gave in his life on earth, their will is lost in his and God is All in All.

V. 6. *Near of kin to him*—The women are also bound by this law. This is the general rule, which is particularly expounded and applied in the following instances.

V. 9. *Thy sister*—By both parents. *The daughter of thy father, or daughter of thy mother*—Thy sister by either of thy parents.

V. 10. *Thy sons daughter, or of thy daughters daughter*—And consequently of all thy children and children's children, and all downwards.

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14 [g] Thou shalt not uncover the nakedness of thy father's brother, thou shalt not approach to his wife: she *is* thine aunt.

15 [h] Thou shalt not uncover the nakedness of thy daughter in law: she *is* thy son's wife, thou shalt not uncover her nakedness.

16 [i] Thou shalt not uncover the nakedness of thy brother's wife: it *is* thy brother's nakedness.

17 [k] Thou shalt not uncover the nakedness of a woman and her daughter, neither shalt thou take her son's daughter, or her daughter's daughter, to uncover her nakedness; *for* they *are* her near kinswomen: it *is* wickedness.

18 Neither shalt thou take * a wife to her sister, to vex *her*, to uncover her nakedness, besides the other in her life-*time*.

19 [l] Also thou shalt not approach unto a woman to uncover her nakedness, as long as she is put apart for her uncleanness.

20 Moreover, [m] thou shalt not lie carnally with thy neighbour's wife, to defile thyself with her.

21 And thou shalt not let any of thy seed [n] pass through *the fire* to [o] Molech, neither shalt thou profane the name of thy God: I *am* the Lord.

22 [p] Thou shalt not lie with mankind, as with womankind: it *is* abomination.

23 [q] Neither shalt thou lie with any beast to defile thyself therewith: neither shall any woman stand before a beast to lie down thereto: it *is* confusion.

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24 Defile not yourselves in any of these things: for in all these the nations are defiled which I cast out before you.

25 And the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants.

26 [r] Ye shall therefore keep my statutes and my judgments, and shall not commit *any* of these abominations; *neither* any of your own nation, nor any stranger that sojourneth among you:

27 (For all these abominations have the men of the land done, which *were* before you, and the land is defiled)

28 That [s] the land spue not you out also, when ye defile it, as it spued out the nations that *were* before you.

29 For whosoever shall commit any of these abominations, even the souls that commit *them*, shall be cut off from among their people.

30 Therefore shall ye keep mine ordinance, [t] that *ye* commit not *any one* of these abominable customs, which were committed before you, and that ye defile not yourselves therein: I *am* the Lord your God.

CHAP. XIX.

AND the Lord spake unto Moses, saying,

2 Speak

g Chap. 20. 20.
h Chap. 20. 12. Ezek. 22. 11.
i Chap. 20. 21. Matt. 14. 4. See Deut. 25. 5.
k Chap. 20. 14.
* Or, one wife to another.
l Chap. 20. 18. Ezek. 18. 6. and 22. 11.
m Chap. 20. 10. Exod. 20. 14.
n Chap. 20. 2. 2 Kings 16. 3. 2 Kings 23 10. Jer. 19. 5. Ezek. 23. 37, 39.
o Called Acts 7. 43. Moloch.
p Chap. 20 13. 1 Cor. 6. 9. 1 Tim. 1. 10.
q Chap. 20. 15, 16. Exod. 22. 19.
r Chap. 20. 22.
s Jer. 9. 19. Ezek. 36. 13, 17.
t Verse 3. Chap. 20. 23.

V. 14. *Thy father's brother, his wife, she is thine aunt*—Some infer from hence, that it is unlawful for cousin-germans, or the children of brethren and sisters to marry. But there is not the same reason, nor the same degree of distance, for my uncle or aunt are nearer akin to me than their children are. Yet because it seems doubtful to many, and may hereafter prove occasion of grievous perplexities of mind, especially to tender and scrupulous consciences, christian prudence directs us to choose the safest way.

V. 18. *Neither shalt thou take a wife to her sister*—The word *sister* is here understood either ones wifes sister after the wifes death. Or any other woman, as persons, of the same kind are often called, *sisters* and *brethren*, and that by this, that Polygamy, which Christ condemns (Mat. xix. 5.) is forbidden here. But it is observable that Christ confutes Polygamy and divorces not by any of Moses's laws (which probably he would not have omitted, if they had been to this purpose) but by the first institution of marriage, (Gen. ii. 23.) *In her life-time*—This clause is added to signify God's allowance to marry one wife after another, when she is dead, and thereby to intimate how the word *sister* is to be understood.

V. 21. *Thou shalt not let any of thy seed pass through the fire*—This was done by burning them in the fire, and by making them pass between two fires, which was a kind of consecration of them to that God. *Molech*—Or, Moloch, called also Milcom, an idol chiefly of the Ammonites. This seems to be the Saturn of the heathens, to whom children and men were sacrificed. This is mentioned, because the neighbours of Israel were most infected with this idolatry, and therefore they are particularly cautioned against it, though under this all other idols and acts or kinds of idolatry are comprehended and forbidden. *Neither shalt thou prophane the name of thy God*—Either by joining him with, or by forsaking him for an idol, whereby the name, honour, and service of God would be defiled, and exposed to the scorn as if he were but one of the same kind with their deities.

V. 25. *The land itself vomiteth out her inhabitants*—As no less burdens to the earth than corrupted food is to the stomach.

V. 26. *Neither any of your own nation, nor any stranger*—For though they might not force them to submit to their religion, yet they might restrain them from the public contempt of the Jewish laws, and from the violation of natural laws, which, besides the offence against God and nature, were matters of evil example and consequence to the Israelites themselves.

V. 29. *The souls that commit them shall be cut off*—By death to be inflicted by the magistrates, in case of idolatry with Moloch or other false Gods; and, in case of the magistrates neglect, by God himself.

V. 30. *Commit not any one of these abominable customs*—The Heathen nations committed these crimes, the Jews are forbid to commit them, which necessarily supposes them capable of committing them; in the laws and judgments of God against these crimes, the depraved state of the human race is discovered to us. What must his love be, who died for men, when they were thus dead and lost to God, and the nature of everlasting life? What must be the crime of slighting a Redeemer from such a state; what must be the crime of preventing men from regarding the Spirit of God, as the sole cause of every soul's recovery from so deep a fall? (Phil. ii. 13. 1 John v. 18.)

CHAP.

Before Christ 1490.

2 Speak unto all the congregation of the children of Israel, and say unto them, [a] Ye shall be holy: for I the Lord your God *am* holy.

a Chap. 11. 44. and 20. 7, 26. 1 Pet. 1. 16.

3 ¶ [b] Ye shall fear every man his mother and his father, and [c] keep my sabbaths: I *am* the Lord your God.

b Exod. 20. 12.

4 [d] Turn ye not unto idols, [e] nor make to yourselves molten gods: I *am* the Lord your God.

c Exod. 20. 8. and 31. 13.
d Exod. 20. 4.
e Exod. 34. 17. Deut. 27. 15.

5 ¶ And

CHAP. XIX.

V. 2. *Ye shall be holy*—Separated from all the fore-mentioned defilements, and intirely consecrated to God, and obedient to all his laws and statutes. By my grace ye shall be enabled to do them, and by the Spirit of your God given unto you for the sake of the promised Seed and Saviour, ye shall have that holiness without which no man shall dwell with me in glory. (Heb. xii. 14.) *I the Lord your God am holy*—Both in my essence, and in all my laws, which are holy, and just, and good, and in all my actions.

V. 3. *Ye shall fear every man his mother, and his father*—The *mother* is put first, partly because the practice of this duty begins there; mothers, by perpetual converse being more and sooner known to their children than their fathers, and partly because this duty is most commonly neglected to the mother, upon whom children have not so much dependance as they have upon their father. And this *fear* includes the two great duties of reverence and obedience. *And keep my sabbaths*—This is here added, to shew, that, whereas it is enjoyned to parents, that they should take care that the Sabbath be observed both by themselves, and by their children, it is the duty of children to fear and obey their parents, and if parents should neglect their duty herein, or by their command, counsel, or example, draw them to pollute the Sabbath, yet the children in that case must keep the Sabbath, and in all such cases prefer the command of God, before the commands of their parents or superiors.

V. 4. *Turn ye not*—Turn not your hearts and faces from me. This intimates, that there turning to idols is a turning from God, and that they could not serve both God and idols. *Unto idols*—The word signifies such as are *no Gods*, or *nothings*, as they are called, (1 Cor. viii. 4.) many idols having no being, but only in the fancy of their worshippers, and all of them having no virtue or power to do good or evil. *Nor make to yourselves molten gods*—Nor graven gods, such expressions are generally to be understood of all idol or image worship. The gross idolatry of bowing down to any representations of the Divine Being, still continues to be a part of the evidence of the fallen and corrupt state of the human mind; but where men are informed that an idol is nothing, and that to make any visible representation of God, whom the heaven of heavens cannot contain, is to dishonour God, then the deceiver of mankind endeavours to keep every one from the spiritual worship of God, by offering temporal or fancied objects, as the idols of their hearts: the more gross and evident these are, the more dishonourable to God, and therefore most desired by satan and his angels, whose temptations are suited to every temper, passion, and desire of the soul. And those that would be shocked at bowing down to an idol, or parents who would be at making their children pass through the fire, shall be led to educate their children from their infancy in a way as contrary to the mind and will of God, as idol worship, or a consecration to an idol by name, is to the true worship of God. We cannot but allow that to live for those ends, and in that manner which God would have us live in from first to last of our life of trial, must of all other things be most to be desired; because God is too good to desire men should live for any other ends, or in any other manner than that which his infinite wisdom knows is best for us, both here and for ever. And for what ends, and in what manner God would have us live, we need not be at a loss to know: God himself has been upon earth in the person of the Lord Jesus Christ, who, besides performing the glorious work peculiar to himself, as a Man he has given all men an example both of the ends of living, and the manner of living; and when the life and example of the Lord Jesus is regarded as that which must be most pleasing to God, and by certain consequence the best for us to imitate, then those views and ends of living, which are contrary to all that can be collected from the life of the Lord Jesus, are spiritually as idolatrous as bowing down to an idol, or making a child pass through the fire. When the end that is truly aimed at, the object that is lived for is not God, it is an idol, and whatever name it is called by honour, credit, gain, or the pleasures of sense, it is only a fancied good, not a real one; it will soon be separated from us, and become nothing to us; and the soul that has not God for its good, before it is separated from the body by death, it will be separated from God and from blessedness for ever; and the difference between a visible and professed idol, and having the heart set on any thing that has not God for its end, is only that difference which there is between one evil and another; and after we see a little of the danger of allowing ourselves to live a day in this state of separation from God our Saviour, the only rest for our souls, it requires our utmost caution, that we are not still misled by the suggestions of satan, and the language of those that know not God, nor regard his will, as the rule of judging of that which is right and wrong. That infinite goodness is ever willing to increase and encourage the least degree of goodness in any soul of man, there can be no doubt, because that goodness however small came from himself; but finally every soul must either go to God, or be seperated from Him: In God's designs of mercy to every soul of man, he has declared he willeth not the death of a sinner; but we must not allow ourselves to be deceived by being made to believe, that it is only the confined thoughts of particular persons to suppose that there is any such danger in living in the spirit of the world, and for objects that are confined to time. It is not the language of particular persons or of any sect or party, it is God that says, *He that believeth on the Son hath everlasting life: And he that believeth not the Son shall not see life; but the wrath of God abideth on him*, (John iii. 36.) *He that believeth on the Son of God hath the witness in himself, that he is passed from death unto life. He that believeth not God hath made him a liar; and the whole world*—All men in their natural state *lieth in wickedness. He that hath the Son hath life*, hath the nature of eternal life, by the Spirit of God dwelling in him; *and he that hath not the Son of God, hath not life*; (1 John v.) is not possessed of the life of God in his soul, is without the nature of God and of everlasting life; and the state in which he is living that is without God in the world, stands exposed to the wrath to come till he turns unto God. To bring up therefore and educate children in ways and with views altogether unlike and contrary to all that can be drawn from the life and example of Christ Jesus the Lord, is doing that spiritually and in truth, which was done visible by a consecration of children to an idol god; and all that we see in the Scriptures of outward idol worship, is to inform us of the natural inclination of the minds of all men to depart from the living God; and it is to forget that the hearts of all men are alike, to think that the people of Israel had either harder hearts or were more inclined to forget God than the people of any other country. Satan's temptations are ever to lead men into the greatest evils, into the most gross idolatry; but when by the light of revelation the ignorance and folly of all open sin is seen; and when the wrath of God has been made evident against open vice; then to prevail with men to do that in heart, in affection, in the very spring and spirit of our minds, which men in other ages and countries did openly and visibly, is the constant design of the enemy of God and man. To bow down to an idol called Mammon, to sing

praises

Before Christ 1490.

5 ¶ And [f] if ye offer a ſacrifice of peace-offerings unto the Lord; ye ſhall offer it, at your own will.

[f] Chap. 7. 16.

6 It ſhall be eaten the ſame day ye offer it, and on the morrow: and if ought remain until the third day, it ſhall be burnt in the fire.

7 And if it be eaten at all on the third day, it *is* abominable; it ſhall not be accepted.

8 Therefore *every one* that eateth it ſhall bear his iniquity, becauſe he hath profaned the hallowed thing of the Lord: and that ſoul ſhall be cut off from among his people.

[g] Chap. 23. 22. Deut. 24. 19. Ruth 2. 15, 16.

9 ¶ And [g] when ye reap the harveſt of your land, thou ſhalt not wholly reap the corners of thy field, neither ſhalt thou gather the gleanings of thy harveſt.

10 And thou ſhalt not glean thy vineyard, neither ſhalt thou gather *every* grape of thy vineyard; thou ſhalt leave them for the poor and ſtranger: I *am* the Lord your God.

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11 ¶ [h] Ye ſhall not ſteal, neither deal falſly, neither lie one to another.

[h] Exod. 20. 15. and 22. 1, 7, 10.

12 ¶ And ye ſhall not [i] ſwear by my name falſly, neither ſhalt thou profane the name of thy God: I *am* the Lord.

[i] Exod. 20. 7. Chap. 6. 3. Deut. 5. 11. Matt. 5. 34. James 5. 12.

13 ¶ Thou ſhalt not defraud thy neighbour, neither rob *him:* [l] the wages of him that is hired, ſhall not abide with thee all night until the morning.

[l] Deut. 24. 14, 15. Mal. 3. 5. James 5. 4.

14 ¶ Thou ſhalt not curſe the deaf, [m] nor put a ſtumbling-block before the blind, but ſhalt fear thy God: I *am* the Lord.

[m] Deut. 27. 18.

15 ¶ Ye ſhall do no unrighteouſneſs in judgment; thou ſhalt not [n] reſpect the perſon of the poor, nor honour the perſon of the mighty; *but* in righteouſneſs ſhalt thou judge thy neighbour.

[n] Exod. 23. 3. Deut. 1. 17. and 16. 19. and 27. 19. Prov. 24. 23. James 2. 9.

16 ¶ [o] Thou ſhalt not go up and down *as* a

[o] Exod. 23. 1. Pſal. 15. 3. and 50. 20. Prov. 11. 13. and 20. 19.

praiſes before an image, and to addreſs prayer to a figure of wood or ſtone; and to give our very hearts deſires to get money, only rejoicing when riches increaſe, are but different diſcoveries of the ſame diſeaſe of the ſoul. And the ſevere ſentence againſt idolatry, in the outward act is declared in God's word, both to keep men from committing that crime,—And to make known to all men that the ſoul will be cut off from God and everlaſting life as the natural conſequence of living and dying with the its deſires ſet upon any other object but the one ſupreme good; the Lord of life and glory who offers himſelf to any ſoul of man; and whoſe offers are rejected by us when we ſet our hearts upon any other good; and the endleſs danger of idolatry being the ſame to men in all ages, in all countries, it is no leſs the command of God in the New Teſtament than it is in the Old to *keep ourſelves from idols.* (1 John v. xxi.)

V. 5. *Ye ſhall offer it at your own will*—What you think fit: yet in ſuch manner as it may be accepted by God on your behalf, and not in ſuch manner as to loſe the end you aim at God's acceptance: for if ye do otherwiſe than God hath preſcribed, it ſhall not be accepted, v. 7. but on the contrary ſeverely puniſhed.

V. 8. *Every one that eateth it ſhall bear his iniquity*—The puniſhment of his iniquity, inſtead of acceptation he ſhall receive puniſhment.

V. 10. *I am the Lord your God*—Who gave you all theſe things with a reſervation of my authority over you and right in them, and with a charge of giving part of them to the poor.

V. 11. *Neither lie one to another*—To the defrauding of him of any of his goods, to which kind of lying the words foregoing and following ſeem here to reſtrain it, though all ſorts of lying are unlawful. (Rev. ixx. 11.) All liars ſhall have their part in the lake that burneth with fire and brimſtone: which is the ſecond death. (Rev. xxi. 8.) Who ſhall be ſaved? He that repenteth, forſaketh his ſin, and believeth the Goſpel, believeth in the Lord Jeſus Chriſt as having by his death made an atonement to God for the ſins of the world, and that for his ſake all that believe in him ſhall receive grace to ſave them from the nature of ſin in them, and from the power of it over them. Have I this day this teſtimony that I am paſſed from death unto life, that I ſpeak the truth from the heart, believing that God hates lying lips—the ſoul that is wilfully or careleſsly living in a ſpirit of deceit or falſhood?

V. 12. *Ye ſhall not ſwear by my name falſly*—This is here added, to ſhew, how one ſin draws on another, and that when men will lie for their own advantage they will eaſily be induced to perjury. *Neither ſhalt thou prophane the name of thy God*—By any unholy uſe of it. It is an additional precept, thou ſhalt not abuſe my holy name by ſwearing even to the truth raſhly, becauſe in ſo doing *thou wilt prophane the name of thy God.*

V. 13. *The wages of him that is hired ſhall not abide with thee all night*—Becauſe his neceſſities require it for preſent ſubſiſtence.

V. 14. *Thou ſhalt not curſe the deaf, nor put a ſtumbling block before the blind*—Under theſe two particulars are forbidden all injuries done to ſuch as are unable to right or defend themſelves; of whom God therefore takes the more care. *Fear thy God*—Who both diſcerns the injuries you do them and can avenge them, though the blind and deaf cannot.

V. 15. *Thou ſhalt not reſpect the perſon of the poor*—So as through pity to him to give an unrighteous ſentence. *In righteouſneſs ſhalt thou judge*—According to the plain rules of right between man and man; neither fearing the reproach of favouring the rich and oppreſſing the poorer party if the ſentence is againſt him; nor being partial to the rich or great either from any dread of his anger or deſire of his kindneſs; knowing that every ſentence ſmall and great which is given by men, is not only recorded in the memories of men, or in the books of courts of juſtice, but written in thoſe books, according to which all that have ever lived to know right from wrong, ſhall after death be finally judged of God, and then have peace or ſhame according to the truth of their conduct. (Rev. xx. 12.)

V. 16. *Thou ſhalt not go up and down as a tale-bearer*—Go from one to another, and divine evil and falſe reports concerning others, which though many times it proceeds only from levity and talkativeneſs, yet apparently tends to the great injury of our neighbour. Do we remember when we ſpeak of other perſons, that He who alone can ſave us, ſo loved thoſe we ſpeak of, as to die for them? Muſt not every unkind thing that is ſaid or inſinuated of any perſon give him grief who died for all; and whoſe will it is that all our words ſhall be ſpoken as well as our works done in charity? *Neither ſhalt thou ſtand againſt the blood of thy neighbour*—In judgment as a falſe accuſer, or falſe witneſs: In Courts of Judicature.

V. 17. *Thou ſhalt not hate*—Hatred, which is the common cauſe

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a tale-bearer among thy people; neither shalt thou stand against the blood of thy neighbour: I *am* the Lord.

17 ¶ [p] Thou shalt not hate thy brother in thine heart: [q] thou shalt in any wise rebuke thy neighbour, * and not suffer sin upon him.

18 ¶ Thou shalt not avenge, nor bear any grudge against the children of thy people, [r] but thou shalt love thy neighbour as thyself: I *am* the Lord.

19 ¶ Ye shall keep my statutes: Thou shalt not let thy cattle gender with a diverse kind: [s] Thou shalt not sow thy field with mingled seed: [t] neither shall a garment mingled of linen and woollen come upon thee.

20 ¶ And whosoever lieth carnally with a woman that *is* a bond-maid * † betrothed to an husband, and not at all redeemed, nor freedom given her; ‡ ‖ she shall be scourged: they shall not be put to death, because she was not free.

21 And [u] he shall bring his trespass-offering unto the Lord, unto the door of the tabernacle of the congregation, *even* a ram for a trespass-offering.

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22 And the priest shall make an atonement for him with the ram of the trespass-offering, before the Lord, for his sin which he hath done: and the sin which he hath done, shall be forgiven him.

23 ¶ And when ye shall come into the land, and shall have planted all manner of trees for food; then ye shall count the fruit thereof as uncircumcised: three years shall it be as uncircumcised unto you: it shall not be eaten of.

24 But in the fourth year all the fruit thereof shall be § holy to praise the Lord *withal*.

25 And in the fifth year shall ye eat of the fruit thereof, that it may yield unto you the increase thereof: I *am* the Lord your God.

26 ¶ [x] Ye shall not eat *any thing* with the blood: [y] neither shall ye use inchantment, nor observe times.

27 Ye

p 1 John 2. 11. and 3. 15.
q Matt. 18. 15. Luke 17. 3. Gal. 6. 1. Ephes. 5. 11. 1 Tim. 5. 20.
* Or, that thou bear not sin for him. See Rom. 1. 32. 1 Cor. 5. 2. Ephes. 5. 11. 1 Tim. 5. 22. 2 John 10. 11.
r Prov. 20. 22. Matth. 5. 43. & 22. 39. Rom. 13. 9. Gal. 5. 14. James 2. 8.
s Deut. 22. 9, 10.
t Deut. 22. 11.
* Or, abused by any.
† Heb. reproached by, or, for man.
‡ Or, they.
‖ Heb. there shall be a scourging.
u Chap. 5. 15.
§ Heb. holiness of praises to the LORD.
x Chap. 17. 10, &c. Deut. 12. 23.
y Deut. 18. 10. 1 Sam. 15. 23.

cause, and a degree, of murder, (1 John iii. 15.) *Thy brother*—The same with *neighbour*, every man. (Matth. v. 44.) God's Law commanded them to love strangers no less than Israelites. *Thou shalt in any wise rebuke thy neighbour*—If thy brother hath done thee or others any injury, thou shalt neither divulge it to others as a tale-bearer, nor hate him, and smother that hatred by sullen silence, (as 2 Sam xiii. 22.) nor justify and flatter and encourage him therein, but shalt freely and in love, not with hatred, tell him of his fault. *And not suffer sin upon him*—Not suffer him to lay under the guilt of any sin, which thou by rebuking of him, and thereby bringing him to true repentance, couldst in some sort free him from. But the phrase of suffering sin upon him may be rendered. Thou shalt not bear sin for him, thou shalt not make thyself guilty of his sin, as thou wilt assuredly do, if thou dost not perform thy duty of rebuking him for his sin, which is a likely way, and a course appointed by God to remove the guilt of his sin from him, and consequently, as it was his fault that he sinned and contracted guilt, so it is thy fault, that his guilt continues upon him. Do I believe that man is a creature as certainly *accountable* to God, as that he is a *reasonable* creature? Do I believe the Scriptures that the soul that sinneth shall surely die,—lose itself or be cast off from God, and that he that committeth sin is of the devil, (1 John iii. 8.) and living and dying in that state, will remain subject to the power of darkness and wickedness; He that loves not his fellow creatures whom he hath seen, how can he love God whom he hath not seen? Do we love those whom we know or believe to be living in sin, when we allow them to pass by us, or continue about us, uninformed of the danger, to which every man exposes himself to by every sin?

V. 18. *Thou shalt not avenge, nor bear any grudge*—Nor keep the injury in thy memory. This is opposed to those who say they will forgive, but not forget an injury. If we forgive men their trespasses, our heavenly Father will also forgive us. But if we forgive *not* men their trespasses, neither will God forgive us our offences. (Matth. vi. 14. 15.) *Thy neighbour as thyself*—Not the Israelites only, but every other man as appears by comparing this place with verse 33. where this law is applied to strangers. *I am the Lord*—Who will judge all men by this law of love; and nothing will avail a man in *that* day if he is destitute of this principle of divine charity, by which those that possess it are led to hinder all that can hurt, and to forward whatever can promote the welfare of their fellow creatures; remembering that God who has commanded men to love one another as themselves, has no less the good of all than every one in view, and that he whose conduct proceeds upon this principle, has no less certainty that it shall go well with him, than that God has commanded men to live by this rule; and that they who consider themselves as stewards of every talent of the mind, and of all they possess to be employed and laid out agreeable to the Divine will, are securing the best return to themselves whilst they are living for the good of others.

V. 19. *Ye shall keep my statutes*—My ordinances, of nature, or the order which I have appointed. By these laws we see that nothing is beneath the care of God; and that men in all things small and great are to consider the will of God and make that the rule in all they do.

V. 23. *When ye shall have planted trees for food; three years it shall not be eaten of*—Hereby men were taught to bridle their appetites, a lesson of great use and absolute necessity in a godly life.

V. 24. *The fourth year all the fruit thereof shall be holy*—Consecrated to the Lord, as the first-fruits and tithes were, and therefore given to the Priests and Levites, yet so that part of them were communicated to the poor widows, and fatherless and strangers. To bless the Lord by whose power and goodness the trees bring forth fruit to perfection.

V. 25. *That it may yield unto you the increase thereof*—That God may be pleased to give his blessing, which alone can make them fruitful. *I am the Lord your God*—And the God of nature, on whose will, the fruits of the earth depend, who will give plenty to them that obey me; and will make a fruitful land barren, to punish the sins of those that dwell therein.

V. 26. *Ye shall not eat any thing with the blood*—Any flesh out of which the blood is not first poured,—Other nations, when they offered sacrifices to the devils, did eat part of the sacrifices beside the blood, which was kept in basins for that end. *Neither shall ye observe times*—Superstitiously, by the observation of the clouds, or stars, or otherwise, by esteeming some days lucky, others unlucky.

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27 [y] Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard.

[y] Chap. 21. 5. Jer. 9. 25. & 48. 37.

28 Ye shall not [a] make any cuttings in your flesh for the dead, nor print any marks upon you: I *am* the Lord.

[a] Deut. 14. 1. Jer. 16. 6. & 48. 37.

29 ¶ [b] Do not † prostitute thy daughter, to cause her to be a whore; lest the land fall to whoredom, and the land become full of wickedness.

[b] Deut. 23. 17.
† Heb. profane.

30 ¶ [c] Ye shall keep my sabbaths, and reverence my sanctuary: I *am* the Lord.

[c] Chap. 26. 2.

31 ¶ [d] Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I *am* the Lord your God.

[d] Chap. 20. 6, 27. Deut. 18. 10. Isai. 8. 19. Acts 16. 16.

32 ¶ [e] Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God: I *am* the Lord.

[e] 1 Tim. 5. 1.

33 ¶ And [f] if a stranger sojourn with thee in your land, ye shall not ‡ vex him.

[f] Exod. 22. 21. & 23. 9.
‡ Or, oppress.

34 [g] *But* the stranger that dwelleth with you, shall be unto you as one born amongst you, and [h] thou shalt love him as thyself; for ye were strangers in the land of Egypt: I *am* the Lord your God.

[g] Exod. 23. 9.
[h] Deut. 10. 19.

35 ¶ Ye shall do no unrighteousness in judgment, in mete-yard, in weight, or in measure.

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36 [i] Just balances, just ‖ weights, a just ephah, and a just hin shall ye have: I *am* the Lord your God, which brought you out of the land of Egypt.

[i] Deut. 25. 13. Prov. 11. 1. & 16. 11. & 20. 10.
‖ Heb. stones

37 Therefore shall ye observe all my statutes, and all my judgments, and do them: I *am* the Lord.

CHAP. XX.

AND the Lord spake unto Moses, saying,

2 [a] Again, thou shalt say to the children of Israel, [b] Whosoever *he be* of the children of Israel, or of the strangers that sojourn in Israel, that giveth *any* of his seed unto Molech; he shall surely be put to death; the people of the land shall stone him with stones.

[a] Chap. 18. 21.
[b] Deut. 18. 10. 2 Kings 17. 17. & 23. 10. Jer. 32. 35.

3 And [c] I will set my face against that man, and will cut him off from among his people: because he hath given of his seed unto Molech, to defile my sanctuary, and to profane my holy name.

[c] Chap. 17. 10.

4 And

V. 27. *Ye shall not round the corners of your heads*—Your temples. This the Gentiles did, God would not have his people agree with idolaters, neither in their idolatries, nor so much as in appearances.

V. 28. *Ye shall not make any cuttings in your flesh for the dead*—Which the Gentiles commonly did, both in the worship of their idols, and in their solemn mournings. Such actions being of the nature of human sacrifice; and might convey to others the mistaken notion that it was in the power of the living to do something in behalf of the dead, contrary to the word of God, which declares this life to be the only time and state of trial, and that *as the tree falls*—as life ends, *so it lies*—so is the soul found in the world of spirits. (Eccl. xi. 3.)

V. 29. *Do not prostitute thy daughter*—As the Gentiles frequently did for the honour of some of their idols, to whom diverse women were consecrated and publicly prostituted.

V. 30. *Ye shall reverence my sanctuary*—Not presuming to approach it without remembring that you are approaching the more immediate presence of God.

V. 31. *Regard not them that have familiar spirits*—That have entered into covenant with the devil, by whose help they foretel many things to come, and acquaint men with secret things. Them and their knowledge alike avoid; evil never being to be resorted to, that good may come of it. To disregard any of God's commands, exposes those that do so to the wrath of God, who, to them that disobey Him, and remain impenitent, He is a consuming fire. (Heb. xii. 29.) *Neither seek after wizards*—Another name expressing the same thing for substance, to wit, persons in league with the devil, with some difference only in the manner of their operation.

V. 32. *Thou shalt rise up before the hoary head*—To do them reverence when they pass by. A reason of the former precept, because old men in some respect most resemble God, who is stiled *the ancient of days*, and this respect is due to such especially, for God's sake who requires this reverence, and whose singular blessing old age is.

V. 33. *A stranger ye shall not vex him*—With opprobrious expressions, or grievous exactions.

V. 34. *The stranger shall be unto you as one born amongst you*—As to the matters of common right. *Ye were strangers*—And therefore are sensible of the fears, distresses, and miseries of such, which call for your pity, and you ought to do to them, as you would that others should do to you, when you were such. Our past sufferings are to teach us to be kind to those who are under the same circumstances; and thus are mens difficulties intended by the Lord to be turned to good account, and ever afterwards the means of promoting other mens peace.

V. 37. *Therefore shall ye observe all my statutes, and all my judgments, and do them*—Because my blessings and deliverances are not indulgences to sin, but greater obligations to all duties to God and men. So that if religion and righteousness were utterly lost in the world, they ought in all reason to be found among you as my peculiar people and freed men. *I am the Lord*—And none shall wait for my salvation in my appointed ways without finding cause to rejoice that he ever set himself to seek my favour; first by looking to me for grace, and then by the strength thereof to live conformable to my will; overcoming all difficulties and opposition by the blood of the lamb. (Rev. xxii. 11.)

CHAP. XX.

V. 2. *Shalt say to the children of Israel*—Here follow the punishments of the crimes forbidden in the former chapters. *Whosoever he be that giveth any of his seed unto Molech, shall be put to death*—Not only such as were proselytes, but all others, these being gross immoralities, and therefore the toleration of such actions was not only against reason and the interest of the commonwealth by the imitation of such examples, but also against the light of nature and laws of humanity.

V. 3. *I will set my face against that man*—Deal with him as an enemy, and make him a monument of my justice, either by punishing him immediately and eminently, when the Magistrate cannot or will not do it, or by adding to his corporal punishments my

curse

Before Christ 1490.

4 And if the people of the land do any ways hide their eyes from the man, when he giveth of his seed unto Molech, and kill him not:

d Chap. 17. 10. 5 Then [d] I will set my face against that man, and [e] against his family, and will cut e Exod. 20. 5. him off, and all that [f] go a whoring after f Chap. 17. 7. him, to commit whoredom with Molech, from among their people.

g Chap. 19. 31. 6 ¶ And [g] the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people.

h Chap. 11. 44. & 19. 2. 1 Pet. 1. 16. 7 ¶ [h] Sanctify yourselves therefore, and be ye holy: for I *am* the Lord your God.

8 And ye shall keep my statutes, and do them: I *am* the Lord which sanctify you.

9 ¶ [i] For every one that curseth his father or his mother, shall be surely put to death: he hath cursed his father or his mother; his blood *shall be* upon him.

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i Exod. 21. 17. Deut. 27. 16. Prov. 20. 20. Matth. 15. 4.

k Chap. 18. 20. Deut. 22. 22. John 8. 4, 5. 10 ¶ And [k] the man that committeth adultery with *another* man's wife, *even he* that committeth adultery with his neigbour's wife, the adulterer and the adulteress shall surely be put to death.

l Chap. 18. 8. 11 [l] And the man that lieth with his father's wife, hath uncovered his father's nakedness: both of them shall surely be put to death; their blood *shall be* upon them.

m Chap. 18. 15. Deut. 27. 23. 12 [m] And if a man lie with his daughter in law, both of them shall surely be put to death: they have wrought confusion; their blood *shall be* upon them.

13 If

curse upon his soul and name. This shall be the consequence to every soul of man that neither fears my justice, nor regards the obligations he is under to love and serve his Creator and Redeemer, but despises his own mercies, and turns his heart from God the fountain of blessedness to any idol. *And will cut him off from among his people*—From the land of the living. *Because he hath given of his seed unto Molech, to defile my sanctuary*—The sanctuary was said to be defiled by gross abominations committed in that city or land where God's sanctuary was. And where the will of God is fully to be known, crimes committed against it have in them an higher degree of guilt, and draw after them a greater degree of misery, as the punishment of that conduct which is contrary to the declared will of God; which as it requires nothing but that which is certainly best for us, so is our own misery the consequence of our disregard and opposition to the Divine nature and will, as certain as the nature of things; and is never to be avoided but by accepting and yielding to that grace of God which produces true repentance, and restores the life of God to the soul, and makes it conformable to his holy will. *And to profane my holy Name*—Partly by despising it themselves, and partly by disgracing it to others, and giving them occasion to blaspheme it, and to abhor the true religion, because they saw it deserted and condemned by those that best knew it and once embraced it.

V. 4. *And if the people hide their eyes from the man when he giveth of his seed unto Molech, and kill him not*—Wink at his fault, and forbear to accuse and punish him.

V. 5. *Then I will set my face against that man, and against his family*—Who by their connivance make themselves guilty of his sin, Such being the evil of sin in God's sight, that all who know of it, and let it pass and continue with their concurrence, using no endeavours to bring the offenders against the Divine will to a sense of their danger, or to the appointed punishment, if they will not be reclaimed, are here made principals like men of the same party by whom when murder is committed, and God himself pronounces the same sentence against those that wink at the crime and those who commit it; all sin being of the nature of murder with God, who himself in our nature, suffered death for every sin, which his infinite wisdom saw would be committed; sins of all kinds are therefore the thorns, nails and spears with which *Jesus* was pierced and wounded when he died for men, bearing the iniquities of us all; and he that sins or winks at sin, says alike in the strongest of all language, his conduct—I do not care what the compassionate Son of God suffered for sin, though my own salvation solely depends upon his love to me and his suffering for my sake.

V. 6. *The soul that turneth after such as have familiar spirits and wizards*—To seek knowledge or counsel or help from them. *I will set my face against that soul, and will cut him off*—I will destroy him, though his crime may be unknown to men. He that seeks right knowledge from those that receive their knowledge from Satan, wilfully become the servants of him whom they thus shew they are willing to obey on the terms of what they think to be their own advantage. To deny that there is any communication between Satan and the souls of men, is to declare our ignorance of God's word; and on the other hand, to believe that the God of this world (as satan is called) can and does communicate knowledge to them that set their hearts to obey him, and then to apply to such as are familiar with the father of lies, and whose design is only to deceive and finally destroy, is at once the greatest folly and the greatest wickedness—It is folly because it is looking for good from the author of all evil, and it is wickedness to sue to satan or those that obey him for aid, because that is to prefer satan's aid to God's, whose goodness makes him wait to be gracious to every soul of man, there not being a single strait or difficulty in which he does not say to all that will but hear him, cast ye your care upon me; and who has promised to guide the meek in judgment, and to give all necessary knowledge to them that ask him. (1 Pet. v. 7. Psal. xxv. 9. James i. 5.)

V. 7. *Be ye holy*—This is often repeated, that it may constantly be brought to our minds that the end of all our faith in God's redeeming love, in the work of his grace, and regard to his will, is to bring the soul to that by the second Adam, which was lost by the first—The image of God in the soul, the mind that was also in Christ Jesus, that holiness without which no man can see, or dwell with the Lord, who is of purer eyes, of a nature that cannot behold, or allow any thing that has the nature of evil to be with him, and the spirits of the just made perfect.

V. 8. *I am the Lord which sanctify you*—Who separated you from all impurities and idolatries, to be a peculiar people to myself, and who sanctify you, and give you my grace to do what I require, to keep my statutes.

V. 9. *For every one that curseth*—Which is not meant of every perverse expression, but of bitter reproaches or imprecations. *His blood shall be upon him*—He is guilty of his own death: he deserves to die for so unnatural a crime.

V. 10. *The adulterer and the adulteress shall surely be put to death*—The design, the intention to commit the crime, is the crime in his sight, who sees the heart; the law of God condemns the guilty to lose his or her natural life, and the soul that is living in this sinful state, if separated from the body without being

changed

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13 [a] If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood *shall be* upon them.

14 [c] And if a man take a wife and her mother, it *is* wickedness: they shall be burnt with fire, both he and they: that there be no wickedness among you.

15 [p] And if a man lie with a beast, he shall surely be put to death: and ye shall slay the beast.

16 And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman and the beast; they shall surely be put to death: their blood *shall be* upon them.

17 [q] And if a man shall take his sister, his father's daughter, or his mother's daughter, and see her nakedness and she see his nakedness; it *is* a wicked thing; and they shall be cut off in the sight of their people: he hath uncovered his sister's nakedness, he shall bear his iniquity.

18 [r] And if a man shall lie with a woman having her sickness, and shall uncover her nakedness; he hath * discovered her fountain, and she hath uncovered the fountain of her blood: and both of them shall be cut off from among their people.

19 [s] And thou shalt not uncover the nakedness of thy mother's sister, nor of thy father's sister: for he uncovereth his near kin: they shall bear their iniquity.

20 [t] And if a man shall lie with his uncle's wife, he hath uncovered his uncle's nakedness: they shall bear their sin, they shall die childless.

21 [u] And if a man shall take his brother's wife, it *is* † an unclean thing: he hath uncovered his brother's nakedness, they shall be childless.

22 ¶ Ye shall therefore keep all my [x] statutes, and all my judgments, and do them: that the land whither I bring you to dwell therein, [y] spue you not out.

23 [z] And ye shall not walk in the manners of the nation, which I cast out before you; for they committed all these things, and therefore I abhorred them.

24 But I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, a land that floweth with milk and honey: I *am* the Lord your God, which have separated you from *other* people.

25 [b] Ye shall therefore put difference between clean beasts and unclean, and between unclean fowls and clean: and ye shall not make your souls abominable by beast, or by fowl, or by any manner of living thing that ‡ ‖ creepeth on the ground, which I have separated from you as unclean.

26 And

[a] Chap. 18. 22.
[c] Chap. 18. 17. Deut. 27. 23.
[p] Chap. 18. 23. Deut. 27. 21.
[q] Chap. 18. 9. Deut. 27. 22.
[r] Chap. 18. 19. See Chap. 15. 24.
* Heb. made naked.
[s] Chap. 18. 12, 13.
[t] Chap. 18. 14.
[u] Chap. 18. 16.
† Heb. a separation.
[x] Chap. 18. 26.
[y] Chap. 18. 25, 28.
[z] Chap. 18. 3, 30.
[a] Chap. 18. 27. [a] Deut. 9. 5.
[b] Chap. 11. 2. Deut. 14. 4.
‡ Or, moveth. ‖ Heb. creepeth.

changed in its very nature, cannot have everlasting life. (1 Cor. vi. 9, 10.)

V. 12. *They have wrought confusion*—By perverting the order which God hath appointed.

V. 13. *They shall surely be put to death*—Except the one party was forced by the other. God appoints the punishment of death to him that is wilfully guilty of this crime; and this also makes known that the soul living in the spirit of this crime is excluded from his presence, and everlasting life, shut out from all communication with the pure, just and good, externally to remain without among dogs, sorcerers, and whoremongers, and murderers and idolaters, and all that love or make lies. (Rev. xxii. 15.)

V. 14. *It is wickedness*—Extraordinary wickedness, as the singularity of the punishment sheweth. *They shall be burnt with fire, both he and they*—All of them, if they consented to it.

V. 15. *Ye shall slay the beast*—To blot out the memory of so loathsome a crime, and that by so severe a punishment of that creature which was only a passive instrument to man's sin, men might be assured that a more dreadful punishment than corporal death was reserved for them, if they repented not.

V. 17. *They shall be cut off in the sight of their people*—Publicly, for the terror and caution of others.

V. 20. *They shall die childless*—They shall either have no children from such an unlawful bed, or their children shall die before them.

V. 21. Except in the case allowed by God, (Deut. xxv. 5.)

V. 23. *They committed all these things, and therefore I abhored them*—Blessed be the name of the Lord for the plainness of his word; no sincere mind that would do his will, need be at a loss to know what God is pleased with, and what he abhors.

V. 24. *I am the Lord your God, which have separated you from other people*—By my special grace and favour vouchsafed to you above all people, in glorious and miraculous works wrought for you and among you, and in ordinances and singular privileges and blessings imparted to you, all which calls for your special love and service. And as much as the people of Israel were required to be separated from all other nations, so are all the Israelites, the members of the true church of God, all that would live godly in Christ Jesus, required to separate themselves from all unnecessary intercourse with them that neither fear to offend God, nor discover any desire to live to please him.

V. 25. *Ye shall put difference between clean and unclean*—As things which by my sentence I have made unclean, and which you must avoid as such. And all those things which the people of Israel were forbid to do or to use in which there was no moral guilt, are so many ways by which their faithfulness to the will of God was to be proved, as every believers faithfulness is proved by his denying himself whatever is not consistent with any institution of God. And many as the restraints are which the people of Israel were laid under, they are doubtless to be considered as so many ways by which all the faithful among them would as certainly grow in grace and in the knowledge and love of God, as that it was God that laid them under these restraints, and it requires our care that we are not misled in forming our judgments on the way to true happiness, by listening to the dictates of our natural inclinations, and to the opinions and examples of the natural world about us, and so concludes that a life of ease, of fulness, indulgence and what is called pleasure, is our greatest good, contrary to the meaning of God's will and the example

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26 And ye shall be holy unto me: [c] for I the Lord *am* holy, and have severed you from *other* people, that ye should be mine.

c Verse 7. Chap. 19. 2. 1 Pet. 1. 16.

27 ¶ [d] A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood *shall be* upon them.

d Chap. 19. 31. Exod. 22. 18. Deut. 18. 10, 11. 1 Sam. 28. 7, 8.

CHAP. XXI.

AND the Lord said unto Moses, Speak unto the priests the sons of Aaron, and say unto them, [a] There shall none be defiled for the dead among his people.

a Ezek. 44. 25.

2 But for his kin, that is near unto him, *that is*, for his mother, and for his father, and for his son, and for his daughter, and for his brother,

3 And for his sister a virgin, that is nigh unto him, which hath had no husband: for her may he be defiled.

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4 *But* * he shall not defile himself, *being* a chief man among his people, to profane himself.

* Or, being an husband among his people, he shall not defile himself for his wife, &c.

5 [b] They shall not make baldness upon their head, neither shall they shave off the corner of their beard, nor make any cuttings in their flesh.

b See Ezek. 24. 15, 17. Chap. 19. 27, 28. Deut. 14. 1. Ezek. 44. 20.

6 They shall be holy unto their God, and not profane the name of their God; for the offerings of the Lord made by fire, *and* [c] the bread of their God they do offer: therefore they shall be holy.

c See Chap. 3. 11.

7 [d] They shall not take a wife *that is* a whore, or profane; neither shall they take a woman

d Ezek. 44. 22.

which he himself has given us in the life of Jesus, and in what he says to all, "If any man will come after me, let him deny himself, and take up his cross daily and follow me." (Luke ix. 23.)

V. 26. *Have severed you from other people, that ye should be mine*—The true church or Israel of God, all that are living by faith in God their Redeemer, dwell in the spirit of God, and he in them, (1 John iv. 13.) and all besides these, the whole world lieth in wickedness (1 John v. 19.) however different the natural characters of men may be. Those that are truly born of the spirit of God, are the children of God, and as the people of Israel were severed from all the other nations, so are the heirs of salvation distinguished by that newness of life which they have received of God through the Lord Jesus Christ. And though nothing can be more certain than that every soul must either be of the number of the children of God by adoption and grace, or not of that number, yet nothing seems to give the human mind greater offence whilst it remains in its natural state, than the bringing home to ourselves this distinction, which God makes between those whose minds or souls have become spiritual, and those that are still carnal, or in the state into which all men are by nature fallen, and which is declared by the word of God to be a state of death to the soul (Rom. viii. 6.) to learn what this change meaneth, must be the great duty of our lives, because on the possession of the nature of God it depends whether our immortal nature shall dwell with God or not, after this life.

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V. 5. *They shall not make baldness*, &c.—None of the children of Israel shall make use of any of these superstitious and heathenish rites, but the Priests in a more peculiar manner, because they are by word and example to teach the people their duty, not to sorrow for the dead as persons without hope.

V. 6. *They shall be holy unto their God*—Devoted to God's service, and always prepared and fit for it, and therefore shall keep themselves from all defilement, which makes them unfit for their masters service. *And not profane the name of their God*—Which they especially bear: they shall not disparage the service of God. Those that are in the priests office, or they who think it their duty to labour for the advancement of the eternal interests of men, such is the importance of this service, that they that are employed in it, are not to allow themselves to be hindered by any human regards, neither sorrow for the dead, nor the temporal interests of the living, are to detain them from the duties of their station, the nature of which is sacred, and to every word and step of their's, consequences of great good or evil are immediatly connected, all which consequences are in themselves eternal, and if possible more important than the consequences of other mens conduct. And for men who are to be employed in the immediate service of God, to lose sight of what is required to be always before them, and to shew they give way to other things, and in their esteem look upon the things of time as if they were to be compared to the interests of eternity; this is to act much worse than the servants of a prince, who shew, that the interests of his kingdom is but the second object with them; which only makes it necessary for such a prince, to have enemies who can gratify the leading wishes of his servants, and then the safety and prosperity of his government is betrayed by the very persons who were entrusted with it. What can be the use of all these cautions against the ministers of God, under the law, giving way to any thing which had but the appearance of not having God and eternity always uppermost in their hearts and minds? must it not be to shew that nothing can be so fatal to the spiritual and everlasting welfare of the souls of men, as for those who are to make known and to keep in mind the truths of God's word, to shew their hearts are set upon other objects, than God and his spiritual kingdom; which never for a moment wants all the rage of satan and his angels against his advancement: Those that are in the stations of the servants of God who will be taken up with any thing below the glory of God, the good of souls, will be sure not to want the offers of every temptation that comes within the power of satan and the lust of the flesh, the lust of the eye or the pride of life, to induce them to counteract the divine designs by an example of living to themselves, that all they say from God's word may be made to go for nothing; that all that are under their care may at once be left dead in trespasses and sins, and whilst they are so, think themselves secure from danger; because they know or firmly believe that they only love and take pleasure in the same things which those do, who stand between them and God. That the Judge of all the earth is and will be for ever more displeased with those that allow themselves to be thus misled, and to betray their trust into the hands of the enemy of God and man, than with those that have no such charge committed to them can only be expected, but it is still to be remembered, that God has given his word to the world, and his holy Spirit enlightens every soul of man that comes into it; that if all the ministers of religion of every name, were with one heart to give themselves up to the desire of praise, gain, or self indulgence; the worm that dieth not will still dwell within that soul, which for itself neglected to make use of that knowledge of the way of life, which God's faithfulness and compassion makes known; leaving it in the power of none, whatever may be the neglects of men, to say "It was not made known to them what they should do to be saved."

V. 7. *They shall not take a wife that is a whore, or profane*—Because the Priest must take care that all the members of his family be free not only from gross wickedness, but from all suspicions of evil and occasions of reproach or contempt, because this would reflect upon himself, and upon God, and religion. The word

Before Christ 1490. woman put away from her husband: for he *is* holy unto his God.

8 Thou shalt sanctify him therefore, for he offereth the bread of thy God: he shall be holy unto thee: for I the Lord which sanctify you, *am* holy.

e Gen. 38. 24. 9 ¶ [e] And the daughter of any priest, if she profane herself by playing the whore, she profaneth her father: she shall be burnt with fire.

10 And *he that is* the high-priest among f Exod. 30. 30. his brethren, upon whose head [f] the anoint- g Exod. 28. 2. Chap. 16. 32. ing oil was poured, and [g] that is consecrated h Chap. 10. 6. to put on the garments, [h] shall not uncover his head, nor rent his clothes:

11 Neither shall he go in to any dead body, nor defile himself for his father, or for his mother:

i Chap. 10. 7. 12 [i] Neither shall he go out of the sanctuary, nor profane the sanctuary of his God; k Exod. 29. 6. for [k] the crown of the anointing oil of his God *is* upon him: I *am* the Lord.

l Ezek. 44. 22. 13 And [l] he shall take a wife in her virginity.

14 A widow, or a divorced woman, or profane, *or* an harlot, these shall he not take: but he shall take a virgin of his own people to wife.

15 Neither shall he profane his seed among his people: for I the Lord do sanctify him.

16 ¶ And the Lord spake unto Moses, Before Christ 1490. saying,

17 Speak unto Aaron, saying, Whosoever *he be* of thy seed in their generations, that hath *any* blemish, let him not approach to offer the † bread of his God. † Or, food.

18 For whatsoever man *he be* that hath a blemish, he shall not approach: a blind man, or a lame, or he that hath a flat nose, or any thing [m] superfluous, m Chap. 22. 23.

19 Or a man that is broken-footed, or broken-handed,

20 Or crook-backt, or § a dwarf, or that § Or, too slender. hath a blemish in his eye, or be scurvy, or scabbed, or hath his stones broken:

21 No man that hath a blemish, of the seed of Aaron the priest, shall come nigh to offer the offerings of the Lord made by fire; he hath a blemish, he shall not come nigh to offer the bread of his God.

22 He shall eat the bread of his God, *both* of the most holy, and of the holy.

23 Only he shall not go in unto the vail, nor come nigh unto the altar, because he hath a blemish; that he profane not my sanctuary: for I the Lord do sanctify them.

24 And Moses told *it* unto Aaron, and to his sons, and unto all the children of Israel.

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may note one deflowred by any person, though it were by her husband, or a widow, because not only the High-priest was obliged to marry a virgin, ver. 13. but also the inferiour Priests, as appears from Ezek. 44. 22. and that is either signified by this word, or by none other here. It is true, a widow, and a profane person are distinguished, ver. 14. but the same word may be and oft is taken in different senses, both more largely and more strictly, in the same chapter. And there was some reason why it should be more expressly and distinctly set down there, a widow, or one profane or deflowred otherwise, because there was the more need of caution in the High-priest, and therefore the widow is particularly mentioned, which in the former case might be sufficient. *Neither shall they take a woman put away from her husband*—Though not for adultery, but for light causes, as that would leave some blemish upon her.

V. 8. *He shall be holy unto thee*—To thy service, he is to act with God, and therefore shall preserve himself in a state of holiness and acceptation with God. *I the Lord am holy*—And therefore my Ministers must be such also.

V. 9. *The daughter of any priest*—And by analogy his son and his wife, because the reason of the law here added concerns all. And nothing is more common than to name one kind for the rest of the same nature. *She profaneth her father*—Exposeth his person and office, and consequently religion, one of whose prime ministers he is, to contempt. *She shall be burnt with fire*—Which was the severest of all the kinds of punishments among the Jews. Whereby God would shew, both the greatness of their sins who stand in nearer relation to God than others, and how far God is from allowing sin in those who are nearest to him.

V. 12. *For the crown of the anointing oil of his God is upon him*—The anointing oil, which to him was instead of a crown, by which he was advanced not only above the rest of his brethren, but even above all the people, whose chief governor he was in the things of God, and whilst he discharged the duties of his office, agreeable to the word of God, was accountable to none but God, but if he offended against any law of God, then he was subject and accountable to the civil Magistrate.

V. 13. *He shall take a wife*—A virgin, because as he was a type of Christ, so his wife was a type of the church, which is compared to a virgin, (2 Cor. xi. 2. Rev. xiv. 4.)

V. 14. *He shall take a virgin of his own people to wife*—Of the seed of Israel.

V. 15. *I the Lord do sanctify him*—I have separated him from all other men, for my immediate service.

V. 17. *He that hath any blemish, let him not approach to offer*—That he might more fully represent Christ, the great High-priest, who was typified both by the priest and sacrifice, and therefore both were to be without blemish, and to teach all men, and especially ministers of holy things, what purity and perfection of heart and life they should labour after.

V. 18. *Whatsoever man hath a blemish shall not approach*—Unto God, or to serve him in his sanctuary.

V. 22. *He shall eat the bread of his God*—Whereby God would shew the difference between natural infirmities, and moral defilements, which a man brought upon himself.

V. 23. *He shall not go in unto the vail*—To the second vail, which was between the Holy and the most Holy place, to burn incense, to order the shew-bread. *Nor come nigh the altar, because he hath a blemish, that he prophane not my sanctuary*—The holy place set apart for holy uses, to manifest my presence and grace, and to receive my worship and service in them.

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CHAP. XXII.

AND the Lord spake unto Moses, saying,

2 Speak unto Aaron, and to his sons, that they separate themselves from the holy things of the children of Israel, and that they profane not my holy name, *in those things* which they hallow unto me: I *am* the Lord.

3 Say unto them, Whosoever *he be* of all your seed, among your generations, that goeth unto the holy things, which the children of Israel hallow unto the Lord, having his uncleanness upon him, that soul shall be cut off from my presence: I *am* the Lord.

4 What man soever of the seed of Aaron *is* a leper, or hath [a] a * running issue; he shall not eat of the holy things, [b] until he be clean. And [c] whoso toucheth any thing *that is* unclean *by* the dead, or [d] a man whose seed goeth from him:

5 Or [e] whosoever toucheth any creeping thing, whereby he may be made unclean, or [f] a man of whom he may take uncleanness, whatsoever uncleanness he hath:

6 The soul which hath touched any such shall be unclean until even, and shall not eat of the holy things, unless he wash his flesh with water.

7 And when the sun is down, he shall be clean, and shall afterward eat of the holy things, because it *is* his food.

8 [g] That which dieth of itself, or is torn *with beasts*, he shall not eat to defile himself therewith: I *am* the Lord.

9 They shall therefore keep mine ordinance, lest they bear sin for it, and die therefore, if they profane it: I the Lord do sanctify them.

10 [h] There shall no stranger eat *of* the holy thing: a sojourner of the priest, or an hired servant shall not eat *of* the holy thing.

11 But if the priest buy *any* soul * with his money, he shall eat of it, and he that is born in his house: they shall eat of his meat.

12 If the priest's daughter also be *married* unto † a stranger, she may not eat of an offering of the holy things.

13 But if the priest's daughter be a widow, or divorced, and have no child, and is returned unto her father's house, [i] as in her youth, she shall eat of her father's meat? but there shall no stranger eat thereof.

14 ¶ And if a man eat *of* the holy thing unwittingly, then he shall put the fifth *part* thereof unto it, and shall give *it* unto the priest, with the holy thing.

15 And they shall not profane the holy things of the children of Israel which they offer unto the Lord:

16 Or ‡ suffer them to bear the iniquity of trespass, when they eat their holy things: for I the Lord do sanctify them.

17 ¶ And the Lord spake unto Moses, saying,

18 Speak unto Aaron, and to his sons, and unto all the children of Israel, and say unto them, [k] Whatsoever *he be* of the house of Israel, or of the strangers in Israel, that will offer his oblation for all his vows, and for all his free-will-offerings, which they will offer unto the Lord for a burnt-offering:

19 [l] *Ye shall offer* at your own will a male without blemish of the beeves, of the sheep, or of the goats.

20 [m] *But* whatsoever hath a blemish, *that* shall ye not offer: for it shall not be acceptable for you.

21 And [n] whosoever offereth a sacrifice of peace-offerings unto the Lord, to accomplish *his* vow, or a free-will-offering in beeves, or * sheep, it shall be perfect, to be accepted: there shall be no blemish therein.

22 [o] Blind, or broken, or maimed, or having a wen, or scurvy, or scabbed, ye shall not offer these unto the Lord, nor make an offering by fire of them upon the altar unto the Lord.

23 Either a bullock, or a † lamb that hath any thing [p] superfluous or lacking in his parts, that mayest thou offer *for* a free-will-offering; but for a vow it shall not be accepted.

24 Ye shall not offer unto the Lord that which

a Chap. 15. 2. * Heb. running of the reins.
b Chap. 14. 2. and 15. 13.
c Num. 19. 11.
d Chap. 15. 16.
e Chap. 11. 24.
f Chap. 15. 7. 19.
g Exod. 22. 31. Chap. 17. 15. Ezek. 44. 31.
h See 1 Sam. 21. 6.
* Heb. with the purchase of his money.
† Heb. a man a stranger.
i Chap. 11. 14.
‡ Or, lade themselves with the iniquity of trespass in their eating.
k Chap. 1. 2. 3. 10.
l Chap. 1. 3.
m Deut. 15. 21. & 17. 1. Mal. 1. 8.
n Chap. 3. 1.
* Or, goats.
o Verse 20.
† Or, kid.
p Chap. 21. 18.

CHAP. XXII.

V. 7. *When the sun is down, he shall be clean, because it is his food*—This may be added, to signify why there was no greater nor longer a penalty put upon the priests than upon the people in the same case, because his necessity craved some mitigation: Though otherwise the priests being more sacred persons, and obliged to greater care and exemplariness, incurred a greater punishment.

V. 9. *They shall keep mine ordinance*—I have made them the guardians of holy places and things, to keep them from all defilement by themselves or others.

V. 15. *They shall not profane the holy things*—The priests shall not profane them. The people shall not do it, nor the priests suffer it. The ministers of religion, as a part of the honourable service in which they are employed, are required to use their authority and their influence, to prevent all that is immoral and profane.

V. 24. *Ye shall not offer unto the Lord*—Any thing that hath a blemish from the hand of another; ye shall give no countenance to that which is contrary to the command of God.

V. 29. *Offer*

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which is bruiſed, or cruſhed, or broken, or cut; neither ſhall you make *any* offering *thereof* in your land.

25 Neither from a ſtranger's hand ſhall ye offer the bread of your God of any of theſe; becauſe their corruption *is* in them, *and* blemiſhes *be* in them: they ſhall not be accepted for you.

26 ¶ And the Lord ſpake unto Moſes, ſaying,

q Exod. 22. 30. and 23. 19. and 34. 26. Deut. 14. 21.

27 q When a bullock, or a ſheep, or a goat is brought forth, then it ſhall be ſeven days under the dam; and from the eighth day and thenceforth, it ſhall be accepted for an offering made by fire unto the Lord.

‡ Or, ſhe-goat.

28 And *whether it be* cow or ‡ ewe, ye

r Deut. 22. 6.

ſhall not kill it r and her young both in one day.

29 And when ye will offer a ſacrifice of thankſgiving unto the Lord, offer *it* at your own will.

30 On the ſame day it ſhall be eaten up,

s Chap. 7. 15.

ye ſhall leave s none of it until the morrow: I *am* the Lord.

31 Therefore ſhall ye keep my commandments, and do them: I *am* the Lord.

32 Neither ſhall ye profane my holy name,

t Chap. 10. 3.

but t I will be hallowed among the children of Iſrael: I *am* the Lord which hallow you,

33 That brought you out of the land of Egypt, to be your God: I *am* the Lord.

CHAP. XXIII.

AND the Lord ſpake unto Moſes, ſaying,

2 Speak unto the children of Iſrael, and ſay unto them, *Concerning* the feaſts of the Lord, which ye ſhall proclaim *to be* holy convocations, *even* theſe *are* my feaſts.

u Exod. 20. 9. and 23. 12. and 31. 15. and 34. 21. Chap. 19. 3. Deut. 5. 13. Ifaiah 58. 13.

3 u Six days ſhall work be done, but the ſeventh day *is* the ſabbath of reſt, an holy convocation; ye ſhall do no work *therein:* it *is* the ſabbath of the Lord in all your dwellings.

4 ¶ Theſe *are* the feaſts of the Lord, *even* holy convocations, which ye ſhall proclaim in their ſeaſons.

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b Exod. 12. 18. and 13. 3. and 23. 15. and 34. 18. Num. 9. 2. and 28. 16. Deut. 16. 1.

5 b In the fourteenth *day* of the firſt month at even, *is* the Lord's paſſover.

6 And on the fifteenth day of the ſame month, *is* the feaſt of unleavened bread unto the Lord: ſeven days ye muſt eat unleavened bread.

7 In the firſt day ye ſhall have an holy convocation: ye ſhall do no ſervile work therein.

8 But ye ſhall offer an offering made by fire unto the Lord ſeven days: in the ſeventh day *is* an holy convocation, ye ſhall do no ſervile work *therein.*

9 ¶ And the Lord ſpake unto Moſes, ſaying,

10 Speak unto the children of Iſrael, and ſay unto them, c When ye be come into the land which I give unto you, and ſhall reap the harveſt thereof, then ye ſhall bring a * † ſheaf of the firſt-fruits of your harveſt unto the prieſt:

c Exod. 23. 16. and 34. 22. Num. 28. 26. Deut. 16. 9. Joſh. 3. 15.

* Or, handful.

† Heb. omer.

11 And he ſhall wave the ſheaf before the Lord, to be accepted for you: on the morrow after the ſabbath the prieſt ſhall wave it.

12 And ye ſhall offer that day when ye wave the ſheaf, an he-lamb without blemiſh, of the firſt year, for a burnt-offering unto the Lord.

13 And the meat-offering thereof *ſhall be* two-tenth-deals of fine flour mingled with oil, an offering made by fire unto the Lord *for* a ſweet ſavour: and the drink-offering thereof *ſhall be* of wine, the fourth *part* of an hin.

14 And ye ſhall eat neither bread, nor parched corn, nor green ears, until the ſelf-ſame day that ye have brought an offering unto your God: *It ſhall be* a ſtatute for ever throughout your generations, in all your dwellings.

15 And

V. 29. *Offer it at your own will*—Regularly, cheerfully.

V. 31. *Keep my commandments, I am the Lord*—In breaking or neglecting them, you offend againſt infinite juſtice, in keeping of them by grace received through faith in the promiſed Seed, there is great reward; whatſoever ye do unto God, the bleſſing annexed to the obedience of faith ſhall be endleſs, becauſe the Father of mercies who only commands for your good is *infinite.*

V. 32. *Neither ſhall ye profane my holy name*—By deſpiſing me and my commands yourſelves, or by giving others occaſion to profane it. *I will be hallowed*—By you in keeping my holy commands, or upon you in executing my holy and righteous judgments, I will manifeſt myſelf to be an holy God that will not bear the tranſgreſſion of my laws. *I am the Lord which hallow you*—By ſeparating you from all the world unto myſelf and ſervice, by giving you holy laws, and my holy ſpirit to enable and incline you to keep them.

CHAP. XXIII.

V. 3. *The ſeventh day is the ſabbath of reſt, ye ſhall do no work*—Excluding all works about earthly employments, whether of profit or of pleaſure. *It is the Sabbath of the Lord in all your dwellings*—To be kept in all places, both in ſynagogues, and in their private houſes.

V. 11. *He ſhall wave the ſheaf before the Lord, to be accepted for you*—That God may accept of you, and bleſs you in the reſt of your harveſt.

V. 13. *An offering made by fire unto the Lord*—In thankſgiving to God for the fruits of the earth.

V. 17. *Ye*

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15 ¶ And [d] ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave-offering; seven sabbaths shall be complete:

16 Even unto the morrow after the seventh sabbath, shall ye number fifty days, and ye shall offer a new meat-offering unto the Lord.

17 Ye shall bring out of your habitations two wave-loaves, of two tenth-deals: they shall be of fine flour, they shall be baken with leaven, *they are* [e] the first-fruits unto the Lord.

18 And ye shall offer with the bread seven lambs without blemish, of the first year, and one young bullock and two rams: they shall be *for* a burnt-offering unto the Lord, with their meat-offering, and their drink-offerings, *even* an offering made by fire of sweet savour unto the Lord.

19 Then ye shall sacrifice [f] one kid of the goats, for a sin-offering, and two lambs of the first year for a sacrifice of [g] peace-offerings.

20 And the priest shall wave them with the bread of the first-fruits, *for* a wave-offering before the Lord, with the two lambs: [h] they shall be holy to the Lord for the priest.

21 And ye shall proclaim on the self-same day, *that* it may be an holy convocation unto you: ye shall do no servile work *therein: It shall be* a statute for ever in all your dwellings throughout your generations.

22 ¶ And [i] when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field, when thou reapest, [k] neither shalt thou gather any gleaning of thy harvest: thou shalt leave them unto the poor, and to the stranger: I *am* the Lord your God.

23 ¶ And the Lord spake unto Moses, saying,

24 Speak unto the children of Israel, saying, In the [l] seventh month, in the first *day* of the month shall ye have a sabbath, [m] a memorial of blowing of trumpets, an holy convocation.

25 Ye shall do no servile work *therein;* but ye shall offer an offering made by fire unto the Lord.

26 ¶ And the Lord spake unto Moses, saying,

27 [n] Also on the tenth *day* of this seventh month, *there shall be* a day of atonement, it shall be an holy convocation unto you, and ye shall afflict your souls, and offer an offering made by fire unto the Lord.

28 And ye shall do no work in that same day: for it *is* a day of atonement, to make an atonement for you before the Lord your God.

29 For whatsoever soul *it be* that shall not be afflicted in that same day, [o] he shall be cut off from among his people.

30 And whatsoever soul *it be* that doeth any

d Chap. 25. 8. Deut. 16. 9.
e Exod. 23. 16, 19. and 22. 29. and 34. 26. Num. 15. 17. and 28. 26. Deut. 26. 2.
f Chap. 4. 2.
g Chap. 3. 1.
h Num. 18. 12. Deut. 18. 4.
i Chap. 19. 9.
k Deut. 24. 19.
l Num. 29. 1.
m Chap. 25. 9.
n Chap. 16. 30. Num. 29. 7.
o Gen. 17. 14.

V. 17. *Ye shall bring out of your habitations*—Corn of your own land, for which, and for the fruits of it, you are now to offer praises unto God.

V. 18. *And ye shall offer*—The extraordinary sacrifices of every feast, did not hinder the oblation of the daily sacrifice.

V. 19. *Ye shall sacrifice one kid*—This is not the only instance wherein the greater sins are expiated by smaller sacrifices, and the smaller sins by greater sacrifices, which was to instruct us, that sins were not expiated by the sacrifices for any worth in them, but only in respect of Christ, and that, though all sins are not equal, yet they are all expiated by one and the same price, even by the *blood* of Christ.

V. 21. *That it may be an holy convocation*—A Sabbath, or day of rest, called Pentecost, which was instituted, in remembrance of their deliverance out of Egypt, as God had promised, and of that blessing of giving the law to them, and forming them into a commonwealth, under his own immediate government. To make known to them, and by their means, his gracious designs to all mankind.

V. 22. *When* YE *reap the harvest of your land,* THOU *shalt not make clean riddance of thy field, when thou reapest.*—By mentioning both the plural, *ye,* and the singular, *thou,* God would press this duty upon every person who hath an harvest to reap, that none might plead exemption from it. And it is observable, that though the present business is only concerning worship, yet a former law is repeated of providing for the poor, to shew that piety and devotion to God is to be accompanied with charity to men.

V. 24. *A memorial of blowing of trumpets*—To solemnize the beginning of the new year, as to civil matters, and particularly as to the jubilee, this was the first day; concerning which it was fit the people should be admonished, both to excite their thankfulness for God's blessings in the last year, and to put a special honour upon this month. For as the seventh day was the Sabbath, and the seventh year was a sabbatical year, so God would have the seventh month to be a kind of sabbatical month, for the many Sabbaths and solemn feasts which were observed in this, more than in any other month. And by this sounding of the trumpets in its beginning, God would quicken and prepare them for the following Sabbaths, as well that of atonement and humiliation for their sins, as those of thanksgiving for God's mercies.

V. 27. *Ye shall afflict your souls*—With fasting, and repentance for all, especially their national sins.

V. 29. *Whatsoever soul it be that shall not be afflicted in that day, shall be cut off*—Hereby God would signify the absolute necessity which every man had of repentance and forgiveness of sin, and the dangerous condition of all impenitent persons. The application of the real meaning of the word of God to our own times, and to the things which we ourselves are concerned in, is our duty, and therefore to be our care; and this can never be done without benefit to them, that in truth and in deed make the Divine will the law and rule of their lives. And when men are called upon by public authority to spend a day in fasting and prayer, if we find ourselves so much unconcerned as to have no sorrow for any offences we ourselves have been guilty of, or for those that appear

Before Christ 1490. any work in that same day, [p] the same soul will I destroy from among his people.

[p] Chap. 20. 3, 5, 6.

31 Ye shall do no manner of work: *it shall be* a statute for ever throughout your generations in all your dwellings.

32 It *shall be* unto you a sabbath of rest, and ye shall afflict your souls in the ninth *day* of the month at even: from even unto even shall ye * celebrate your sabbath.

* Heb. rest.

33 ¶ And the Lord spake unto Moses, saying,

34 Speak unto the children of Israel, saying, [q] The fifteenth day of this seventh month *shall be* the feast of tabernacles *for* seven days unto the Lord.

[q] Exod. 23. 16. Num. 29. 12. Deut. 16. 13.

35 On the first day *shall be* an holy convocation: ye shall do no servile work *therein*.

36 Seven days ye shall offer an offering made by fire unto the Lord: [r] on the eighth day shall be an holy convocation unto you, and ye shall offer an offering made by fire unto the Lord: it *is* a † * solemn assembly, *and* ye shall do no servile work *therein*.

[r] John 7. 37.

† Heb. day of restraint.

* 2 Chron. 7. 9.

37 These *are* the feasts of the Lord, which ye shall proclaim *to be* holy convocations, to offer an offering made by fire unto the Lord, a burnt-offering, and a meat-offering, a sacrifice, and drink-offerings, every thing upon his day:

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38 Besides the sabbaths of the Lord, and besides your gifts, and besides all your vows, and besides all your free-will-offerings, which ye give unto the Lord.

39 Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord seven days: on the first day *shall be* a sabbath, and on the eighth day *shall be* a sabbath.

40 And [t] ye shall take you on the first day the ‡ boughs of goodly trees, branches of palm-trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the Lord your God seven days.

[t] Neh. 8. 15.

‡ Heb. fruit.

41 And ye shall keep it a feast unto the Lord seven days in the year: *It shall be* a statute for ever in your generations, ye shall celebrate it in the seventh month.

42 Ye shall dwell in booths seven days; all that are Israelites born, shall dwell in booths:

43 That your generations may know that I made the children of Israel to dwell in booths,

to us to have been committed by the community to which we belong, is not that want of concern that God has been so offended, a discovery to ourselves, that we are in a fearless impenitent state of mind, and in consequence of that state, cut off from the true church of God, and whilst we remain so, exposed to the wrath to come.

V. 30, 31. *In that day, ye shall do no manner of work*—In the day that is appointed as a day of general humiliation before God, ye shall do no common work, which would be a discovery of your want of concern at God's being offended, and that you did not care so much for his displeasure, as to cease from your common labour for a single day, to unite with those that feared him, to entreat his forgiveness and his favour.

V. 32. *The ninth day*—This day of atonement began at the evening of the ninth day, and continued till the evening of the tenth day. The Jews begin their Sabbaths at the evening, in remembrance of the creation, (Gen. i. 5.) as christians begin their Sabbaths with the morning in memory of Christ's resurrection.

V. 34. *The feast of tabernacles*—Of tents, booths or arbours. This feast was appointed principally to remind them of that time when they had no other dwellings in the wilderness, and to stir them up to bless God for the gracious conduct and protection then afforded them, and for their more commodious and secure habitations now given them; and to excite them to gratitude for all the fruits of the year newly ended, which were now compleatly brought in. And when the redeemed of the Lord are removed from their dwellings in these earthly tabernacles, to those blessed mansions whose builder and maker is God eternal in the heavens, what praises will be due from every inhabitant in that country, where pain, sorrow or fear shall be known no more for ever; and O! what regret and self condemnation must ever be felt by all that trifled or sinned away their time of preparation, and found by death in that state in which none can inherit the kingdom of God. (1 Cor. xv. 50.)

V. 36. *On the eighth day shall be an holy convocation*—This feast consisted of seven days, and they did not dwell longer in tabernacles, yet this is called the great day of the feast, (John vii. 37.) because it represented that happy time wherein their forty years tedious march in the wilderness was ended, with their settlement in the land of Canaan, which it was just they should acknowledge with such a solemn day of thanksgiving. *A solemn assembly*—Because they were obliged to attend upon God's worship, and be detained before the Lord, and kept together for his service, and not suffered to return to their tents, till this was over. The duties of public worship are looked upon as severe restraints by those whose hopes of happiness are from the world about them; they that worship God in spirit and in truth, embrace all occasions of waiting upon him with far more delight than men attend the courts of princes; and with this great difference, that all expectations from the best men must be uncertain in their nature, and of short continuance, but that inward and spiritual blessedness which God bestows on all that delight in him, is at once certain and endless.

V. 37. *A sacrifice*—A sin-offering, called by the general name, a sacrifice, because it was designed for that which was the end of all sacrifices, for the expiation of sin. By being offered in faith in his all-sufficient sacrifice who then was to come, and hath now died for the sins of the world.

V. 43. *That your generations may know that I brought them out of Egypt*—Where the Jews are allowed the liberty of erecting these booths, they continue to do it; the present generation of the Jews do this yearly in London. And by commemorating these events, by the continuance of this custom of leaving their houses and going to live in booths in the public streets, it is evidence of the

Before Christ 1490. booths, when I brought them out of the land of Egypt: I *am* the Lord your God.

44 And Moſes declared unto the children of Iſrael the feaſts of the Lord.

CHAP. XXIV.

AND the Lord ſpake unto Moſes, ſaying,

a Exod. 27 20. 2 [a] Command the children of Iſrael, that they bring unto thee pure oil-olive, beaten, for the light, * to cauſe the lamps to burn continually.

* Heb. to cauſe to aſcend.

3 Without the vail of the teſtimony, in the tabernacle of the congregation, ſhall Aaron order it from the evening unto the morning, before the Lord continually: *It ſhall be* a ſtatute for ever in your generations.

b Exod. 31. 8. 4 He ſhall order the lamps upon [b] the pure candleſtick before the Lord continually.

c Exod. 25. 30. 5 ¶ And thou ſhalt take fine flour, and bake twelve [c] cakes thereof: two tenth-deals ſhall be in one cake.

6 And thou ſhalt ſet them in two rows, ſix on a row, upon the pure table before the Lord.

7 And thou ſhalt put pure frankincenſe upon *each* row, that it may be on the bread for a memorial, *even* an offering made by fire unto the Lord.

8 Every ſabbath he ſhall ſet it in order before the Lord continually, *being taken* from the children of Iſrael by an everlaſting covenant.

9 And [d] it ſhall be Aaron's and his ſons, and they ſhall eat it in the holy place: for it *is* moſt holy unto him, of the offerings of the Lord made by fire, by a perpetual ſtatute.

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d Exod. 29. 33. Chap. 8. 31. 1 Sam. 21. 6. Matt. 12. 4.

10 ¶ And the ſon of an Iſraelitiſh woman, whoſe father *was* an Egyptian, went out among the children of Iſrael; and this ſon of the Iſraelitiſh *woman*, and a man of Iſrael ſtrove together in the camp;

11 And the Iſraelitiſh woman's ſon blaſphemed the name *of the* LORD, and curſed: and they brought him unto Moſes (and his mother's name *was* Shelomith, the daughter of Dibri, of the tribe of Dan)

e Num. 15. 34. * Heb. to expound unto them according to the mouth of the LORD.

12 And they [e] put him in ward, * that the mind of the Lord might be ſhewed them.

13 ¶ And the Lord ſpake unto Moſes, ſaying,

14 Bring forth him that hath curſed, without the camp, and let all that heard *him*, [f] lay their hands upon his head, and let all the congregation ſtone him.

f Deut. 13. 9. and 17. 7.

15 And thou ſhalt ſpeak unto the children of Iſrael, ſaying, Whoſoever curſeth his God, ſhall bear his ſin.

g 1 Kings 21. 10, 13. 16 And [g] he that blaſphemeth the name of the Lord, he ſhall ſurely be put to death, *and* all the congregation ſhall certainly ſtone him: as well the ſtranger, as he that is born in

the truth of the Scriptures, and a call upon the attention of mankind to read the ſacred writings, in which the will of God, and the only way of man's recovery from the ſinful effects of the fall, is made known to the nation of the Jews, and through them to all mankind.

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V. 2. *Command the children of Iſrael that they bring unto thee pure oil*—At their common charge, becauſe it was for their common good and ſervice. The holy ſpirit is compared to oil, and as the people of Iſrael were to bring in theſe ſupplies to their High-Prieſt, ſo are the Iſrael of God to bring forth fruits unto holineſs, that what they receive from his grace may be returned unto their living head and High-prieſt Chriſt Jeſus the Lord; and though He who gave fire from heaven, could have kept that fire burning without any human aid, yet it pleaſed Him thus to require men to be workers together with him; and though the love of God for Jeſus's ſake, to men is free and unmeritted on man's part, yet God requires men to ſhew their ſenſe of the value of his grace, by conſtantly returning him thoſe fruits of the ſpirit in their lives, which on their part is to feed the flame of Divine love, as the oil ſupplied the flame of the lamps.

V. 3. *Shall Aaron order it before the Lord continually*—As Jeſus orders all things between God and men, appearing continually in the preſence of God in behalf of men; receiving gifts for them, and ſending them grace to help in every time of need.

V. 5. *Twelve cakes*—Repreſenting the twelve tribes—None of the Iſrael of God are omitted or excluded; they are all remembered in the preſence of God.

V. 6. *Thou ſhalt ſet them in two rows*—Not one above another, but one beſides another.

V. 7. *Thou ſhalt put pure frankincenſe upon each row*—And this was done every time that the bread was changed.

V. 8. *By an everlaſting covenant*—By virtue of that compact made between me and them, by which they are to endure as long as the Jewiſh religion and policy ſtood. And to be a type of that covenant which ſhall never end, till all that will ſubmit to the grace and government of God their Saviour, are ſaved with an everlaſting ſalvation.

V. 10. *This ſon of the Iſraelitiſh woman, and a man of Iſrael ſtrove together*—The provocation to ſin is no juſtification of ſin.

V. 11. *The Iſraelitiſh woman's ſon blaſphemed the name of the Lord*—The words of the LORD, or of JEHOVAH, are here conveniently ſupplied out of verſe 16. where they are expreſſed, but here they are omitted for the aggravation of his crime, he blaſphemed the name, ſo that name which a man ſhould in ſome ſort tremble to mention, which is not to be named without cauſe and without reverence. For which reaſon the godly Jews did many times rather underſtand than expreſs the name of God. *And curſed*—Not the Iſraelite only, but his God alſo, as appears from verſe 15, 16. *They brought him unto Moſes*—According to the order ſettled by Jethro's advice.

V. 12. *That the mind of the Lord might be ſhewed them*—For God had only ſaid in general, that he would not hold ſuch guiltleſs; that is, he would puniſh them, but had not declared how he would have them puniſhed by men.

V. 16. *All the congregation ſhall certainly ſtone him*—To ſhew

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in the land; when he blaſphemeth the name *of the LORD*, ſhall be put to death.

h Exod.21.12. Numb.35.31. Deut.19.21. § Heb.ſmiteth the life of a man.

17 ¶ [h] And he that § killeth any man, ſhall ſurely be put to death.

‡ Heb. life for life.

18 And he that killeth a beaſt, ſhall make it good; ‡ beaſt for beaſt.

i Exod.21.23. Deut.19.21. Matt.5.38.

19 And if a man cauſe a blemiſh in his neighbour; as [i] he hath done, ſo ſhall it be done unto him:

20 Breach for breach, eye for eye, tooth for tooth: as he hath cauſed a blemiſh in a man, ſo ſhall it be done to him *again*.

k Exod.21.33.

21 [k] And he that killeth a beaſt, he ſhall reſtore it: and he that killeth a man, he ſhall be put to death.

l Exod.12.49.

22 Ye ſhall have [l] one manner of law, as well for the ſtranger, as for one of your own country: for I *am* the Lord your God.

23 ¶ And Moſes ſpake unto the children of Iſrael, that they ſhould bring forth him that had curſed, out of the camp, and ſtone him with ſtones: and the children of Iſrael did as the Lord commanded Moſes.

CHAP. XXV.

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AND the Lord ſpake unto Moſes in mount Sinai, ſaying,

2 Speak unto the children of Iſrael, and ſay unto them, When ye come into the land which I give you, then ſhall the land * keep a ſabbath unto the Lord.

* Heb. reſt. a Exod.23.10. See Chap.26.34.

3 Six years thou ſhalt ſow thy field, and ſix years thou ſhalt prune thy vineyard, and gather in the fruit thereof.

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4 But in the ſeventh year ſhall be a ſabbath of reſt unto the land, a ſabbath for the Lord: thou ſhalt neither ſow thy field, nor prune thy vineyard.

b 2 Kings 19.29.

5 [b] That which groweth of its own accord of thy harveſt, thou ſhalt not reap, neither gather the grapes † of thy vine undreſſed: *for* it is a year of reſt unto the land.

† Heb. of thy ſeparation.

6 And the ſabbath of the land ſhall be meat for you; for thee, and for thy ſervant, and for thy maid, and for thy hired ſervant, and for thy ſtranger that ſojourneth with thee.

7 And for thy cattle, and for the beaſt that *are* in thy land, ſhall all the increaſe thereof be meat.

8 ¶ And thou ſhalt number ſeven ſabbaths of years unto thee, ſeven times ſeven years, and the ſpace of the ſeven ſabbaths of years ſhall be unto thee forty and nine years.

‡ Heb. loud of ſound.

9 Then ſhalt thou cauſe the trumpet ‡ of the jubilee to ſound, on the tenth *day* of the ſeventh month; [c] in the day of atonement, ſhall ye make the trumpet ſound throughout all your land.

c Chap.23.24, 27.

10 And ye ſhall hallow the fiftieth year, and proclaim liberty throughout *all* the land, unto all the inhabitants thereof: it ſhall be a jubilee unto you, and ye ſhall return every man

their zeal for God, and to beget in them the greater dread and abhorrence of blaſphemy.

V. 17. *He that killeth any man ſhall be put to death*—To prevent the miſchievous effects of men's ſtriving or contending together.

V. 22. *One manner of law, as well for the ſtranger, as for one of your own country*—In matters of common right, but not as to religious privileges.

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V. 2. *When ye come into the land, keep a ſabbath unto the Lord*—In obedience and unto the honour of God. With every new mercy God is to be honoured with praiſe and thankſgivings; and though the bleſſings we are conſtantly receiving, are more than can be numbered, yet the more attentive we are to the continual mercies we are receiving, and the more conſtantly we are praiſing God with an heart-felt gratitude, the more does this life become like heaven itſelf, becauſe God ever meets thoſe that rejoice under a true ſenſe of his goodneſs. This Sabbath, or year of reſt, was alſo to be a type of that bleſſed reſt, which remaineth for the people of God in this life, when his kingdom of love, and joy, and peace, is ſet up within them, and their will is given up, and reſigned to the will of God.

V. 6. *The ſabbath of the land ſhall be meat for you*—That fruit which groweth in the Sabbatical year, and when the legal ſtrife is over; with far more eaſe than the Iſraelites were ſupplied with food in the year of reſt, are the ſouls that reſt in God, ſupplied with all ſpiritual wants: they delight themſelves in the Lord, and he abundantly gives them their heart's deſires.

V. 9. *Then ſhalt thou cauſe the trumpet of the jubilee to ſound*—Which ſignifies the true liberty from our ſpiritual debts and ſlaveries purchaſed by Chriſt, and publiſhed to the world by the ſound of the goſpel. *On the tenth day of the ſeventh month*—Month of the year for civil and worldly affairs, which were mainly concerned in the Jubilee. And therefore it began in that month, and, as it ſeems, upon this very tenth day, when the trumpet ſounded. *The day of atonement*—That when they faſted and prayed for God's mercy to them in the pardon of their ſins, then they might exerciſe their kindneſs to men in forgiving their debts, which is the true faſt, and to teach us, that the foundation of all ſolid comfort and joy, muſt be laid in repentance and atonement for our ſins through Chriſt.

V. 10. *Proclaim liberty unto all the inhabitants*—Such as were Iſraelites; principally to all ſervants, even to ſuch as would not and did not go out at the ſeventh year, and to the poor, who now were acquitted from all their debts, and reſtored to their poſſeſſions. *A jubilee*—So called either from the Hebrew word Jobel, which ſignifies firſt *a ram*, and then *a ram's horn*, by the ſound whereof it was proclaimed; or from Jubal, the inventor of muſical inſtruments, becauſe it was celebrated with muſic, and all expreſſions of joy. *Ye ſhall return every man unto his poſſeſſion*—Which had been ſold or otherwiſe alienated from him. This law was not at all unjuſt, becauſe all buyers and ſellers had an eye to this condition in their bargains; but it was neceſſary to mind them, that God alone was the Lord, owner, and proprietor, both of them, and of their lands; that hereby inheritances, families, and tribes, might be kept entire and clear until the coming of the Meſſias, who was to be known as by other things, ſo by the tribe and family out of which he was to come. And this accordingly was done by the ſingular providence of God until the Lord

Jeſus

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11 A jubilee ſhall that fiftieth year be unto you: ye ſhall not ſow, neither reap that which groweth of itſelf in it, nor gather *the grapes* in it of thy vine undreſſed.

12 For it *is* the jubilee, it ſhall be holy unto you: ye ſhall eat the increaſe thereof out of the field.

13 In the year of this jubilee, ye ſhall return every man unto his poſſeſſion.

14 And if thou ſell ought unto thy neighbour, or buyeſt *ought* of thy neighbour's hand; ye ſhall not oppreſs one another.

15 According to the number of years after the jubilee, thou ſhalt buy of thy neighbour, *and* according unto the number of years of the fruits he ſhall ſell unto thee:

16 According to the multitude of years thou ſhalt increaſe the price thereof, and according to the fewneſs of years thou ſhalt diminiſh the price of it: for *according* to the number *of the years* of the fruits doth he ſell unto thee.

17 Ye ſhall not therefore oppreſs one another; but thou ſhalt fear thy God: for I *am* the Lord your God.

18 ¶ Wherefore ye ſhall do my ſtatutes, and keep my judgments, and do them; and ye ſhall dwell in the land in ſafety.

19 And the land ſhall yield her fruit, and Before Christ 1491. [d] ye ſhall eat your fill, and dwell therein in ſafety.

d Chap. 26. 5.

20 And if ye ſhall ſay, What ſhall we eat the ſeventh year? behold, we ſhall not ſow, nor gather in our increaſe:

21 Then I will command my bleſſing upon you in the ſixth year, and it ſhall bring forth fruit for three years.

22 And ye ſhall ſow the eighth year, and eat *yet* of old fruit, until the ninth year; until her fruits come in, ye ſhall eat *of* the old *ſtore*.

23 ¶ The land ſhall not be ſold ‖ § for ever: for the land *is* mine, for ye *are* [e] ſtrangers and ſojourners with me.

‖ Or, to be quite cut off. § Heb. for cutting off.

e Pſa. 119. 19. 1 Pet. 2. 11.

24 And in all the land of your poſſeſſion, ye ſhall grant a redemption for the land.

25 ¶ [f] If thy brother be waxen poor, and hath ſold away *ſome* of his poſſeſſion, and if [g] any of his kin come to redeem it, then ſhall he redeem that which his brother ſold.

f Ruth 2. 20. and 4. 6.

g See Ruth 3. 2, 9, 12. Jer. 32. 7.

26 And if the man have none to redeem it, and * himſelf be able to redeem it:

* Heb. his hand hath attained and found ſufficiency.

27 Then let him count the years of the ſale thereof, and reſtore the overplus unto the man to whom he ſold it; that he may return unto his poſſeſſion.

28 But if he be not able to reſtore *it* to him, then that which is ſold ſhall remain in the

Jeſus did come. Since which time thoſe characters are confounded: which is no ſmall argument that the Meſſias is come; to ſet bounds both to the inſatiable avarice of ſome, and the fooliſh prodigality of others, that the former might not wholly and finally ſwallow up the inheritances of their brethren, and the latter might not be able to undo themſelves and their poſterity for ever, which was a ſingular privilege of this law and people. *Ye ſhall return every man unto his family*—From whom he was gone, or ſold to ſome other family. And thus, when that day of jubilee comes, that the ſinner is pardoned for Jeſus's ſake, the ſoul returns to the poſſeſſion of the favour of God, which ſin had forfeited.

V. 12. *It is the jubilee, it ſhall be holy unto you*—Dedicated to God, and to the exerciſe of holy joy and thankfulneſs; and becauſe it was a type of that holy and happy jubilee which ſpiritually they were to enjoy, who looked for ſalvation, by faith in the promiſed Meſſiah.

V. 14. *Ye ſhall not oppreſs one another*—Neither the ſeller by requiring more, nor the buyer by taking the advantage from his brother's neceſſities, to give him leſs than the worth of it.

V. 16. *According to the number of the years of the fruits doth he ſell unto thee*—He ſelleth not the land, but only the fruits thereof, and that for a certain time.

V. 17. *Ye ſhall not oppreſs one another, for I am the Lord*—If one man deals unjuſtly with another, he is guilty by the ſame act againſt God; he forgets that God is the righteous judge of all the earth.

V. 18. *Do my ſtatutes, and keep my judgments, and ye ſhall dwell in ſafety*—Ye have now been taught the way of coming unto me for mercy through a mediator, and for his ſake to receive the conſtant and all-ſufficient ſupplies of my grace, to enable you to do my will on earth, as it is done in heaven, and if you accept of the ſtrength of my grace and live to me; ye ſhall dwell in ſafety, none ſhall harm you, or make you afraid.

V. 21. *I will command my bleſſing upon you in the ſixth year*—God would hereby try their faith, and exerciſe obedience, ſo he gave them an eminent proof of his own exact providence, and tender care over them, in making proviſion ſuitable to their neceſſities. That by their ſeeing the faithfulneſs of God, in giving them all that he had promiſed in the things of this life, they might, and all mankind by means of the Divine dealings with them, be led to believe, that God would aſſuredly do that for which the Son of God has taſted death; that is, give to every humble, believing mind, the bleſſings of his ſpiritual kingdom within them—Righteouſneſs, peace, and joy in the Holy Ghoſt.

V. 23. *The land ſhall not be ſold for ever*—You who poſſeſs my revealed will, in which a future life of glory, honour, and immortality is brought to your knowledge for thoſe that love me; muſt not be guilty of miſleading the heathen world about you, by ſhewing them that you have any view to endleſs poſſeſſions to you and yours here upon earth; men are naturally ſo much inclined to ſet their hearts upon houſes and lands, that for you that are called to be the children of God, and heirs of the kingdom of heaven, to act as if you could hold poſſeſſion for ever of what I only let you have the uſe of for a ſeaſon; is for you to rob yourſelves of an endleſs inheritance for one which neither you nor yours can ſecure to yourſelves for a day, and alſo to be guilty of miſleading mankind againſt all the light of revelation, to look for their chief good in earthly poſſeſſions.

V. 24. *In all the land ye ſhall grant a redemption*—A right of redemption.

V. 25. *If thy brother hath ſold his poſſeſſion, if any of his kin come, then ſhall he redeem that which his brother ſold*—This act was a type

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the hand of him that hath bought it, until the year of jubilee: and in the jubilee it shall go out, and he shall return unto his possession.

29 And if a man sell a dwelling-house in a walled city, then he may redeem it within a whole year after it is sold: *within* a full year may he redeem it.

30 And if it be not redeemed within the space of a full year; then the house that *is* in the walled city, shall be established for ever to him that bought it, throughout his generations: it shall not go out in the jubilee.

31 But the houses of the villages which have no walls round about them, shall be counted as the fields of the country: † they may be redeemed, and they shall go out in the jubilee.

† Heb. redemption belongeth unto it.

32 Notwithstanding, [h] the cities of the Levites, *and* the houses of the cities of their possession, may the Levites redeem at any time.

h See Num. 35. 2. Josh. 21. 2, &c.

33 And if ‡ a man purchase of the Levites, then the house that was sold, and the city of his possession shall go out in the *year of* jubilee: for the houses of the cities of the Levites *are* their possession among the children of Israel.

‡ Or, one of the Levites redeem them.

34 But the field of the suburbs of their cities may not be sold, for it *is* their perpetual possession.

35 ¶ And if thy brother be waxen poor, and § fallen in decay with thee; then thou shalt ‖ relieve him: *yea, though he be* a stranger, or a sojourner; that he may live with thee.

§ Heb. his hand falleth. ‖ Heb. strengthen.

36 [i] Take thou no usury of him, or increase: but [k] fear thy God; that thy brother may live with thee.

i Exod. 22. 25. Deut. 23. 19. Prov. 28. 8. Ezek. 18. 8. and 22. 12. k Neh. 5. 9.

37 Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase.

38 I *am* the Lord your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, *and* to be your God.

39 ¶ And [l] if thy brother *that dwelleth* by thee be waxen poor, and be sold unto thee; thou shalt not * compel him to serve as a bond-servant:

l Exod. 21. 2. Deut. 15. 12. Jer. 34. 14.

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* Heb. serve thyself with him with the service, &c.

40 *But* as an hired servant, *and* as a sojourner, he shall be with thee, *and* shall serve thee unto the year of jubilee.

41 And *then* shall he depart from thee, *both* he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return.

42 For they *are* my servants, which I brought forth out of the land of Egypt: they shall not be sold ‡ as bond-men.

‡ Heb. with the sale of a bond-man.

43 [m] Thou shalt not rule over him with rigour, but shalt fear thy God.

m Ephes. 6. 9. Col. 4. 1.

44 Both thy bond-men, and thy bond-maids, which thou shalt have, *shall be* of the heathen that are round about you; of them shall ye buy bond-men and bond-maids.

45 Moreover, of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families, that *are* with you, which they begat in your land: and they shall be your possession.

46 And ye shall take them as an inheritance for your children after you, to inherit *them for* a possession, ‡ they shall be your bond-men for ever: but over your brethren the children of Israel, ye shall not rule one over another with rigour.

‡ Heb. ye shall serve yourselves with them.

47 ¶ And if a sojourner or stranger § wax rich by thee, and thy brother *that dwelleth* by him wax poor, and sell himself unto the stranger *or* sojourner by thee, or to the stock of the stranger's family:

§ Heb. his hand obtain, &c.

48 After that he is sold, he may be redeemed again; one of his brethren may redeem him:

49 Either his uncle, or his uncle's son may redeem him, or *any* that is nigh of kin unto him, of his family, may redeem him; or if he be able, he may redeem himself.

50 And he shall reckon with him that bought

of Christ, who was made near a kin to us, by taking our flesh, that he might perform the work of redemption for us.

V. 29, 30. *A dwelling-house in a walled city shall be established for ever to him that bought it*—Houses being commonly built by the owner's cost and diligence, and therefore they had a fuller power to dispose of them. And God gives to every one, that for ever which he builds upon that ground, that only foundation which God himself has given and laid, CHRIST; and Christ Jesus, like the land of Canaan, is the gift of God, and all that is built upon him—done by faith in his name, shall, like the houses in Canaan, become an endless possession to the praise of God, and the consolation of every soul of man that had an eye to the recompense of reward, in that day when the Judge of all shall say to every one who lived by his grace to please him,—"Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

V. 31. *The houses of the villages may be redeemed*—Because they belonged to, and were necessary or convenient for the management of the lands.

V. 36. *Fear thy God, that thy brother may live with thee*—And shew thy regard of God, by thy kindness and good-will to men, especially the poor; if thou dost not do so, thou hast not that charity, without which nothing will avail thee.

V. 42. *They are my servants*—However poor, and no less than you are members of my church and people, and therefore are not to be oppressed or abused, neither are you absolute Lords over them, to deal with them as you please.

V. 43. *Fear thy God*—Though thou dost not fear them who are in thy power, and unable to right themselves, yet fear that God who hath commanded thee to use them kindly, and who can and will avenge their cause, if thou dost oppress them.

V. 47. *If a stranger wax rich, and thy brother wax poor, and sell himself unto the stranger*—Yet even such an one shall not have power

Before Christ 1491. bought him, from the year that he was sold to him, unto the year of jubilee: and the price of his sale shall be according unto the number of years, according to the time of an hired servant shall it be with him.

51 If *there be* yet many years *behind;* according unto them he shall give again the price of his redemption, out of the money that he was bought for.

52 And if there remain but few years unto the year of jubilee, then he shall count with him, *and* according unto his years shall he give him again the price of his redemption.

53 *And* as a yearly hired servant shall he be with him: and *the other* shall not rule with rigour over him in thy sight.

‖ Or, by these means. 54 And if he be not redeemed ‖ in these *years*, then he shall go out in the year of jubilee, *both* he, and his children with him.

55 For unto me the children of Israel *are* servants, they *are* my servants, whom I brought forth out of the land of Egypt: I *am* the Lord your God.

CHAP. XXVI.

a Exod. 20. 4. Deut. 5. 8. & 16. 12. & 27. 15. Psal. 97. 7. * Or, pillar. † Or, figured stone. ‡ Heb. a stone of picture. b Chap. 19. 30.

YE shall make you [a] no idols, nor graven image, neither rear you up a * standing image, neither shall ye set up *any* † ‡ image of stone in your land, to bow down unto it: for I *am* the Lord your God.

2 [b] Ye shall keep my sabbaths, and reverence my sanctuary: I *am* the Lord.

3 ¶ [c] If ye walk in my statutes, and keep my commandments, and do them; Before Christ 1491.

c Deut. 28. 1.

4 Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit.

d Amos 9. 13.

5 And [d] your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing-time: and [e] ye shall eat your bread to the full, and [f] dwell in your land safely.

e Chap. 25. 19. f Job 11. 18.

6 And I will give peace in the land, and [g] ye shall lie down, and none shall make *you* afraid: and I will ‖ rid evil beasts out of the land, neither shall the sword go through your land.

g Job 11. 19. Isai. 35. 9. Ezek. 34. 25. ‖ Heb. cause to cease.

7 And ye shall chase your enemies, and they shall fall before you by the sword.

8 And [h] five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword.

h Deut. 32. 30. Josh. 23. 10.

9 For I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you.

10 And ye shall eat old store, and bring forth the old because of the new.

11 [i] And I will set my tabernacle amongst you: and my soul shall not abhor you.

i Ezek. 37. 26.

12 [k] And I will walk among you, and will be your God, and ye shall be my people.

k 2 Cor. 6. 16.

13 I

power to keep an Israelite servant from the benefit of redemption.

V. 53. *The other shall not rule with rigour over him in thy sight* Thou shalt not suffer this to be done, but whether thou art a magistrate, or a private person, thou shalt take care according to thy capacity to get it remedied.

CHAP. XXVI.

V. 1. *Make you no idols*—Images to worship.

V. 2. *Keep my sabbaths, and reverence my sanctuary*—By preserving it from all uncleanness, by approaching to it and managing all the services of it with reverence, and in such manner only as God hath appointed.

V. 4. *I will give you rain*—Which God kept in his own hand, that so he might the more effectually oblige them to obedience, in which their happiness consisted. And is this blessing less the gift of God now than it was then?

V. 5. *Your threshing shall reach unto the vintage*—You shall have so plentiful an harvest, that you shall not be able to thresh out your corn in a little time, but that work will last till the vintage. And as plenty in the things of this life was promised to the Israelites of old, so are the same blessings, in all ages, promised to those that live in the fear of God, and by faith in his love, through the Redeemer.

V. 6. *Neither shall the sword go through your land*—It shall not enter into it, nor have passage through it, much less shall your land be made the seat of war. These gracious promises include all that men want in this life; and the faithfulness with which they were given, when God was worshipped and obeyed as he commanded, was to be the evidence to all mankind, in all ages, of the faithfulness with which mercy, grace, and glory, with all the blessings necessary to a Godly life, would be ever given to all who worshipped God, as he then and now requires by faith in the Lord our Saviour—the sole cause of all mercy, all grace to do his will, and of every blessing possessed or hoped for.

V. 8. *Your enemies shall fall before you*—And thus do the spiritual enemies of every soul that is alive unto God, fall before that power with which the prince of peace strengthens all them that look unto him.

V. 9. *I will have respect unto you*—Yes, reader, and unto *you*, if the only foundation of all your hopes of mercy from God is placed on the Lord Jesus Christ: to be looked upon with *respect* by our superiors, by great and good men, how acceptable is this in the day of adversity? But what return of gratitude and praise can ever be made to God, that he has provided a mean through which he will assuredly look with respect on the work of his hands? *And establish my covenant with you*—Actually perform all that I have promised you.

V. 10. *Ye shall bring forth the old, because of the new*—And thus does his grace abound to all who live by faith; new supplies of love and goodness from God constantly follows that which is already given; mercy after mercy, blessing following blessing, and grace upon grace, to every worshipper of God in Christ Jesus.

V. 11. *I will set my tabernacle amongst you*—As I have placed it, so I will continue it among you, and not remove it from you, as once I did, upon your miscarriage.

V. 12. *I will walk among you*—As I have hitherto done, and stand among you in all your stations, to protect, conduct, instruct, and comfort you. If men will but humble themselves to walk

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13 I *am* the Lord your God, which brought you forth out of the land of Egypt, that ye should not be their bond-men, and I have broken the bands of your yoke, and made you go upright.

14 ¶ [t] But if ye will not hearken unto me, and will not do all these commandments;

15 And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, *but* that ye break my covenant:

16 I also will do this unto you, I will even appoint § over you terror, consumption, and the burning-ague; that shall consume the eyes, and cause sorrow of heart: and [m] ye shall sow your seed in vain, for your enemies shall eat it.

17 And [n] I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you, and [o] ye shall flee when none pursueth you.

18 And if ye will not yet for all this hearken unto me, then I will punish you [p] seven times more for your sins.

19 And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass:

20 And your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits.

21 ¶ And if ye walk * contrary unto me, and will not hearken unto me; I will bring seven times more plagues upon you, according to your sins.

22 [q] I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number, and [r] your *high*-ways shall be desolate.

23 And if ye will not be reformed by me by these things, but will walk contrary unto me:

24 [s] Then will I also walk contrary unto you, and will punish you yet seven times for your sins.

25 And I will bring a sword upon you, that shall avenge the quarrel of *my* covenant, and when ye are gathered together within your cities,

§ Heb. upon you.

* Or, at all adventures with me, and so Ver. 24.

t Deut. 28. 15. Lam. 2. 17. Mal. 2. 2.

m Deut. 28. 33. Job 31. 8. Jer. 5. 17. & 12. 13.

n Chap. 17. 10.

o Psal. 53. 5. Prov. 28. 1.

p 1 Sam. 2. 5. Psal. 119. 165. Prov. 24. 16.

q Deut. 32. 24. Ezek. 5. 17.

r Judges 5. 6. 2 Chro. 15. 5. Isa. 33. 8. Lam. 1. 4.

s 2 Sam. 22. 27. Psal. 18. 26.

with God, he will (because love is his nature, and he waits to be gracious) walk with men. But who attend to the Divine Leader? They that are spiritually minded; calmly and humbly listening to his voice, and obeying him from the heart in things small and great. *Ye shall be my people*—I will own you for my peculiar people, which I have singled out of the mass of mankind, to bless you here and to save you hereafter. And how shall his name be praised sufficiently, for making the way so plain for all to be of the number of his people; and for making that which is commanded as our duty our best interest, our only certain happiness. What are men to do on their part to become of the number of the Israel of God; and have the Lord for their God? Repent and believe the Gospel; turn from all known evil; regard God's word as the rule, and believe that God, for Christ's sake, will forgive and save from sin.

V. 13. *I have broken the bands of your yoke, and made you go upright*—With heads lifted up, not pressed down with a yoke. It notes their liberty, security, confidence, and glory—And thus it is with those which were tied and bound with the chains of their sins, and bound down with sorrow for them, when God in his mercy sets them free. Reader, does either sin, or sinners, lead you captive to do that which is against your conscience? Whoever is thus led, is the slave of the worst tyrant.

V. 15 *If ye break my covenant*—You discharge me from the blessings promised.

V. 16. *Ye shall sow for your enemies*—Whoever commits sin, is sowing—labouring for his greatest enemy.

V. 17. *I will set my face against you*—He that obeys satan, sets himself against God; and whatever is done contrary to that which God has commanded small and great, is serving satan. God's face is against him that is not living to God. We are the servants of him, whom we obey in every design that is entertained in our hearts, by every word that we speak, and in all the conduct of our lives.

V. 18. *I will punish you seven times more for your sins*—When God afflicts, if the soul does not with an humble submission turn unto God, it becomes harder and more impenitent by adversity, and so becomes exposed to seven times greater sufferings.

V. 19 *I will break the pride of your power*—Your strength, of which you are proud; your numerous and united forces, and your kingdom. *I will make your heaven as iron, and your earth as brass*—The heavens shall yield you no rain, nor the earth fruits. My Spirit shall not descend from heaven, and therefore ye shall not have either peace or power.

V. 20. *Your strength shall be spent in vain*—In plowing, and sowing, and tilling the ground. Every blessing—all things in heaven and in the earth are mine, and at my disposal; and as you are my visible church on earth, in my dealings with you, all mankind may know, in your example, how they may escape their own miseries; and receive, and for ever secure their own present peace and endless happiness.

V. 21. *If you walk contrary unto me*—Carelessly, or heedlessly before me, so as to be unconcerned whether you please me or offend me. This is opposed to exact and circumspect walking with God, as Abraham did, and all are to do. (Ephes. v. 15.)

V. 22. *Your high-ways shall be desolate*—By reason of the fewness of travellers, and people, and the terror of wild beasts growing more numerous. And where God is not obeyed, the high-ways of the heavenly Canaan are not frequented; and, as evil beasts increased among the Israelites when they regarded not the will of God, so do evil spirits increase where folly, vice, and impiety abounds. Satan reigns wherever sin is obeyed.

V. 24. *Then will I also walk contrary unto you*—Carelessly towards you. I will put you out of my care and protection. And what must it be for God to forsake and disregard any soul of man; for love and goodness to cast us off?

V. 25. *A sword shall avenge the quarrel of my covenant*—My quarrel with you for your breach of faith made with me. *Ye shall be delivered into the hand of the enemy*—Because those few that shall be left, will be unable to defend themselves.

V. 26. *When*

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cities, I will ſend the peſtilence among you; and ye ſhall be delivered into the hand of the enemy.

t Iſaiah 3. 1. Ezek. 4. 16. and 5. 16. and 14. 13.

26 t *And* when I have broken the ſtaff of your bread, ten women ſhall bake your bread in one oven, and they ſhall deliver *you* your bread again by weight: and u ye ſhall eat and not be ſatisfied.

u Mic. 6. 14. Hag. 1. 6.

27 And if ye will not for all this hearken unto me, but walk contrary unto me:

28 Then I will walk contrary unto you alſo in fury; and I, even I, will chaſtiſe you ſeven times for your ſins.

x Deut. 28. 53. Ezek. 5. 10.

29 x And ye ſhall eat the fleſh of your ſons, and the fleſh of your daughters ſhall ye eat.

30 And I will deſtroy your high places,

y 2 Chro. 34. 7. Iſaiah 27. 9. Ezek. 6. 4, 5, 13.

and y cut down your images, and caſt your carcaſes upon the carcaſes of your idols, and my ſoul ſhall abhor you.

a Pſa. 74. 7. Lam. 1. 10. Ezek. 9. 6. and 21. 7.

31 And I will make your cities waſte, and a bring your ſanctuaries unto deſolation, and I will not ſmell the ſavour of your ſweet odours.

32 And I will bring the land into diſolation: and your enemies which dwell therein, ſhall be aſtoniſhed at it.

b Deut. 4. 27. & 28. 62, 64.

33 And b I will ſcatter you among the heathen, and will draw out a ſword after you: and your land ſhall be deſolate, and your cities waſte.

34 c Then ſhall the land enjoy her ſabbaths, as long as it lieth deſolate, and ye *be* in your enemies land; *even* then ſhall the land reſt, and enjoy her ſabbaths.

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c 2 Chron. 36. 21.

35 As long as it lieth deſolate, it ſhall reſt: becauſe it did not reſt in your d ſabbaths when ye dwelt upon it.

d Chap. 25. 2.

36 And upon them that are left *alive* of you I will ſend a faintneſs into their hearts in the lands of their enemies; and e the ſound of a † ſhaken leaf ſhall chaſe them; and they ſhall flee, as fleeing from a ſword: and they ſhall fall when none purſueth.

e Prov. 28. 1. † Heb. driven.

37 And f they ſhall fall one upon another, as it were before a ſword, when none purſueth: and ye ſhall have no power to ſtand before your enemies.

f Iſaiah 10. 4.

38 And ye ſhall periſh among the heathen, and the land of your enemies ſhall eat you up.

39 And they that are left of you, g ſhall pine away in their iniquity in your enemies land; and alſo in the iniquities of their fathers ſhall they pine away with them.

g Deut. 4. 30. and 30. 1. Neh. 1. 9. Jer. 3. 25. & 29. 12, 13. Ezek. 4. 17. & 6. 9. & 20. 43. & 24. 23. & 33. 10. & 36. 31. Hoſ. 5. 15. Zec. 10. 9.

40 h If they ſhall confeſs their iniquity, and the iniquity of their fathers, with their treſpaſs, which they treſpaſſed againſt me, and that alſo they have walked contrary unto me;

h Num. 5. 7. 1 Kings 8. 33, 35, 48.

41 And *that* I alſo have walked contrary unto

V. 26. *When I have broken the ſtaff of your bread*—By taking away that virtue of nouriſhing which I have put into bread or food, which, when I withdraw, it will be unable to nouriſh.

V. 28. *I will walk contrary unto you alſo in fury*—Like a raging lion, and like a man that meets his enemy in the fury of battle.

V. 29. *The fleſh of your ſons, and daughters ſhall ye eat*—Through extreme hunger.

V. 30. *I will deſtroy your high places*—In which you will ſacrifice after the manner of the Heathens. *And caſt your carcaſes upon the carcaſes of your idols*—To ſhew that their idols ſhould be ſo far from helping them, that they ſhould be thrown down with them. *My ſoul ſhall abhor you*—Is God on better terms with wilful ſinners now than he was then? No, what he ſaid unto them, he ſays unto all. They that give their hearts to any other good, to any idol, and forſake the fountain of bleſſedneſs, thus does God expreſs himſelf to ſhew the miſery men bring upon themſelves.

V. 31. *I will not ſmell the ſavour of your ſweet odours*—Not own or accept your ſacrifices, which, when offered with faith and obedience, are very ſweet and acceptable to me. But when your hearts are turned from me, then the very acts of worſhip which you perform, ſhall not aſcend up before me.

V. 32. *Your enemies ſhall be aſtoniſhed at it*—At the change in your circumſtances, not knowing me, they ſhall not be able to account for the afflictions that you bring upon yourſelves by diſobeying me.

V. 33. *I will ſcatter you, and will draw out a ſword after you*—The ſword ſhall follow you into ſtrange lands, and you ſhall have no reſt there.

V. 34. *Then ſhall the land enjoy her ſabbaths*—Shall now enjoy thoſe Sabbatical years of reſt from tillage, which you, through covetouſneſs, would not give it, though God commanded it.

V. 36. *I will ſend a faintneſs into their hearts*—The word notes a tenderneſs and ſoftneſs of mind, whereby they are diſenabled from bearing the preſent miſeries, and are in continual dread of greater. How different from the ſtate of the righteous; who, having the teſtimony of God's ſpirit, and the evidence of his holy word, that they are living in the ways of his will, they have neither miſery nor fear, but are always ſaying, This is the Lord, we have waited for him, we will be glad, and rejoice in the God of our ſalvation. (Iſa. xxv. 9.)

V. 37. *When none purſueth*—Your guilt and fear cauſing you to imagine that they do purſue you, when they do not. *Ye ſhall have no power to ſtand before your enemies*—Here is the true cauſe of men's not having power againſt their ſpiritual enemies;—becauſe they are at enmity with God.

V. 39. *They ſhall pine away in their iniquity*—Be conſumed, and melt away by degrees through diſeaſes, oppreſſions, griefs, and manifold miſeries.

V. 40. *If they ſhall confeſs their iniquity*—To this confeſſion they add ſincere humiliation and reformation, I will do what follows.

V. 41. *If they accept of the puniſhment of their iniquity*—If they ſincerely acknowledge the righteouſneſs of God and their own wickedneſs, and patiently ſubmit to his correcting hand, and would rather be in their preſent ſuffering condition, than in their former ſinful, though proſperous, eſtate; if with David, they are ready to ſay, *It is good for them that they are afflicted, that they may learn God's ſtatutes*, and obedience to them, which is evidence of true repentance.

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unto them, and have brought them into the land of their enemies; if then their [h] uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity:

h See Jer. 6 10. and 9 25, 26. Rom. 2. 29. Col. 2. 11.

42 Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land.

43 The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them: and they shall accept of the punishment of their iniquity; because, even because they despised my judgments, and because their soul abhorred my statutes.

44 And yet for all that, when they be in the land of their enemies, [i] I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I *am* the Lord their God.

i Deut. 4. 31. Rom. 11. 26.

45 But I will for their sakes remember the covenant of their ancestors whom I brought forth out of the land of Egypt, in the sight of the heathen, that I might be their God: I *am* the Lord.

46 These *are* the statutes, and judgments, and laws, [k] which the Lord made between him and the children of Israel, in mount Sinai, by the hand of Moses.

k Chap. 27. 34.

CHAP. XXVII.

AND the Lord spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, When a man shall make a singular vow, the persons *shall be* for the Lord, by thy estimation.

3 And thy estimation shall be, of the male from twenty years old, even unto sixty years old; even thy estimation shall be fifty shekels of silver, after the shekel of the sanctuary.

4 And if it *be* a female, then thy estimation shall be thirty shekels.

5 And if *it be* from five years old, even unto twenty years old; then thy estimation shall be of the male twenty shekels, and for the female ten shekels.

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6 And if *it be* from a month old, even unto five years old; then thy estimation shall be of the male five shekels of silver, and for the female thy estimation *shall be* three shekels of silver.

7 And if *it be* from sixty years old, and above; if *it be* a male, then thy estimation shall be fifteen shekels, and for the female ten shekels.

8 But if he be poorer than thy estimation; then he shall present himself before the priest, and the priest shall value him: according to his ability that vowed, shall the priest value him.

9 And if *it be* a beast whereof men bring an offering unto the Lord; all that *any man* giveth of such unto the Lord, shall be holy.

10 He shall not alter it, nor change it, a good for a bad, or a bad for a good: and if he shall at all change beast for beast; then it, and the exchange thereof shall be holy.

11 And if *it be* any unclean beast, of which they do not offer a sacrifice unto the Lord; then he shall present the beast before the priest:

12 And the priest shall value it, whether it be good or bad: * as thou valuest it *who art* the priest, so shall it be.

* Heb. according to thy estimation, O priest &c.

13 But if he will at all redeem it, then he shall add a fifth *part* thereof unto thy estimation.

14 ¶ And when a man shall sanctify his house *to be* holy unto the Lord; then the priest shall estimate it, whether it be good or bad: as the priest shall estimate it, so shall it stand.

15 And if he that sanctified it, will redeem his house, then he shall add the fifth *part* of the money of thy estimation unto it, and it shall be his.

16 And if a man shall sanctify unto the Lord *some part* of a field of his possession; then

V. 42. *Then will I remember my covenant*—So as to perform it, and make good all that I have promised. *I will remember the land*—Which now seems to be forgotten and neglected, as if I had never chosen it to be the peculiar place of my presence and blessing.

V. 44. *I am the Lord their God*—Invariably, and the God of all them that fear my name in every nation, and amongst every people, and will perform to all them that put their trust in me, all that I have promised.

CHAP. XXVII.

V. 2. *The persons shall be for the Lord*—Dedicated unto his immediate service, and as they could not be sacrificed they must be redeemed with a price which was to be estimated by the priest.

V. 8. *If he be poorer then thy estimation, the priest shall value him according to his ability*—If after his vow he be decayed and impoverished and not able to pay the price which thou requirest of him.

V. 10. *He shall not alter it, nor change it*—God would preserve the sanctity and reverence of consecrated things.

V. 16. *If a man shall sanctify unto the Lord some part of a field of his possession*—It was unlawful to vow away all his possessions, because thereby he had disenabled himself from the performance of divers duties by way of sacrifice, almsgiving, and made himself burdensome to his brethren.

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then thy estimation shall be according to the seed thereof: † an homer of barley-seed *shall be valued* at fifty shekels of silver.

† Or, the land of an homer, &c.

17 If he sanctify his field from the year of jubilee, according to thy estimation it shall stand.

18 But if he sanctify his field after the jubilee; then the priest shall reckon unto him the money according to the years that remain, even unto the year of the jubilee, and it shall be abated from thy estimation.

19 And if he that sanctified the field, will in any wise redeem it; then he shall add the fifth *part* of the money of thy estimation unto it, and it shall be assured to him.

20 And if he will not redeem the field, or if he have sold the field to another man; it shall not be redeemed any more.

21 But the field, when it goeth out in the jubilee, shall be holy unto the Lord, as a field devoted: the possession thereof shall be the priest's.

22 And if *a man* sanctify unto the Lord a field which he hath bought, which *is* not of the fields of his possession;

23 Then the priest shall reckon unto him the worth of thy estimation, *even* unto the year of the jubilee: and he shall give thine estimation in that day, *as* a holy thing unto the Lord.

24 In the year of the jubilee, the field shall return unto him of whom it was bought, *even* to him to whom the possession of the land *did belong*.

25 And all thy estimations shall be according to the shekel of the sanctuary: [a] twenty gerahs shall be the shekel.

[a] Exod. 30. 13. Num. 3. 47. Ezek. 45. 12.

26 ¶ Only the ‡ [b] firstling of the beasts, which should be the Lord's firstling, no man shall sanctify it; whether *it be* ox, or sheep: it *is* the Lord's.

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‡ Heb. firstborn, &c.

[b] Exod. 13. 2, 12.

27 And if *it be* of an unclean beast, then he shall redeem *it* according to thine estimation, and shall add a fifth *part* of it thereto: or if it be not redeemed, then it shall be sold according to thy estimation.

28 [c] Notwithstanding, no devoted thing that a man shall devote unto the Lord, of all that he hath, *both* of man and beast, and of the field of his possession, shall be sold or redeemed: every devoted thing *is* most holy unto the Lord.

[c] Josh. 6. 19.

29 [d] None devoted, which shall be devoted of men, shall be redeemed: *but* shall surely be put to death.

[d] Num. 21. 2, 3.

30 And [e] all the tithe of the land, *whether* of the seed of the land, *or* of the fruit of the tree, *is* the Lord's: *it is* holy unto the Lord.

[e] Gen. 28. 22. Num. 18. 21, 24. 2 Chro. 31. 5, 6, 12. Mal. 3. 8, 10.

31 And if a man will at all redeem ought of his tithes, he shall add thereto the fifth *part* thereof.

32 And concerning the tithe of the herd, or of the flock, *even* of whatsoever [f] passeth under the rod; the tenth shall be holy unto the Lord.

[f] See Jer. 33. 13. Ezek. 20. 37.

33 He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed.

34 [g] These *are* the commandments which the Lord commanded Moses, for the children of Israel, in mount Sinai.

[g] Chap. 26. 46.

V. 21. *A field devoted: the possession thereof shall be the priests*—For their maintenance, particular lands might be vowed and given to the priests for the service of the sanctuary.

V. 23. *As a holy thing*—As that which is to be consecrated to God in stead of the land redeemed by it.

V. 26. *The firstling of the beasts no man shall sanctify it*—Because it is not his own, but the Lord's already, and therefore to vow such a thing to God is a usurpation of the Lord's right, and only pretending to give him what we cannot withhold from him. *Whether it be ox or sheep it is the Lord's*—Under these two kinds he comprehends all other beasts which might be sacrificed to God, the firstlings whereof could not be redeemed, but were to be sacrificed, whereas the firstlings of men were to be redeemed, and therefore were capable of being vowed.

V. 27. *Then it shall be sold*—And the price thereof was given to the priests, or brought into the Lord's treasury.

V. 28. *No devoted thing shall be sold or redeemed: every devoted thing is most holy unto the Lord*—Set a part for his service alone, for that was the state of the most holy things.

The book thus concludes; and from the whole of these commandments we have much to learn. What thankfulness is due for the mercies we enjoy in the clear light of the gospel, when these shadows are passed away, and Christ the son of righteousness arisen, to guide our feet into the paths of peace? We now no longer see through the dark glass of types and figures, though we are assisted by them, but face to face, behold a reconciled God in Christ. The burdensome services of the ceremonial ordinances are ceased, and all our present required offering is the broken and contrite heart. In this liberty, wherewith Christ has made us free, every humble believer rejoices, and whilst ceremonial uncleanness is no longer his concern, he labours more sollicitously to cleanse himself from all filthiness of flesh and spirit, and to perfect holiness in the fear of God.

NUMBERS.

SO called, from numbering the people, containing an hiſtory of about thirty eight years, beginning from the ſecond month of the ſecond year after the children of Iſrael came out of Egypt; and 4490 years before the coming of the Lord JESUS. who in this book is repreſented to the Iſraelites, and through them to all men, by a figure altogether diſſerent to any that had gone before. This is by the ſerpent Moſes was commanded to make, by the looking to which, the people were cured of the dreadful effects of the poiſon of the ſerpent, by which they were ſtung or bit, as a puniſhment for their ſin againſt God.

By the ſacrifices and ſhedding of blood which we have already ſeen, the *atonement* made for the ſins of the world by the Lamb that was ſlain from its foundation is ſet forth, and the deſign of that only meritorious ſacrifice explained to us as the ſole cauſe of every ſinner's pardon and acceptance with God; and on which account only grace is given by God to heal the ſoul of the miſery of ſin, and cleanſe it from its evil nature, and this grace proceeding from God through the Son of his love; this ſerpent is made uſe of to repreſent and fully make known to us: God in his boundleſs goodneſs, making uſe of means of conveying knowledge to the minds of men, which were the moſt plain and certain to be underſtood. It is not left as a matter of ſubtile reaſoning, that the Iſraelites, who had received the ſerpent's poiſon, were preſerved from death, and reſtored to health and perfect ſoundneſs, by looking to the figure which was lifted up by the command of God. They knew it of a truth, That "it did come to paſs, that if a ſerpent had bitten any man, when he beheld the ſerpent of braſs he lived." (Num. xxi. 9.) "And as Moſes lifted up the ſerpent in the wilderneſs, even ſo," ſaith our Lord, "muſt the ſon of man be lifted up; That whoſoever believeth in him ſhould not periſh, but have eternal life. (John iii. 15, 16.) The Lord JESUS ſays this after he had juſt been declaring that all men muſt be born again, or have that evil nature changed. This book, as well as every other part of God's word, is to be read as the foundation title-deeds, by which our way is to be made to the preſent and everlaſting poſſeſſion of the Divine mercy and ſavour, through JESUS CHRIST the friend and Saviour of all that believe in him,—all that have an intereſt in that blood which was ſhed to take away the ſins of men. How precious this blood is God's word declares, and many of the living can tell; and the benefits procured by it, is the ſong and ſubject of praiſe to God and the Lamb in heaven for ever.

This book contains thirty ſix chapters.

CHAP. I. God commandeth Moſes to number the people. The princes of the tribes. The number of every tribe. The Levites are exempted for the ſervice of the Lord. CHAP. II. The order of the tribes in their tents. CHAP. III. The ſons of Aaron. The Levites are given to the prieſts, for the ſervice of the tabernacle, inſtead of the firſt-born. The Levites are numbered by their families. The families, number, and charge of the Gerſhonites of the Kohathites, of the Mevarites. The place and charge of Moſes and Aaron. The firſt-born are freed by the Levites. The overplus are redeemed. CHAP. IV. The age and time of the Levites ſervice. The carriage of the Kohathites, when the prieſts have taken down the tabernacle. The charge of Eleazar. The office of the prieſts. The carriage of the Gerſhonites. The carriage of the Mevarites. The number of the Kohathites, of the Gerſhonites and of the Meravites. CHAP. V. The unclean are removed out of the camp. Reſtitution is to be made in treſpaſſes. The trial of jealouſy. CHAP. VI. The law of Nazarites. The form of bleſſing the people. CHAP. VII. The offering of the princes at the dedication of the tabernacle. Their ſeveral offerings at the dedication of the altar. God ſpeaketh to Moſes from the mercy-ſeat. CHAP. VIII. How the lamps are to be lighted. The conſecration of the Levites. The age and time of their ſervice. CHAP. IX. The paſs-over is commanded again. A ſecond paſſover allowed for them that were unclean or abſent. The cloud guideth the removings and encampings of the Iſraelites. CHAP. X. The uſe of the ſilver trumpets. The Iſraelites remove from Sinai to Paran. The order of their march. Hobob is intreated by Moſes not to leave them. The bleſſing of Moſes at the removing and reſting of the ark. CHAP. XI. The burning at Taberah quenched by Moſes' prayer. The people luſt for fleſh, and loath manna. Moſes complaineth of his charge. God divideth his burden unto ſeventy elders. Quails are given in wrath at Kibreth-hattaavah. CHAP. XII. God rebuketh the ſedition of Miriam and Aaron. Miriam's leproſy is healed at the prayer of Moſes. God commandeth her to be ſhut out of the hoſt. CHAP. XIII. The names of men who were ſent to ſearch the land: Their inſtructions: Their acts. Their relation. CHAP. XIV. The people murmur at the news. Joſhua and Caleb labour to ſtill them. God threateneth them, Moſes perſuadeth God, and obtaineth pardon. The murmurers are deprived of entering into the land. The men who raiſed the evil report die by a plague. The people that would invade the land againſt the will of God are ſmitten. CHAP. XV. The law of the meat-offering, and the drink-offering. The ſtranger is under the ſame law. The law of the firſt of the dough for an heave-offering. The ſacrifice for ſins of ignorance. The puniſhment of preſumption. He that violated the ſabbath is ſtoned. The law of fringes. CHAP. XVI. The rebellion of Korah, and Dathan, and Abiram. Moſes ſeparateth the people from the rebel's tents. The earth ſwalloweth up Korah, and a fire conſumeth others. The cenſers are reſerved to holy uſe. Fourteen thouſand and ſeven hundred are ſlain by a plague for murmuring againſt Moſes and Aaron. Aaron by incenſe ſtayeth the plague. CHAP. XVII. Aaron's rod among all the rods of the tribes only flouriſheth. It is left for a monument againſt the rebels. CHAP. XVIII The charge of the prieſts and Levites. The prieſts portion. The Levites portion. The heave-offering to the prieſts out of the Levites portion. CHAP. XIX. The water of ſeparation made of the aſhes of a red heifer The law for the uſe of it in purification of the unclean. CHAP. XX. The children of Iſrael come to Zin, where Miriam dieth. They murmur for want of water. Moſes ſmiting the rock, bringeth forth water at Meribah. Moſes at Kadeſh deſireth paſſage through Edom, which is denied him. At mount Hor Aaron reſigneth his place to Eleazar, and dieth. CHAP. XXI. Iſrael with ſome loſs deſtroy the Canaanites at Horma. The people murmuring are plagued with fiery ſerpents. They repenting are healed by a braſen ſerpent. Sundry journeys of the Iſraelites. Sihon is overcome, and Og. CHAP. XXII. Balak's firſt meſſage for Balaam is refuſed. His ſecond meſſage obtaineth him. An angel would have ſlain him, if his aſs had not ſaved him. Balak entertaineth him. CHAP. XXIII. Balak's ſacrifice. Balaam's parable. CHAP. XXIV. Balaam leaving divination; propheſieth the happineſs of Iſrael.

Balak

Balak in anger diſmiſſeth him. He propheſieth of the ſtar of Jacob, and the deſtruction of ſome nations. CHAP. XXV. Iſrael at Shittim commit whoredom and idolatry. Phinehas killeth Zimri and Cozbi. God therefore giveth him an everlaſting prieſthood. The Midianites are to be vexed. CHAP. XXVI. The ſum of all Iſrael is taken in the plains of Moab. The law of dividing among them the inheritance of the land. The families and number of the Levites. None were left of them which were numbered at Sinai, but Caleb and Joſhua. CHAP. XXVII. The daughters of Zelophehad ſue for an inheritance. The law of inheritance. Moſes being told of his death, ſueth for a ſucceſſor. Joſhua is appointed to ſucceed him. CHAP. XXVIII. Offerings are to be obſerved. The continual burnt-offering. The offering on the ſabbath, on the new moons at the paſs-over, in the day of the firſt-fruits. CHAP. XXIX. The offering at the feaſt of trumpets, at the day of afflicting their ſouls, and on the eight days of the feaſt of tabernacles. CHAP. XXX. Vows are not to be broken. The exceptions of a maid's vow, of a wife's, of a widow's, or her that is divorced. CHAP. XXXI. The Midianites are ſpoiled, and Balaam ſlain. Moſes is wroth with the officers, for ſaving the women alive. How the ſoldiers with their captives and ſpoil are to be purified. The proportion whereby the prey is to be divided. The voluntary oblation unto the treaſury of the Lord. CHAP. XXXII. The Reubenites and Godites ſue for their inheritance on that ſide Jordan. Moſes reproveth them. They offer him conditions to his content. Moſes aſſigneth them the land. They conquer it. CHAP. XXXIII. Two and forty journeys of the Iſraelites. The Canaanites are to be deſtroyed. CHAP. XXXIV. The borders of the land. The names of the men which ſhall divide the land. CHAP. XXXV. Eight and forty cities for the Levites with their ſuburbs, and meaſure thereof. Six of them are to be cities of refuge. The laws of murder. No ſatisfaction for murder. CHAP. XXXVI. The inconvenience of the inheritance of daughters is remedied by marrying in their own tribe, leſt the inheritance ſhould be removed from the tribe. The daughters of Zelophehad marry their father's brother's ſons.

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CHAP. I.

AND the Lord ſpake unto Moſes in the wilderneſs of Sinai, in the tabernacle of the congregation, on the firſt *day* of the ſecond month, in the ſecond year, after they were come out of the land of Egypt, ſaying,

a Exod. 30. 12. and 38. 26.

2 [a] Take ye the ſum of all the congregation of the children of Iſrael, after their families, by the houſe of their fathers, with the number of *their* names, every male by their poll:

3 From twenty years old and upward, all that are able to go forth to war in Iſrael: thou and Aaron ſhall number them by their armies.

4 And with you there ſhall be a man of every tribe; every one head of the houſe of his fathers.

5 ¶ And theſe *are* the names of the men that ſhall ſtand with you: Of *the tribe of* Reuben; Elizur the ſon of Shedeur.

6 Of Simeon; Shelumiel the ſon of Zuriſhaddai.

7 Of Judah; Naſhon the ſon of Amminadab.

8 Of Iſſachar; Nethaneel the ſon of Zuar.

9 Of Zebulun; Eliab the ſon of Helon.

10 Of the children of Joſeph: of Ephraim, Eliſhama the ſon of Ammihud; of Manaſſeh, Gamaliel the ſon of Pedahzur.

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11 Of Benjamin; Abidan the ſon of Gideoni.

12 Of Dan; Ahiezer the ſon of Ammiſhaddai.

13 Of Aſher; Pagiel the ſon of Ocran.

14 Of Gad; Eliaſaph the ſon of [b] Deuel.

b Chap. 2. 14. he is called, Reuel.

15 Of Naphtali; Ahira the ſon of Enan.

16 [c] Theſe *were* the renowned of the congregation, princes of the tribes of their fathers, heads of thouſands in Iſrael.

c 1 Chron. 27. 16.

17 ¶ And Moſes and Aaron took theſe men, which are expreſſed by *their* names.

18 And they aſſembled all the congregation together on the firſt *day* of the ſecond month, and they declared their pedigrees after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, by their poll.

19 As the Lord commanded Moſes, ſo he numbered them in the wilderneſs of Sinai.

20 And the children of Reuben, Iſrael's eldeſt ſon, by their generations, after their families, by the houſe of their fathers, according to the number of the names, by their poll, every male from twenty years old and upward,

CHAP. I.

V. 1. *The Lord ſpake unto Moſes in the wilderneſs of Sinai*—Where now they had been a year, or near it. *In the tabernacle*—From the mercy ſeat.

V. 2. *Take ye the ſum of the children of Iſrael*—That the great number of the people might be known to the praiſe of God's faithfulneſs, in making good his promiſes of multiplying them, and to their own comfort and encouragement, for the better ordering of their camp and march, for they were now beginning their journey, and that this account might be compared with the other in the cloſe of the book, where we read that not one of all this vaſt number, except Caleb and Joſhua, were left alive, which was an evident diſcovery of the miſchievous nature of ſin, by which ſo vaſt a company were deſtroyed, and a warning to all future generations, to take heed of rebelling againſt the Lord, for which their anceſtors had been ſo dreadfully plagued even to extirpation. *Their families, the houſe of their fathers*—The people were divided into twelve tribes, the tribes into great families, theſe great families into leſſer families, called *the houſes of their fathers*.

V. 4. *A man of every tribe*—To inſpect the work, that it might be faithfully and impartially done.

V. 5. *The men that ſhall ſtand with you*—With Moſes and Aaron, who were the chief managers of the work.

V. 16. *Theſe were the renowned*—The named, or called, by Moſes, and by God's appointment, to manage this affair and others.

Before Christ 1490. upward, all that were able to go forth to war;

21 Thoſe that were numbered of them, *even* of the tribe of Reuben, *were* forty and ſix thouſand and five hundred.

22 ¶ Of the children of Simeon, by their generations, after their families, by the houſe of their fathers, thoſe that were numbered of them, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war;

23 Thoſe that were numbered of them, *even* of the tribe of Simeon, *were* fifty and nine thouſand and three hundred.

24 ¶ Of the children of Gad, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

25 Thoſe that were numbered of them, *even* of the tribe of Gad, *were* forty and five thouſand ſix hundred and fifty.

26 ¶ Of the children of Judah, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

27 Thoſe that were numbered of them, *even* of the tribe of Judah, *were* threeſcore and fourteen thouſand and ſix hundred.

28 ¶ Of the children of Iſſachar, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

29 Thoſe that were numbered of them, *even* of the tribe of Iſſachar, *were* fifty and four thouſand and four hundred.

30 ¶ Of the children of Zebulun, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

31 Thoſe that were numbered of them, *even* of the tribe of Zebulun, *were* fifty and ſeven thouſand and four hundred.

32 ¶ Of the children of Joſeph, *namely*, of the children of Ephraim, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

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33 Thoſe that were numbered of them, *even* of the tribe of Ephraim, *were* forty thouſand and five hundred.

34 ¶ Of the children of Manaſſeh, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

35 Thoſe that were numbered of them, *even* of the tribe of Manaſſeh, *were* thirty and two thouſand and two hundred.

36 ¶ Of the children of Benjamin, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

37 Thoſe that were numbered of them, *even* of the tribe of Benjamin, *were* thirty and five thouſand and four hundred.

38 ¶ Of the children of Dan, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years and upward, all that were able to go forth to war;

39 Thoſe that were numbered of them, *even* of the tribe of Dan, *were* threeſcore and two thouſand and ſeven hundred.

40 ¶ Of the children of Aſher, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

41 Thoſe that were numbered of them, *even* of the tribe of Aſher, *were* forty and one thouſand and five hundred.

42 ¶ Of the children of Naphtali, throughout their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

43 Thoſe that were numbered of them, *even* of the tribe of Naphtali, *were* fifty and three thouſand and four hundred.

44 Theſe

V. 27. *The tribe of Judah*—Far more than any other tribe, in accompliſhing of Jacob's prophecy.

V. 33. *The tribe of Ephraim*—Above eight thouſand more than Manaſſeh, towards the accompliſhment of that promiſe, (Gen. xlviii. 20.)

37. *The tribe of Benjamin*—The ſmalleſt number except one though Benjamin had more immediate children than any of his brethren.

V. 49. *Thou ſhalt not number the tribe of Levi*—Becauſe they were not generally to go out to war, but were to attend upon the ſervice of the tabernacle.

Before Christ 1490.

44 These *are* those that were numbered, which Moses and Aaron numbered, and the princes of Israel, *being* twelve men: each one was for the house of his fathers.

45 So were all those that were numbered of the children of Israel, by the house of their fathers, from twenty years old and upward, all that were able to go forth to war in Israel;

46 Even all they that were numbered, were [d] six hundred thousand and three thousand and five hundred and fifty.

[d] Exod. 38. 26. See Exod. 12. 37. Chap. 26. 51.

47 ¶ But [e] the Levites, after the tribe of their fathers, were not numbered among them.

[e] See Chap. 3. and 4 and 26. 57. 1 Chron. 6. and 21. 6.

48 For the Lord had spoken unto Moses, saying,

49 [f] Only thou shalt not number the tribe of Levi, neither take the sum of them among the children of Israel:

[f] Chap. 26. 62.

50 But thou shalt appoint the Levites over the tabernacle of testimony, and over all the vessels thereof, and over all things that *belong* to it: they shall bear the tabernacle, and all the vessels thereof, and they shall minister unto it, and shall encamp round about the tabernacle.

51 And when the tabernacle setteth forward, the Levites shall take it down: and when the tabernacle is to be pitched, the Levites shall set it up: [g] and the stranger that cometh nigh, shall be put to death.

[g] Chap. 3. 10, 38. & 18. 22.

52 And the children of Israel shall pitch their tents every man by his own camp, and every man by his own standard, throughout their hosts.

53 But the Levites shall pitch round about the tabernacle of testimony; that there be no wrath upon the congregation of the children of Israel; and the Levites shall keep the charge of the tabernacle of testimony.

54 And the children of Israel did according to all that the Lord commanded Moses, so did they.

CHAP. II.

AND the Lord spake unto Moses, and unto Aaron, saying,

2 Every man of the children of Israel shall pitch by his own standard, with the ensign of their fathers house: [*] far off about the tabernacle of the congregation shall they pitch.

[*] Heb. over against.

3 ¶ And on the east side toward the rising of the sun, shall they of the standard of the camp of Judah pitch, throughout their armies: and Nahshon the son of Amminadab *shall be* captain of the children of Judah.

Before Christ 1490.

4 And his host, and those that were numbered of them, *were* threescore and fourteen thousand and six hundred.

5 And those that do pitch next unto him, *shall be* the tribe of Issachar: and Nethaneel the son of Zuar *shall be* captain of the children of Issachar.

6 And his host, and those that were numbered thereof, *were* fifty and four thousand and four hundred.

7 *Then* the tribe of Zebulun: and Eliab the son of Helon *shall be* captain of the children of Zebulun.

8 And his host, and those that were numbered thereof, *were* fifty and seven thousand and four hundred.

9 All that were numbered in the camp of Judah, *were* an hundred thousand and fourscore thousand and six thousand and four hundred, throughout their armies: these shall first set forth.

10 ¶ On the south side *shall be* the standard of the camp of Reuben, according to their armies: and the captain of the children of Reuben, *shall be* Elizur the son Shedeur.

11 And his host, and those that were numbered thereof, *were* forty and six thousand and five hundred.

12 And those which pitch by him, *shall be* the tribe of Simeon: and the captain of the children of Simeon, *shall be* Shelumiel the son of Zurishaddai.

13 And his host, and those that were numbered of them, *were* fifty and nine thousand and three hundred.

14 Then the tribe of Gad: and the captain of the sons of Gad, *shall be* Eliasaph the son of † Reuel.

† Deuel, Chap. 1. 14. and 7. 42, 47. and 10. 20.

15 And his host, and those that were numbered of them, *were* forty and five thousand and six hundred and fifty.

16 All that were numbered in the camp of Reuben, *were* an hundred thousand and fifty and one thousand and four hundred and fifty, throughout

V. 53. *That there be no wrath*—From God, who is very tender of his worship, and will not suffer the profaners of it to go unpunished, whose wrath is called simply *wrath* by way of eminency, as the most terrible kind of wrath. *The Levites shall keep the charge*—Shall suffer no stranger to approach through curiosity, or any other motive.

CHAP. II.

V. 2. *Every man shall pitch by his own standard*—There were four great standards or ensigns.

V. 18. *The camp of Ephraim*—Who is here preferred before his brother, according to the prophesy.

V. 33. *The*

Before Christ 1490. throughout their armies: and they ſhall ſet forth in the ſecond rank.

17 ¶ Then the tabernacle of the congregation ſhall ſet forward with the camp of the Levites, in the midſt of the camp: as they encamp, ſo ſhall they ſet forward, every man in his place by their ſtandards.

18 ¶ On the weſt ſide *ſhall be* the ſtandard of the camp of Ephraim, according to their armies: and the captain of the ſons of Ephraim, *ſhall be* Eliſhama the ſon of Ammihud.

19 And his hoſt, and thoſe that were numbered of them, *were* forty thouſand and five hundred.

20 And by him *ſhall be* the tribe of Manaſſeh: and the captain of the children of Manaſſeh, *ſhall be* Gamaliel the ſon of Pedahzur.

21 And his hoſt, and thoſe that were numbered of them, *were* thirty and two thouſand and two hundred.

22 Then the tribe of Benjamin: and the captain of the ſons of Benjamin, *ſhall be* Abidan the ſon of Gideoni.

23 And his hoſt, and thoſe that were numbered of them, *were* thirty and five thouſand and four hundred.

24 All that were numbered of the camp of Ephraim, *were* an hundred thouſand and eight thouſand and an hundred, throughout their armies: and they ſhall go forward in the third rank.

25 ¶ The ſtandard of the camp of Dan *ſhall be* on the north ſide by their armies: and the captain of the children of Dan *ſhall be* Ahiezer the ſon of Ammiſhaddai.

26 And his hoſt, and thoſe that were numbered of them, *were* three-ſcore and two thouſand and ſeven hundred.

27 And thoſe that encamp by him, *ſhall be* the tribe of Aſher: and the captain of the children of Aſher, *ſhall be* Pagiel the ſon of Ocran.

28 And his hoſt, and thoſe that were numbered of them, *were* forty and one thouſand and five hundred.

29 Then the tribe of Naphtali: and the captain of the children of Naphtali, *ſhall be* Ahira the ſon of Enan.

30 And his hoſt, and thoſe that were numbered of them, *were* fifty and three thouſand and four hundred. Before Christ 1490.

31 All they that were numbered in the camp of Dan, *were* an hundred thouſand and fifty and ſeven thouſand and ſix hundred: they ſhall go hindmoſt with their ſtandards.

32 ¶ Theſe *are* thoſe which were numbered of the children of Iſrael by the houſe of their fathers; [a] all thoſe that were numbered of the camps throughout their hoſts, *were* ſix hundred thouſand and three thouſand and five hundred and fifty. a Exod. 38. 25. Chap. 1. 46.

33 But [b] the Levites were not numbered among the children of Iſrael; as the Lord commanded Moſes. b Chap. 1. 47.

34 And the children of Iſrael did according to all that the Lord commanded Moſes: ſo they pitched by their ſtandards, and ſo they ſet forward, every one after their families, according to the houſe of their fathers.

CHAP. III.

THESE alſo *are* the generations of Aaron and Moſes, in the day *that* the Lord ſpake with Moſes in mount Sinai. 1491

2 And theſe *are* the names of the ſons of Aaron; Nadab the [a] firſt-born, and Abihu, Eleazar, and Ithamar. a Exod. 6. 23.

3 Theſe *are* the names of the ſons of Aaron, the prieſts which were anointed, * whom he conſecrated to miniſter in the prieſt's office. * Heb. whoſe hand he filled.

4 [b] And Nadab and Abihu died before the Lord, when they offered ſtrange fire before the Lord in the wilderneſs of Sinai, and they had no children: and Eleazar and Ithamar miniſtered in the prieſt's office, in the ſight of Aaron their father. 1490. b Lev. 10. 1. Chap. 26. 61. 1 Chron. 24. 2.

5 ¶ And the Lord ſpake unto Moſes, ſaying,

6 Bring the tribe of Levi near, and preſent them before Aaron the prieſt, that they may miniſter unto him.

7 And they ſhall keep his charge, and the charge of the whole congregation before the tabernacle of the congregation, to do [c] the ſervice of the tabernacle. c See Chap. 1. 50.

8 And they ſhall keep all the inſtruments of

V. 33. *The Levites were not numbered among the children of Iſrael*—Becauſe their warfare was of another kind.

V. 34. *They pitched by their ſtandards*—Each of them under his principal ſtandard.

CHAP. III.

V. 6. *Bring the tribe of Levi near, and preſent them*—Offer them to the Lord for his ſpecial ſervice. This was promiſed to them before, and now conferred upon them.

V. 7. *They ſhall keep his charge*—Aaron's charge, or thoſe things which are committed principally to Aaron's care, and under his direction to the Levites. *The charge of the whole congregation*—Of all the ſacrifices and ſervices which were due to the Lord from all the people, and becauſe all the people could not and might not perform them, or at leaſt diverſe of them, in their own perſons, therefore they were to be performed by ſome particular perſons in their name and ſtead, formerly by the firſt-born,

(Num

Before Christ 1490.

of the tabernacle of the congregation, and the charge of the children of Israel, to do the service of the tabernacle.

d Chap. 8. 19. 9 And [d] thou shalt give the Levites unto Aaron and to his sons: they *are* wholly given unto him out of the children of Israel.

10 And thou shalt appoint Aaron and his sons, and they shall wait on their priest's office: and e Verse 38. Chap. 1. 51. and 16. 40. [e] the stranger that cometh nigh, shall be put to death.

11 ¶ And the Lord spake unto Moses, saying,

f Chap. 8. 16. and 18. 6. 12 And I, behold, [f] I have taken the Levites from among the children of Israel, instead of all the first-born that openeth the matrix among the children of Israel: therefore the Levites shall be mine,

g Exod. 13. 2. Lev. 27. 26. Chap. 8. 16. Luke 2. 23. h Exod. 13. 12, 15. 13 Because [g] all the first-born *are* mine; [h] *for* on the day that I smote all the first-born in the land of Egypt, I hallowed unto me all the first-born in Israel, both man and beast, mine they shall be: I *am* the Lord.

14 ¶ And the Lord spake unto Moses in the wilderness of Sinai, saying,

15 Number the children of Levi, after the house of their fathers, by their families: i Chap. 26. 62. [i] every male from a month old and upward, shalt thou number them.

16 And Moses numbered them according † Heb. mouth. to the † word of the Lord, as he was commanded.

k Gen. 46. 11. Exod. 6. 16. Chap. 26. 57. 1 Chron. 6. 1. and 23. 6. 17 [k] And these were the sons of Levi, by their names: Gershon, and Kohath, and Merari.

18 And these *are* the names of the sons of Gershon by their families; Libni, and Shimei.

19 And the sons of Kohath by their families; l Exod. 6. 18. [l] Amram, and Izehar, Hebron, and Uzziel.

20 And the sons of Merari by their families; Mahli, and Mushi: these *are* the families of the Levites, according to the house of their fathers. Before Christ 1490.

21 Of Gershon *was* the family of the Libnites, and the family of the Shimites: these *are* the families of the Gershonites.

22 Those that were numbered of them, according to the number of all the males, from a month old and upward, *even* those that were numbered of them, *were* seven thousand and five hundred.

23 The families of the Gershonites shall pitch behind the tabernacle westward.

24 And the chief of the house of the father of the Gershonites, *shall be* Eliasaph the son of Lael.

m Chap. 4. 24. 25 And [m] the charge of the sons of Gershon, in the tabernacle of the congregation, *shall be* n Exod. 25. 9. [n] the tabernacle, and o Exod. 26. 1. [o] the tent, p Exod. 26. 7, 14. [p] the covering thereof, and q Exod. 26. 36. [q] the hanging for the door of the tabernacle of the congregation:

r Exod. 27. 9. s Exod. 27. 16. 26 And [r] the hangings of the court, and [s] the curtain for the door of the court, which *is* by the tabernacle, and by the altar round about, and t Exod. 35. 18. [t] the cords of it for all the service thereof.

u 1 Chron. 26. 23. 27 ¶ [u] And of Kohath *was* the family of the Amramites, and the family of the Izeharites, and the family of the Hebronites, and the family of the Uzzielites: these *are* the families of the Kohathites.

28 In the number of all the males, from a month old and upward, *were* eight thousand and six hundred, keeping the charge of the sanctuary.

29 The families of the sons of Kohath shall pitch on the side of the tabernacle southward.

30 And the chief of the house of the father

(Num. viii. 16.) and now by the Levites. (See Num. i. 53. and xvi. 9.) *Before the tabernacle*—Not within the tabernacle, for the care of these things within the holy place was appropriated to the priests, as the care of the most holy place was peculiar to the High priest.

V. 8. *The charge of the children of Israel*—Those things which all the children of Israel are in their several places and stations obliged to take care of, though not in their persons, yet by others in their stead.

V. 9. *Thou shalt give the Levites unto Aaron*—To attend upon him, and observe his orders.

V. 10. *Aaron and his sons shall wait on their priests office*—In their own persons, not by the Levites. *And the stranger*—Every one who is of another family than Aaron's, though he be a Levite. *That cometh nigh shall be put to death*—To execute any part of the priest office.

V. 12. *Instead of all the first-born*—Who were God's, by right of redemption, and to whom the administration of holy things was formerly committed.

V. 13. *I am the Lord*—Who may appoint whom I please for my service.

V. 15. *Number the children of Levi, every male from a month old*—Because at that time the first-born, in whose stead the Levites came, were offered to God, and to be redeemed. And from that time the Levites were consecrated to God, and were, as soon as they were capable, to be instructed in their work. Elsewhere they are numbered from twenty-five years old, when they were entered as novices to part of their work; and from thirty years old, when they were completely admitted to their whole office.

V. 27. *Kohath*—This family had many priviledges above the others: Of that were Moses and Aaron, and all the priests: They had the chief place about the tabernacle, and the care of the most holy things.

V. 28. *Keeping*—Keepers appointed for that work, as soon as they were capable of it. *The charge of the sanctuary*—Of those holy things belonging to the sanctuary.

V. 32. *Eleazar the son of Aaron, shall be chief*—Next under the High-priest, whence he is called *the second priest*, and in case of

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ther of the families of the Kohathites, *shall be* Elizaphan the son of Uzziel.

x Chap. 4. 4. 15.
y Exod. 25. 10.
c Exod. 25. 23.
a Exod. 25. 31.
b Exod. 27. 1. and 30. 1.
c Exod. 26. 31.

31 And [x] their charge *shall be* [y] the ark, and [c] the table, and [a] the candlestick, and [b] the altars, and the vessels of the sanctuary wherewith they minister, and [c] the hanging, and all the service thereof.

32 And Eleazar the son of Aaron the priest, *shall be* chief over the chief of the Levites, *and have* the oversight of them that keep the charge of the sanctuary.

33 ¶ Of Merari *was* the family of the Mahlites, and the family of the Mushites: these *are* the families of Merari.

34 And those that were numbered of them, according to the number of all the males from a month old and upward, *were* six thousand and two hundred.

35 And the chief of the house of the father of the families of Merari, *was* Zuriel the son of Abihail: *these* shall pitch on the side of the tabernacle northward.

‡ Heb. the office of the charge.
d Chap. 4. 31.

36 And ‡ [d] *under* the custody and charge of the sons of Merari, *shall be* the boards of the tabernacle, and the bars thereof, and the pillars thereof, and the sockets thereof, and all the vessels thereof, and all that serveth thereto,

37 And the pillars of the court round about, and their sockets, and their pins, and their cords.

38 ¶ But those that encamp before the tabernacle toward the east, *even* before the tabernacle of the congregation eastward, *shall be* Moses and Aaron, and his sons, keeping the charge of the sanctuary, for the charge of the children of Israel; and [e] the stranger that cometh nigh shall be put to death.

e Verse 10.

39 [f] All that were numbered of the Levites, which Moses and Aaron numbered at the commandment of the Lord, throughout their families, all the males from a month old and upward, *were* twenty and two thousand.

f See Chap. 26. 62.

40 ¶ And the Lord said unto Moses, Number all the first-born of the males of the children of Israel, from a month old and upward, and take the number of their names.

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41 And thou shalt take the Levites for me (I *am* the Lord) in stead of all the first-born among the children of Israel; and the cattle of the Levites, in stead of all the first-lings among the cattle of the children of Israel.

42 And Moses numbered, as the Lord commanded him, all the first-born among the children of Israel.

43 And all the first-born males, by the number of names, from a month old and upward, of those that were numbered of them, were twenty and two thousand two hundred and threescore and thirteen.

44 ¶ And the Lord spake unto Moses, saying,

45 Take the Levites in stead of all the first-born, among the children of Israel, and the cattle of the Levites in stead of their cattle, and the Levites shall be mine: I *am* the Lord.

46 And for those that are to be redeemed of the two hundred and threescore and thirteen, of the first-born of the children of Israel, which are more than the Levites;

47 Thou shalt even take five shekels apiece by the poll, after the shekel of the sanctuary shalt thou take *them:* [g] the shekel *is* twenty gerahs.

g Exod. 30. 13. Lev. 27. 25. Chap. 18. 16. Ezek. 45. 12.

48 And thou shalt give the money, wherewith the odd number of them is to be redeemed, unto Aaron and to his sons.

49 And Moses took the redemption-money of them that were over and above them that were redeemed by the Levites.

50 Of the first-born of the children of Israel took he the money; a thousand three hundred and three-score and five *shekels*, after the shekel of the sanctuary.

51 And Moses gave the money of them that were redeemed, unto Aaron and to his sons, according to the word of the Lord, as the Lord commanded Moses.

CHAP. IV.

AND the Lord spake unto Moses, and unto Aaron, saying,

2 Take

the High-priest's absence by sickness, he was to perform his work, and he had a superiority over all the rest of the priests and Levites. *The chief of the Levites*—Over those persons, who were each the chief of their several families.

V. 38. *The sanctuary for the charge of the children of Israel*—God had committed it to those for their good, for their preservation, as the word may be rendered. All that God commands in things civil and sacred, were for their good.

V. 41. *The cattle of the Levites*—For themselves, as God's ministers, and for their support in God's work.

V. 47. *Take five shekels a piece*—The price to be paid for the redemption of a first-born, a month old.

V. 48. *Thou shalt give the number to be redeemed unto Aaron and to his sons*—To whom all the Levites were given, and therefore the money which came in their stead.

CHAP.

Before Christ 1490.

2 Take the sum of the sons of Kohath from among the sons of Levi, after their families, by the house of their fathers;

3 [a] From thirty years old and upward, even until fifty years old, all that enter into the host, to do the work in the tabernacle of the congregation.

4 This *shall be* the service of the sons of Kohath in the tabernacle of the congregation, *about* the most holy things.

5 ¶ And when the camp setteth forward, Aaron shall come and his sons, and they shall take down [b] the covering vail, and cover the ark of testimony with it:

6 And shall put thereon the covering of badgers skins, and shall spread over *it* a cloth wholly of blue, and shall put in [c] the staves thereof.

7 And upon the [d] table of shewbread they shall spread a cloth of blue, and put thereon the dishes, and the spoons, and the bowls, and covers to ‖ cover withal: and the continual bread shall be thereon.

8 And they shall spread upon them a cloth of scarlet, and cover the same with a covering of badgers skins, and shall put in the staves thereof.

9 And they shall take a cloth of blue, and cover the [e] candlestick of the light, [f] and his lamps, and his tongs, and his snuff-dishes, and all the oil-vessels thereof, wherewith they minister unto it.

10 And they shall put it and all the vessels thereof within a covering of badgers skins, and shall put *it* upon a bar.

11 And upon the golden altar they shall spread a cloth of blue, and cover it with a covering of badgers skins, and shall put to the staves thereof.

12 And they shall take all the instruments of ministry, wherewith they minister in the sanctuary, and put *them* in a cloth of blue, and cover them with a covering of badgers skins, and shall put *them* on a bar.

13 And they shall take away the ashes from the altar, and spread a purple cloth thereon:

14 And they shall put upon it all the vessels thereof, wherewith they minister about it, *even* the censers, the flesh-hooks, and the shovels, and the ‖ basons, all the vessels of the altar; and they shall spread upon it a covering of badgers skins, and put to the staves of it.

15 And when Aaron and his sons have made an end of covering the sanctuary, and all the vessels of the sanctuary, as the camp is to set forward; after that, the sons of Kohath shall come to bear *it*: [g] but they shall not touch *any* holy thing, lest they die. [h] These *things are* the burden of the sons of Kohath, in the tabernacle of the congregation.

16 ¶ And to the office of Eleazar the son of Aaron the priest, *pertaineth* [i] the oil for the light, and the [k] sweet incense, and [l] the daily meat-offering, and the [m] anointing oil, *and* the oversight of all the tabernacle, and of all that therein *is*, in the sanctuary, and in the vessels thereof.

17 ¶ And the Lord spake unto Moses, and unto Aaron, saying,

18 Cut ye not off the tribe of the families of the Kohathites, from among the Levites.

19 But thus do unto them, that they may live and not die, when they approach unto the most holy things; Aaron and his sons shall go in, and appoint them every one to his service, and to his burden.

20 [n] But they shall not go in to see when the holy things are covered, lest they die.

21 ¶ And the Lord spake unto Moses, saying,

22 Take also the sum of the sons of Gershon, throughout the houses of their fathers by their families;

23 From thirty years old and upward, until fifty years old shalt thou number them; all that enter in ‡ to perform the service, to do the work in the tabernacle of the congregation.

24 This *is* the service of the families of the Gershonites, to serve, and for § burdens.

25 And [o] they shall bear the curtains of the tabernacle, and the tabernacle of the congregation, his covering, and the covering of the badgers skins that

a See Chap. 8. 24.

b Exod. 26. 31.

c Exod. 25. 13.

d Exod. 25. 30.

‖ Or, pour out withal.

e Exod. 25. 31.

f Exod. 25. 37, 38.

g 2 Sam. 6. 6.

h Chap. 3. 31.

i Exod. 25. 6.

k Exod. 30. 34.

l Exod. 29. 40.

m Exod. 30. 25.

n See Exod. 19. 21. 1 Sam. 6. 19.

‡ Heb. to war the warfare.

§ Or, carriage.

o Chap. 3. 25.

CHAP. IV.

V. 3, *Thirty years old*—This age was prescribed, as the age of full strength of body, and of maturity of judgment, which is necessary for the right management of holy services. Whence even *John*, and the LORD CHRIST, entered not upon their ministry till that age. The society of sacred ministers he calls an *host*, because of that excellent order which was among them as to persons, place, time, the matter and manner, of their services.

V. 18. *Cut ye not off the families of the Kohathites*—Do not, by your neglect, provoke God to cut them off for touching the holy things.

V. 19. *Aaron and his sons shall appoint every one to his service*—To that which is peculiarly allotted to him, the services and burdens being equally distributed among them.

V. 32. *By*

Before Christ 1490. that *is* above upon it, and the hanging for the door of the tabernacle of the congretion,

26 And the hangings of the court, and the hanging for the door of the gate of the court which *is* by the tabernacle, and by the altar round about, and their cords, and all the instruments of their service, and all that is made for them: so shall they serve.

‖ Heb. mouth. 27 At the ‖ appointment of Aaron and his sons, shall be all the service of the sons of the Gershonites, in all their burdens, and in all their service: and ye shall appoint unto them in charge all their burdens.

28 This *is* the service of the families of the sons of Gershon, in the tabernacle of the congregation: and their charge *shall be* under the hand of Ithamar the son of Aaron the priest.

29 ¶ As for the sons of Merari, thou shalt number them after their families, by the house of their fathers;

30 From thirty years old and upward, even unto fifty years old shalt thou number them, every one that entereth in to the [a] Heb. warfare. [a] service, to do the work of the tabernacle of the congregation.

[b] Chap. 3. 36. 31 And [b] this *is* the charge of their burden, according to all their service in the tabernacle of the congregation: [c] the boards of the tabernacle, and the bars thereof, and the pillars thereof, and sockets thereof,

[c] Exod. 26. 15. 32 And the pillars of the court round about, and their sockets, and their pins, and their cords, with all their instruments, and with all their service: and by name ye shall reckon the instruments of the charge of their burden.

33 This *is* the service of the families of the sons of Merari, according to all their service in the tabernacle of the congregation, under the hand of Ithamar the son of Aaron the priest.

34 ¶ And Moses and Aaron and the chief of the congregation numbered the sons of the Kohathites, after their families, and after the house of their fathers;

35 From thirty years old and upward, even unto fifty years old, every one that entereth in to the service, for the work in the tabernacle of the congregation:

36 And those that were numbered of them by their families, were two thousand seven hundred and fifty.

37 These *were* they that were numbered of the families of the Kohathites, all that might do service in the tabernacle of the congregation; which Moses and Aaron did number, according to the commandment of the Lord by the hand of Moses. Before Christ 1490.

38 And those that were numbered of the sons of Gershon, throughout their families, and by the house of their fathers;

39 From thirty years old and upward, even unto fifty years old, every one that entereth in to the service, for the work in the tabernacle of the congregation:

40 Even those that were numbered of them, throughout their families, by the houses of their fathers, were two thousand and six hundred and thirty.

41 These *are* they that were numbered of the families of the sons of Gershon, of all that might do service in the tabernacle of the congregation, whom Moses and Aaron did number, according to commandment of the Lord.

42 ¶ And those that were numbered of the families of the sons of Merari, throughout their families, by the house of their fathers;

43 From thirty years old and upward, even unto fifty years old, every one that entereth in to the service, for the work in the tabernacle of the congregation:

44 Even those that were numbered of them after their families, were three thousand and two hundred.

45 These *be* those that were numbered of the families of the sons of Merari, whom Moses and Aaron numbered, according to the word of the Lord by the hand of Moses.

46 All those that were numbered of the Levites, whom Moses and Aaron and the chief of Israel numbered, after their families, and after the house of their fathers;

47 From thirty years old and upward, even unto fifty years old, every one that came to do the service of the ministry, and the service of the burden in the tabernacle of the congregation;

48 Even those that were numbered of them were eight thousand and five hundred and fourscore.

49 According to the commandment of the Lord, they were numbered by the hand of Moses,

V. 32. *By name ye shall reckon the instruments*—To teach us, that God esteems nothing small in his worship and service, and that he expects his will should be observed in the minutest circumstances.

CHAP.

Before Christ 1490. Moſes, every one according to his ſervice, and according to his burden: thus were they numbered of him, as the Lord commanded Moſes.

CHAP. V.

AND the Lord ſpake unto Moſes, ſaying,

2 Command the children of Iſrael, that they put out of the camp every [a] leper, and every one that hath an [b] iſſue, and whoſoever is defiled [c] by the dead;

a Lev. 13. 3. 46. & Chap. 12. 14.
b Lev. 15. 2.
c Lev. 21. 1. Chap. 9. 6, 10. & 19. 11. & 31. 19.

3 Both male and female ſhall ye put out, without the camp ſhall ye put them; that they defile not their camps in the midſt whereof I dwell.

4 And the children of Iſrael did ſo, and put them out without the camp: as the Lord ſpake unto Moſes, ſo did the children of Iſrael.

5 ¶ And the Lord ſpake unto Moſes, ſaying,

d Lev. 6. 2, 3.

6 Speak unto the children of Iſrael, [d] When a man or woman ſhall commit any ſin that men commit, to do a treſpaſs againſt the Lord, and that perſon be guilty;

e Lev. 26. 40. Joſh. 7. 19.
f Lev. 6. 5.

7 [e] Then they ſhall confeſs their ſin which they have done: and he ſhall recompence his treſpaſs [f] with the principal thereof, and add unto it the fifth *part* thereof, and give *it* unto *him* againſt whom he hath treſpaſſed.

8 But if the man have no kinſman to recompence the treſpaſs unto, let the treſpaſs be recompenſed unto the Lord, *even* to the prieſt: beſide [g] the ram of the atonement, whereby an atonement ſhall be made for him,

g Lev. 6. 6. & 7. 8.
* Or, heave-offering.
h Exod. 29. 28. Lev. 6. 18. 26. & 7. 6, 32. Chap. 18. 8. Deut. 18. 3.

9 And every * [h] offering of all the holy things of the children of Iſrael, which they bring unto the prieſt, ſhall be his.

Before Christ 1490.

10 And every man's hallowed things ſhall be his: whatſoever any man giveth the prieſt, it ſhall be [i] his.

i Lev. 10. 13.

11 ¶ And the Lord ſpake unto Moſes, ſaying,

12 Speak unto the children of Iſrael, and ſay unto them, If any man's wife go aſide, and commit a treſpaſs againſt him,

13 And a man lie with her carnally, and it be hid from the eyes of her huſband, and be kept cloſe, and ſhe be defiled, and *there be* no witneſs againſt her, neither ſhe be taken *with the manner*;

14 And the ſpirit of jealouſy come upon him, and he be jealous of his wife, and ſhe be defiled; or if the ſpirit of jealouſy come upon him, and he be jealous of his wife, and ſhe be not defiled:

15 Then ſhall the man bring his wife unto the prieſt, and he ſhall bring her offering for her, the tenth *part* of an ephah of barley-meal; he ſhall pour no oil upon it, nor put frankincenſe thereon, for it *is* an offering of jealouſy, an offering of memorial, bringing iniquity to remembrance.

16 And the prieſt ſhall bring her near, and ſet her before the Lord.

17 And the prieſt ſhall take holy water in an earthen veſſel, and of the duſt that is in the floor of the tabernacle the prieſt ſhall take, and put *it* into the water.

18 And the prieſt ſhall ſet the woman before the Lord, and uncover the woman's head, and put the offering of memorial in her hands, which *is* the jealouſy-offering: and the prieſt ſhall have in his hand the bitter water that cauſeth the curſe.

19 And

CHAP. V.

V. 2. *Put out of the camp every leper*—In which the people dwelt, as afterward out of the cities and towns, that they might not converſe with others, and infect them.

V. 3. *Without the camp ſhall ye put them*—By which caution God would intimate the danger of men's being made guilty by other men's ſins, and the neceſſary duty of avoiding intimacies with wicked men. *In the midſt whereof I dwell*—By my ſpecial and gracious preſence, and nothing that is impure can dwell with God.

V. 6. *A treſpaſs againſt the Lord*—Injuries done to men are alſo ſins againſt God, who hath commanded juſtice to men, as well as religion to himſelf.

V. 7. *They ſhall confeſs their ſin*—They ſhall not continue in the denial of the fact, but ſhall give glory to God, and take ſhame to themſelves, by acknowledging their ſin. He that confeſſeth and forſaketh his ſin, ſhall find mercy.

V. 8. *Let the treſpaſs be recompenſed unto the Lord, even to the prieſt*—Whom God appointed as his deputy to receive his dues, and take them to his own uſe, that ſo he might more cheerfully and intirely devote himſelf to the miniſtration of holy things.

V. 13. *And there be no witneſs againſt her*—For if it was witneſſed, ſhe was to die for it.

V. 14. *The ſpirit of jealouſy*—A ſtrong opinion or ſuggeſtion, whether from a good or evil ſpirit.

V. 15. *He ſhall bring her offering*—By way of ſolemn appeal to God, whom hereby ſhe deſired to judge between her and her huſband, and partly by way of atonement to appeaſe God. *An offering bringing iniquity to remembrance*—Both to God before whom ſhe appeared as a ſinner, and to her own conſcience, if ſhe were guilty, and, if ſhe were not guilty of this, yet it reminded her of her other ſins, for which this might be a puniſhment.

V. 16. *Before the Lord*—Before the ſanctuary where the ark was.

V. 17. *An earthen veſſel*—It was to be broken in pieces, that the remembrance of the accuſation might be blotted out as far as was poſſible.

V. 18. *The prieſt ſhall ſet the woman before the Lord*—That ſhe might be made ſenſible how manifeſt ſhe and all her ways were before God.

Before Christ 1490.

19 And the prieſt ſhall charge her by an oath, and ſay unto the woman, if no man have lien with thee, and if thou haſt not gone aſide to uncleanneſs † ‡ *with another* in ſtead of thy huſband, be thou free from this bitter water that cauſeth the curſe:

† Or, being in the power of thy huſband. ‡ Heb. under thy huſband.

20 But if thou haſt gone aſide *to another* inſtead of thy huſband, and if thou be defiled, and ſome man hath lien with thee beſide thine huſband:

21 Then the prieſt ſhall charge the woman with an oath of curſing, and the prieſt ſhall ſay unto the woman, The Lord make thee a curſe, and an oath among thy people, when the Lord doth make thy thigh to § rot, and thy belly to ſwell;

§ Heb. fall.

22 And this water that cauſeth the curſe ſhall go into thy bowels, to make *thy* belly to ſwell, and *thy* thigh to rot: And the woman ſhall ſay, Amen, amen.

23 And the prieſt ſhall write theſe curſes in a book, and he ſhall blot *them* out with the bitter water:

24 And he ſhall cauſe the woman to drink the bitter water that cauſeth the curſe: and the water that cauſeth the curſe ſhall enter into her, *and become* bitter.

25 Then the prieſt ſhall take the jealouſy-offering out of the woman's hand, and ſhall wave the offering before the Lord, and offer it upon the altar.

26 And the prieſt ſhall take an handful of the offering, *even* the memorial thereof, and burn *it* upon the altar, and afterward ſhall cauſe the woman to drink the water.

27 And when he hath made her to drink the water, then it ſhall come to paſs, *that* if ſhe be defiled, and have done treſpaſs againſt her huſband; that the water that cauſeth the curſe ſhall enter into her, *and become* bitter, and her belly ſhall ſwell, and her thigh ſhall rot, and the woman ſhall be a curſe among her people.

Before Christ 1490.

k Deut. 28. 37. Pſal. 83. 9, 11. Jer. 24. 9. & 29. 18, 22. & 42. 18. Zech. 8. 13

28 And if the woman be not defiled, but be clean; then ſhe ſhall be free, and ſhall conceive ſeed.

29 This *is* the law of jealouſies, when a wife goeth aſide *to another* inſtead of her huſband, and is defiled;

30 Or when the ſpirit of jealouſy cometh upon him, and he be jealous over his wife, and ſhall ſet the woman before the Lord, and the prieſt ſhall execute upon her all this law.

31 Then ſhall the man be guiltleſs from iniquity, and this woman ſhall bear her iniquity.

CHAP. VI.

AND the Lord ſpake unto Moſes, ſaying,

2 Speak unto the children of Iſrael, and ſay unto them, When either man or woman ſhall * ſeparate *themſelves* to vow a vow of a Nazarite, to ſeparate *themſelves* unto the Lord.

* Or, make themſelves Nazarites.

3 He ſhall ſeparate *himſelf* from wine, and ſtrong drink, and ſhall drink no vinegar of wine, or vinegar of ſtrong drink, neither ſhall he drink any liquor of grapes, nor eat moiſt grapes or dried.

4 All the days of his † ſeparation ſhall he eat nothing that is made of the ‡ vine-tree, from the kernals even to the huſk.

† Or, Nazaritelhip. ‡ Heb. vine of the wine.

5 All the days of the vow of his ſeparation, there ſhall no [a] razor come upon his head:

a Judg. 13. 5. 1 Sam. 1. 31.

V. 22. *The woman ſhall ſay, Amen, amen*—So let it be if I be guilty. The word is doubled by her, as an evidence of her innocency, and ardent deſire that God would deal with her according to her deſert.

V. 23. *Write theſe curſes in a book*—Whoever commits ſins, writes his own condemnation in the books that ſhall be opened at the great day of accounts. What are the things which I have written againſt myſelf; and have I, with a penitent mind, applied to that only Mediator between God and men for pardon, to whom alone power is given on earth to forgive ſins? If I have not ſo applied by true repentance and faith in his blood, there is pardon in no other; and depart from me all ye workers of iniquity, will be the ſentence of the Righteous Judge, on every impenitent ſoul of man.

V. 31. *Then ſhall the man be guiltleſs from iniquity*—Which he ſhould not have been, if he had either diſſembled, or indulged her in ſo great a wickedneſs, and not endeavoured to bring her to repentance or puniſhment—*This woman ſhall bear her iniquity*—The puniſhment of her iniquity, whether ſhe was falſe to her huſband, or by any light and fooliſh carriage, gave him occaſion to ſuſpect her to be ſo.

CHAP. VI.

V. 2. *When either man or woman ſhall ſeparate themſelves*—For both ſexes might make this vow, if they were free. *A vow of a Nazarite*—Whereby they intirely conſecrated themſelves to God's ſervice.

V. 3. *He ſhall ſeparate himſelf from wine and ſtrong drink*—Leſt they ſhould inflame or diſpoſe him to luxury, and conſequently to the breaking of his vow: or cloud his reaſon, and thereby occaſion ſome miſtake or miſcarriage in the rules to which he had bound himſelf. *Nor eat moiſt grapes, or dried*—Which was forbidden him, for greater caution to keep him at the further diſtance from wine. They that give themſelves to God, he calls them to purer delights than thoſe that ariſe from taking the ſweeteſt food or fineſt wine: to live to pleaſe our ſenſes, is to let the immortal nature ſink down to a level with the beaſts, who know no higher happineſs; but every ſoul of man is called to be a partaker of the glory and the joys of the world to come; and in this life to have fellowſhip with the Father, and with the Son, by the Holy Spirit; and to this end a life of ſelf-denial is the means, and not the painful, but the delightful way.

V. 5. *There ſhall no razor come upon his head*—This was appointed,

Before Christ 1490.

head: until the days be fulfilled in the which he separateth *himself* unto the Lord, he shall be holy; *and* shall let the locks of the hair of his head grow.

6 All the days that he separateth *himself* unto the Lord, [b] he shall come at no dead body.

[b] Lev. 19. 28. Chap. 19. 11.

[c] Lev. 21. 1.

7 [c] He shall not make himself unclean for his father, or for his mother, for his brother, or for his sister, when they die: because the § consecration of his God *is* upon his head.

§ Heb. separation.

8 All the days of his separation, he *is* holy unto the Lord.

9 And if any man die very suddenly by him, and he hath defiled the head of his consecration; then he shall shave his head [d] in the day of his cleansing, on the seventh day shall he shave it.

[d] 1 Chron. 19. 14.

[e] Lev. 5. 7. & 14. 22. & 15. 14, 29.

10 And [e] on the eighth day he shall bring two turtles, or two young pigeons to the priest, to the door of the tabernacle of the congregation.

11 And the priest shall offer the one for a sin-offering, and the other for a burnt-offering, and make an atonement for him, for that he sinned by the dead, and shall hallow his head that same day.

12 And he shall consecrate unto the Lord the days of his separation, and shall bring a lamb of the first year [f] for a trespass-offering: but the days that were before shall ‖ be lost, because his separation was defiled.

[f] Lev. 5. 6.

‖ Heb. fall.

13 ¶ And this *is* the law of the Nazarite: When the days of his separation are fulfilled, he shall be brought unto the door of the tabernacle of the congregation.

Before Christ 1490.

14 And he shall offer his offering unto the Lord, one he-lamb of the first year without blemish, for a burnt-offering, and one ewe-lamb of the first year without blemish, [g] for a sin-offering, and one ram without blemish, [h] for peace-offerings,

[g] Lev. 4. 2, 27. 32.

[h] Lev. 3. 6.

15 And a basket of unleavened bread, [i] cakes of fine flour mingled with oil, and wafers of unleavened bread [k] anointed with oil, and their meat-offering, and their drink-offerings.

[i] Lev. 2. 4.

[k] Exod. 29. 2.

16 And the priest shall bring *them* before the Lord, and shall offer his sin-offering, and his burnt-offering.

17 And he shall offer the ram *for* a sacrifice of peace-offerings unto the Lord, with the basket of unleavened bread: the priest shall offer also his meat-offering, and his drink-offering.

18 [l] And the Nazarite shall shave the head of his separation, at the door of the tabernacle of the congregation, and shall take the hair of the head of his separation, and put *it* in the fire which *is* under the sacrifice of the peace-offerings.

[l] Acts 21. 24.

19 And the priest shall take the sodden shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer; and shall put *them* upon the hands of the Nazarite, after *the hair of* his separation is shaven.

20 And

ed, partly as a sign of his mortification to worldly delights and vain affectation of outward beauty, as a testimony of that purity which hereby he professed, because the cutting off the hair was a sign of uncleanness, and that others might be admonished and stirred up to the imitation of his example. *He shall be holy*—Wholly consecrated to God and his service, whereby he shews that inward and substantial holiness was the great thing which God required and valued in these, and consequently in other rites and ceremonies.

V. 7. *He shall not make himself unclean for his father, or for his mother*—Wherein he was equal to the High-priest, being, in some sort, as sacred a person, and as eminent a type of Christ, and therefore justly required to prefer the service of God, to which he had so fully and peculiarly given himself before the expressions of his affections to his dearest and nearest relations. *Because the consecration of his God is upon his head*—The token of his consecration, his long hair. Whereby he hath devoted himself to his God in an eminent manner.

V. 9. *If any man die very suddenly by him, he hath defiled the head of his consecration*—By such an accident, which he ought to impute to God's providence so ordering the matter possibly for the punishment of his other sins, or for the quickening of him to more caution and purity, and detestation of all dead works, whereby he would be defiled.

V. 11. *The priest shall offer a sin-offering*—Because such a pollution was, though not his sin, yet the chastisement of sin, and had an appearance of negligence, in not standing sufficiently upon his guard, which in such persons was in a manner equivalent to a sin. *For that he sinned*—Contracted a ceremonial uncleanness, which is called sinning, because it was a type of sin, and a violation of a law, though through ignorance and inadvertency, as many other sins were. *And shall hallow his head that same day*—Begin again to hallow or consecrate it. And thus should these do, that are conscious of having offended God in any degree; after applying to that offering made for all sin, by the sacrifice which Jesus made of himself, they should again immediately give themselves to God.

V. 12. *The days that were before shall be lost*—Not reckoned or imputed to him, fall to the ground, be void or of none effect. How much may be lost in an unguarded moment?

V. 14. *A sin-offering*—Whereby he confessed and bewailed his frailties and miscarriages, notwithstanding the strictness of his vow, and all the diligence and care which he could use, and consequently acknowledged his need of the grace of God in Christ Jesus. *Peace-offerings*—For thankfulness to God, who had given him grace to make, and in some measure to keep such a vow. So he offered all the three sorts of offerings, that he might so far fulfil all righteousness, and profess his obligation to observe the will of God in all things.

V. 23. *On*

Before Christ 1490.

20 And the prieſt ſhall wave them [m] *for* a wave-offering before the Lord; this *is* holy for the prieſt, with the wave-breaſt, and heave-ſhoulder: and after that, the Nazarite may drink wine.

[m] Exod. 29. 27, 28.

21 This *is* the law of the Nazarite, who hath vowed, *and of* his offering unto the Lord for his ſeparation, beſides *that* that his hand ſhall get: according to the vow which he vowed, ſo he muſt do after the law of his ſeparation.

22 And the Lord ſpake unto Moſes, ſaying.

23 Speak unto Aaron and unto his ſons, ſaying, On this wiſe [n] ye ſhall bleſs the children of Iſrael, ſaying unto them,

[n] Lev. 9. 22.

24 The Lord bleſs thee, and keep thee.

25 The Lord make his face ſhine upon thee, and be gracious unto thee.

[o] Pſal 4. 6.

26 [o] The Lord lift up his countenance upon thee, and give thee peace.

27 And they ſhall put my name upon the children of Iſrael, and I will bleſs them.

CHAP. VII.

AND it came to paſs on the day that Moſes had fully [a] ſet up the tabernacle, and had anointed it, and ſanctified it, and all the inſtruments thereof, both the altar and all the veſſels thereof, and had anointed them, and ſanctified them;

[a] Exod. 40. 18. Lev. 8. 10.

2 That [b] the princes of Iſrael, heads of the houſe of their fathers (who *were* the princes of the tribes, * and were over them that were numbered) offered:

[b] Chap. 1. 4, &c.

* Or, who ſtood.

3 And they brought their offering before the Lord, ſix covered waggons, and twelve oxen; a waggon for two of the princes, and for each one an ox: and they brought them before the tabernacle.

Before Christ 1490.

4 And the Lord ſpake unto Moſes, ſaying,

5 Take *it* of them, that they may be to do the ſervice of the tabernacle of the congregation; and thou ſhalt give them unto the Levites, to every man according to his ſervice.

6 And Moſes took the waggons and the oxen, and gave them unto the Levites.

7 Two waggons and four oxen [c] he gave unto the ſons of Gerſhon, according to their ſervice.

[c] Chap. 4. 25.

8 [d] And four waggons and eight oxen he gave unto the ſons of Merari, according unto their ſervice, [e] under the hand of Ithamar the ſon of Aaron the prieſt.

[d] Chap. 4. 32.

[e] Chap. 4. 28, 33.

9 But unto the ſons of Kohath he gave none: becauſe [f] the ſervice of the ſanctuary belonging unto them, [g] *was that* they ſhould bear upon their ſhoulders.

[f] Chap. 4. 15.

[g] Chap. 4. 6, 8, 10, 12, 14. 2 Sam. 6. 6, 13.

10 ¶ And the princes offered for [h] dedicating of the altar, in the day that it was anointed, even the princes offered their offering before the altar.

[h] See Deut. 20. 5. 1 Kings 8. 63. Ezra 6. 16. Neh. 12. 27. Pſa. 30. title.

11 And the Lord ſaid unto Moſes, They ſhall offer their offering, each prince on his day, for the dedicating of the altar.

12 ¶ And he that offered his offering the firſt day, was Nahſhon the ſon of Amminadab, of the tribe of Judah.

13 And

V. 23. *On this wiſe ye ſhall bleſs the children of Iſrael*—Thus, in this manner, or in theſe words: yet ſo as that they were not tied to theſe very words, becauſe after this we have examples of Moſes, and David, and Solomon, and others, bleſſing the people in other words.

V. 24. *The Lord bleſs thee*—Beſtow upon you all manner of bleſſings, temporal and ſpiritual. Continue his bleſſings to thee, and preſerve thee to the uſe of them, and keep thee from ſin and its bitter effects.

V. 25. *The Lord make his face ſhine upon thee*—Smile upon thee: this is oppoſed to the hiding of his face, and to the covering himſelf or his face with a cloud; and it is explained by the following words, be gracious unto thee. Others expound it of illumination or direction and the diſcovering of himſelf and of his will to them.

V. 26. *The Lord lift up his countenance upon thee*—Look upon thee with a cheerful and pleaſant countenance, as one that is reconciled to thee and well pleaſed with thee, and thy offerings and ſervices. *And give thee peace*—Peace with God, and with thy own conſcience and with all men, and all proſperity, which is comprehended under this word.

V. 27. *They ſhall put my name upon the children of Iſrael*—Shall call them by my name, ſhall recommend them to me as my own people, and bleſs them and pray unto me for them as ſuch: which is a powerful argument to prevail with God for them, and therefore hath been often uſed by the prophets interceeding for them. *I will bleſs them*—I will ratify their bleſſings, and give thoſe bleſſings to the people which the prieſts pray for.

CHAP. VII.

V. 3. *They brought ſix covered waggons*—For the more convenient and ſafe carriage of ſuch things as were moſt cumberſome.

V. 5. *Give them unto the Levites, to every man according to his ſervice*—More or fewer of them, as the nature of their ſervice and of the things to be carried required.

V. 8. *Under the hand of Ithamar*—Under his care and inſpection.

V. 9. *The ſons of Kohath ſhould bear upon their ſhoulders*—Becauſe of the greater worth and holineſs of the things which they carried.

V. 11. *The Lord ſaid unto Moſes, They ſhall offer each prince on his day*—As well for the greater ſolemnity and ſplendor of the work, as for the prevention of confuſion.

V. 12. *He that offered the firſt day, was Nahſhon of the tribe of Judah*—In whoſe name and behalf, this offering was made, and ſo in the reſt.

V. 84. *In*

Before Christ 1490.

13 And his offering *was* one silver charger, the weight thereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels after [i] the shekel of the sanctuary, both of them *were* full of fine flour mingled with oil, for a [k] meat-offering:

14 One spoon of ten *shekels* of gold, full of incense:

15 [l] One young bullock, one ram, one lamb of the first year, for a burnt-offering:

16 One kid of the goats for a [m] sin-offering:

17 And for [n] a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Nahshon the son of Amminadab.

18 ¶ On the second day Nethaneel the son of Zuar, prince of Issachar, did offer.

19 He offered *for* his offering one silver charger, the wight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

20 One spoon of gold of ten *shekels*, full of incense:

21 One young bullock, one ram, one lamb of the first year for a burnt-offering:

22 One kid of the goats for a sin-offering:

23 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Nethaneel the son of Zuar.

24 ¶ On the third day Eliab the son of Helon, prince of the children of Zebulun, *did offer*.

25 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

26 One golden spoon of ten *shekels*, full of incense:

27 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

28 One kid of the goats for a sin-offering:

29 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Eliab the son of Helon.

30 ¶ On the fourth day Elizur the son of Shedeur, prince of the children of Reuben, *did offer*.

31 His offering *was* one silver charger, of an hundred and thirty *shekels*, one silver bowl of seventy shekels after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

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32 One golden spoon of ten *shekels*, full of incense:

33 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

34 One kid of the goats for a sin-offering:

35 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Elizur the son of Shedeur.

36 ¶ On the fifth day Shelumiel the son of Zurishaddai, prince of the children of Simeon, *did offer*.

37 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

38 One golden spoon of ten *shekels*, full of incense:

39 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

40 One kid of the goats for a sin-offering:

41 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Shelumiel the son of Zurishaddai.

42 ¶ On the sixth day Eliasaph the son of Deuel, prince of the children of Gad, *offered*.

43 His offering *was* one silver charger, of the weight of an hundred and thirty *shekels*, a silver bowl of seventy shekels after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

44 One golden spoon of ten *shekels*, full of incense:

45 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

46 One kid of the goats for a sin-offering:

47 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Eliasaph the son of Deuel.

48 ¶ On the seventh day Elishama the son of Ammihud, prince of the children of Ephraim, *offered*.

[i] Exod. 30. 13.

[k] Lev. 2. 1.

[l] Lev. 1. 2.

[m] Lev. 4. 28.

[n] Lev. 3. 1.

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49 His offering *was* one silver charger, the wight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

50 One golden spoon of ten *shekels*, full of incense:

51 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

52 One kid of the goats for a sin-offering:

53 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Elishama the son of Ammihud.

54 ¶ On the eighth day *offered* Gamaliel the son of Pedahzur, prince of the children of Manasseh.

55 His offering *was* one silver charger of an hundred and thirty *shekels*, one silver bowl of seventy shekels after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

56 One golden spoon of ten *shekels*, full of incense:

57 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

58 One kid of the goats for a sin-offering:

59 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Gamaliel the son of Pedahzur.

60 ¶ On the ninth day Abidan the son of Gideoni, prince of the children of Benjamin, *offered*.

61 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, a silver bowl of seventy shekels after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

62 One golden spoon of ten *shekels*, full of incense:

63 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

64 One kid of the goats for a sin-offering:

65 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Abidan the son of Gideoni.

66 ¶ On the tenth day Ahiezer the son of Ammishaddai, prince of the children of Dan, *offered*.

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67 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

68 One golden spoon of ten *shekels*, full of incense:

69 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

70 One kid of the goats for a sin-offering:

71 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Ahiezer the son of Ammishaddai.

72 ¶ On the eleventh day Pagiel the son of Ocran, prince of the children of Asher, *offered*.

73 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

74 One golden spoon of ten *shekels*, full of incense:

75 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

76 One kid of the goats for a sin-offering:

77 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Pagiel the son of Ocran.

78 ¶ On the twelfth day Ahira the son of of Enan, prince of the children of Naphtali, *offered*.

79 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

80 One golden spoon of ten *shekels*, full of incense:

81 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

82 One kid of the goats for a sin-offering:

83 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Ahira the son of Enan.

84 This

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84 This *was* the dedication of the altar (in the day when it was anointed) by the princes of Israel: twelve chargers of silver, twelve silver bowls, twelve spoons of gold:

85 Each charger of silver *weighing* an hundred and thirty *shekels*, each bowl seventy: all the silver vessels *weighed* two thousand and four hundred *shekels*, after the shekel of the sanctuary.

86 The golden spoons *were* twelve, full of incense, *weighing* ten *shekels* apiece, after the shekel of the sanctuary: all the gold of the spoons *was* an hundred and twenty *shekels*.

87 All the oxen for the burnt-offering *were* twelve bullocks, the rams twelve, the lambs of the first-year twelve, with their meat-offering: and the kids of the goats for sin-offering, twelve.

88 And all the oxen for the sacrifice of the peace-offerings, *were* twenty and four bullocks, the rams sixty, the he-goats sixty, the lambs of the first year sixty. This *was* the dedication of the altar, after that it was anointed.

89 ¶ And when Moses was gone into the tabernacle of the congregation, to speak with * him; then he heard ° the voice of one speaking unto him from off the mercy-seat that *was* upon the ark of testimony, from between the two cherubims: and he spake unto him.

* That is, God.

° Exod.25.22.

CHAP. VIII.

AND the Lord spake unto Moses, saying,

2 Speak unto Aaron, and say unto him, When thou [a] lightest the lamps, the seven lamps shall give light over against the candlestick.

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a Exod.25.37. and 40.25.

3 And Aaron did so; he lighted the lamps thereof, over against the candlestick; as the Lord commanded Moses.

4 [b] And this work of the candlestick *was of* beaten gold, unto the shaft thereof, unto the flowers thereof, *was* [c] beaten work: [d] according unto the pattern which the Lord had shewed Moses, so he made the candlestick.

b Exod.25.31.

c Exod.25.18.

d Exod.25.40.

5 ¶ And the Lord spake unto Moses, saying,

6 Take the Levites from among the children of Israel, and cleanse them.

7 And thus shalt thou do unto them, to cleanse them: Sprinkle [e] water of purifying upon them, and * let them shave all their flesh, [f] and let them wash their cloaths, and *so* make themselves clean.

e Chap. 19. 9, 17, 18.

* Heb. let them cause a razor to pass over, &c.

f Lev. 11. 25.

8 Then let them take a young bullock with [g] his meat-offering, *even* fine flour mingled with oil, and another young bullock shalt thou take for a sin-offering.

g Lev. 2. 2.

9 And thou shalt bring the Levites before the tabernacle of the congregation; and thou shalt gather the whole assembly of the children of Israel together:

10 And thou shalt bring the Levites before the Lord, and the children of Israel shall put their hands upon the Levites: 11 And

V. 84. *In the day when it was anointed*—This is again repeated, to shew why it is called the dedication of the altar, because it was the first offering made by any particular persons or tribes.

V. 89. *When Moses was gone into the tabernacle of the congregation*—Into which Moses was permitted to enter by God's special license. *To speak with him*—To consult God. *Then he heard the voice of one speaking unto him from off the mercy-seat*—This seems to be added in this place, to shew that when men had done their part in the dedication of the tabernacle, God was not wanting in the performance of his part, and promise made, (Exod. xxv. 22.) There I will meet with thee, and commune with thee from above the mercy-seat.

CHAP. VIII.

V. 2. *The seven lamps shall give light over against the candlestick*—The candlestick is put for the bulk or shaft of the candlestick, the meaning is, that all the lamps were to be lighted on that part which was towards the middle, looking that way whence they had their light; for the middle lamp was lighted with the fire of the altar, and from that the other lamps received light. The lights were on both sides of the sanctuary, which was necessary, because it was wholly dark in itself, and had no window in it. And as it was in the tabernacle, so is it ever in the church; there is no light but that which comes from the Father of lights, (James i. 17.) and as all the lamps were lighted from the fire that came down from heaven, so is every good and perfect gift which men do or can possess, communicated to them from the fountain of goodness; and the situation of the lamps to give their light over against the candlestick, may shew us how all those are to stand disposed in heart and mind, who receive grace by faith from Jesus—That is ever looking to him, from whom they are alone supplied with every degree of the Divine life.

V. 4. *This work of the candlestick was of beaten gold*—Not hollow, but solid and massy gold.

V. 6. *Take the Levites and cleanse them*—Wash or purify them, which was also done with the Priests and others when they were to approach to God and his service.

V. 7. *Sprinkle water of purifying upon them*—For the expiation of sin, therefore may seem to have been prescribed before, though it be mentioned after, such kind of transplacings of passages being frequent in Scripture. And this sprinkling with water signifies that which is included in the promise by (Ezekiel xxxvi. 25. &c.) God by his grace for the sake of JESUS, cleansing the natural sinful minds of men from all impurity, and giving them a new heart or renewing right spirits within them.

V. 8. *And another young bullock shalt thou take for a sin-offering*—The same sacrifice which was offered for a sin-offering for the whole congregation, because the Levites came in the stead of all the first-born, which did in a manner represent the whole congregation.

V. 10. *The children of Israel shall put their hands upon the Levites*—Whereby they signified their transferring of that right of ministering to God from the first-born, in whose hands it formerly,

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11 And Aaron shall † offer the Levites before the Lord, *for* an ‡ offering of the children of Israel; that § they may execute the service of the Lord.

† Heb. wave.
‡ Heb. wave-offering.
§ Heb. they may be to execute, &c.

12 And the Levites shall lay their hands upon the heads of the bullocks: and thou shalt offer the one *for* a sin-offering, and the other *for* a burnt-offering unto the Lord, to make an atonement for the Levites.

13 And thou shalt set the Levites before Aaron, and before his sons, and offer them *for* an offering unto the Lord.

14 Thus shalt thou separate the Levites from among the children of Israel: and the Levites shall be [h] mine.

h Chap. 3. 45.

15 And after that shall the Levites go in, to do the service of the tabernacle of the congregation: and thou shalt cleanse them, and offer them *for* an offering.

16 For they *are* wholly given unto me from among the children of Israel; [i] in stead of such as open every womb, *even in stead of* the first-born of all the children of Israel, have taken them unto me.

i Chap. 3. 12, 45.

17 [k] For all the first-born of the children of Israel *are* mine, *both* man and beast: on the day that I smote every first-born in the land of Egypt, I sanctified them for myself.

k Exod. 13. 2, 12, 15. Chap. 3. 13. Luke 2. 23.

18 And I have taken the Levites for all the first-born of the children of Israel.

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19 And [l] I have given the Levites *as* ‖ a gift to Aaron, and to his sons, from among the children of Israel, to do the service of the children of Israel in the tabernacle of the congregation, and to make an atonement for the children of Israel: [m] that there be no plague among the children Israel, when the children of Israel come nigh unto the sanctuary.

l Chap. 3. 9.
‖ Heb. given.
m Chap. 16. 46. 2 Chron. 26. 16.

20 And Moses and Aaron, and all the congregation of the children of Israel did to the Levites according unto all that the Lord commanded Moses concerning the Levites, so did the children of Israel unto them.

21 And the Levites were purified, and they washed their clothes: and Aaron offered them *as* an offering before the Lord; and Aaron made an atonement for them to cleanse them.

22 And after that went the Levites in, to do their service in the tabernacle of the congregation before Aaron and before his sons: [n] as the Lord had commanded Moses concerning the Levites, so did they unto them.

n Chap. 4. 4.

23 ¶ And the Lord spake unto Moses, saying,

24 This *is it* that *belongeth* unto the Levites: from

ly was, unto the Levites, and their renouncing of their interest in the Levites, from whom they might otherwise have expected help in their common concerns, and their intire resignation and dedication of them to God's service; as the person offering by laying his hand upon the head of his sacrifice, signified his translation of his guilt upon the beast, and his dedication of it unto God.

V. 11. *Aaron shall offer the Levites before the Lord for an offering*—To serve God according to their capacity whersoever they should be.

V. 12. *The Levites shall lay their hands upon the heads of the bullocks*—To signify, that they were offered by them, and for them. Though the Levites were thus offered to God and his service, yet a sacrifice and atonement was to be made for them: and it is now to be remembered that no dedication of ourselves to live to God, will make any designs or services, acceptable unto God, but through the great atonement made by the son of his love, who must by faith be placed before and first, as that which alone can procure acceptance with God, for all that is done or suffered.

V. 13. *Set the Levites before Aaron, and before his sons*—Put them into the power of Aaron and his sons, to employ them in holy ministrations. *Offer them for an offering unto the Lord*—For to him they were first properly offered, and by him given to the priests in order to his service.

V. 14. 15. *The Levites shall be mine, and after that shall the Levites go in, to do the service of the tabernacle*—To wait upon the priests at the altar of burnt-offering; and into the tabernacle, to take it down and set it up. They were first to be the Lord's, and then they were to enter upon his service.

V. 16. *They are wholly given unto me*—By the peoples consent, as well as taken by my choice and command.

V. 19. *I have given the Levites, to do the service of the children of Israel*—To serve God in their stead and behalf, to do what otherwise they had been obliged to do in their own persons. *To make an atonement for the children of Israel*—Not by offering sacrifices, which the priests alone might do, but by assisting the priests in that expiatory work, and by a diligent performance of all the parts of their office, whereby God was pleased both with them and with the people. *That there be no plague among the children of Israel*—This is added as a reason why God appointed them to serve in or about the tabernacle, that they might watch and guard it, and not suffer any of the people to come near it, or meddle with holy things, which, if they did, it would bring a plague upon them.

V. 21. *The Levites were purified*—Which was done by washing, sprinkling, and sacrifices. It is of equal moment to all men, to be purified in the very spirit of their minds, as without holiness no man shall see the Lord; but if possible in a more particular manner, it is required that they who are employed in the public service of religion, should know in whom they have believed, and never rest but in a conscious sense that the Redeemer of men has indeed cleansed them by his blood; and that the life they now live is by faith in the son of God; and that by the power of his grace they are purified from those low and worldly desires, which render those that are led by them, unfit for the service of the Lord; as it must be the last injury to the interests of religion for the sons of Levi, its public servants, to be led by any impure, sensual, selfish desire, or be taken up with any other ends or ways of living, which are not consistent with the example of Him, in whose steps all, but especially the ministers of religion, are commanded to walk.

V. 22. *After that went the Levites in, before Aaron, and before his sons*—In their presence, and by their direction and appointment.

V. 25. *From*

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from twenty and five years old, and upward, they shall go in * to wait upon the service of the tabernacle of the congregation:

* Heb. to war the warfare of, &c.

25 And from the age of fifty years they shall † cease waiting upon the service *thereof*, and shall serve no more.

† Heb. return from the warfare of the service.

26 But shall minister with their brethern in the tabernacle of the congregation, to keep the charge, and shall do no service. Thus shalt thou do unto the Levites touching their charge.

CHAP. IX.

AND the Lord spake unto Moses in the wilderness of Sinai, in the first month of the second year, after they were come out of the land of Egypt, saying,

a Exod. 12. 1, &c. Lev. 23. 5. Chap 28. 16. Deut. 16. 2.

2 Let the children of Israel also keep [a] the passover at his appointed season.

* Heb. between the two evenings.

3 In the fourteenth day of this month * at even, ye shall keep it in his appointed season: according to all the rites of it, and according to all the ceremonies thereof shall ye keep it.

4 And Moses spake unto the children of Israel, that they should keep the passover.

5 And they kept the passover on the fourteenth day of the first month at even, in the wilderness of Sinai: according to all that the Lord commanded Moses, so did the children of Israel.

b Chap. 5. 3. and 19. 11.

6 ¶ And there were certain men who were [b] defiled by the dead body of a man, that they could not keep the passover on that day: and they came before Moses, and before Aaron on that day.

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7 And those men said unto him, We *are* defiled by the dead body of a man: wherefore are we kept back, that we may not offer an offering of the Lord in his appointed season among the children of Israel?

8 And Moses said unto them, Stand still, and I will hear what the Lord will command concerning you.

9 ¶ And the Lord spake unto Moses, saying,

10 Speak unto the children of Israel, saying, If any man of you, or of your posterity shall be unclean by reason of a dead body, or *be* in a journey afar off, yet he shall keep the passover unto the Lord.

c 2 Chron. 30. 2, 3.

11 [c] The fourteenth day of the second month at even they shall keep it, *and* eat it with unleavened bread and bitter *herbs*.

d Exod. 12. 10.

12 [d] They shall leave none of it unto the morning, [e] nor break any bone of it: according to all the ordinances of the passover, they shall keep it.

e Exod. 12. 46. John 19. 36.

13 But the man that *is* clean, and is not in a journey, and forbeareth to keep the passover; even the same soul shall be cut off from his people, because he brought not the offering of the Lord in his appointed season: that man shall bear his sin.

14 And

V. 25. *From the age of fifty years they shall cease waiting*—Upon the difficult and cumbersome part of their work.

V. 26. *But shall minister with their brethren*—By way of advice, and assistance in lesser and easier works. How merciful and full of compassion are the laws of God. When his servants became advanced in years in his service, they were not then to be bound to do the same work which they did when young: but doubtless many of them who were of an age to take the benefit of the kind provision made for them, would doubtless shew their love to God, by exerting their last remains of strength: and surely happy are they, who, by the blessing of God on a temperate life, are preserved to old age with strength to labour in his service, who gave them life, and died to redeem the body from the power of death, and the soul from the nature and misery of sin.

CHAP. IX.

V. 1. *The Lord spake unto Moses in the first month of the second year*—And therefore before the numbering of the people, which was not till the second month, (Num. i. 1, 2.) But it is placed after it, because of a special case relating to the passover, which happened after it, and which is here related, upon occasion whereof he mentions the command of God for the keeping of the passover in the wilderness, which was done but once, and without this command they had not been obliged to keep it at all, till they came to the land of Canaan.

V. 2, 3. *The passover ye shall keep, according to all the rites of it*—So far as concerned the Lamb and the unleavened bread, &c. for there were some things peculiar to the first passover in Egypt, as that they were to eat it *in haste, with their loins girded, their shoes on their feet, and their staff in their hand*, which were not properly rites or ceremonies of the passover, but circumstances of their present condition, being then travellers and ready to depart.

V. 7. *Those men said, we are defiled, we may not offer an offering of the Lord*—Which if we neglect, we must be cut off, and if we keep it in these circumstances, we must also be cut off. What shall we do? Sin committed seperates the soul from God; and the commands of God still continue in force, and on their not being performed according to the will of God, the penalties annexed to disobedience are incurred: how great then the necessity of applying to that blood of Jesus, by which alone sin can be pardoned, and through which alone grace can be received, to preserve the soul blameless in the sight of God.

V. 8. *Moses said, I will hear what the Lord will command*—God having promised to answer, and direct him upon his address to him.

V. 10. *If any man of you, be unclean by reason of a dead body, or be in a journey*—Under these two instances the Hebrews think, that other hinderances of like nature are comprehended, as if one be hindred by a disease, or by any other such kind of uncleanness, which may seem probable both from the nature of the thing, and the reason of the law. *Afar off*—In some remote country, whence he cannot return sooner.

V. 13. *But the man that forbeareth to keep the passover*—Through contempt or neglect, without these or any other just impediments, as before. *The same soul shall be cut off from his people*—He shall be excluded, from his part in the blessings bestowed on all the

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14 And if a ſtranger ſhall ſojourn among you, and will keep the paſſover unto the Lord, according to the ordinance of the paſſover, and according to the manner thereof, ſo ſhall he do: [f] ye ſhall have one ordinance, both for the ſtranger, and for him that was born in the land.

f Exod. 12. 49.

15 ¶ And [g] on the day that the tabernacle was reared up, the cloud covered the tabernacle, *namely*, the tent of the teſtimony: and [h] at even there was upon the tabernacle as it were the appearance of fire, until the morning.

g Exod. 40. 34.

h Exod. 13. 21. & 40. 38.

16 So it was alway: the cloud covered it *by day*, and the appearance of fire by night.

17 And when the cloud was taken up from the tabernacle; then after that the children of Iſrael journeyed: and in the place where the cloud abode, there the children of Iſrael pitched their tents.

18 At the commandment of the Lord the children of Iſrael journeyed, and at the commandment of the Lord they pitched: [i] as long as the cloud abode upon the tabernacle, they reſted in the tents.

i 1 Cor. 10. 1.

19 And when the cloud † tarried long upon the tabernacle many days; then the children of Iſrael kept the charge of the Lord, and journeyed not.

† Heb. prolonged.

20 And *ſo* it was when the cloud was a few days upon the tabernacle; according to the commandment of the Lord they abode in their tents; and according to the commandment of the Lord they journeyed.

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21 And *ſo* it was when the cloud ‡ abode from even unto the morning, and *that* the cloud was taken up in the morning, then they journeyed: whether *it was* by day or by night that the cloud was taken up, they journeyed.

‡ Heb. was.

22 Or *whether it were* two days, or a month, or a year that the cloud tarried upon the tabernacle, remaining thereon, the children of Iſrael [k] abode in their tents, and journeyed not: but when it was taken up, they journeyed.

k Exod. 40. 36. 37.

23 At the commandment of the Lord they reſted in the tents, aad at the commandment of the Lord they journeyed: they kept the charge of the Lord, at the commandment of the Lord by the hand of Moſes.

CHAP. X.

AND the Lord ſpake unto Moſes, ſaying,

2 Make thee two trumpets of ſilver; of an whole piece ſhalt thou make them that thou mayeſt uſe them for the calling of the aſſembly, and for the journeying of the camps.

3 And when [a] thou ſhall blow with them, all the aſſembly ſhall aſſemble themſelves to thee, at the door of the tabernacle of the congregation.

a Joel 2. 15.

4 And if they blow *but* with one *trumpet*, then the princes *which are* heads of the thouſands

the members of the church of God, who knows the will of God and neglects to do it: the grace of God in the ſoul ever leads to the will of God; as on the other hand careleſs or wilful diſobedience in any degree, grieves his Spirit and the ſoul becomes more and more dead unto God and regardleſs of his will; ſo that in every one an entire conformity to the mind and will of God, or an entire ſeperation from God finally takes place; and every deſign word and action, is either in obedience to the grace of God and the word of God, or is oppoſed to the Spirit and contrary to the word: every moment carries its report from every accountable creature to the Creator and Judge of all: of how much concern is it then to enquire, Is that which I am now intending: ſaying or doing that which is agreeable to the will of God, or is it oppoſed to any thing he has commanded; if the latter, *the ſame ſoul ſhall be cut off from his people*, if in that ſtate of oppoſition it enters his preſence, who requires all that he made and died to redeem, to love him with all their hearts, and ſerve him with all their ſtrength.

V. 14. *If a ſtranger*—A proſelyte.

V. 15. *The cloud covered the tabernacle*—This was an evident token of God's ſpecial preſence with and providence over them. This cloud was eaſily diſtinguiſhed from other clouds, both by its peculiar figure, and by its conſtant reſidence in that place. *At even there was upon the tabernacle, as it were the appearance of fire*—That they might better diſcern it and direct themſelves and their journies by it.

V. 17. *When the cloud was taken up, then after that the children of Iſrael journeyed*—Aſcended on high, above its ordinary place, by which it became more viſible to all the camp.

V. 18. *At the commandment of the Lord, the children of Iſrael journeyed*—The motion or ſtay of the cloud is fitly called the command of God, becauſe it was a ſignification of God's will, and their duty, which a command properly is.

V. 19. *When the cloud tarried, the children of Iſrael kept the charge of the Lord, and journeyed not*—The command of God mentioned before, that they ſhould ſtay as long as the cloud ſtayed and this they did, though it were long in one place, which was tedious to them, who deſired to change places, and make haſte to Canaan, yet they obeyed God.

V. 22. *Whether it were two days, or a month, or a year that the cloud tarried upon the tabernacle, the children of Iſrael journeyed not: but when it was taken up, they journeyed*—They followed the guidance of God: they were now the church of God, and an example of the true church or faithful followers of God in all ages and nations. And as God's immediate preſence reſted upon the Tabernacle, ſo does his Spirit reſt upon every believer, whoſe perſon is the tabernacle—The temple of the Holy Ghoſt (1 Cor. 6. 19.) and every ſtep that is taken by ſuch, is taken with a regard to the will of God.

CHAP. X.

V. 2. *Make thee two trumpets*—For Aaron's two ſons: though afterwards the number of the trumpets was much increaſed, as the number of the prieſts alſo was. Theſe trumpets were ordained, both for ſignification of the great duty of Miniſters in proclaiming the will of God, and for uſe, as here follows. *Of ſilver*—A metal pure and precious, and giving a clear ſound.

V. 6. *They*

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sands of Israel, shall gather themselves unto thee.

5 When ye blow an alarm, then the camps that lie on the east parts shall go forward.

6 When you blow an alarm the second time, then the camps that lie on the south side, shall take their journey: they shall blow an alarm for their journies.

7 But when the congregation is to be gathered together, you shall blow; but you shall not sound an alarm.

b 1 Chron. 15, 24. 2 Chron 13, 12.

8 [b] And the sons of Aaron the priests shall blow with the trumpets; and they shall be to you for an ordinance for ever throughout your generations.

c Chap. 31, 6. Josh. 6, 5. 2 Chron. 13, 14.

9 And [c] if ye go to war in your land against the enemy that oppresseth you, then ye shall blow an alarm with the trumpets; and ye shall be remembered before the Lord your God, and ye shall be saved from your enemies.

d Chap. 29, 1. Lev. 23, 24. 1 Chron. 15, 24. 2 Chron. 5, 12. & 7. 6. & 29. 26. Ezra 3. 10. Neh. 12. 35. Psal. 81. 3.

10 Also [d] in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with your trumpets over your burnt-offerings, and over the sacrifices of your peace-offerings; that they may be to you for a memorial before your God: I *am* the Lord your God.

11 ¶ And it came to pass on the twentieth *day* of the second month, in the second year, that the cloud was taken up from off the tabernacle of the testimony.

12 And the children of Israel took [e] their journies out of the wilderness of Sinai; and the cloud rested in the wilderness of Paran.

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e Exod. 40. 36.

13 And they first took their journey, according to the commandment of the Lord by the hand of Moses.

Chap. 2. 9, 16, 24, 31.

14 ¶ [f] in the first *place* went the standard of the camp of the children of Judah according to their armies: and over his host *was* [g] Nashon the son of Amminadab.

f Chap. 2. 3.

g Chap. 1. 7.

15 And over the host of the tribe of the children of Issachar, *was* Nethaneel the son of Zuar.

16 And over the host of the tribe of the children of Zebulun, *was* Eliab the son of Helon.

17 And [h] the tabernacle was taken down; and the sons of Gershon, and the sons of Merari set forward, [i] bearing the tabernacle.

h Chap. 1, 51.

i Chap. 4, 21. 31.

18 ¶ And [k] the standard of the camp of Reuben set forward according to their armies: and over his host *was* Elizur the son of Shedeur.

k Chap. 2. 10.

19 And over the host of the tribe of the children of Simeon, *was* Shelumiel the son of Zurishaddai.

20 And over the host of the tribe of the children of Gad, *was* Eliasaph the son of Deuel.

21 And the Kohathites set forward, bearing

V. 6. *They shall blow an alarm for their journies*—As a sign for them to march forward, and consequently for the rest to follow them, which is easily understood, out of these words.

V. 8. *The sons of Aaron shall blow with the trumpets*—To oblige them to the greater regard and observance, as if God himself had called them.

V. 9. *If ye go to war in your land against the enemy that oppresseth you*—The people that inhabited the land of Canaan before the Israelites, forfeited it by their sins, and God gave the land to the descendants of faithful Abraham; and the children of Israel had the authority of God for driving out the ancient inhabitants of Canaan; and it was after they had taken possession of the land, that this permission was given them to go to war with any people *that oppressed them*; they were not to go to war to make conquests of any other country than that which God had given them; they were only to go to war against those that oppressed them, or in their own defence; and when they thus went out to war, they were *to blow an alarm with the trumpets*, and by this they were to express their faith in this promise, annexed to the command of blowing with the trumpets—*Ye shall be remembered before the* LORD of Hosts, your God and Saviour, *and ye shall be saved from your enemies*. And thus were the Israelites made an example to all mankind, of what the Almighty would ever do for every nation, and for every man, that would in all things regard the declared will of God; and then enter upon the performance of what was agreeable to the Divine will, in an humble reliance on His faithfulness—To all such the promise is—*Ye shall be saved*. We may be at the expence of purchasing the word of God; we may give up our time to read it, and we may still be *oppressed* with our enemies—fears, passions, and those sorrows of the world, that lead to and produce death eternal to the soul. But this is not the will of God. His blessed will is, that whatever it is that *oppresses* us, whether brought upon ourselves by our own misconduct, or the wrong designs or conduct of others; that we should consider, What it is that the Lord our God requires of us, in the very circumstances that occasion our distress, and then setting out with a careful regard to the letter and spirit of God's declared will, and availing ourselves of all the friendly advice and assistance of those that fear God, whom his providence kindly casts in our way; place an entire faith and confidence in the goodness of God our Saviour; believing that God will only withhold whatever we desire, when to withhold is truly *more kind* than to give. And who that believes that thus kind is God for the sake of Jesus, and also believes, that his wisdom and power governs all things, can for a moment be miserable or sink under any oppression? No, they shall be saved: all that truly believe, shall be heard in the things that they fear, the things that are the cause of their distress.

V. 10. *Ye shall blow with the trumpets over your burnt-offerings, and over the sacrifices, that they may be to you for a memorial before your God*—That God may remember you for good, to accept and bless you; as he assuredly will do, when you thus stedfastly avow your faith in his mercy to pardon, in his grace to comfort, and in his providence to guide and direct you.

V. 21. *And the other did set up the tabernacle against they came*—The Gershonites, and Merarites, whose office it was to take down and set up the tabernacle, and who therefore marched after the first camp, and before the Kohathites, that they might prepare

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ing the [l] sanctuary; and * *the other* did set up the tabernacle against they came.

l Chap. 4. 4. & 7. 9.

22 ¶ And [m] the standard of the camp of the children of Ephraim set forward according to their armies: and over his host *was* Elishama the son of Ammihud.

* That is, the Gershonites, and the Merarites: See Ver. 17.

23 And over the host of the tribe of the children of Manasseh, *was* Gamaliel the son of Pedahzur.

m Chap. 2. 18.

24 And over the host of the tribe of the children of Benjamin, *was* Abidan the son of Gideoni.

25 ¶ And [n] the standard of the camp of the children of Dan set forward, *which was* the rereward of all the camps throughout their hosts: and over his host *was* Ahiezer the son of Ammishaddai.

n Chap. 2. 25. Josh. 6. 9.

26 And over the host of the tribe of the children of Asher, *was* Pagiel the son of Ocran.

27 And over the host of the tribe of the children of Naphtali, *was* Ahira the son of Enan.

† Heb. These

28 † Thus *were* the journeyings of the children of Israel, according to their armies, when they set forward.

29 ¶ And Moses said unto Hobab, the son of Raguel the Midianite, Moses' father in law, We are journeying unto the place of which the Lord said, I will give it you: come

o Judg. 1. 16.

thou with us, and [o] we will do thee good: for the Lord hath spoken good concerning Israel.

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30 And he said unto him, I will not go; but I will depart to mine own land, and to my kindred.

31 And he said, Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us in stead of eyes.

32 And it shall be, if thou go with us, yea, it shall be, that what goodness the Lord shall do unto us, the same will we do unto thee.

p See Exod. 3. 1.

33 ¶ And they departed from [p] the mount of the Lord three days journey: and the ark of the covenant of the Lord went before them in the three days journey, [q] to search out a resting-place for them.

q Deut. 1. 33. Jer. 31. 2. Ezek. 20. 6.

r Exod. 13. 21.

34 And [r] the cloud of the Lord *was* upon them by day, when they went out of the camp.

s Psal. 68. 1. 2. & 132. 8.

35 And it came to pass when the ark set forward, that Moses said, [s] Rise up, Lord, and let thine enemies be scattered: and let them that hate thee, flee before thee.

‡ Heb. ten thousand thousands.

36 And when it rested, he said, Return, O Lord, unto the ‡ many thousands of Israel.

CHAP. XI.

a Deut. 9. 22. * Or, were as it were complainers. † Heb. it was evil in the ears of, &c.

AND [a] *when* the people * complained, † it displeased the Lord: and the Lord heard *it*; and his anger was kindled; and the

pare the tabernacle, for the reception of its utensils, which the Kohathites brought after them. Thus orderly were all things done.

V. 29. *Moses said unto Hobab, the son of Raguel*—Called also Reuel, (Exod. ii. 18.) who seems to be the same who is called Jethro, (Exod. iii. 1.)

V. 30. *He said, I will not go but I will depart to mine own land*—So he might sincerely say, though after this speech he was overcome by the intreaties and persuasions of Moses. Or, he did go and settle his affairs and afterwards return: for we find his posterity settled among the Israelites. (Judg. i. 16.)

V. 31. *Leave us not, I pray thee, forasmuch as thou mayest be to us instead of eyes*—To direct and guide us: for though the cloud determined them to a general place, yet many particulars might be uncertain and unknown to Moses, wherein Hobab, having long lived in those parts, might be able to advise him, as concerning the conveniences of water for their cattle, concerning the safety or danger of the several parts by reason of serpents, or wild beasts, or enemies in the parts adjoining to them, that so they might guard themselves better against them. Or, this is to be understood of his directing them not so much in their way, as about great and difficult matters, wherein the counsel he had from God did not exclude the advice of men, as we see (Exod. xviii. 19. &c.) by the Divine approval of the advice given by Jethro, as to the appointment of Elders to assist Moses; which advice was given with great submission to what God himself should make known to Moses on the subject of it.

V. 32. *If thou go with us, what goodness the Lord shall do unto us, the same will we do unto thee*—This is the language of Moses, who possessed so high a degree of the Spirit of God his Saviour: he does not desire that the goodness of God should be confined, even to all that bear the name of Israel, but that others should join themselves to the visible church, and be partakers of all the blessings bestowed by his living head.

V. 33. *They departed from the mount of the Lord three days journey*—With continued journeys, only it seems most probable, that the cloud made little pauses, that they might have time for sleep and necessary refreshments. *The ark of the covenant of the Lord went before them*—Not so much in place, as in office and authority, as a general who is said to go before or lead his army, though he do not go in the very first place. The ark is said to go before and direct them, not as if the ark could be seen by all the camps, which being carried only upon men's shoulders was impossible, but because the cloud, which always attended upon the ark, and together with the ark, continued in a manner one sign of God's presence, did lead and direct them. *To search out a resting place for them*—Where they might safely and commodiously rest. But this is a metaphorical expression, for *discovering* to them, for otherwise the ark could not search, and God, who knew all places and things, needed not to search.

V. 34. *The cloud of the Lord was upon them by day*—And by night too, as was expressed before. So we must learn to compare places of scripture, and to supply the defects of one out of another, as we do in all authors.

V. 35. *Rise up, Lord, and let thine enemies be scattered*—Let thy power appear in behalf of thy people whom thou hast redeemed, and who put their trust in thee.

V. 36 *Return, O Lord, unto the many thousands of Israel*—Let thy

Before Christ 1490. the fire of the Lord burnt [b] among them, and consumed *them that were* in the uttermost parts of the camp.

b Psa. 78. 21.

2 And the people cried unto Moses; and when Moses prayed unto the Lord, the fire ‡ was quenched.

‡ Heb. sunk.
§ That is, A burning.

3 And he called the name of the place § Taberah: because the fire of the Lord burnt among them.

c As Exod. 12. 38.

4 ¶ And the [c] mixt multitude that *was* among them ‖ fell a lusting: and the children of Israel also * wept again, and said, [d] Who shall give us flesh to eat?

‖ Heb. lusted a lust.
* Heb. returned and wept.
d Psa. 78. 18. and 106. 14. 1 Cor. 10. 6.

5 [e] We remember the fish which we did eat in Egypt freely: the cucumbers, and the melons, and the leeks, and the onions, and the garlick:

e Exod. 16. 3.

6 But now our soul *is* dried away; *there is* nothing at all, besides this manna, before our eyes.

7 And

thy gracious presence rest upon all thy people, and give them a safe and quiet place, free from all enemies and danger.

CHAP. XI.

V. 1. *The people complained*—Murmured in their hearts, and expressed their dissatisfaction at their situation. *It displeased the Lord*—As every murmuring thought does; every murmur being the same thing as to charge God, whose providence governs all things, with either injustice in laying upon us what we ought not to suffer, or want of compassion in not giving us what we think we ought to have. *The Lord heard* their complaint, not as he hears all supplication to his mercy for relief; but being in effect charged with want of justice and mercy. *His anger was kindled*—His gracious Spirit was grieved, and withdrew itself from them. *And the fire of the Lord burnt among them, and consumed them that were in the uttermost parts of the camp*—And thus does misery as a fire consume the peace of every heart, that entertains hard thoughts of God; or is led to look upon the God of all grace, mercy and love, as unjust or unmerciful in any thing that he lays upon us: Murmuring and misery being as inseperably united, as cause and consequence, or the spring and the stream; and we are strangers to satan's devices, if we do not know that it is the constant design of all the powers of darkness, to seduce every soul of man, thus to blaspheme the God of glory and of love; but more especially to prevail with those to murmur, and to think their lot hard who are among those that are hearing that God so loved the world, as not to with hold his only Son, but gave him up to taste death for every man. To raise murmurs and complaints amongst the Israel of God, is the grand design of satan and his angels; because that is the very language of hell; and in whatever degree we murmur and complain, in that degree the very spirit of satan reigns in us; no matter what is the cause, friend or foe, a sudden difficulty or disappointment, or long continued trials. How little do we consider when we murmur, that every sin we have committed has justly exposed us to the wrath of God: How little do we think of what *Jesus* endured for us, when we give way to any complaint: How much do we shew when we are dissatisfied with our lot, and the circumstances we are under, that we are not subjects of that kingdom, the Spirit of which is love, and joy and peace; and the language of which is always "Father, not my will but thine be done." No less contrary to the will of God are murmurs and complaints, than rude and wicked oaths and curses are; and our own misery is no less secured by complaining of this person, or on such an occasion, than by allowing the same person or occasion to lead us to take the sacred names in vain. To live in a spirit of complaining, and in a spirit of anger or deceit, only differs as one disease, or rather one way of wickedness differs from another.

V. 2. *The people cried*—Either being penitent or fearful of the Divine displeasure, which they had brought down upon themselves by their murmurs against his goodness. *Unto Moses*—Whose prayer they knew was prevalent with God. *And when Moses*—Had heard the people cry, *he prayed unto the* LORD, *the fire was quenched.* And are the two worlds farther distant from each other now than they were then? When a penitent cry is made unto Jesus, is God for his sake less willing to hear, and answer, and relieve than he was to hear the prayer of Moses? What words can express, or thoughts estimate the value of discoveries like these in the word of God, which shews when the very fire of God's anger has begun to burn against men, because of their sin; and God is applied to through the person of that Mediator whom Moses represented; he hears, and in mercy for his sake, pities, answers, and relieves from all the distress and misery which was produced by disobedience to his will.

V. 3. *He called the name of the place Taberah*—Burning, from this fire, as it was called *Kibroth-hattaavah* from another occasion, ver. 34, 35. Both these names were imposed as monuments of the people's sin, and of God's just judgment: That whenever the place was but named where these crimes were committed, and these judgments inflicted, all that heard of them might be informed that the same crimes would produce the same or other expressions of God's displeasure, and for this merciful purpose is every sin and the punishment inflicted upon it, recorded in the word of God; that all may shun their own sufferings, by not committing the crimes which produce them, as by a natural and unavoidable consequence, till turned away by applying unto the only Mediator, by true repentance, and faith in the mercy of God, for his sake.

V. 4 *The mixt multitude*—Consisting of Egyptians or other people, which being affected with God's miraculous works in Egypt, and thereupon believing the promise of God to carry them to a land of milk and honey, for their own advantage joined themselves to the Israelites, and now finding themselves disappointed they discover their evil minds. *And the children of Israel*—Whose special relation and obligation to God should have restrained them from such conduct. *Also wept again it*—This relates either to their former murmuring, or to their complaining. *ver.* 1. to note the aggravation of their sin, that having just now sinned in the same kind, and sorely smarted for their sin, and being but newly delivered from their fears and dangers, they forthwith murmur again, and that more passionately than before, expressing themselves in tears and bitter words. *Who shall give us flesh*—This word is here taken generally. They had indeed flesh and cattle, which they brought with them out of Egypt, but these were reserved for breed to be carried into Canaan, and were so few that they would scarce have served them for a month, as may be gathered from Numb. xi. 20, 21, 22.

V. 5. *We remember the fish which we did eat in Egypt freely*—Either without price, for fish was very plentiful, and fishing was there free, or for a little.

V. 6. *Our soul*—Our life, as the soul signifies. *Is dried away*—Is withered and pines away, which might be true through discontent and inordinate appetites. *There is nothing at all, besides this manna*—This language is—We think that good which we have not, and that bad which God hath given us. We surely say truly when we call the Jews a dissatisfied hard-hearted people; and we acknowledge the justice of God in the judgments that followed their aggravated disobience and murmurs after all the goodness he shewed them. But who has not heard, when God

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7 And [f] the manna *was* as coriander-seed, and the † colour thereof as the colour of [g] bdellium.

f Exod. 16. 14.

† Heb. eye of it as the eye of.

g Gen. 2. 12.

8 *And* the people went about, and gathered *it*, and ground *it* in mills, or beat *it* in a mortar, and baked *it* in pans, and made cakes of it: and the taste of it was as the taste of fresh oil.

9 And when the dew fell upon the camp in the night, the manna fell upon it.

10 ¶ Then Moses heard the people weep throughout their families, every man in the door of his tent: and [h] the anger of the Lord was kindled greatly; Moses also was displeased.

h Psa. 78. 21.

11 [i] And Moses said unto the Lord, Wherefore hast thou afflicted thy servant? and wherefore have I not found favour in thy sight, that thou layest the burden of all this people upon me?

i Deut. 1. 12.

12 Have I conceived all this people? have I begotten them, that thou shouldest say unto me, Carry them in thy bosom, (as a nursing-father beareth the sucking child) unto the land which thou swarest unto their fathers?

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13 Whence should I have flesh to give unto all this people? for they weep unto me, saying, Give us flesh, that we may eat.

14 [k] I am not able to bear all this people alone, because *it is* too heavy for me.

k Exod. 18. 18.

15 And if thou deal thus with me, [l] kill me, I pray thee, out of hand, if I have found favour in thy sight; and let me not see my wretchedness.

l See 1 Kings 19. 4. Jonah 4. 3.

16 ¶ And the Lord said unto Moses, Gather unto me [m] seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee.

m See Exod. 4. 9.

17 And I will come down and talk with thee there: and [n] I will take of the spirit which *is* upon thee, and will put *it* upon them; and they shall bear the burden of the people with

n Neh. 9. 20.

has been watering the earth, and making the clouds drop fatness, some express themselves as much dissatisfied with rain as the Israelites did with manna; and as discontented with the things they had, and as impatient for the things they had not, as the Jews ever were? For what purpose has it pleased God to give us so full an account of the crimes of this people? For beneath infinite goodness must it be to publish men's sins to the world, was it not that all men might read their own nature in other men's crimes; and by being so admonished, be led to look to the only *Restorer* of our fallen nature—That grace of God given for the Redeemer's sake, which only worketh in us to will and do of God's good pleasure.

V. 7. *The manna was as coriander-seed*—Not for colour, for that is black, but for shape and figure. *And the colour as bdellium*—A gem or pearl, wherewith the manna agrees both in its colour which is white, and in its figure which is round.

V. 8. *The taste of it was as the taste of fresh oil*—Of the most excellent oil, or like wafers made with honey (Exod. xvi. 31.), The nature and use of manna is here thus particularly described to shew the greatness of their sin in despising such food.

V. 9. *When the dew fell, the manna fell upon it*—And then the dew fell again upon it and covered it (Exod. xvi. 13, 14.), so the manna lay hid as it were between two beds of dew. Hence the phrase of *hidden manna*, Rev. ii. 17.

V. 10. *Moses heard the people weep throughout their families, every man in the door of his tent*—They were not ashamed of their sin. They expressed their discontent before their families, and at their doors to all that saw or heard them. Are those that live about me, or with me, witnesses of my discontent and sorrow at what God is pleased to order concerning me? Surely a deep sleep has come upon us, when we feel ourselves dissatisfied with any thing God is pleased to send or take away, and are without fear of danger, and without cries for mercy, and that God would renew right spirits within us. Let us do ourselves the justice to consider what must be the condition of a soul taken away from this life of trial, in a state of displeasure under the very government of God on earth. Will that soul enter his sacred courts above with praise, and rejoice that the same God for ever reigns? Can a mind discontented with God dwell with God? Surely not. But my discontent and sorrow is not against any thing that God has done? It is if that discontent and sorrow is not confined to sin as the sole cause. God is the author of all things but sin—disobedience to himself. There is not a blessing which his mercy does not bestow; there is not a suffering which his justice does not inflict. *The anger of the Lord was kindled greatly*—Against their discontent. *Moses also was displeased*—At their great ingratitude.

V. 11. *Moses said unto the Lord, Wherefore hast thou afflicted thy servant*—For what cause am I to be thus afflicted? *Wherefore have I not found favour in thy sight?* That I thus suffer by seeing the sinfulness of this people, over whom I am placed by thy appointment. Why didst thou not hear my prayer, when I desired thou wouldest excuse me, and commit the care and government of this unruly people to some other person.

V. 12. *Have I conceived all this people? Have I begotten them*—Are they my children, that I should be obliged to provide for them. *That thou shouldest say unto me, Carry them in thy bosom (as a nursing father beareth the sucking child)*—Which expression shews the tender care and affection that governors, by the command of God, ought to have to their people.

V. 14. *I am not able to bear all this people*—The burden of providing for and satisfying of them.

V. 15. *Kill me, I pray thee, out of hand, and let me not see my wretchedness*—My evil, my intolerable anguish and torment, arising from the difficulty of my office, and work of ruling this people, and from the dread of their utter extirpation which they will bring upon themselves, and the dishonour which thence will accrue to God and to religion.

V. 16. *The Lord said unto Moses, Gather unto me seventy, whom thou knowest to be the elders*—Whom thou by experience discernest to be elders, not only in years, but in wisdom and authority with the people.

V. 17. *I will come down*—By my powerful presence and operation. *I will take of the spirit which is upon thee, and will put it upon them*—I will give the same spirit to them which I have given to thee. But as the spirit was not conveyed to them from

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with thee, that thou bear *it* not thy self alone.

18 And say thou unto the people, Sanctify yourselves against to morrow, and ye shall eat flesh (for you have wept in the ears of the Lord, saying, Who shall give us flesh to eat? for *it was* well with us in Egypt) therefore the Lord will give you flesh, and ye shall eat.

19 Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days;

o Psal. 78. 29. & 106. 15. ‡ Heb. month of days.

20 o *But* even a ‡ whole month, until it come out at your nostrils, and it be loathsome unto you: because that ye have despised the Lord which *is* among you, and have wept before him, saying, p Why came we forth out of Egypt?

p Chap. 21. 5.

21 And Moses said, q The people amongst whom I *am*, *are* six hundred thousand footmen; and thou hast said, I will give them flesh, that they may eat a whole month.

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q Exod. 12 37. and 38. 26. Chap. 1. 46.

22 r Shall the flocks and the herds be slain for them, to suffice them? or shall all the fish of the sea be gathered together for them, to suffice them?

r See John 6. 7.

23 And the Lord said unto Moses, s Is the Lord's hand waxed short? thou shalt see now whether my word shall come to pass unto thee, or not.

s Isa. 50. 2. and 59. 1.

24 ¶ And Moses went out and told the people the words of the Lord, and gathered the seventy men of the elders of the people, and set them round about the tabernacle.

25 And the Lord came down in a cloud, and

or through Moses, but immediately from God, so the spirit or its gifts were not by this means impaired in Moses. The spirit is here put for the gifts of the spirit, and particularly for the spirit of prophecy, v. 25. whereby they were enabled, as Moses had been and still was, to discern hidden and future things, and resolve doubtful and difficult cases, which made them fit for government. It is observable, that God would not, and therefore men should not, call any persons to any office for which they were not sufficiently fit and qualified.

V. 18. *Say thou unto the people, Sanctify yourselves*—Prepare to meet thy God, O Israel, in the way of his judgments, and to receive the punishment which God will inflict upon you, for it is evident, from v. 20. that God answered them with a curse instead of a blessing. Prepare yourselves by true repentance, that you may either obtain some mitigation of the plague, or whilst your bodies are destroyed by the flesh you desire and eat, your souls may be saved from the wrath of God. Sanctifying is often used for preparing. *For ye have wept in the ears of the Lord*—Not secretly in your closets, but openly and impudently in the doors of your tents, ver. 10. calling heaven and earth to witness to your cries and complaints.

V. 19, 20. *Ye shall eat, until it be loathsome unto you*—Being glutted with the abundance of it. *Because ye have despised the Lord*—Ye have lightly esteemed his bounty and manifold blessings, you have slighted and distrusted his promises and providence after so long and large experience of it. *Which is among you*—Who is present with you, to observe all your carriage, and to punish your offences. This is added as a great aggravation of the crime, to sin in the presence of the Judge. *And have wept before him, saying, Why came we forth out of Egypt*—Why did God do us such an injury? Why did we so foolishly follow and obey him in coming into this place?

V. 21. *Moses said, the people amongst whom I am, are six hundred thousand footmen*—Fit for war, besides aged men, women, and children. That Moses speaks this as doubting God's word, is evident enough from ver. 22, 23. And that Moses was not remarkably punished for this, as he was afterward for the same sin, Numb. 20. next to God's good pleasure, may be imputed to the different circumstances of this and that sin: This was the first great offence of this kind, and therefore more easily passed by, that was after warning and against more light and experience. This seems to have been spoken secretly in Moses's breast; that openly and publicly before the people, and therefore it was to be openly punished, to prevent the contagion of that example of unbelief and distrust of the mercies of God, and of his power and faithfulness.

V. 22. *Shall the flocks and the herds be slain, Or the fish of the sea be gathered together?*—Is it possible that this should be done, and how can such a vast multitude of people be supplied but by some such means? How liable are those that have seen most of the power and goodness of God, to forget what they have known of both. Could it be that He who had divided the sea wanted power to do what he promised; or that had delivered them from the cruel bondage of Egypt, want goodness to do that for his people which was best for them. This language of Moses is that of a person who thought the Almighty could not perform his word; and this *reasoning* from appearances against the faithfulness of God, is written to prevent men from grieving the Holy Spirit of God, by distrusting his promises, when they are proceeding with care in the ways of his will, and of their duty.

V. 23. *The Lord said unto Moses*—In answer to his doubts. *Is the Lord's hand waxed short*—Less able to work great and glorious miracles than those thou hast already seen. *Thou shalt see now whether my word shall come to pass unto thee or not*—That it may be known that all that I have promised, and every word that I have spoken, is as much to be depended on, as if that which is promised or spoken were already performed; and that there is no difference between the promise and the performance with God, as all that *believe* in all ages shall find to their inexpressible comfort and support in the difficulties, opposition, and temptations, which all will meet with in living to God. And when Moses was referred by the Lord, to what Moses himself had known of the Lord's mighty and gracious works, then his faith appears to have revived; thus beneficial is it to be led to look back on the faithfulness of God as the same is recorded in the Scriptures, and as we have known it of a certainty from the experience of others, and our own.

V. 24. *Moses went out*—Of the tabernacle, into which he entered to receive God's answers from the Mercy seat, (Numb. vii. 89. *And told the people the words of the Lord*—As a servant delivers the message of his master. And then Moses *gathered the seventy elders round about the Tabernacle*—That the awe of God might be imprinted upon their hearts, that they might more seriously undertake, and more faithfully manage their high employment, and to gain them the more authority and respect from the people, and principally, because that was the place where God manifested himself and gave his blessings, and therefore *there* he would bestow his Spirit upon them.

V. 25. *The Lord came down*—Appeared *in a cloud, and took of the spirit*—Of government and of prophecy, that was upon Moses *and gave* of the same spirit *to the seventy elders*—*And when the spirit*

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and ſpake unto him, and took of the ſpirit that *was* upon him, and gave *it* unto the ſeventy elders: and it came to paſs *that* [t] when the ſpirit reſted upon them, [u] they propheſied, and did not ceaſe.

t See 2 Kings 2. 15.
u See 1 Sam. 10. 6, 10.

26 But there remained two *of the* men in the camp, the name of the one *was* Eldad, and the name of the other Medad: and the ſpirit reſted upon them (and they *were* of them that were written, but [x] went not out unto the tabernacle) and they propheſied in the camp.

x See 1 Sam. 20. 26. Jer. 36. 5.

27 And there ran a young man, and told Moſes, and ſaid, Eldad and Medad do propheſy in the camp.

28 And Joſhua the ſon of Nun, the ſervant of Moſes, *one* of his young men anſwered and ſaid, [y] My lord Moſes, forbid them.

y See Luke 9. 49. John 3. 26.

29 And Moſes ſaid unto him, Envieſt thou for my ſake? [z] would God that all the Lord's people were prophets, *and* that the Lord would put his ſpirit upon them.

z 1 Cor. 14. 1.

30 And Moſes gat him into the camp, he and the elders of Iſrael.

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31 ¶ And there went forth a [a] wind from the Lord, and brought quails from the ſea, and let *them* fall by the camp, § as it were a day's journey on this ſide, and as it were a day's journey on the other ſide, round about the camp, and as it were two cubits *high*, upon the face of the earth.

a Exod. 16. 13. Pſa. 78. 26. and 105. 40.
§ Heb. as it were the way of a day.

32 And the people ſtood up all that day, and all *that* night, and all the next day, and they gathered the quails: he that gathered leaſt, gathered ten homers: and they ſpread *them* all abroad for themſelves round about the camp.

33 And while the [b] fleſh *was* yet between their teeth, ere it was chewed; the wrath of the Lord was kindled againſt the people, and the Lord ſmote the people with a very great plague.

b Pſa. 78. 30, 31.

34 And

ſpirit reſted upon them—Acquainting them with the mind and will of God concerning the people, *they propheſied*—declared to the people the things they were thus taught of God.

V. 26. *There remained two of the men in the camp*—Not going to the tabernacle, as the reſt did, either modeſtly declining that high employment from an humble ſenſe of their own inſufficiency, or not having ſufficient notice to repair thither: or, being detained in the camp, and in their dwellings, whether by uncleanneſs, or ſickneſs, or ſome urgent occaſion, not without God's ſpecial providence, that ſo the miracle might be more evident, and their call and authority more unqueſtionable to all the people. *They were of them that were written*—By Moſes, who by God's direction nominated the fitteſt perſons.

V. 27. *There ran a young man, and told Moſes*—Fearing leaſt his authority ſhould be diminiſhed by their prophecying, and thereby taking authority to themſelves without his knowledge and conſent. If we think it our duty to our ſuperious to carry information to them of abſent perſons, it is our duty to report with great care what was ſaid or done, as it was ſaid or done.

V. 28. *Joſhua the ſon of Nun, the ſervant of Moſes, one of his young men*—One of his choice miniſters, a choſen or excellent perſon: which may be emphatically added, to note that even great and good men may miſtake and miſ-judge about the works of God. *My lord Moſes, forbid them*—He feared that by their uſurpation of authority, the power and eſteem of Moſes might be leſſened, as the next words ſhew.

V. 29. *Moſes ſaid unto him, envieſt thou for my ſake*—Art thou grieved becauſe the gifts and graces of God are imparted to others beſides me? (Job. iii. 26.) *Would God that all the Lord's people were prophets*—He ſaith prophets, not rulers, for that he knew could not be, but Moſes knew that it was the will of God, that all the children of Iſrael ſhould be partakers of the ſpirit of God, by which they all for themſelves are enabled to underſtand the will of God and their own duty in all things, and by the influence of the ſame ſpirit, be enabled to love God with all their heart; that they ſhould be able to inform their children and ſtrangers of the inexpreſſible bleſſedneſs there is in poſſeſſing the knowledge and love of God; and Moſes being acquainted with the gracious deſigns of God, in giving *his ſpirit to all fleſh*, (Acts ii. 17.) he anſwered with a greatneſs, which beſpoke his having much of the ſpirit of God reſting upon him; and that he had no honour or intereſt to be injured, if the knowledge of God was but ſpread among the people.

V. 30. *Moſes gat him into the camp*—Among the people, to exerciſe the gifts and authority now or formerly received.

V. 31. *There went forth a wind from the Lord*—An extraordinary and miraculous wind, both for its vehemency and for its effects. *And brought quails*—A delicious and very nouriſhing food, which, conſidering their greedy appetite, and the newneſs and plenty of it, diſpoſed them to ſurfeits and other diſtempers of body, and prepared the way for the following plague. *Two cubits high upon the face of the earth*—But the meaning is, that the quails came and fell down round abont the camp, for a whole days journey on each ſide of it, and that in all that ſpace they lay here and there in great heaps, which were in places two cubits high.

V. 32. *The people ſtood up*—Roſe up, which word is uſed for beginning to do any buſineſs. *All that night*—Through greedineſs. *He that gathered leaſt, gathered ten homers*—Ten aſs loads. The gatherers were probably not all the people, which could not be without great confuſion, and other inconveniences, but ſome on the behalf of all, poſſibly one for each family, or the like, while the reſt were exerciſed about other neceſſary things. *They ſpread them all abroad for themſelves*—That ſo they might dry them, and preſerve them for their future uſe. But where could ſuch quantities of theſe birds be found? Where were the materials found of which the globe on which we live is formed? Human reaſon is within its province, whilſt it is conſidering what it is poſſible for human power to perform; but when reaſon ventures to judge of the Almighty's power, it is the day of boaſting itſelf againſt the hand that formed it.

V. 33. *While the fleſh*—Of the quails was not yet made uſe of, *The wrath of the Lord was kindled againſt the people*—For their diſcontent amidſt all the bleſſings he was conſtantly beſtowing upon them. *The Lord ſmote the people with a very great plague*—That they might humble themſelves under the mighty hand of God, and repent of thoſe evil deſires and murmurings to which they had given way; and that the example of their ſufferings under this plague, might be made the merciful means of cautioning others againſt the ſame ſin, of being diſſatisfied under whatever circumſtances it might pleaſe God to place them. And the

crime

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34 And he called the name of that place, ‖ Kibroth-hattaavah: becauſe there they buried the people that luſted.

‖ That is, The graves of luſts.

35 [c] *And* the people journeyed from Kibroth-hattaavah, unto Hazeroth: and † abode at Hazeroth.

c Chap. 33. 12.

† Heb. they were in, &c.

CHAP. XII.

AND Miriam and Aaron ſpake againſt Moſes, becauſe of the * Ethiopian woman, whom he had married: for [a] he had † married an Ethiopian woman.

* Or, Cuſhite.

a Exod 2. 21.

† Heb. taken.

2 And they ſaid, Hath the Lord indeed ſpoken only by Moſes? [b] hath he not ſpoken alſo by us? And the Lord heard *it*.

b Exod. 15. 20. Mic. 6. 4.

3 (Now the man Moſes *was* very meek, above all the men which *were* upon the face of the earth)

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4 And the Lord ſpake ſuddenly unto Moſes, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation, And they three came out.

5 And the Lord came down in the pillar of the cloud, and ſtood *in* the door of the tabernacle, and called Aaron and Miriam: and they both came forth.

6 And he ſaid, Hear now my words: If there be a prophet among you, *I* the Lord will

crime of which the Iſraelites were now guilty, ſeems to be no other than that of men, who have all that their neceſſary wants require; and who will not reſt without ſuch things as God has been pleaſed to withhold from them; which at once diſcovers ungovernable deſires, diſcontent, and declares their ignorance of that which it is the great duty of all men to know—That God is the alone poſſeſſor and governor of all things, and has a right to give or withhold what he pleaſes, and that to murmur or complain is no other than to charge God himſelf for not doing to them as he ought, and as they think they deſerve: And money being now the ſign of the generality of our poſſeſſions, this ſin of the Iſraelites ſhews itſelf in longings after an increaſe of property to enable us to gratify our wiſhes: And the puniſhment of the people of Iſrael is the ſame with that we ſo frequently ſee amongſt men—Of their having more given to them than at ſome times even they themſelves deſired, and yet more miſerable in the midſt of their abundance, than when their wants were ſupplied by the daily labour of their hands: The very deſire after fulneſs of living, and diſſatisfied longings for abundance or variety, is leanneſs of ſoul: And this plague with which this people was viſited, is no other than an evident diſcovery of that inward miſery of the mind, which ever follows as the natural conſequence of the deſires of the heart being placed on objects of ſenſe; and in vain do we endeavour to cure this inward plague, by gratifying our appetites, or increaſing the quantity or ſum of the things we poſſeſs, from which we muſt be taken; and leave all that we once called our own, to be uſed by others. Bleſſed is the man whoſe God is the LORD, and whoſe ſoul delights itſelf in him; ſuch ſhall have all their immortal deſires at once ſatisfied, and bleſſed with thoſe pure and holy delights which proceed, as pure water from a fountain, from the Redeemer of men, to all that love him: As on the other hand, endleſs miſery muſt attend the ſouls that long after things that can afford no comfort, or return to worldly deſires, and from which they will be for ever ſeparated.

V. 34. *He called the name of that place Kibroth-hattaavah*—The graves of luſt, of the men that luſted. *There they buried the people that luſted*—This plague did not ſeize upon all that did eat of the quails, for then all had been deſtroyed, but only upon thoſe who were inordinate both in the deſire and uſe of them.

V. 35. *The people journeyed from Kibroth hattaavah*—How different the lot of thoſe that gave way to their murmurs and immoderate deſires, and thoſe that received with thankfulneſs, and uſed with moderation, what God was pleaſed to give them: The former were now buried in the graves of luſt, and the latter were going under the guidance of God himſelf, to that Canaan of reſt which he had promiſed; and this is but a faint reſemblance of that vaſt difference which there will be for ever between thoſe that die impenitent and enemies to God, by living and dying in unpardoned guilt, and thoſe that have humbly fled for refuge to the hope ſet before them in the only Mediator; and are received by him at death, into thoſe glorious manſions which the Redeemer of men has gone before to prepare for all them that love him.

CHAP. XII.

V. 1. *Miriam and Aaron ſpake againſt Moſes, becauſe of the Ethiopian woman*—Miriam ſeems to be firſt named, becauſe ſhe was the firſt mover of the ſedition. They did not quarrel with him for marrying her, becauſe that was done long ſince, but for indulging her too much, and being ſwayed by her and her relations, by whom they might think he was perſuaded to chooſe ſeventy rulers, by which government they thought their authority diminiſhed, eſpecially as no notice was taken, nor uſe made of them in the choice, but all was done by the direction of Moſes, and for his aſſiſtance in the goverment. And becauſe they durſt not accuſe God, who was the chief agent in it, they charge Moſes, his inſtrument.

V. 2. *They ſaid, Hath the Lord indeed ſpoken only by Moſes? hath he not ſpoken alſo by us*—Are not we prophets as well as he? Why then ſhould he take all power to himſelf, and rule and make rulers as he pleaſeth, without conſulting us. *The Lord heard it*—Obſerved their words and carriage to Moſes.

V. 3. *Moſes was very meek*—This is added as the reaſon why Moſes took no notice of their reproach, but was as one that heard it not, and why God did ſo ſpeedily and ſeverely plead his cauſe, becauſe he did not avenge himſelf. Did it become Moſes thus to commend himſelf? The holy penmen of Scripture are not to be meaſured by profane writers, becauſe they are guided by the will of God in all they write, and as with one voice they aſcribe to God all the good they poſſeſs or do, and all their writings and carriage made it evident, that they were exalted above the affectation of men's praiſes, and the dread of men's reproaches. How was Moſes ſo meek, when we read of his anger. True meekneſs does not exclude all anger, but only ſuch as is unjuſt, or immoderate, or implacable. Moſes was and ought to be angry where God was offended and diſhonoured.

V. 4. *The Lord ſpake ſuddenly*—To ſhew his great reſpect unto Moſes, and unto the grace of meekneſs; and to ſtifle the beginnings of the ſedition, that this example might not ſpread amongſt the people. *Moſes, Aaron, and Miriam, come out ye three*—Out of your private dwellings, and from amongſt the people, both that you may not infect them by ſuch ſcandalous words, and partly that you may know my pleaſure and your own doom.

V. 5. *The Lord ſtood in the door of the tabernacle, and called Aaron and Miriam*—Where they ſtood without, not being admitted into the tabernacle, as Aaron uſed to be; which is noted as a ſign of God's diſpleaſure.

V. 6. *Hear now my words*—Which implies that they had not liſtened to the dictates of His Holy Spirit, in their recent conduct to Moſes. *If there be a prophet among you*—If you be prophets, as you pretend, yet know there is a difference among prophets, nor do I put equal authority and honour upon all of them. *I*

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will make myself known unto him [c] in a vision, *and* will speak unto him [d] in a dream.

7 My servant Moses *is* not so, [e] who *is* faithful in all mine house.

8 With him will I speak [f] mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold: wherefore then were ye not afraid to speak against my servant Moses?

9 And the anger of the Lord was kindled against them, and he departed.

10 And the cloud departed from off the tabernacle, and [g] behold, Miriam *became* [h] leprous, *white* as snow: and Aaron looked upon Miriam, and behold, *she was* leprous.

11 And Aaron said unto Moses, Alas, my lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned.

12 Let her not be as one dead; of whom the flesh is half consumed, when he cometh out of his mother's womb.

13 And Moses cried unto the Lord, saying, Heal her now, O God, I beseech thee.

14 ¶ And the Lord said unto Moses, If her father had but spit in her face, should she not be ashamed seven days? let her be [k] shut out from the camp seven days, and after that let her be received in *again*.

15 [l] And Miriam was shut out from the camp seven days: and the people journeyed not, till Miriam was brought in *again*.

16 And afterward the people removed from [m] Hazeroth, and pitched in the wilderness of Paran.

CHAP. XIII.

AND the Lord spake unto Moses, saying, 2 Send

c Gen. 15. 1. and 46. 2. Job 33. 15. Ezek. 1. 1. Dan. 8. 2. and 10. 5, 16, 17.
d Gen 31 10, 11.
1 Kings 3 5.
e Heb. 3. 2
f Exod 33.11. Deut. 34. 10.
g Deut. 24. 9.
h 2 Kings 5 27.
i See Heb. 12. 9.
k Lev. 13. 46. Chap. 5 2.
l Deut. 24. 9.
m Chap 11.35. and 33. 18.

the Lord will make myself known unto him in a vision—Whereby God represents things to the mind of a prophet, when he is awake. *And will speak unto him in a dream*—By which God manifests his mind to them in a dream.

V. 7. *My servant Moses is faithful in all*—Whom I have set over all my house, my church and people, and therefore over you, and who hath discharged his office faithfully, and not partially and self-seekingly, as you falsely accuse him.

V. 8. *With him will I speak mouth to mouth*—Distinctly, by an articulate voice; immediately, and familiarly. This is called *speaking face to face*. *Even apparently*—Plainly and certainly. *Not in dark speeches*—Not in parables. *The similitude of the Lord shall he behold*—Not the face or essence of God, which no man can see and live, but some singular manifestation of his glorious presence; the son of God appeared to him, that he might give him a foresight of his future incarnation. *Were ye not afraid to speak against my servant Moses*—Who is so in such an eminent and extraordinary manner.

V. 9. *The anger of the Lord was kindled, and he departed*—From the door of the tabernacle, in token of his great displeasure, not waiting for their answer, and judging them unworthy of any further discourse.

V. 10. *The cloud departed from off the tabernacle*—From that part of the tabernacle, whether it was come, to that part which was directly over the Mercy-seat, where it constantly abode. *Miriam became leprous*—She, and not Aaron, either because she was first or chief in the transgression, or because God would not have his worship interrupted or dishonoured, which it must have been, if Aaron had been leprous. *White as snow*—This kind of leprosy was the most virulent and incurable of all.

V. 11. *Aaron said unto Moses, alas, my Lord, lay not the sin upon us*—Let not the guilt and punishment of this sin rest upon us, upon her in this kind, upon me in any other kind, but pray to God for the pardon and removal of it.

V. 12. *Let her not be as one dead*—Either naturally, because her flesh was putrified and dead, and not to be restored but by the mighty power of God: Or morally, because she was cut off from all converse with others.

V. 13. *Moses cried unto the Lord*—As soon as Aaron beseeched him not to lay their sin upon them; and thus did Moses represent the Mediator between God and men; and as their crime was against Moses and against God, so is every sin against Jesus and Jehovah the Lord Almighty; and as Aaron intreated Moses not to lay the sin he and Miriam had committed upon them, so must every convinced sinner cry unto Jesus not to inflict the punishment due to their offences against him. *Moses cried—Heal her now, O God*—Forgive her sin against thyself, and against me whom thou hast appointed the head of thy people; and thus when Jesus is intreated to pardon sin, he neither turns his face away from penitent minds, nor leaves them to suffer the consequences of their folly and their sin; but he, free from all resentment, and full of compassion, as an High-Priest, makes atonement and intercedes for mercy to forgive the sin, and heal the sinner's soul; that restored to the favour and image of God, they may live to him whom before they pierced by their sins, and in the possession of his grace have power over sin, and with minds filled with peace and joy, praise the greatness of redeeming love. Moses said, *Heal her now*; and now is the accepted time; to morrow, an hour hence may be too late; because *within* that hour sudden death may finally close our state of trial for a blessed immortality, which cannot be possessed by souls stained with unpardoned guilt, sins unwashed by that blood which alone cleanseth from sin: And when once we have heard of Jesus's power and willingness to save, of all the deceits of satan, none are more fatal than those that divert from coming *now* to that fountain which is opened for sin and uncleanness: Not applying to the Divine Physician being the same thing to them that perish, as if there was none to be applied to: The devil, his angels, and all the convinced sinners, careless, wicked, worldly-minded kindred and acquaintance, will give their full and free consent to *intend* to repent, forsake your sins, and apply to God for mercy *to morrow*; but then when to morrow comes, satan and the world must have it *to morrow* still; till at last this day the sinner sinks unpardoned where hope never comes.

V. 14. *The Lord said unto Moses, If her father had but spit in her face*—Expressed some such token of indignation and contempt. *Should she not be ashamed*—And withdraw herself, from her father's presence. Though God healed her according to the request of Moses, yet he would have her publicly bear the shame of her sin, and be a warning to others to keep them from the same transgression. *Let her be shut out from the camp seven days*—The time appointed for cleansing the unclean.

V. 15. *The people journeyed not, till Miriam was brought in again*—Which was a testimony of respect to her both from God and from the people, God so ordering it, least she should be overwhelmed by such a public rebuke from God, and least, she being a prophetess, together with her person the gift of prophecy should come into contempt.

CHAP. XIII.

V. 1. *The Lord spake unto Moses*—In answer to the people's petition. (Deut. i. 22.) V. 2. *Send*

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2 [a] Send thou men, that they may ſearch the land of Canaan, which I give unto the children of Iſrael: of every tribe of their fathers ſhall ye ſend a man, every one a ruler among them.

a Chap. 32. 8. Deut. 1. 12.

3 And Moſes by the commandment of the Lord, ſent them [b] from the wilderneſs of Paran: all thoſe men *were* heads of the children of Iſrael.

b Chap. 32. 8. Deut. 1. 19. and 9. 23.

4 And theſe *were* their names: Of the tribe of Reuben, Shammua the ſon of Zaccur.

5 Of the tribe of Simeon, Shaphat the ſon of Hori.

e 1 Chron. 4. 15.

6 [c] Of the tribe of Judah, Caleb the ſon of Jephunneh.

7 Of the tribe of Iſſachar, Igal the ſon of Joſeph.

8 Of the tribe of Ephraim, Oſhea the ſon of Nun.

9 Of the tribe of Benjamin, Palti the ſon of Raphu.

10 Of the tribe of Zebulun, Gaddiel the ſon of Sodi.

11 Of the tribe of Joſeph, *namely*, of the tribe of Manaſſeh, Gaddi the ſon of Suſi.

12 Of the tribe of Dan, Ammiel the ſon of Gemali.

13 Of the tribe of Aſher, Sethur the ſon of Michael.

14 Of the tribe of Naphtali, Nahbi the ſon of Vophſi.

15 Of the tribe of Gad, Geuel the ſon of Machi.

16 Theſe *are* the names of the men which Moſes ſent to ſpy out the land. And Moſes called Oſhea the ſon of Nun, Jehoſhua.

17 ¶ And Moſes ſent them to ſpy out the land of Canaan, and ſaid unto them, Get you up this *way* ſouthward, and go up into the mountain: Before Christ 1490.

18 And ſee the land what it *is*, and the people that dwelleth therein, whether they *be* ſtrong or weak, few or many;

19 And what the land *is* that they dwell in, whether it *be* good or bad; and what cities *they be* that they dwell in, whether in tents, or in ſtrong holds;

20 And what the land *is*, whether it *be* fat or lean, whether there be wood therein or not. And be ye of good courage, and bring of the fruit of the land (now the time *was* the time of the firſt-ripe grapes.)

21 ¶ So they went up, and ſearched the land, from the wilderneſs of Zin, unto Rehob, as men come to Hamath.

22 And they aſcended by the ſouth, and came unto Hebron; where [d] Ahiman, Sheſhai, and Talmai, the children of Anak *were* (e now Hebron was built ſeven years before Zoan in Egypt.)

d Joſh. 11. 21, 22. & 15. 13. Judges 1. 10.

e Joſh. 21. 11.

23 [f] And they came unto the * brook of Eſhcol, and cut down from thence a branch with one cluſter of grapes, and they bare it between two upon a ſtaff; and *they brought* of the pomegranates, and of the figs.

f Deut. 1. 24.

* Or, valley.

24 The place was called the † brook ‡ Eſhcol, becauſe of the cluſter of grapes which the children of Iſrael cut down from thence.

† Or, valley.

‡ That is, a cluſter of grapes.

25 And they returned from ſearching of the land after forty days.

26 ¶ And they went and came to Moſes, and

V. 2. *Send thou men*—Do as the people preſs thee to do. *Every tribe ſend a ruler*—A perſon of wiſdom and authority, which might make his witneſs more conſiderable with the people.

V. 8. *Oſhea the ſon of Nun*—Called alſo Joſhua.

V. 11. *Tribe of Joſeph*—Of that part of the tribe of Joſeph, which is peculiarly called *the tribe of Manaſſeh*.

V. 16. *Moſes called Oſhea the ſon of Nun, Jehoſhua*—Oſhea, notes a deſire of ſalvation, ſignifying, *Save, we pray thee*; but Jehoſhua, or Joſhua, includes a promiſe of ſalvation, that he ſhould ſave, or that God by his hands ſhould ſave the people. So this was a prophecy of his ſucceſſion to Moſes in the government and of the ſucceſs of his arms.

V. 17. *Moſes ſent them to ſpy out the land of Canaan, and ſaid, Get ye up ſouthward*—Into the ſouthern part of Canaan, which was the neareſt part. *Go up into the mountain*—Into the mountainous country, and thence into the vallies, and take an exact ſurvey of the whole land.

V. 18. *See the land what it is*—Both for largeneſs, and for nature, and quality.

V. 19. *The land, whether it be good or bad*—Healthful, or unwholſome, fruitful, or barren. *What cities they dwell in, whether in tents or in ſtrong holds*—In walled villages, or expoſed to an enemy.

V. 20. *Be ye of good courage*—Doubt not but God will preſerve you in this dangerous journey, and be not diſmayed nor diſcouraged if you find the people numerous and well fortified.

V. 21. *They went up from the wilderneſs of Zin*—In the ſouth of Canaan, differing from *the wilderneſs of Sin*, which was nigh to Egypt. *Unto Rehob, as men come to Hamath*—From the ſouth they paſſed through the whole land even to the northern parts of it, Rehob, a city in the north-weſt part, and Hamath, a city in the north-eaſt part. And that they might more expeditiouſly and ſecurely perform this office, it is probable that they divided themſelves into parties, and informed themſelves not only by their eye, but alſo by the information of perſons, of whom they enquired about the nature and condition of their land.

V. 22. *The children of Anak*—A famous giant ſo called. *Now Hebron was built ſeven years before Zoan in Egypt*—This ſeems to benoted to confront the Egyptians, who vainly boaſted of the antiquity of their city Zoan above all places.

V. 23. *They cut down a branch with one cluſter of grapes, and they bare it between two upon a ſtaff*—Either for the weight of it, or for the preſervation of it whole and entire.

V. 24. *The place was called the brook*—Or valley. *Eſhcol*—That is, a cluſter of grapes.

V. 26. *They*

Before Christ 1490.

and to Aaron, and to all the congregation of the children of Israel unto the wilderness of Paran, to [g] Kadesh; and brought back word unto them, and unto all the congregation, and shewed them the fruit of the land.

g Chap. 20. 1. 16. and 32. 8. and 33. 36. Deut. 1. 19. Josh. 14. 6.

27 And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with [h] milk and honey; [i] and this *is* the fruit of it.

h Exod. 3. 8. and 33. 3.
i Deut. 1. 25.

28 Nevertheless, [k] the people *be* strong that dwell in the land, and [l] the cities *are* walled, *and* very great: and moreover, we saw the children of Anak there.

k Deut. 2. 10, 21.
l Deut. 1. 28.

29 [m] The Amalekites dwell in the land of the south; and the Hittites, and the Jebusites, and the Amorites dwell in the mountains: and the Canaanites dwell by the sea, and by the coast of Jordan.

m Judg. 6. 3.

30 And [n] Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it.

n See Chap. 14. 6, 30.

Before Christ 1490.

31 But the men that went up with him, said, We be not able to go up against the people, for they *are* stronger than we.

32 And they brought up an evil report of the land which they had searched, unto the children of Israel, saying, The land through which we have gone to search it, *is* a land that eateth up the inhabitants thereof; and [o] all the people that we saw in it, *are* † men of a great stature.

o Amos 2. 9.
† Heb. men of statures.

33 And there we saw the giants, [p] the sons of Anak, *which come* of the giants: and we were in our own sight as grasshoppers, and so we were in their sight.

p Deut. 2. 10. and 9. 2.

CHAP. XIV.

AND all the congregation lifted up their voice, and cried; and the people wept that night.

2 And

V. 26. *They came to Moses, Aaron, and to all the congregation of Israel, to Kadesh*—So called by abbreviation, for Kadesh-barnea, (Deut. i. 19.) They were in this Kadesh in the second year, and before they received the sentence of their forty years abode in the wilderness.

V. 27. *They told him*—Moses, in the audience of the people.

V. 28. *Nevertheless, the people be strong*—In the strength of their body, the valour of their minds, and in their situations.

V. 29. *The Amalekites dwell in the land of the south*—Where we are to enter the land, and they who were so eager and fierce against us, that they came into the wilderness to fight with us, will, without doubt, oppose us when we come close by their land, and are about to settle in their neighbourhood. *The Hittites, the Jebusites, and the Amorites dwell in the mountains*—In the mountainous country in the south-east part of the land, so that you cannot enter there without great difficulty, both because of the noted strength and valour of those people, and because of the advantage they have from the mountains. *The Canaanites dwell by the sea*—Not the midland sea, which is commonly understood by that expression, but the salt or dead sea, next to Jordan: The Canaanites dwelt principally in those parts, and not near the mid-land sea. So these guard the entrance on the east-side, as the others do on the south.

V. 30. *Caleb*—Together with Joshua; but Caleb alone is here mentioned, possibly because he spake first and most, which he might better do, because he might be presumed to be more impartial than Joshua, who being Moses's minister, might be thought to speak only what he knew his master would like. *Stilled the people*—Which implies that they had begun to murmur, or that by their looks and carriages they discovered that grief and anger which boiled in their breasts. *Before Moses*—Towards Moses, against whom they were incensed, as the man who had brought them into such sad circumstances. *We are well able to overcome it*—In moral probability, because we are one people united under one head, whereas they are divided into several nations and governments of different counsels, and interests, and inclinations, and *principally* because of the assistance of the Almighty God.

V. 31. *But the men that went up with him, said, We be not able*—All of them, Joshua excepted. *For they are stronger than we*—In stature of body, and numbers of people. Thus they wickedly question the power, and truth, and goodness of God, of all which they had such ample testimonies.

V. 32. *They brought up*—Uttered a reproach. *An evil report of the land*—Against, or concerning the land. *The land we have gone to search, is a land that eateth up the inhabitants thereof*—Not so much by civil wars, for that was likely to make their conquest more easy; nor by the barrenness of the soil, for they confessed the excellency of the land, (ver. 27.) but by the unwholesomeness of the air and place, which they guessed from the many funerals, which they observed in their travels through it; probably that came to pass from the singular providence of God, and his judgment on the people for their sinfulness.

V. 33. *We saw the giants, and we were in our own sight as grasshoppers*—Small and contemptible. This report of the *ten* spies shewed that the land was indeed good, but reasoning from appearances, they concluded against the promise of God, that possession of it could never be obtained. If instead of spies being sent to bring information of the nature of a distant country, messengers were sent to any people to bring information of the blessedness of those whose sins are forgiven, (Rom. iv. 7.) and on whom the Lord had poured out his holy spirit, (Acts ii. 17.) and cleansed the thoughts of their hearts from all evil desires and wrong tempers and passions; if such messengers saw the great depth of inbred sin, and the force of sinful habits, as the spies saw the mountains and strongholds in Canaan; and if they also saw wicked spirits going about seeking whom they might devour as the spies saw the giants in the promised land; reason could only conclude that these opposers to the obtaining possession of the spiritual Canaan could never be subdued, driven out and resisted; and that however great the blessedness must be to possess pardon and peace from God, and to live and walk in his spirit, yet such a state could not be obtained: and this reasoning against the very end and design of redeeming love, and against the plain words of Scripture, could not be received by *human reason* in any other way than that in which the thousands of Israel received the report of the ten spies.

CHAP. XIV.

V. 1. *All the congregation lifted up their voice, and cried, and wept*—Except Moses, Caleb, and Joshua, and some few others; the whole being put for the greatest part. They felt the distress of their present state and they despaired, from the credit they gave to the report of the spies, of ever being able to enter the country they had been promised the possession of.

V. 2. *All*

Before Christ 1490.

2 And all the children of Israel murmured against Moses, and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt, or [a] would God we had died in this wilderness.

[a] See Verse 28. 29.

3 And wherefore hath the Lord brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt?

4 And they said one to another, Let us make a captain, and [b] let us return into Egypt.

[b] See Deut. 17. 16.

[c] Chap. 16. 4.

5 Then [c] Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel.

6 ¶ And Joshua the son of Nun, and Caleb the son of Jephunneh, *which were* of them that searched the land, rent their clothes,

Before Christ 1490.

7 And they spake unto all the company of the children of Israel, saying, [d] The land which we passed through to search it, *is* an exceeding good land.

[d] Chap. 13. 27.

8 If the Lord delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey.

9 Only rebel not ye against the Lord, neither fear ye the people of the land; for they *are* bread for us: their * defence is departed from them, and the Lord *is* with us: fear them not.

[e] Deut. 20. 3.

* Heb. shadow.

10 But all the congregation bade stone them with stones: and [f] the glory of the Lord appeared

[f] Exod. 24. 16, 17. & 40. 34. Lev. 9. 23. Chap. 16. 19, 42. & 20. 6.

V. 2. *All the children of Israel murmured against Moses, and against Aaron*—As the instruments and occasions of their present calamity. *The whole congregation said, would God that we had died in this wilderness*—It was not long before they had their desire, and did die in the wilderness. But how slowly did God allow that very evil which their sins produced, and their impatience made them wish for, to fall upon them. God's holy word shews mercy descending from him to his creatures swift as lightning, but where *final* justice is to be executed, it advances slowly, that his offending creatures may yield to the convictions of his grace, and escape by true repentance, that misery which is sooner or later the consequence of all sin, if not repented of.

V. 3. *Wherefore hath the Lord brought us unto this land*—From the instruments they rise higher, and strike at God the chief cause and author of their journey; by which we see the growth and progress of sin, when it is not resisted. *That our wives and our children should be a prey*—To the Canaanites, whose land we are made to believe we should possess.

V. 4. *Let us make a captain*—Instead of Moses; one who will be more faithful to our interests than he. This was but a purpose or a desire, and yet it is imputed to them as if they had done it, as Abraham's purpose to offer up Isaac is reckoned for the deed, (Heb. xi. 17.) *Let us return into Egypt*—What madness! Whence should they have protection against the many hazards, and provision against all the wants of the wilderness? Could they expect either God's cloud to cover and guide them, or manna from heaven to feed them? Who should conduct them over the Red Sea? Or, if they went another way, who should defend them against those nations by whose borders they were to pass? What entertainment could they expect from the Egyptians, whom they had deserted. Thus desperately are men prepared to act, who are discontented with the dispensations of God; and how often has his goodness, prevented us from running upon our own ruin.

V. 5. *Moses and Aaron fell on their faces*—In prayer to God; the only refuge to which Moses resorted in all straits, and who alone was able to still and govern the people. *Before all the assembly*—That they might be awakened to apprehend their sin and danger, when they saw Moses at his prayers, whom God never used to deny, and never failed to defend, even with the destruction of his enemies.

V. 6. *Joshua and Caleb rent their clothes*—To testify their hearty grief for the people's blasphemy against God, and sedition against Moses, and that dreadful judgment which they easily foresaw this must bring upon the congregation and people of God.

V. 7. *They*—Caleb and Joshua, *spake unto all Israel*, and assured them that the land was, as the Lord had said, a *good land*.

V. 8. *If the Lord delight in us*—If, by our rebellion and ingratitude we do not provoke God to loath and forsake us. *He will bring us into this land, and give it us*—For what are the power of the people of Canaan any more than those of Egypt with the Lord? He can as soon drive out the one as he drowned the other: God has promised Canaan to the children of Israel, which he would not have done, had not his infinite wisdom seen, that it would be as consistent with his justice to drive them out, as it was to destroy the Egyptians. Our obtaining possession of the promised land, does not therefore depend at all upon the power of any opposition that can be made to us, if God delight in us, which he assuredly will do, if we fear him and hope in his mercy. And what has any one to do more than this, who would possess their souls in patience, and receive that grace by which they may be enabled to live in a state of peace and joy, and love, till they live with God, their Redeemer, in eternal blessedness in the heavenly Canaan above.

V. 9. *Only rebel not ye against the Lord*—Only avoid offending God by any known sin, or by distrusting what he has promised. *Neither, fear ye the people of the land*—For this would be to distrust God, and nothing is to be feared that is opposed to God. *For they are bread for us*—We shall destroy them as easily as we do our bread or common food. *Their defence is departed from them*—Their counsel, conduct, and courage, and especially God, who was pleased to afford them his protection till their iniquities were full, is utterly departed from them, and hath given them up as a prey to us. *The Lord is with us*—By his special grace and Almighty power to save us from them, and from all our enemies.

V. 10. *But all the congregation bade stone them with stones*—Why? Because they presumed to hold out what they thought were delusive expectations to all Israel; and to propose that to them as grounds of comfort, which was no less contrary to reason, than that weak people should drive those that were stronger before them. Caleb and Joshua had the promises of God on the side of what they said, but both the promises, and those that believed them, being opposed to human reason, the natural enmity of the human mind against God, expressed itself by that contempt, and indignation which all the congregation of Israel shewed to those two believers in the faithfulness of God, by the

Before Christ 1490. appeared in the tabernacle of the congregation, before all the children of Israel.

11 ¶ And the Lord said unto Moses, How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have shewed among them?

12 I will smite them with the pestilence, and disinherit them, and [g] will make of thee a greater nation, and mightier than they.

[g] Exod. 32. 10.

[h] Exod. 32. 12. Deut. 32. 27.

13 ¶ And [h] Moses said unto the Lord, Then the Egyptians shall hear *it*, (for thou broughtest up this people in thy might from among them.)

14 And they will tell *it* to the inhabitants of this land: [i] *for* they have heard that thou Lord *art* among this people, that thou Lord art seen face to face, and *that* [k] thy cloud standeth over them, and *that* thou goest before them, by day-time in a pillar of a cloud, and in a pillar of fire by night.

[i] Exod. 15. 14. Josh. 2. 9. and 5. 1.

[k] Exod. 13. 21. and 40. 38.

15 Now *if* thou shalt kill *all* this people, as one man; then the nations which have heard the fame of thee, will speak, saying,

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16 Because the Lord was not [l] able to bring this people into the land which he sware unto them, therefore he hath slain them in the wilderness.

[l] Deut. 9. 28.

17 And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying,

18 The Lord *is* [m] long-suffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing *the guilty*, " visiting the iniquity of the fathers upon the children, unto the third and fourth *generation*.

[m] Exod. 34. 6. Psal. 103. 8. and 145. 8. Jon. 4. 2.

[n] Exod. 20. 5. and 34. 7.

19 Pardon, I beseech thee, the iniquity of this people, according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt, even † until now.

† Or, hitherto.

20 And the Lord said, I have pardoned according to thy word:

21 But *as* truly *as* I live, all the earth shall be filled with the glory of the Lord.

22 Because

resolution to *stone them with stones*. And when spiritual blessings are proposed to us, even in our distress, which appear to be beyond the reach of any power of our own to attain for ourselves; such is the pride of human reason, that it thinks itself insulted by being supposed to be in a state of such entire dependance; and when Heaven, like Canaan, is proposed to us as the *free gift* of God, till we feel ourselves unworthy of every mercy, we shall be offended at nothing so much as to be encouraged to expect blessings, which we are as unable to obtain the possession of by our own wisdom or strength, as the people of Israel were to drive out the inhabitants of Canaan. *The glory of the Lord appeared*—Now in extremity of danger, to rescue his faithful servants, and to stop the rage of the people. *In the tabernacle*—Upon or above the tabernacle, where the cloud usually resided, in which the glory of God did appear upon occasion, and now in a more illustrious manner, as the state of things required.

V. 11. *The Lord spake unto Moses, How long will this people provoke me? And how long will it be ere they believe me?*—All crimes conclude themselves in unbelief; and to *distrust* the faithfulness and love of God, for the sake of his Son, is to believe satan, the father of lies, and to offer the highest provocation we can offer to God. He that believeth not shall be damned. (Mark xvi. 16.)

V. 12 *I will smite them with the pestilence, and disinherit them*—This was not an absolute determination, as the event shewed, but only like that of Nineveh's destruction within forty days, with a condition implied; except there be speedy repentance, or powerful intercession; but final *unbelief* draws upon itself misery, as a pestilence from God himself; and that soul that will not believe all the proofs God has given of his power and willingness to save, for the sake of his son, is at last disinherited, and cut off from all the present and eternal blessings which God has promised to *faith* in Christ Jesus the Lord; that only foundation of all love and good works; of inward holiness, and active and patient obedience.

V. 13. *Moses said unto the Lord, Then*—In case thou dost utterly destroy it. *The Egyptians shall hear it*—And thy name will be dishonoured; and the deceiver of the souls of men will gain advantage of the thousands we have left behind in Egypt, who, in a degree, believe in thee, and they will be led to think that this people perished not for their sins, but because thou couldest not, on whom we depend, save to the uttermost.

V. 14. *They will tell it to the inhabitants of this land*—For there was much intercourse between these two nations.

V. 15. *If thou shalt kill all this people as one man*—Altogether, or to a man, and suddenly, as it were by one blow.

V. 16. *The Lord was not able to bring this people into the land which he sware unto them*—His power was quite spent in bringing them out of Egypt, and could not finish the work he had begun, and had sworn to do.

V. 17. *I beseech thee, let the power of my Lord be great*—Discover its greatness, or the power of his grace and mercy, in pardoning of this, and their other sins: for to this the following words restrain it, *according as thou hast spoken*, where the pardon of their sins is the only instance of this power, both described in God's titles, verse 18. and prayed for by Moses, verse 19. and granted by God in answer to him, verse 20. Nor is it strange that the pardon of sin be spoken of as an act of power in God, because undoubtedly it is an act of omnipotent and infinite goodness; whence despairing sinners sometimes cry out, that their sins are greater than God can pardon, as some translate Cain's words. And since *power* is applied to God's wrath in punishing sin, it is attributed to God's mercy in forgiving it.

V. 18. *The Lord is long-suffering, forgiving iniquity, and by no means clearing the guilty*—Moses uses these words together, because he would not sever what God had put together, and to shew that at the same time that he desired pardon for the penitent, he did not expect God to reverse his own laws, and clear them, who, against all they had heard and known, would not come unto God for mercy, and put their trust in him.

V. 19. *Pardon, I beseech thee, this people, as thou hast forgiven them, from Egypt, even until now*—After many and great provocations; shew thyself still to be the same sin-pardoning God.

V. 20. *The Lord said, I have pardoned, according to thy word*—So far, as not utterly to destroy them, as I threatened; and as thou didst fear and beg the prevention of.

V. 21. *But truly as I live, all the earth shall be filled with the glory of the Lord*—With the report of the glorious and righteous acts of God in punishing this rebellious people in manner following.

V. 22. *Because*

Before Christ 1490.

22 [o] Because all those men which have seen my glory, and my miracles which I did in Egypt, and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice;

o Deut. 1. 35. Psal. 95. 11. and 106. 26. Heb. 3. 17.

23 [p] ‡ Surely they shall not see the land which I sware unto their fathers, neither shall any of them that provoked me, see it:

p Chap. 32. 11. ‡ If they see the land.

24 But my servant [q] Caleb, because he had another spirit with him, and [r] hath followed me fully; him will I bring into the land, whereinto he went; and his seed shall possess it.

q Josh. 14. 6, 8, 9, 14. r Chap. 32. 12.

25 (Now the Amalekites, and the Canaanites, dwelt in the valley) To morrow turn you, [s] and get you into the wilderness, by the way of the Red sea.

s Deut. 1. 40.

26 ¶ And the Lord spake unto Moses, and unto Aaron, saying,

27 How long *shall I bear with* this evil congregation which murmur against me? I have heard the murmurings of the children of Israel, which they murmur against me.

28 Say unto them, [t] *As truly as* I live, saith the Lord, [u] as ye have spoken in mine ears, so will I do to you:

t Chap. 26. 65. and 32. 11. Deut. 1. 35. Heb. 3. 17. u See Verse 2.

29 Your carcases shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me,

30 Doubtless ye shall not come into the land *concerning* which I § sware to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun.

§ Heb. lifted up my hand.

Before Christ 1490.

31 But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised.

32 But *as for* you, your carcases they shall fall in this wilderness.

33 And your children shall ‖ wander in the wilderness [x] forty years, and bear your whoredoms, until your carcases be wasted in the wilderness.

‖ Or, feed. x See Deut. 2. 14.

34 [y] After the number of the days in which ye searched the land, *even* forty days (each day for a year) shall ye bear your iniquities, *even* forty years, and ye shall know * my breach of promise.

y Chap. 13. 25. z Psal. 95. 10. Ezek. 4. 6. * Or, altering of my purpose.

35 I the Lord have said, I will surely do it unto all this evil congregation, that are gathered together against me: in this wilderness they shall be consumed, and there they shall die.

36 And the men which Moses sent to search the land, who returned, and made all the congregation to murmur against him, by bringing up a slander upon the land;

37 Even those men that did bring up the evil report upon the land, [a] died by the plague before the Lord.

a 1 Cor. 10. 10. Heb. 3. 17. Jude 5.

38 [b] But Joshua the son of Nun, and Caleb the son of Jephunneh, *which were* of the men that went to search the land, lived *still*.

b Chap. 26. 65.

39 And

V. 22. *Because all those men which have seen my glory*—My glorious appearances in the cloud, and in the tabernacle. *And my miracles which I did in Egypt, and have tempted me now these ten times*—Many times. A certain number for an uncertain; though some reckon ten times precisely, wherein they did eminently provoke God.

V. 24. *But my servant Caleb*—Joshua is not here named, because he was not now among the people, but a constant attendant upon Moses, nor was he to be reckoned as one of them, any more than Moses and Aaron were. *Because he had another spirit with him*—Was a man, faithful, and not influenced by that evil spirit of unbelief, unthankfulness, and disobedience, which ruled in his brethren, but by the spirit of God. *And hath followed me fully*—Universally and constantly. *Him will I bring into the land, whereinto he went*—Canaan, and particularly Hebron. *His seed shall possess it*—Shall expel its inhabitants.

V. 25. *Now the Amalekites and the Canaanites dwelt in the valley*—Beyond the mountain, at the foot whereof they now were.

V. 26, 27. *The Lord spake, saying, How long shall I bear with this evil congregation*—Pardon, or spare them, which words are implied. It is a short and imperfect speech, which is frequent in case of anger.

V. 28. *As truly as I live, saith the Lord, as ye have spoken*—When you wickedly wished you had died in the wilderness. *So will I do to you*—I will bring your imprecations upon your heads.

V. 30. *Ye shall not come into the land which I sware to make you*—Your nation, for God did not swear to do so to these particular persons.

V. 33. *Your children shall wander*—Live like the shepherds of Arabia, in tents, and removing from place to place, having no certain dwelling. *In the wilderness forty years*—So long as to make up the time of your dwelling in the wilderness forty years. *Bear your whoredoms*—The punishment of your whoredoms, of your apostacy from your Lord, who was your husband, and had married you to himself. Whence idolatry is called whoredom.

V. 34. *Forty days (each day for a year)*—So there should have been forty years to come, but God was pleased mercifully to accept of the time past as a part of that time. *Ye shall know my breach of promise*—That as you have first broken the covenant between you and me, by not believing in me, so I will make it void on my part, by denying you the blessings promised in that covenant. So you shall see that the breach of promise wherewith you charged me, lies at your door, and was forced from me by your perfidiousness; and you shall feel, by experience, how sad your condition is, when I withdraw my grace and favour from you.

V. 37. *Those men that did bring up the evil report upon the land, died by the plague*—By some sudden and extraordinary judgment. *Before the Lord*—Sent from the cloud in which God dwelt, and from whence he spake to Moses, and wherein his glory at this time appeared before all the people, who then were all, and these spies amongst the rest, before the Lord.

V. 38. *But Joshua and Caleb lived still*—As those will live for ever, who continue in a faithful dependance on the mercy and love of God their Saviour unto death.

V. 39. *The*

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39 And Moſes told theſe ſayings unto all the children of Iſrael: and the people mourned greatly.

40 ¶ And they roſe up early in the morning, and gat them up into the top of the
c Deut. 1. 41. mountain, ſaying, Lo, we [c] *be here*, and will go up unto the place which the Lord hath promiſed: for we have ſinned.

41 And Moſes ſaid, Wherefore now do
d Verſe 25. you tranſgreſs [d] the commandment of the Lord? but it ſhall not proſper.

e Deut. 1. 43. 42 [e] Go not up, for the Lord *is* not among you; that ye be not ſmitten before your enemies.

43 For the Amalekites, and the Canaanites *are* there before you, and ye ſhall fall by the ſword: becauſe ye are turned away from the Lord; therefore the Lord will not be with you.

44 But they preſumed to go up unto the hill-top: nevertheleſs, the ark of the covenant of the Lord, and Moſes departed not out of the camp.

45 Then the Amalekites came down, and the Canaanites which dwelt in that hill, and
f Deut. 1. 44. ſmote them, and [f] diſcomfited them, *even*
g Chap. 21. 3. Judges 1. 17. unto [g] Hormah.

CHAP. XV.

AND the Lord ſpake unto Moſes, ſaying,

a Lev. 23. 10. 2 [a] Speak unto the children of Iſrael, and
b Lev. 7. 16. & 22. 18, 21. * Heb. ſeparating c Lev. 23. 8. 12, 36. Chap. 28. 16, 27. & 29. 2, 8, 13. Deut. 16. 10. ſay unto them, When ye be come into the land of your habitations, which I give unto you,

3 And will make an offering by fire unto the Lord, a burnt-offering or a ſacrifice, [b] in * performing a vow, or in a free-will-offering, or [c] in your ſolemn feaſts, to make a [d] ſweet ſavour unto the Lord, of the herd or of the flock:

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4 Then [e] ſhall he that offereth his offering unto the Lord, bring [f] a meat-offering of a tenth-deal of flour mingled [g] with the fourth *part* of an hin of oil.

d Exod. 29. 18. e Lev. 2. 1. & 6. 14. f Exod. 29. 40. Lev. 23. 13. g Lev. 4. 10.

5 And the fourth *part* of an hin of wine for a drink-offering ſhalt thou prepare, with the burnt-offering, or ſacrifice, for one lamb.

6 Or for a ram, thou ſhalt prepare *for* a meat-offering, two tenth-deals of flour mingled with the third *part* of an hin of oil.

7 And for a drink-offering, thou ſhalt offer the third *part* of an hin of wine, *for* a ſweet ſavour unto the Lord.

8 And when thou prepareſt a bullock *for* a burnt-offering, or *for* a ſacrifice in performing a vow, or [h] peace-offerings unto the Lord: h Lev. 7. 11.

9 Then ſhall he bring with a bullock a meat-offering of three tenth-deals of flour mingled with half an hin of oil.

10 And thou ſhalt bring for a drink-offering half an hin of wine, *for* an offering made by fire of a ſweet ſavour unto the Lord.

11 Thus ſhall it be done for one bullock, or for one ram, or for a lamb, or a kid.

12 According to the number that ye ſhall prepare, ſo ſhall ye do to every one, according to their number.

13 All that are born of the country, ſhall do theſe things after this manner, in offering an offering made by fire of a ſweet ſavour unto the Lord.

14 And if a ſtranger ſojourn with you, or whoſoever *be* among you in your generations, and

V. 39. *The people mourned greatly*—That they had expoſed themſelves to the wrath of God, by their ſinful diſtruſt of God's power and goodneſs, after all they had ſeen of both.

V. 40. *They roſe up early in the morning, and gat them up*—Deſigned or prepared themſelves to go up: for that they were not yet gone up appears from verſe 42.

V. 41. *Moſes ſaid, Wherefore now do ye tranſgreſs the commandment of the Lord?*—That command, verſe 25. *turn ye and get ye into the wilderneſs*, which was a courſe directly contrary to that which they took.

V. 44. *They preſumed to go up unto the hill top*—Guilty both of raſhneſs and rebellion, thus running from one extreme to another. Their crime before was in not believing what God had promiſed, and now they ſaw the danger of unbelief, they would ruſh forward in their own wiſdom and ſtrength, without regarding the will of God for the preſent: before they miſtook as to the *end*, now they went wrong as to the *means* of purſuing it. The bleſſings promiſed are given to them who *now* live by faith in God, and keeping their minds ſtayed upon him patiently, and ſtedfaſtly walk according to his will.

V. 45. *The Amalekites, and the Canaanites which dwelt in that hill*—Or placed themſelves in ambuſh, expecting their coming. *And diſcomfited them, even unto Hormah*—A place ſo called afterwards, from the great ſlaughter of the Iſraelites at this time. And thus are they overcome, who, *from themſelves*, expect to get poſſeſſion of the bleſſings promiſed by God to *faith* in his name; which faith is not to be ſeparated from a careful regard to the will of God, and to an humble reſignation to his will.

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V. 2. *When ye be come into the land which I give unto you*—Will certainly give you, notwithſtanding this great provocation, and for their better aſſurance hereof, he repeats the laws of ſacrifices, as expreſſive of their faith in a mediator, by whom alone they were pardoned, and God reconciled to them, notwithſtanding all the crimes *they had* committed.

V. 3. *A burnt-offering, or a ſacrifice*—A peace-offering.

V. 14. *If a ſtranger*—A prolelyte: for ſuch offerings were not accepted from others. No ſacrifice being pleaſing to God from any who do not approach him through a Redeemer. And this cannot be too deeply rooted in our hearts, that we are either acting on the principle, that we have a title to or on ſome account or other, we can obtain for ourſelves the bleſſings we ſtand in need of; or that by our ſinfulneſs we have expoſed ourſelves to the wrath of God, and that his juſtice might be for ever vindicated in

Before Christ 1490. and will offer an offering made by fire of a sweet savour unto the Lord; as ye do, so he shall do.

15 [i] One ordinance *shall be both* for you of the congregation, and also for the stranger that sojourneth *with you*, an ordinance for ever in your generations: as ye *are*, so shall the stranger be before the Lord.

16 One law, and one manner shall be for you, and for the stranger that sojourneth with you.

17 ¶ And the Lord spake unto Moses, saying,

18 Speak unto the children of Israel, and say unto them, When ye come into the land whither I bring you,

19 Then it shall be, that when ye eat of the bread of the land, ye shall offer up an heave-offering unto the Lord.

20 Ye shall offer up a cake of the first of your dough, *for* an heave-offering: as *ye do* [k] the heave-offering of the threshing-floor, so shall ye heave it.

21 Of the first of your dough ye shall give unto the Lord, an heave-offering in your generations.

22 ¶ And [l] if ye have erred, and not observed all these commandments which the Lord hath spoken unto Moses,

23 *Even* all that the Lord hath commanded you by the hand of Moses, from the day that the Lord commanded *Moses*, and henceforward among your generations:

24 Then it shall be, if *ought* be committed by ignorance † without the knowledge of the congregation; that all the congregation shall offer one young bullock for a burnt-offering, for a sweet savour unto the Lord, with his meat-offering, and his drink-offering, according to the ‡ manner, and one kid of the goats for a sin-offering.

25 And the priest shall make an atonement for all the congregation of the children of Israel, and it shall be forgiven them, for it *is* ignorance: and they shall bring their offering, a sacrifice made by fire unto the Lord, and their sin-offering before the Lord, for their ignorance.

26 And it shall be forgiven all the congregation of the children of Israel, and the stranger that sojourneth among them; seeing all the people *were* in ignorance.

27 ¶ And [m] if any soul sin through ignorance, then he shall bring a she-goat of the first year for a sin-offering.

28 And the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the Lord, to make an atonement for him; and it shall be forgiven him.

29 You shall have one law for him that § sinneth through ignorance, *both for* him that is born amongst the children of Israel, and for the stranger that sojourneth among them.

30 ¶ [n] But the soul that doeth *ought* ‖ presumptously (*whether he be* born in the land, or a stranger) the same reproacheth the Lord, and that soul shall be cut off from among his people.

31 Because he hath despised the word of the

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[i] Exod. 12. 49. Chap. 9. 14.

[k] Lev. 2. 14. & 23. 10, 16.

[l] Lev. 4. 2.

† Heb. from the eyes.

‡ Or, ordinance.

[m] Lev. 4. 27.

§ Heb. doth.

[n] Deut. 17. 12.

‖ Heb. with an high hand.

in condemning us; and that we have no foundation to hope for pardon of sin, and acceptance of our persons, and our services with God, but in that way which God alone hath provided to shew mercy to men, consistent with his justice; and that is by the sacrifice made by his only Son, who was the Lamb that was slain for the sins of the world, and the only Saviour of men. Reader, on which of these principles are you acting? The way which God hath provided is the way of salvation; all besides, no matter how fair a shew they make in our own eyes, or those of other men, are ways of death.

V. 15. *As ye are, so shall the stranger be before the Lord*—As to the worship of God; his sacrifices shall be offered in the same manner, and accepted by God upon the same terms, as yours.

V. 19. *Ye shall offer up an heave-offering unto the Lord*—To the priest of the Lord And every return of duty and praise must be made to God, in the same way in which we receive all our mercies—through that high priest, who ever appears in the presence of God, in behalf of men. (Heb. iv. 15.)

V. 22. *If ye have erred, and not observed all these commandments*—Those now spoken of, those which concern the outward worship and service of God, or the rites or ceremonies belonging to it.

V. 24. *If ought be committed by ignorance, all the congregation shall offer one young bullock for a burnt-offering*—In Lev. iv. the bullock is for a sin-offering, here it is for a burnt-offering, either because they are different laws, or, because here is added as a new penalty, to produce the greater caution and diligence in the Israelites, who had given many instances, and now a fresh and eminent instance, of their heedlessness in observing the commands of God.

V. 28. *The priest shall make an atonement for the soul that sinneth ignorantly*—And did the Saviour of men, who is represented by these sacrifices, suffer for all the sins that are ignorantly as well as wilfully committed? Who can begin too early and too carefully to consider those Scriptures from which we err by not understanding them? And what motive for avoiding all sin, is equal to that which arises from a consideration of the sufferings of Christ Jesus the Lord for sin?

V. 30. *But the soul that doeth ought presumptuously*—With an high or lifted up hand, knowingly, wilfully, boldly, resolvedly, deliberately, designedly. *The same reproacheth the Lord*—He sets God at defiance, and exposeth him to contempt, as if he were unworthy of any regard, and unable to punish transgressors.

V. 31. *His iniquity shall be upon him*—The punishment shall be confined to himself, and not fall upon the congregation, as it will do, if they neglect to cut him off.

Before Christ 1490. the Lord, and hath broken his commandment; that soul shall utterly be cut off: his iniquity *shall be* upon him.

32 ¶ And while the children of Israel
o Exod. 35. 2, 3. were in the wilderness, o they found a man that gathered sticks upon the sabbath-day.

33 And they that found him gathering sticks, brought him unto Moses and Aaron, and unto all the congregation.

p Lev. 24. 12. 34 And they put him p in ward, because it was not declared what should be done to him.

q Exod. 31. 14. 35 And the Lord said unto Moses, q The man shall be surely put to death; all the congregation shall stone him with stones without the camp.

36 And all the congregation brought him without the camp, and stoned him with stones, and he died; as the Lord commanded Moses.

37 ¶ And the Lord spake unto Moses, saying,

38 Speak unto the children of Israel, and bid r them that they make them fringes in the borders of their garments, throughout their generations, and that they put upon the fringe of the borders a ribband of blue.

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r Deut. 22. 12. Matth. 23. 5.

39 And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them: and that ye s seek not after your own heart, and your own eyes, after which ye use t to go a whoring:

s See Deut. 29. 19. Job. 31. 7. Ezek. 6. 9. t Psa. 73. 27. Jam. 4. 4.

40 That ye may remember, and do all my commandments, and be holy unto your God.

41 I *am* the Lord your God, which brought you out of the land of Egypt, to be your God: I *am* the Lord your God.

CHAP. XVI.

NOW a Korah the son of Izhar, the son Kohath, the son of Levi; and Dathan and

cir. 1471. a Chap. 26. 9. & 27. 3. Jude 11.

V. 32. *A man gathered sticks on the sabbath day*—This seems to be added as an example of a presumptuous sin: For as the law of the sabbath was plain and positive, so this transgression of it must needs be a known and wilful sin.

V. 33. *They brought him unto Moses and Aaron, and the congregation*—To the rulers of the congregation, who, as they represented, and governed the congregation, are called by the name of the congregation.

V. 34. *And they*—Moses and Aaron, and the seventy rulers last mentioned. *Because it was not declared what should be done unto him*—In what manner he was to be cut off, or by what kind of death he was to die, which therefore God here particularly determines: Otherwise it was known in general that sabbath-breakers were to be put to death.

V. 36. *And stoned him with stones, as the Lord commanded Moses*—The word of God declares what is required of all men, and then presents us with examples of persons being punished for their offences against the law of God; and though infinite mercy through the Redeemer is ever waiting to be gracious, and is slow to punish, yet the examples that are made of offenders in the Scriptures sufficiently shew, that sooner or later *all* that have offended against the law are condemned; and that however offenders against human laws may escape the penalties of them; none can avoid suffering the penalties annexed to all offences against the divine law, but such as have accepted of grace, and fled for mercy and forgiveness to the only Mediator. And who are they that have never offended against any of the great Creator's laws. Thou shalt love the Lord thy God with all thy heart, is his command. Have I lived to understand this is required of me, and that it is no other than my most reasonable duty to Him, to whom I am indebted for life and all things? And have I fulfilled this law? have I loved God with all my heart? have I not, so far from loving him, forgot him, and the obligation I owe him for days, months, and even years together? What shall I then say in judgment, in answer to the law which requires me with all my heart constantly to love the Author of my being. For every deficiency of duty, as well as for every wilful offence, what am I to plead to save me from the punishment? Shall I say I did not know that I ought truly to love him who made me, and by whose power I live, and from whose bounty I receive every blessing: ignorance of the indispensible duty of loving God, none can plead, whether they have heard or read the declared will of God in the Scriptures or not: the duty of loving God is written in every thing in our very being. And shall I be convinced that I have not done so, and carelessly deceive myself with the groundless hope, that God will not punish every transgression against what he requires? To prevent this dangerous self deceit, is surely the design of the example that is here given us, as well as of the many examples that are recorded in the Scriptures of the severity of God against every offence, and of the frequent declarations that are made of that final judgment and punishment which awaits the guilty in the world to come; and from which there is no other refuge, no other way of escape, but by that Saviour which God has provided for all them that will but *come* unto him for mercy. And every instance we become acquainted with of other men's offences, and the punishments that were inflicted, are at once to inform us of the danger of all sin and disobedience to the will of God, and of the necessity we are under to have the help of his grace, which alone can preserve us blameless from one hour to another.

V. 39. *It shall be, that ye may remember all the commandments of the Lord, and do them*—That by looking upon it you may remember, that your eye may affect your mind and heart; or, inquire not for other rules or ways of serving me than I have prescribed you. *And that ye seek not after your own heart*—Neither after the devices and inventions of your own minds or hearts. *After which ye use to go a whoring*—To depart from me, and to prefer your own fancies before my commands, and to live only by present sight or sense, and not at all by faith in my promises. This was the Divine design in ornaments of this kind, the business of the tempter and deceiver of men is to lead us to use every thing for the very contrary purpose to that which God has commanded.

V. 40. *That ye may be holy unto your God*—This is the end of all, because without this no man shall see the Lord.

V. 41. *I brought you out of the land of Egypt, to be your God*—All that I have shewn you, and done for you, is with this design, to lead you to love me, which is no less your duty than it is your happiness I will not cast you off, but will continue to be your God, to preserve and provide for you, and bring you into Canaan, if you believe in me; and by this example of my faithfulness, all men may know that I will never leave nor forsake them that put their trust in me, but both in life and death, as well as for ever, I will be their God.

CHAP.

Before Christ 1471. and Abiram the ſons of Eliab, and On the ſon of Peleth, ſons of Reuben, took *men*.

2 And they roſe up before Moſes, with certain of the children of Iſrael, two hundred and fifty princes of the aſſembly, [b] famous in the congregation, men of renown.

b Chap. 26. 9.

c Pſa. 106. 16.

3 And [c] they gathered themſelves together againſt Moſes, and againſt Aaron, and ſaid unto them, * *Ye take* too much upon you, ſeeing all the congregation *are* holy every one of them, and the Lord *is* among them: wherefore then lift ye up yourſelves above the congregation of the Lord?

* Heb. It is much for you.

d Chap. 14. 5. & 20. 6.

4 And when Moſes heard *it*, [d] he fell upon his face:

5 And he ſpake unto Korah, and unto all his company, ſaying, Even to morrow the Lord will ſhew who *are* his, and *who is* holy; and will cauſe *him* to come near unto him: even *him* whom he hath choſen, will he cauſe to come near unto him. Before Christ 1471.

6 This do; Take your cenſers, Korah, and all his company;

7 And put fire therein, and put incenſe in them before the Lord to morrow: and it ſhall be *that* the man whom the Lord doth chooſe, he *ſhall be* holy: *ye take* too much upon you, ye ſons of Levi.

8 And Moſes ſaid unto Korah, Hear, I pray you, ye ſons of Levi:

9 *Seemeth it but* a ſmall thing unto you, that the God of Iſrael hath ſeparated you from the congregation of Iſrael, to bring you near to himſelf, to do the ſervice of the tabernacle of the Lord, and to ſtand before the congregation, to miniſter unto them?

10 And he hath brought thee near *to him*, and

CHAP. XVI.

V. 1. *Korah*—The firſt and chief author of this rebellion. *The ſon of Izhar*—Amram's brother; therefore Moſes and he were couſin germans. *Dathan, and Abiram, and On*—Theſe are drawn into confederacy with Korah. *Took men*—Two hundred and fifty, mentioned verſe 2.

V. 2. *And they*—Korah, Dathan, and Abiram. *Roſe up*—Conſpired together, and put their ſeditious deſign in execution. *Before Moſes*—Openly and boldly, not fearing nor regarding the preſence of Moſes, who was an eye-witneſs of their conſpiracy. *Princes of the aſſembly, famous*—For place and birth.

V. 3. *They gathered themſelves together*—Korah, Dathan, and Abiram, and the reſt. *Againſt Moſes, and againſt Aaron*—Againſt Aaron, to whom the prieſthood was confined, and againſt Moſes, both becauſe this was done by his order, and becauſe before Aaron's conſecration Moſes appropriated it to himſelf. For whatever they intended, they ſeem not now directly to ſtrike at Moſes for his ſupreme civil government, but only for his intereſt and influence in the diſpoſal of the prieſthood, as may appear by the whole context. *Ye take too much upon you*—By perpetuating the prieſthood in yourſelves and family, with the excluſion of all others from it. *All the congregation are holy*—A kingdom of prieſts, an holy nation, as they are called, a people ſeparated to the ſervice of God, and therefore no leſs fit to preſent themſelves before God, and to offer ſacrifice and incenſe for themſelves than you are. The foundation of all is laid in that unbelief which regards not what God has ſaid of our deſerving his wrath, and leading us preſumptiouſly to think that we have a right to the mercies of God: And they that act from this principle, act againſt God; the language of the mind and of the conduct is then to demand and expect what we deſire as by a title in ourſelves; and this ſelf-righteous ſentiment in the ſoul leads to every evil, becauſe it leads from ſeeing our need of the mercy and grace of God our Saviour, as his purchaſe and free gift. And upon one or the other of theſe principles—ſelf-confidence or dependance on the mercy of God, we are every moment proceeding in our minds, and in the conduct of our lives; the two principles cannot reign in the ſame mind at once; where there is faith in the mercy of God in a Redeemer, then ſelf, and all its lofty and flattering ſelf pleaſing notions, are renounced as filthy rags, and all that is good is humbly looked for from God of his own meer mercy; and this leads to God, and is the way to life and glory: the other is the way of death, and final ſeparation from God and bleſſedneſs. *The Lord is among them*—By the tokens of his gracious preſence, and therefore ready to receive all their ſacrifices and ſervices from their own hands. *Wherefore then lift ye up yourſelves*—Thou Moſes, by preſcribing what laws thou pleaſeſt about the prieſthood, and confining it to thy brother, and thou, Aaron, by uſurping it as thy peculiar privilege.

V. 4. *Moſes fell upon his face*—Humbly begging that God would direct him and defend and vindicate him from this falſe and odious imputation. Accordingly God anſwers his prayers, and inſpires him with this following anſwer to Korah, and ſtrengthens him with new courage and confidence.

V. 5. *To morrow the Lord will ſhew who are his*—In the morning, the time appointed for adminiſtering juſtice, and choſen by God for that work. Some time is allowed, that Korah and his company might have ſpace for conſideration and repentance. *And who is holy, and will cauſe him to come near unto him*—He will by ſome evident and miraculous token, declare his approbation of him and his miniſtry.

V. 6. *Take your cenſers, Korah, and all his company*—Since ye will be prieſts, take your cenſers, and act as prieſts, at your peril.

V. 7. *The man whom the Lord doth chooſe*—Declare his choice and appointment of them for that work. *He ſhall be holy*—None, by any holineſs of their own, can offer unto God any acceptable ſervice; and thoſe that are appointed by God himſelf to miniſter unto him in ſacred things, are, of all others, required to poſſeſs the mind that was in Jeſus; God only admitting into his preſence thoſe that are what he requires them to be.

V. 8. *Moſes ſaid unto Korah, Hear, I pray you, ye ſons of Levi*—Conſider what I ſay before it be too late, and repent of your great wickedneſs.

V. 9. *Seemeth it but a ſmall thing unto you, that God hath ſeparated you from the congregation of Iſrael, to bring you near to himſelf*—Nearer than the other tribes, though not ſo near as the prieſts. *To ſtand before the congregation, to miniſter unto them*—In their ſtead and for their good. So they were the ſervants both of God and of the church, which was an high dignity, though not ſufficient for their ambitious minds.

V. 10. *Seek ye the prieſthood alſo*—There being at this time but very few prieſts, and the profits and privileges belonging to them being many and great, they thought it but fit and reaſonable that they, or ſome of the chief of them, ſhould be admitted to a ſhare in their work and advantages.

V. 11. *Thou and all thy company are gathered together againſt the Lord*—Whoſe miniſter and choſen ſervant Aaron is. You ſtrike at God through Aaron's ſides.

V. 12. *Moſes*

Before Christ 1471. and all thy brethren the ſons of Levi with thee: and ſeek ye the prieſthood alſo?

11 For which cauſe *both* thou, and all thy company *are* gathered together againſt the Lord: and what *is* Aaron, that ye murmur againſt him?

12 ¶ And Moſes ſent to call Dathan and Abiram the ſons of Eliab: which ſaid, We will not come up.

13 *Is it* a ſmall thing that thou haſt brought us up out of a land that floweth with milk and honey, to kill us in the wilderneſs, except thou make thyſelf altogether a prince over us?

14 Moreover, thou haſt not brought us into [e] a land that floweth with milk and honey, or given us inheritance of fields and vineyards: wilt thou † put out the eyes of theſe men? we will not come up.

15 And Moſes was very wroth, and ſaid unto the Lord, [f] Reſpect not thou their offering: [g] I have not taken one aſs from them, neither have I hurt one of them.

16 And Moſes ſaid unto Korah, Be thou and all thy company before the Lord, thou, and they, and Aaron to morrow:

17 And take every man his cenſer, and put incenſe in them, and bring ye before the Lord every man his cenſer, two hundred and fifty cenſers; thou alſo and Aaron each *of you* his cenſer.

18 And they took every man his cenſer, and put fire in them, and laid incenſe thereon, and ſtood in the door of the tabernacle of the congregation with Moſes and Aaron.

19 And Korah gathered all the congregation againſt them, unto the door of the tabernacle of the congregation: and [h] the glory of the Lord appeared unto all the congregation.

20 And the Lord ſpake unto Moſes, and unto Aaron, ſaying,

21 [i] Separate yourſelves from among this congregation, that I may conſume them in a moment.

22 And they fell upon their faces, and ſaid, O God, [k] the God of the ſpirits of all fleſh, ſhall one man ſin, and wilt thou be wroth with all the congregation? 23 And

e Exod. 3. 8. Lev. 20. 24.

† Heb. bore out.

f Gen. 4. 4, 5.
g 1 Sam. 12. 3. Acts 20. 33. 2 Cor. 7. 2.

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h Exod. 16. 7, 10. Lev. 9. 6, 23. Chap. 14. 10.

i See Gen. 19. 17, 22. Jer. 51. 6. Rev. 18. 4.

k Chap. 27. 16. Job 12. 10. Eccleſ. 12. 7. Iſai. 57. 16. Zech. 12. 1. Hebr. 12. 9.

V. 12. *Moſes ſent to call Dathan and Abiram*—To treat with them and give them, as he had done Korah, and his company, a timely admonition. *Which ſaid*—Unto the meſſengers ſent to them by Moſes. *We will not come up*—To Moſes' tabernacle, whither the people uſed to go up for judgment. Men are ſaid in Scripture to go up to places of judgment; but becauſe they would not now go up, therefore they went down quick into the pit. And thus do they who refuſe to hear the truth of the danger to which they, by their conduct, expoſe themſelves, wilfully leave themſelves expoſed to the conſequences of their guilt.

V. 13. *It is a ſmall thing that thou haſt brought us out of a land that floweth with milk and honey*—Out of Egypt, a place indeed of great plenty, but to them, a place of torment and intolerable ſlavery. They invidiouſly uſe the ſame words wherewith God, by Moſes, commended the land of Canaan.

V. 14. *Wilt thou put out the eyes of theſe men*—Of thoſe who are confederate with us, and of all the people, who are of our mind. Wilt thou make them blind, or perſuade them that they do not ſee what is viſible to all that have eyes; that thou haſt deceived them, and broken thy promiſe to them? wilt thou lead them about like blind men whither thou pleaſeſt, one time towards Canaan, another time towards Egypt again? *We will not come up*—We will not obey thy ſummons, nor own thy authority.

V. 15. *Moſes was very wroth*—Not ſo much for his own ſake, for he had learnt to bear indignities as for God's ſake, who was highly diſhonoured, blaſphemed, and provoked by theſe ſpeeches, in which caſe he ought to be angry, as Chriſt was, (Mark iii. 5.) *Lord, reſpect not thou their offering*—Accept not their incenſe which they are now going to offer, but ſhew ſome diſlike of it. He calls it *their offering*, though it was offered by Korah and his companions, becauſe it was offered in the name, and by the conſent of all the conſpirators, for the deciſion of the preſent controverſy between them and Moſes. *I have not taken one aſs from them*—Not any thing of the ſmalleſt value. *Neither have I hurt one of them*—I have never injured them, nor uſed my power to defraud or oppreſs them. I have done them many good offices, but no hurt: Therefore their crime is inexcuſable, as it is without any cauſe or provocation on my part.

V. 16. *Moſes ſaid unto Korah, Be thou and all thy company before the Lord to morrow*—At the door of the tabernacle; which place is ſaid to be *before the Lord*, might now lawfully offer it by Moſes's direction upon this extraordinary occaſion and neceſſity, becauſe this work could not be done in that place, which alone was allowed for the offering up of incenſe, not only for its ſmallneſs, but alſo becauſe here the people, who were to be inſtructed by this experiment, might ſee the proof of it.

V. 18. *They took every man his cenſer, and put fire in them*—Taken from the altar, for Aaron might not uſe other fire. And it is likely the remembrance of the death of Nadab and Abihu deterred them from offering any ſtrange fire.

V. 19. *Korah gathered all the congregation*—That they might be witneſſes of the event, and, upon their ſucceſs, which they doubted not of, might fall upon Moſes and Aaron with popular rage, and deſtroy them. And it ſeems by this, that the people were generally incenſed againſt Moſes, and inclined to Korah's ſide. *The glory of the Lord appeared*—In the cloud, with brightneſs and majeſty, as a token of God's approach and preſence.

V. 20, 21. *The Lord ſpake unto Moſes, and unto Aaron, ſaying, Separate yourſelves from among this congregation*—Korah, and his two hundred and fifty men, and the people whom he gathered againſt Moſes and Aaron.

V. 22. *They fell upon their faces, and ſaid, O God, the God of the ſpirits*—Of ſouls, as the word *ſpirit* in Scripture is often uſed. And this is no empty title here, but very emphatical. Thou art the maker of ſpirits, deſtroy not thy own workmanſhip, O Thou who art the preſerver of men, and of their ſpirits; who as thou mayeſt juſtly deſtroy this people, ſo thou canſt preſerve whom thou pleaſeſt: O deal mercifully with thy own children: the ſearcher of ſpirits, thou canſt diſtinguiſh between thoſe who have maliciouſly raiſed this tumult, and thoſe whoſe ignorance and ſimple credulity hath made them a prey to crafty ſeducers. *Of all fleſh*—Of all mankind. *Shall one man ſin, and wilt thou be wroth with all the congregation*—Korah, the ringleader of this ſedition. Let not this man's ſin bring many into condemnation.

V. 23, 24. *The Lord ſpake unto Moſes, ſaying, ſpeak unto the congregation*

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23 ¶ And the Lord spake unto Moses, saying,

24 Speak unto the congregation, saying, Get you up from about the tabernacle of Korah, Dathan, and Abiram.

25 And Moses rose up and went unto Dathan and Abiram; and the elders of Israel followed him.

26 And he spake unto the congregation, saying, [l] Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins.

[l] Isai. 52. 11. 2 Cor. 6. 17. Rev. 18. 4.

27 So they gat up from the tabernacle of Korah, Dathan, and Abiram, on every side: and Dathan, and Abiram came out, and stood in the door of their tents, and their wives, and their sons, and there little children.

28 And Moses said, Hereby ye shall know that the Lord hath sent me to do all these works: for *I have* not *done them* of mine own mind.

29 If these men die † the common death of all men, or if they be visited after the visitation of all men; *then* the Lord hath not sent me.

† Heb. as every man dieth.

30 But if the Lord ‡ make a new thing, and the earth open her mouth, and swallow them up, with all that *appertain* unto them, and they go down quick into the pit; then ye shall understand that these men have provoked the Lord.

‡ Heb. create a creature.

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31 ¶ [m] And it came to pass as he had made an end of speaking all these words, that the ground clave asunder that *was* under them:

[m] Chap. 26. 10 & 27. 3. Deut. 11. 6. Psa. 106. 17.

32 And the earth opened her mouth, and swallowed them up, and their houses, and all the men that *appertained* unto Korah, and all *their* goods.

[n] See Ver. 17. and Chap. 26. 11. 1 Chron. 6. 22, 37.

33 They, and all that *appertained* to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation.

34 And all Israel that *were* round about them, fled at the cry of them: for they said, Lest the earth swallow us up *also*.

35 And there came out a fire from the Lord, and consumed the two hundred and fifty men that offered incense.

36 ¶ And the Lord spake unto Moses, saying,

37 Speak unto Eleazar the son of Aaron the priest, that he take up the censers out of the

congregation—Whom, for your sakes, I will spare upon the condition. *Get you up from about the tabernacle of Korah, Dathan, and Abiram*—And *On* too, who is mentioned verse 1. though some think he desisted and repented, and therefore is not now mentioned.

V. 25. *Moses went unto Dathan and Abiram*—Because they refused to come to him, he goes to them. *The elders of Israel followed him*—The seventy rulers, whom he carried with him for the greater solemnity of the action, and for his own better vindication, because he lay under such calumnies, and to encourage them in their work, notwithstanding the obstinate and intractable nature of the people they were to govern.

V. 26. *Depart, I pray you, from the tents of these wicked men*—Shew your dislike of them, and their wicked ways, by a speedy removal of your persons, and tents from about them. *Touch nothing of theirs*—Because they, and all that was theirs, was under a curse, and therefore not to be touched. *Lest ye be consumed in all their sins*—Lest being guilty of their sins you perish together with them. And God being no more reconciled to sin *now* than he was at that time, it is no less displeasing to God, that we should choose his enemies for our friends.

V. 27. *So they gat up from the tabernacle of Korah, Dathan, and Abiram*—Whose tents were not far asunder, being both on the south-side of the tabernacle. *Dathan and Abiram came out, and stood in the door of their tents*—An argument of their confidence, pride, and impenitency, whereby they declared that they neither feared God, nor reverenced man; and made themselves ripe for the approaching judgment.

V. 28. *Moses said, Hereby ye shall know that the Lord hath sent me to do all these works*—Which I have done, and for which I am traduced; as the bringing of the people out of Egypt; the conducting of them through, and the keeping of them so long in the wilderness; the exercising of power and authority over them; giving of laws to them; as about other things, so concerning the priesthood, which is the ground of the present quarrel; and, that which vexeth them most, that when they were upon the borders of Canaan, and ready to enter in, I should cause them to go back into this wilderness, and fix them there for forty years. *I have not done them of mine own mind*—By pretending an authority which God gave me not, by feigning words or messages from God to establish my own inventions, and to comply with my own will or interest, as I am now accused to have done.

V. 29. *If these men die the common death of all men*—A natural death. *If they be visited after the visitation of all men*—By plague, or sword, or some usual judgment. *Then the Lord hath not sent me*—I am content that you charge me with falsely pretending to be sent of God.

V. 30. *But if the Lord make a new thing*—Do such a work as was never heard before. *And they go down quick into the pit*—Into the grave which God thereby makes. The word sometimes signifies *hell*, and sometimes the *grave*. *Then ye shall understand that these men have provoked the Lord*—By making his words and works to be nothing but my devices and artifices.

32. *The earth opened her mouth, and swallowed up all the men that appertained unto Korah*—All his family which were there, women, children, and servants.

V. 33. *All that appertained to them, went down alive into the pit*—Into the earth, which first opened itself to receive them, and then shut itself to destroy them.

V. 35. *There came out a fire from the Lord*—From the cloud, wherein the glory of the Lord appeared to give sentence in this cause.

V. 36, 37. *The Lord spake unto Moses, saying, speak unto Eleazar*—Rather than to Aaron, lest Aaron should be polluted by going amongst those dead carcases; for it is probable this fire consumed them, as lightening sometimes doth others, by taking

Before Christ 1471. the burning, and ſcatter thou the fire yonder; for [o] they are hallowed.

o See Lev. 27. 28. 38 The cenſers of theſe ſinners againſt their own ſouls, let them make them broad plates *for* a covering of the altar: for they offered them before the Lord, therefore they

p Chap. 26. 10. are hallowed: [p] and they ſhall be a ſign unto the children of Iſrael.

39 And Eleazar the prieſt took the braſen cenſers, wherewith they that were burnt had offered; and they were made broad *plates for* a covering of the altar:

40 *To be* a memorial unto the children of

q Chap. 3. 10. Iſrael, [q] that no ſtranger, which *is* not of the ſeed of Aaron, come near to offer incenſe before the Lord; that he be not as Korah, and as his company: as the Lord ſaid to him by the hand of Moſes.

41 ¶ But on the morrow, all the congregation of the children of Iſrael murmured againſt Moſes and againſt Aaron, ſaying, Ye have killed the people of the Lord.

42 And it came to paſs when the congregation was gathered againſt Moſes and againſt Aaron, that they looked toward the tabernacle of the congregation: and behold, the cloud covered it, and the glory of the Lord appeared.

43 And Moſes and Aaron came before the tabernacle of the congregation. Before Christ 1471.

44 ¶ And the Lord ſpake unto Moſes, ſaying,

45 Get you up from among this congregation, that I may conſume them as in a moment: and [r] they fell upon their faces. r Chap. 20. 6.

46 ¶ And Moſes ſaid unto Aaron, Take a cenſer, and put fire therein from off the altar, and put on incenſe, and go quickly unto the congregation, and make an atonement for them: [s] for there is wrath gone out s Chap. 8. 19. from the Lord; the plague is begun.

47 And Aaron took as Moſes commanded, and ran into the midſt of the congregation; and behold, the plague was begun among the people: and he put on incenſe, and made an atonement for the people.

48 And he ſtood between the dead and the living, and the plague was ſtayed.

49 Now they that died in the plague, were fourteen thouſand and ſeven hundred, beſide them that died about the matter of Korah.

50 And Aaron returned unto Moſes, unto the door of the tabernacle of the congregation; and the plague was ſtayed.

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away their lives, and leaving their bodies dead upon the place. *That he take up the cenſers out of the burning*—From among the dead bodies of thoſe men who were burnt. Burning put for thoſe who are burnt. *Scatter thou the fire*—The cinders, or aſhes, which are left in or near their cenſers. *Yonder*—Far from the altar and ſanctuary in an unclean place, where the aſhes were to be caſt; by which God ſhews his rejection of their ſervices. *For they are hallowed*—By God's appointment, becauſe the cenſers were preſented before the Lord by his order: and nothing that is preſented to, or belongs to the Lord, can be loſt; and that fire which ſhall diſſolve the elements, will not conſume one hair of their heads who belong to God.

V. 38. *The cenſers of theſe ſinners againſt their own ſouls*—Their own lives; who were the authors of their own death and deſtruction. This is ſaid for the vindication of God's juſtice, and his own miniſtry, in this ſevere diſpenſation. *They ſhall be a ſign*—A monument or warning to all ſtrangers to take heed of invading the prieſthood.

V. 40. *To be a memorial that no ſtranger, which is not of the ſeed of Aaron, come near to offer incenſe before the Lord, that he be not as Korah, and as his company*—That he do not imitate them in their ſin, and therefore bring upon himſelf the ſame plague. *The Lord ſaid to him*—To Eleazar. Eleazar did as God bade him.

V. 41. *But on the morrow all the congregation of the children of Iſrael murmured againſt Moſes and Aaron*—Prodigious wickedneſs and madneſs ſo ſoon to forget ſuch a terrible inſtance of Divine vengeance. *Ye have killed*—You, who ſhould have preſerved them, and interceded for them, have pulled down God's wrath upon them, for the maintenance of your own authority and intereſt. *The people of the Lord*—So they call thoſe rebels againſt God; which ſhews the power of paſſion and prejudice, to corrupt men's judgments. This ſpeedy forgetfulneſs of the judgment of God by the Jews, is no other than that which the human mind is prone to; as may eaſily be proved by the evidence of common hiſtory and experience, of the ſhort time which the remembrance of danger, or great calamities, remain with any force on the minds of men; and which is proof that nothing leſs than the Spirit of God can awaken the human mind to the fear of God, and preſerve it in that ſtate.

V. 42. *When the congregation was gathered againſt Moſes, and Aaron, that they looked toward the tabernacle*—Moſes and Aaron, in all their diſtreſſes, made God their refuge; they looked to him.

V. 43. *Moſes and Aaron came before the tabernacle*—To hear what God, who now appeared, would ſay to them.

V. 45. *They fell upon their faces*—To beg pardon and mercy for the people, thus rendering good to them for evil, which the people requited with evil for their kindneſs. And in this they repreſented that bleſſed Mediator who laid down his life for us; and who, notwithſtanding all the neglect and contempt with which he is treated every day, is ſtill interceeding with his Father, in behalf of them that are expoſing themſelves to his wrath.

V. 46. *Take a cenſer, and put on incenſe*—Which was a ſign of interceſſion, and was to be accompanied with it. *Go quickly unto the congregation*—With the incenſe, to ſtir up the people to repentance and prayer, to prevent their utter ruin. This he might do upon this extraordinary occaſion, having God's command for his warrant, though ordinarily incenſe was to be offered only in the tabernacle. *For there is wrath gone out from the Lord; the plague is begun*—In cutting off the people, by a ſudden and miraculous ſtroke.

V. 47. *Aaron took, and ran into the midſt of the congregation*—Hazarding his own life to obey God, and to do this people good.

V. 48. *He ſtood between the dead and the living*—As a mediator with God on their behalf.

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AND the Lord ſpake unto Moſes, ſaying,

2 Speak unto the children of Iſrael, and take of every one of them a rod, according to the houſe of *their* fathers, of all their princes, according to the houſe of their fathers, twelve rods: write thou every man's name upon his rod.

3 And thou ſhalt write Aaron's name upon the rod of Levi: for one rod *ſhall be* for the head of the houſe of their fathers.

4 And thou ſhalt lay them up in the tabernacle of the congregation, before the teſtimony, [a] where I will meet with you.

[a] Exod. 25. 22.

5 And it ſhall come to paſs, *that* the man's rod [b] whom I ſhall chooſe, ſhall bloſſom: and I will make to ceaſe from me the murmurings of the children of Iſrael, whereby they murmur againſt you.

[b] Chap. 16. 5.

6 ¶ And Moſes ſpake unto the children of Iſrael, and every one of their princes gave him * a rod apiece, for each prince one, according to their fathers houſes, *even* twelve rods: and the rod of Aaron *was* among their rods.

* Heb. a rod for one prince, a rod for one prince.

7 And Moſes laid up the rods before the Lord, in the tabernacle of witneſs.

8 And it came to paſs that on the morrow Moſes went into the tabernacle of witneſs; and behold, the rod of Aaron for the houſe of Levi was budded, and brought forth buds, and bloomed bloſſoms, and yielded almonds.

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9 And Moſes brought out all the rods from before the Lord unto all the children of Iſrael: and they looked, and took every man his rod.

10 ¶ And the Lord ſaid unto Moſes, Bring [c] Aaron's rod again, before the teſtimony, to be kept for a token againſt the † rebels; and thou ſhalt quite take away their murmurings from me, that they die not.

[c] Heb. 9. 4.

† Heb children of rebellion.

11 And Moſes did *ſo:* as the Lord commanded him, ſo did he.

12 And the children of Iſrael ſpake unto Moſes, ſaying, Behold, we die, we periſh, we all periſh.

13 Whoſoever cometh any thing near unto the tabernacle of the Lord, ſhall die: Shall we be conſumed with dying?

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AND the Lord ſaid unto Aaron, Thou and thy ſons and thy father's houſe with thee ſhall bear the iniquity of the ſanctuary: and thou and thy ſons with thee ſhall bear the iniquity of your prieſthood.

2 And thy brethren alſo of the tribe of Levi, the tribe of thy father, bring thou with thee, that they may be [a] joined unto thee, and [b] miniſter unto thee: but thou and thy ſons with thee, *ſhall miniſter* before the tabernacle of witneſs.

[a] See Gen. 29. 34.

[b] Chap. 3. 6, 7.

3 And

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V. 2. *Speak unto the children of Iſrael*—That I may finally ſatisfy all their ſcruples, and take away all pretence of murmuring on the ſame account. *Take of every one of them*—Not of every perſon, but of every tribe. *A rod*—That rod, which the princes carried in their hands as tokens of their dignity and authority. *According to the houſe of their fathers*—According to each family, proceeding from the patriarch, or father of that tribe. *Write thou every man's name*—Every prince's.

V. 3. *Thou ſhalt write Aaron's name*—Rather than Levi's name, for that would have left the controverſy undecided between Aaron and the other Levites.

V. 4. *Thou ſhalt lay them up before the teſtimony*—Before the ark of the teſtimony. *Where I will meet with you*—And manifeſt my mind to you, for the ending of this diſpute.

V. 8. *On the morrow Moſes went into the tabernacle of witneſs*—Into the moſt holy place, which he might ſafely do under the protection of God's command, though otherwiſe none but the high-prieſt might enter there, and that once in a year.

V. 10. *Bring Aaron's rod again before the teſtimony, to be kept for a token againſt the rebels, that they die not*—For if, after all theſe warnings, with ſuch miracles and judgments, they ſhall again offend in the ſame thing, they ſhall aſſuredly die for it.

V. 12. *The children of Iſrael ſpake, ſaying, Behold, we die, we all periſh*—Words of conſternation, ariſing partly from the remembrance of theſe ſevere and repeated judgments, and from the ſenſe of their own guilt and weakneſs, which made them fear leſt they ſhould relapſe into the ſame conduct, and thereby bring the vengeance of God upon themſelves.

V. 13. *Whoſoever cometh any thing near*—Nearer than he ſhould do, *to the tabernacle ſhall die: ſhall we be conſumed with dying?*—Will God proceed with us in theſe ſevere courſes, according to his ſtrict juſtice? will he ſhew us no mercy nor pity, till all the people be cut off and deſtroyed, with dying one after another?

CHAP. XVIII.

V. 1. *The Lord ſaid unto Aaron, Thou and thy ſons, ſhall bear the iniquity of the ſanctuary*—Shall ſuffer the puniſhment of all the uſurpations or pollutions of the ſanctuary, or the holy things by the Levites or any of the people, becauſe you have authority and power from me to keep them all within their bounds, and I expect you uſe it to that end. Thus the people are in good meaſure ſecured againſt their fears, alſo they are informed, that Aaron's high dignity was attended with great burdens, having not only his own, but the people's ſins to anſwer for, and therefore, they had no ſuch reaſon to envy him, as they might think, if the benefits and incumbrances and dangers were equally conſidered. *And thou and thy ſons, ſhall bear the iniquity of your prieſthood*—Of all the errors committed by yourſelves, or by you permitted in others, in things belonging to your Prieſthood.

V. 2. *Thy brethren bring thou with thee, that they may miniſter unto thee*—About ſacrifices and offerings and other things, according to the rules and limits I have preſcribed them. The Levites are ſaid to miniſter to Aaron, to the church, and to God, they ſhall not contend with thee for ſuperiority, as they have done, but they ſhall be ſubordinate and ſervants to thee. *Thou and thy ſons with thee ſhall miniſter*—Before and in the tabernacle.

V. 3. *They ſhall keep thy charge*—That which thou ſhalt command them, and commit to them. *The charge of all the tabernacle*—Of the

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3 And they shall keep thy charge, and [c] the charge of all the tabernacle: only they shall not come nigh the vessels of the sanctuary and the altar, that neither they, nor you also die.

[c] Chap. 3. 25, 31, 36.

4 And they shall be joined unto thee, and keep the charge of the tabernacle of the congregation, for all the service of the tabernacle: [d] and a stranger shall not come nigh unto you.

[d] Chap. 3. 10.

5 And ye shall keep [e] the charge of the sanctuary, and the charge of the altar; [f] that there be no wrath any more upon the children of Israel.

[e] Exod. 27. 21. and 30. 7. Lev. 24. 3. Chap. 8. 2.

[f] Chap. 18. 46.

6 And I, behold, I have [g] taken your brethren the Levites from among the children of Israel: [h] to you *they are* given *as* a gift for the Lord, to do the service of the tabernacle of the congregation.

[g] Chap. 3. 12, 45.

[h] Chap. 3. 9.

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7 Therefore thou and thy sons with thee, shall keep your priests office, for every thing of the altar, and within the vail, and ye shall serve: I have given your priests office *unto you, as* a service of gift: and the stranger that cometh nigh, shall be put to death.

8 ¶ And the Lord spake unto Aaron, Behold, [i] I also have given thee the charge of mine heave-offerings, of all the hallowed things of the children of Israel; unto thee have I given them, [k] by reason of the anointing, and to thy sons by an ordinance for ever.

[i] Lev. 6. 16, 18, 26. and 7. 6, 32. Chap. 5. 9.

[k] Exod. 29. 29.

9 This shall be thine of the most holy things, *reserved* from the fire: every oblation of

the boards, and hangings, and utensils of the tabernacle, to take them down, and carry them, and set them up again. *They shall not come nigh the vessels of the sanctuary, and the altar*—Which therefore were to be covered by the priests, before the Levites might meddle with them. *That neither they, nor you die*—They for presuming to touch them, and you for your negligence in not covering them, or not looking to them.

V. 5. *Ye shall keep the charge of the sanctuary*—Of the holy, and of the most holy, place. *That there be no wrath any more upon the children of Israel*—For coming too near the holy place, or for usurping any part of your sacred function, or for any other miscarriage which they may be guilty of, through your carelessness or remissness, in which case they shall perish for their error, but their blood will I require at your hands, who should have advised them better, or over-ruled them. Honourable indeed it is to be employed in sacred things, but great is the danger; the ways of offending by an omission of duty, are much more numerous than in a private station, he that takes upon him any public office amongst any part of his fellow creatures in the church of God, must either be greatly blessed, or greatly miserable, *blessed*, if it is as his meat and drink to do his master's will; *miserable*, if he is remiss in the duties of his station, careless about the faithful discharge of what God in every particular requires of him, and unconcerned about the success of the work of the Lord—the salvation of souls and the glory of God the Saviour of men, who so loved them as to die to redeem them. And when it is considered what authority is required on one hand, and what humility on the other, what caution and what compassion, well may it be said, Who is sufficient for these things? But they surely need not be troubled, who are in the most difficult stations, and are charged with the *eternal interests* of men, who only remember that their sufficiency is of the Lord, whose power to help and support is boundless, and whose willingness to communicate spiritual wisdom and strength, is as great as his love, which being his nature, can be no less than infinite.

V. 6. *The Levites to you are given as a gift for the Lord*—For the service of the Lord, to assist you therein, in the servile and troublesome parts of it. All the help and assistance that is given us by our fellow creatures, is surely thus to be considered—A gift from God. And how is he to be praised for the blessings bestowed upon us, by those that his grace has inclined to serve us, and whose providence has provided such mutual helps as the human race are to one another. Through what channel, or by what means, could the Divine compassion convey temporal blessings to us, to make them more pleasing to us, than that they should be brought to us by the hand of our kindred, and such as we know and love? And as our happiness depends on loving God, and for his sake all our fellow creatures, to receive and look upon any assistance that is given us by others, as brought us from God, all things, the very water that is brought us to quench our thirst, furnishes with increasing motives to love God and our fellow creatures also.

V. 7. *Thou and thy sons shall keep your office for every thing of the altar*—Of burnt-offering. *Within the vail*—Both the vails, both the holy, and the most holy place. *I have given your priests office unto you as a gift*—As a gift which I have freely conferred upon you, and upon you alone; and therefore let no man henceforth dare either to charge you with arrogance and usurpation, in appropriating this to yourselves, or to invade your office. Our very employments are the gift of God, the sole disposer of all events; but not to be held independent of him; as we are in all things accountable to him, for the use we make of them, so has he reserved to himself alone, the power to make our employment a blessing to us; happy are they, who in their common labours are conscious in every step, and in all they set their hands to—This I do, because I believe he requires it of me, who only requires me to discharge the duties of the station in which his providence has placed me, because he intends to bless me in the discharge of them; and one day to bestow endless blessedness upon me, if I only continue for the short remainder of my course. *faithfully* devoted unto his will, in whatever he calls me to do on earth.

V. 8. *I have given thee the charge of all the hallowed things*—Not only the charge of them, but the use of them. *By reason of the anointing*—To the priestly office, because thou art priest, and art to devote thyself wholly to my service, which that thou mayest perform more diligently and cheerfully, I give thee this recompense. And every blessing that is bestowed upon all, is by reason of the *anointing*; the blood and righteousness of CHRIST JESUS, being the sole meritorious cause of our salvation, and of every blessing we can possess or hope for. As the charge of all hallowed things came to Aaron, by reason of the anointing, so by the anointing of the Holy One, are all initiated in all spiritual blessings. Do I look upon any thing of *my own* as the cause and reason of the mercies I am now favoured with? Do I think that for this I am indebted to none but myself? In whatever degree we separate in our views, the advantages and comforts we enjoy from God, as purchaser and giver of them, in that degree we deprive ourselves of that supreme delight—The blessing of a grateful heart—A spirit of praise to God, who is ever meeting those with new mercies that rejoice under a sense of his unmerited goodness to them.

V. 9. *This shall be thine of the most holy things*—Such as were to be eaten only by the priests, and that in the sanctuary. *Reserved from the fire*—Such sacrifices, or such parts of sacrifices as were not burnt in the fire. And to the great high priest, is *reserved*

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of theirs, every [l] meat-offering of theirs, and every [m] sin-offering of theirs, and every [n] trespass-offering of theirs, which they shall render unto me, *shall be* most holy for thee and for thy sons.

10 In the most holy *place* shalt thou eat it; [o] every male shall eat it: it shall be holy unto thee.

11 And this *is* thine; [p] the heave-offering of their gift, with all the wave-offerings of the children of Israel: I have given them unto [q] thee, and to thy sons, and to thy daughters with thee, by a statute for ever: [r] every one that is clean in thy house, shall eat of it.

12 [s] All the * best of the oil, and all the best of the wine, and of the wheat, [t] the first-fruits of them which they shall offer unto the Lord, them have I given thee.

13 *And* whatsoever is first ripe in the land, [u] which they shall bring unto the Lord, shall be thine; every one that is clean in thine house, shall eat *of* it.

14 [x] Every thing devoted in Israel, shall be thine.

15 Every thing that openeth [y] the matrix in all flesh, which they bring unto the Lord, *whether it be* of men or beasts, shall be thine: nevertheless [z] the first-born of man shalt thou surely redeem, and the firstling of unclean beasts shalt thou redeem.

16 And those that are to be redeemed, from a month old shalt thou redeem [a] according to thine estimation, for the money of five shekels, after the shekel of the sanctuary, [b] which *is* twenty gerahs.

17 But the firstling of a cow, or the firstling of a sheep, or the firstling of a goat thou shalt

l Lev. 2. 2, 3.
m Lev. 4. 22, 27. & 6. 25.
n Lev. 5. 1. and 7. 7. and 10. 12. and 14. 13.
o Lev. 6. 29. and 7. 6.
p Exod. 29. 27. Lev. 7. 31.
q Lev. 10. 14. Deut. 18. 3.
r Lev. 22. 2.
s Exod. 23. 19. Deut. 18. 4.
* Heb. fat.
t Exod. 22. 29.
u Exod. 22. 29. and 23. 19. and 34. 26. Lev. 2. 14. Chap. 15. 19. Deut. 26. 2.
x Lev. 27. 28.
y Exod. 13. 2. and 22. 29. Lev. 27. 26. Chap. 3. 13.
z Exod. 13. 13. and 34. 20.
a Lev. 27. 2.
b Exod. 30. 13. Lev. 27. 25. Chap. 3. 47. Ezek. 45. 12.

all that presented themselves as living sacrifices unto God; the fire of God's wrath shall leave them to their living head who redeemed them. *Every oblation*—Oblations in general. *Every trespass-offering, which they shall render unto me*—For a trespass committed against me. *Shall be most holy for thee, and for thy sons*—Thou shalt esteem it as a most holy thing, and shalt use it accordingly.

V. 10. *In the most holy place*—In the court of the priests, where there were places for this use; which is called *the most holy place*, not absolutely, as the place within the vail was, but in respect of the thing he speaks of, because this was the most holy of all the places appointed for eating of holy things, whereof some might be eaten in any clean place in the camp, or in their own houses. And God would have these things eaten by them in an holy place, as in God's presence, and that they might learn to eat this and their other food with thankfulness to God the giver of it, and with respect to his service and glory, which all are required to do. (1 Cor. x. 31.) *Every male shall eat it*—And they only; of peace-offerings the females might eat.

V. 11. *This is thine: the heave-offering*—The right shoulder, which was the priests. *Their gift*—Their peace-offerings. *All the wave-offerings*—The breasts of the peace offerings, which were waved. *I have given them unto thee, and to thy sons, and to thy daughters with thee*—If they were married to strangers, they might not eat of them. *Every one that is clean in thy house shall eat of it*—As fixed members of thy house. The children of Israel could not, except they were clean, be partakers of these offerings; neither could strangers. And those that appear to belong to the church of God at this day, who are living in any manner of uncleanness or wickedness, or under the influence of any evil temper, passion, or desire, cannot be partakers of those spiritual blessings which God is willing to give, but which are not to be enjoyed by those that will not cease from all evil, and truly by the desires of their souls come unto him to be made clean: And all strangers, all that are living far off from God, and seeking peace to their souls in the things that perish; these have no part in those comforts which the bread of life imparts; not for any want of willingness in the Author of Life to bestow spiritual life, but because they will not yield to his grace, and come unto him, that they may first be partakers of his mercy, and then of his holiness.

V. 12. *First fruits of them have I given thee*—As well those which were offered in behalf of the body of the people at the solemn feasts, as those which were required of particular persons, whereof the precise quantity is not determined, but left free to the giver, as an exercise for his piety and charity, only they are enjoined to give the first and the best of them.

V. 13. *Whatsoever is first ripe*—Not only the first fruits of the oil and wine, and wheat now mentioned, but all other first fruits of all other grains, and all fruit-trees. *Every one that is clean*—And none else, because these were first offered to God, and then given to the priests.

V. 14. *Every thing devoted shall be thine*—Dedicated to God by vow, or otherwise. God choosing to himself every one that accepts of his offered grace through the one Mediator, and freely given to all that receive it for his sake alone; and such as do so, they are as much the Lord's, as every clean and devoted thing is thus declared to belong to the high-priest; and so long as they continue to be *devoted* to God, so long does he deal with them not as with his enemies, the careless, the wicked, and the impenitent, but as with sons and heirs; and in this life he bestows upon them whatever is best for them, and only withholds mercies, and chastens, when doing so is better for them than such things as are more commonly known by the name of mercies.

V. 15. *Every thing which they bring unto the Lord shall be thine*—Which were offered to God, and to his service and disposal. *The first-born of man, and the firstling of unclean beasts, shalt thou redeem*—How often must the people of Israel have been reminded of the fallen state of the soul of man; every time they went to the priest under the law to redeem their first-born, or the first-born of every beast that was declared to be unclean; and yet how often did they forget that they were sinful in the sight of God, and murmured, because they had not what they themselves desired, instead of seeing that the smallest of God's mercies were more than they deserved.

V. 16. *Those that are to be redeemed*—Of men only, not of unclean beasts, which were to be redeemed with a sheep, and that after it was eight days old. *According to thine estimation*—According to the priest's estimation, though a certain rule be added, because the priest was to apply that rule to each person, and to put that price upon him. God also appointed the price that was to be paid for man's redemption, by the death of his beloved Son; the application of which redemption from the sentence of God's holy law, was, and is as much made by the great High-priest to every soul, as that the priest was to apply this rule in the case of every one that was redeemed under the ceremonial law.

V. 17. *The firstling of a cow, or of a goat, they are holy*—Con-

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18 And the flesh of them shall be thine, [c] as the [c] wave-breast, and as the right shoulder are thine.

c Exod. 29. 26, 28.

19 All the heave-offerings of the holy things, which the children of Israel offer unto the Lord, have I given thee, and thy sons, and thy daughters with thee, by a statute for ever: [d] it *is* a covenant of salt for ever, before the Lord, unto thee and to thy seed with thee.

d Lev. 2. 13. 2 Chro. 13. 5

20 ¶ And the Lord spake unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any part among them: [e] I *am* thy part, and thine inheritance among the children of Israel.

e Deut. 10. 9. and 12. 12. and 18. 2. Josh. 13. 14, 33. Ezek. 44. 28.

21 And behold, [f] I have given the children of Levi all the tenth in Israel, for an inheritance, for their service which they serve, *even* the service of the tabernacle of the congregation.

f Lev. 27. 30.

22 [g] Neither must the children of Israel henceforth come nigh the tabernacle of the congregation, lest they bear sin, † and die.

g Chap. 1. 51.

† Heb. to die.

23 But the Levites shall do the service of the tabernacle of the congregation, and they shall bear their iniquity: *It shall be* a statute for ever throughout your generations, that among the children of Israel they have no inheritance.

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24 But the tithes of the children of Israel, which they offer *as* an heave-offering unto the Lord, I have given to the Levites to inherit: therefore I have said unto them, [h] Among the children of Israel they shall have no inheritance.

h Deut. 10. 9. and 14. 27, 29. & 18. 1.

25 ¶ And the Lord spake unto Moses, saying,

26 Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave-offering of it for the Lord, *even* a tenth *part* of the tithe.

27 And *this* your heave-offering shall be reckoned unto you, as though *it were* the corn of the threshing-floor, and as the fulness of the wine-press.

28 Thus you also shall offer an heave-offering unto the Lord, of all your tithes which ye

secrated to an holy use, even to be sacrificed unto God, and not to be redeemed, nor alienated to any other use.

V. 18. *The flesh of them shall be thine*—All the flesh of them, and not only some parts, as in other sacrifices.

V. 19. *It is a covenant of salt*—A durable and perpetual covenant, so called, because salt is a sign of incorruption, as being of singular use to preserve things from corruption; or, because it is confirmed and ratified on their part by salt, which is therefore called *the salt of the covenant*, for which the priests were obliged to take care, that it should never be *lacking from any meat-offering*: And this promise or privilege conferred upon the priests is called a *covenant*, because it is given them conditionally, upon condition of their service, and care about the worship of God, and sacrifices, which were commonly accompanied with meat-offerings, and therefore with salt.

V. 20. *The Lord spake unto Aaron, Thou shalt have no inheritance in their land*—In the land of the children of Israel, you shall not have a separate portion of land, as the other tribes shall. The reason of this law was, because God would have them wholly devoted to and employed in his service, and therefore free from worldly incumbrances and business; and because God had abundantly provided for them, as he does for all them that are made partakers of his love, and dedicate themselves to his service, to promote the knowledge of his power and willingness to save lost mankind: Those who by the influence of his holy spirit are lovers of souls, have the Almighty Redeemer of souls ever as certainly charging himself with all that concerns them, as that it is said, *I am thy part and inheritance*. God would have their worldly comfort and happiness depend singly upon him and his service, and so would oblige them to use more zeal and diligence in the advancement of piety, even for their own interest, which was either better or worse, as true religion flourished or decayed; that this might be a firm bond of hearty love and affection between the people and their teachers the Levites, who, as they performed religious services for the people, so they received their subsistence from them; and that by this means being dispersed among the several tribes, they might have the better opportunity for teaching and watching over the people, which was their indispensible duty. (Deut. xxxiii. 10. 2 Chron. xxx. 22. Mal. ii. 4, 5, 6, 7.)

V. 21. *I have given the children of Levi all the tenth*—For the tithes were all given to the Levites, and out of their tithes the tenth was given to the priests.

V. 22. *Neither must the children of Israel henceforth come nigh the tabernacle*—So nigh, as to do any act proper to the priests or Levites.

V. 23. *The Levites shall do the service, and bear their iniquity*—The punishment due, not only for their own but also for the people's miscarriage, if it be committed through their connivance or negligence. And this was the reason why the priests withstood their king Uzziah, when he would have burnt incense to the Lord, (2 Chron. xxvi. 17, 18.)

V. 24. *The tithes of the children of Israel, which they offer unto the Lord*—As a rent-charge, or an acknowledgement, that they hold all their lands and the fruits of them, from God's bounty. And they who pay tithes, from a principal of gratitude to God the giver of the ground, as well as of all that it produces, must so long as they continue to act from that motive, have an happiness above all that the world can bestow upon them, and too well secured to them either to be abated, or taken away by any visible decrease of property, or by any neglect of other men, in the discharge of the duties of their station.

V. 25, 26. *The Lord spake unto Moses, saying, Speak unto the Levites, and say unto them, Ye shall offer for the Lord, even a tenth part of the tithe*—So that they that received the tithes were themselves to give a tenth of all they received from the people to the Lord, who, by his providence, has left a part of mankind in all ages in a state of poverty, to receive the Lord's part at the hands of

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29 Out of all your gifts ye shall offer every heave-offering of the Lord, of all the ‡ best thereof, *even* the hollowed part thereof, out of it.

‡ Heb. fat.

30 Therefore thou shalt say unto them, When ye have heaved the best thereof from it, then it shall be counted unto the Levites, as the increase of the threshing-floor, and as the increase of the wine-press.

31 And ye shall eat it in every place, ye and your households: for it *is* [i] your reward for your service, in the tabernacle of the congregation.

i 1 Tim. 5. 18.

32 And ye shall bear no sin, by reason of it, when ye have heaved from it the best of it: neither shall ye pollute the holy things of the children of Israel, lest ye die.

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AND the Lord spake unto Moses, and unto Aaron, saying,

2 This *is* the ordinance of the law which the Lord hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein *is* no blemish, [a] *and* upon which never came yoke.

a 1 Sam. 6. 7.

3 And ye shall give her unto Eleazar the priest, that he may bring her [b] forth without the camp, and *one* shall slay her before his face.

b Heb. 13. 11.

4 And Eleazar the priest shall take of her blood with his finger, and [c] sprinkle of her blood directly before the tabernacle of the congregation seven times.

c Heb. 9. 13.

5 And *one* shall burn the heifer in his sight; [d] her skin, and her flesh, and her blood, with her dung, shall he burn.

d Exod. 29. 14. Lev. 4. 11, 12.

6 And the priest shall take cedar-wood, and

of all, and especially of those that live by the public offerings which are secured to their use by his own appointment.

V. 27. *This shall be reckoned unto you, as the corn of the threshing-floor*—It shall be accepted of you as much as if you offered it out of your own lands and labours.

V. 28. *Ye shall give thereof to Aaron the priest*—As all that is given to the poor is to be given to the LORD JESUS himself, the high-priest and Lord of all, who is seen by faith as standing in the person of the poor, receiving back a part of what himself bestowed; and then by his gracious spirit filling the breast of the giver, with sweet foretastes of that joy which will be felt by all the disciples of Divine charity, when He, the judge of all shall say in the hearing of all heaven—Come ye blessed of my Father, inherit the kingdom prepared for you; for I was an hungred and ye gave me meat. (Matth. xxv. 31. &c.)

V. 29. *Out of all your gifts*—Not only out of your tithes, but out of the other gifts which you receive from the people, and out of those fields which shall belong to your cities. *Ye shall offer*—To the priest. *Every heave-offering*—As many gifts so many heave-offerings, you shall reserve a part out of each of them for the priest. *Even the hallowed part thereof*—This may describe the proportion of this offering, the tenth part, which was the part that God hallowed, sanctified, or appropriated to himself, and given by him to the priest, and because the payment of this due doth hallow all the rest, so as they may use it with comfort.

V. 31. *Ye shall eat it in every place*—In every clean place, and not in the holy place only. *It is your reward for your service in the tabernacle*—No private person can seek the favour of God in vain; nor will any take upon them any public duty with a design to please God, and be left without *a reward for their service.*

V. 32. *Ye shall bear no sin when ye have heaved the best of it*—Implying, that if they neglected this duty, they sinned in the use of such unhallowed food. *Neither shall ye pollute the holy things of the children of Israel*—As you will do, if you abuse their holy offerings, by reserving that entirely to yourselves which they offer to God, to be disposed of as he hath appointed, part to you, and part to the priests. *Lest ye die*—Death being the wages of every sin against God, if not prevented by true repentance, and turning to God by faith, in the only atonement made for sin by the Lamb that was slain from the foundation of the world.

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V. 2. *This is the ordinance of the law*—The constitution of the law; that which God hath ordained or established. *Speak unto the children of Israel, that they bring thee*—At the common charge, because it was for the common good. *A red heifer*—A fit colour to shadow forth the bloody nature of sin, (Isa. i. 18.) and especially the blood of Christ, from which this water, and all other rites, had their purifying virtue. *Wherein is no blemish*—A fit type of Christ, who was such, (Heb. vii. 26.) *Upon which never came yoke*—Whereby may be signified, either that Christ in himself was free from all the yoke or obligation of God's command, till for our sakes he took up our yoke, and put himself under the law; or that Christ was not drawn or forced to undertake our burden and cross, but that he did voluntarily chuse it. (John x. 17, 18.)

V. 3. *Ye shall give her unto Eleazar the priest*—Who was the second priest, or deputy of the high-priest. To him, not to Aaron, because this service made him unclean for a season, (ver. 7.) and consequently unfit for holy ministrations, whereas the high-priest was, as far as possibly he could, to be preserved from all sorts of defilement, and constantly fit for his high and holy work. *That he may bring her without the camp*—Because it was reputed an unclean and accursed thing, being ceremoniously laden with the sins of all the people, and partly to signify that Christ should suffer without the camp, as he did, (Heb. xiii. 12.) in the place where malefactors suffered, (Levit. xxiv. 14.) *And one shall slay her*—A person appointed by Eleazar, for this work.

V. 4. *The priest shall sprinkle of her blood directly before the tabernacle*—Towards the tabernacle; standing at a great distance from it, even without the camp, yet turning and looking towards it. This signified his presenting of this blood before the Lord by way of atonement and satisfaction for his and the people's sins, and his expectation of his acceptance and pardon only from God by the blood of Christ, who, through the eternal Spirit, offered himself without spot to God, to purge away all guilt from the conscience of the convinced sinner; that they, who before were enemies to God by wicked works, might, by faith in the Mediator, love and serve the living God. (Heb. ix. 14.)

V. 5. *One shall burn the heifer*—To signify the sharp and grievous sufferings of Christ for our sins. *And her flesh, and her blood*—All of it, but what was spent in sprinkling.

V. 7. *The*

Before Christ 1471. and hyſſop, and ſcarlet, and caſt *it* into the midſt of the burning of the heifer.

e Lev. 11. 24. & 15. 5. 7 e Then the prieſt ſhall waſh his clothes, and he ſhall bathe his fleſh in water, and afterward he ſhall come into the camp, and the prieſt ſhall be unclean until the even.

8 And he that burneth her, ſhall waſh his clothes in water, and bathe his fleſh in water, and ſhall be unclean until the even.

9 And a man *that is* clean ſhall gather up f Hebr. 9. 13. f the aſhes of the heifer, and lay *them* up without the camp in a clean place, and it ſhall be kept for the congregation of the children of Iſrael, for a water of ſeparation: it *is* a purification for ſin.

10 And he that gathereth the aſhes of the heifer ſhall waſh his clothes, and be unclean until the even: and it ſhall be unto the children of Iſrael, and unto the ſtranger that ſojourneth among them, for a ſtatute for ever. Before Christ 1471.

g Lev. 21. 1. Chap. 5. 2. & 31. 19. Lam. 4. 14. Hag. 2. 13. * Heb ſoul of man. h Chap. 31. 19. 11 ¶ g He that toucheth the dead body of any * man, ſhall be unclean ſeven days.

12 h He ſhall purify himſelf with it on the third day, and on the ſeventh day he ſhall be clean: but if he purify not himſelf the third day, then the ſeventh day he ſhall not be clean.

13 Whoſoever

V. 7. *The prieſt ſhall be unclean until the even*—To ſhew the imperfection of the Levitical prieſthood, in which the prieſt himſelf was defiled by ſome parts of his work, and the abſolute neceſſity of a better and holier prieſthood; and to ſhew that Chriſt himſelf, though he had no ſin of his own, yet was reputed by men, and judged by God, as an unclean and ſinful perſon, by reaſon of our ſins, which were laid upon him. (Iſa. liii. 12. 2 Cor. v. 21.)

V. 9. *The aſhes of the heifer ſhall be kept for the children of Iſrael*—For their uſe, and in a fit place, whence any of them might procure them. *For a water*—To be put to the water. *Of ſeparation*—Appointed for the cleanſing of them that are in a ſtate of ſeparation, who for their uncleanneſs are ſeparated from the congregation. *It is a purification*—The water thus made and ſprinkled. *For ſin*—An offering for ſin, or a mean for cleanſing of ſin. The name of *ſin* is ſometimes given to the puniſhment of ſin, and ſometimes to ſacrifice or offering for ſin. And as the aſhes were thus preſerved, and to be had by the congregation at all times, to purify them; ſo may the blood of the Lamb be at all times applied to; and by which blood alone can actual ſin be pardoned, and inward evil be done away. By this, and this alone, is the juſtice of God ſatisfied; and only by this are the thoughts of the heart cleanſed. The word of God is addreſſed to our faith, without excluding reaſon; and may it not be aſked of our reaſon, What is it that man can do to blot out the ſins, be they many or few, which he has committed, and which are written in thoſe books which ſhall be opened in that day, when God ſhall judge the world? (Rev. xx. 12.) A life of the utmoſt watchfulneſs againſt all ſin, in thought, word, or deed, from this moment forward, is no more than our duty, and is what God requires of us for his glory, and our true happineſs; but the ſins that have already been committed, are they by this means blotted out of the books of God? Would a ſubject convicted of treaſon be entitled to a pardon, becauſe he had not continued to commit treaſon till the moment he was taken and tried for his crime; or if in many things, or for a part of his life, he had lived in obedience to the laws of his country, would that make the treaſon he had committed no longer treaſon. All ſin is treaſon againſt the Moſt High, the honour of his government, and his pure and holy nature; and ſin but once committed, will ſtand till the final judgment, and then bring upon us the wages of ſin—death—baniſhment from the preſence of God, if One of equal dignity with Him who forbids all ſin, had not himſelf become the Mediator between God and man; and when by faith in the blood of Jeſus ſin is pardoned, what but that blood can cleanſe the ſoul of man from the very nature of ſin in the heart, which, ſo long as it remains there, muſt, like water from an impure ſpring, ſend out ſin in the life? Shall men who have not power to preſerve themſelves alive for a moment, aſſume to themſelves almighty power, and create themſelves anew, and from a nature made up of ſinful paſſions, tempers and deſires, transform their ſouls into the image of God? No, it is God alone, by his ſpirit, who alone worketh in us to will and to do all that is in its nature pure, holy, juſt, and good; and to faith in Jeſus is that grace promiſed, which alone can cleanſe the thoughts of the heart, or give to any the mind that was in Jeſus. (Phil. ii. 5, 13.) And O! Why is it that we are ſo unwilling to owe that bleſſed Being that made us, the endleſs obligation of his being the Author of our ſalvation, from the guilt of ſin and the nature of it? Why ſo hard to be perſuaded to look to Jeſus, the Author of our faith, for pardon of ſin, and for that holineſs, without which no man ſhall ſee the Lord. (Heb. xii. 14.)

V. 10. *The aſhes ſhall be unto the children of Iſrael, and unto the ſtranger that ſojourneth among them*—Where the name of *ſtranger* is put, as here it is, it generally ſpeaks of a proſelyte. Strangers to the commonwealth of Iſrael are thoſe, and thoſe only that are *not* turning unto God as their Redeemer: All that fear God, and hope in his mercy through a Mediator, all ſuch become proſelytes to the only true religion, and to the church of God, purchaſed by his blood who was and is that Seed, which was promiſed to the firſt parents of all the human race after their fall. None were excluded, or forbid to join themſelves to the Iſrael of God; the children of Iſrael were forbid to mix with any other, but all were at liberty to join themſelves to the people of God, who did but renounce all other Gods, and came to ſeek ſalvation from the holy One of Iſrael, the God of the whole earth, and he made it *for a ſtatute for ever*, that *ſtrangers*, as well as Iſraelites, ſhould have the *benefit* of the atonement.—*Benefit* how great! Who can tell, but they who by his unmerited mercy are made partakers of it.

V. 11. *He that toucheth the dead body of any man, ſhall be unclean ſeven days*—The touch of a dead beaſt made a man unclean only till even. (Lev. xi. 24.)

V. 12. *He ſhall purify himſelf with it*—With the water of ſeparation. *On the third day*—To typify Chriſt's reſurrection on that day. *On the ſeventh day he ſhall be clean*—To teach us, that our purification in this life is aſſuredly to be expected? Whom God juſtifies, them will he ſanctify. When will God juſtify the ungodly? When they repent, and believe the goſpel. When will God purify the ſoul he has pardoned? When it is convinced by the holy law of God, of that truth—holineſs is required in the inward parts, that the ſoul is by nature born in ſin, and entirely needs to have the very thoughts of the heart cleanſed, by the inſpiration of the holy Spirit of God: For the *firſt* of theſe bleſſings, *this* is the day; and for thoſe that have obtained that, *now* is the accepted time for the *ſecond*. Aſk, and ye ſhall receive, that your joy may be full, (John xvi. 24.) are his words, who ſaid, We, the Father and the Son, by the Spirit, will come and make our abode with him, (John xiv. 23.) that believes in his

power

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13 Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, [i] defileth the tabernacle of the Lord; and that soul shall be cut off from Israel: because the water of separation was not sprinkled upon him, he shall be unclean; his uncleanness *is* yet upon him.

[i] Lev. 15. 31.

14 This *is* the law, when a man dieth in a tent; all that come into the tent, and all that *is* in the tent, shall be unclean seven days.

[k] Chap. 31. 20.

15 And every [k] open vessel which hath no covering bound upon it, *is* unclean.

16 And whosoever toucheth one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days.

† Heb. dust. ‡ Heb. living water shall be given.

17 And for an unclean *person* they shall take of the † ashes of the burnt heifer of purification for sin, and ‡ running water shall be put thereto in a vessel:

18 And a clean person shall take [l] hyssop, and dip *it* in the water, and sprinkle *it* upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave;

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[l] Psal. 51. 7.

19 And the clean *person* shall sprinkle upon the unclean on the third day, and on the seventh day: and on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at even.

20 But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation: because he hath defiled the sanctuary of the Lord, the water of separation hath not been sprinkled upon him, he *is* unclean.

21 And it shall be a perpetual statute unto them

power and willingness to save from the guilt of sin, and the nature of sin. God never dwelling, and sin existing in the same soul at once, no more than sin can enter and dwell in the presence of God in glory.

V. 13. *Whosoever toucheth the dead body of any man, and purifieth not himself*—If this transgression be done wilfully; for if it was done ignorantly, he was only to offer sacrifice. *Defileth the tabernacle of the Lord*—By approaching to it in his uncleanness: for holy things, or places, were ceremonially defiled with the touch of any unclean person or thing. *Because the water of separation was not sprinkled upon him: his uncleanness is yet upon him*—He continues in his guilt and filth, and therefore in danger of being cut off. He that has received from God, his Saviour, the blessedness of the man whose sins are forgiven, and has wilfully sinned again, by so doing he has exposed himself to the wrath of God, and of the Lamb who was made *a sacrifice* for sin; but He that has bid his disciples *forgive*, not only seven times but till seventy times seven, willeth not the death of a sinner, but that he should still turn and live, though the sin should be as much against light and knowledge, as the sin of that Apostle who denied he knew Jesus, who saved him from sinking into the sea; his grace is sufficient, and if the blood that was shed is not despised, but looked to, it will be applied, and sin will be pardoned, and the soul washed from the uncleanness it had contracted.

V. 14. *When a man dieth in a tent, all that come into and is in the tent, shall be unclean seven days*—God doomed men to death, because man sinned against God; and though blessed are the dead that die in the Lord, yet in the very person of the dead, there is a remembrance of that sin which makes it just in God to destroy the body, the most wonderful work of his hands, so that all that *see* his judgment against sin contracted ceremonial uncleanness.

V. 15. *Every open vessel is unclean*—Because it receives the air of the tent, by which it is polluted. In what manner can we be more strongly told of the exceeding sinfulness of sin, than the very air of the place is infected, which was but ceremonial unclean. And if we would but give this its spiritual application, and allow ourselves to be led by the ceremonial law of God, to see that we sin in every breath we draw; "Every moment, Lord, I need the merit of thy death" would then be the language of our hearts; and they who feel themselves thus dependent on the mercy of God, to preserve them from that justice which they have provoked, by every temper, passion, and desire of their souls, must also find themselves dependent on the constant communications of his grace, to preserve them from dead works, and to be their sufficiency in doing the will of God on earth as it is done in heaven. How much does it concern us to know from whom we act; if from ourselves we are building upon the sand; if from grace, the gift of God, for Jesus's sake, that foundation will never fail: Sin shall not reign, death shall not terrify, nor all the powers of hell hurt or destroy the weakest believer in the love and faithfulness of God, for the sake of Jesus.

V. 16. *Whosoever toucheth one that is slain with a sword*—Or by any other violent way.

V. 17. *For an unclean person, they shall take of the ashes of the heifer, and running water*—Waters flowing from a spring or river, which are the purest. These manifestly signify God's Spirit, which is oft compared to water, and by which alone true purification is obtained. (John vii. 38, 39.)

V. 18. *A clean person*—A priest; for to such the work of cleansing was appropriated. And he alone who was spiritually clean, Jesus Christ the righteous, can alone sprinkle the blood that he shed for sin, on the guilty conscience. None that are guilty—Unclean, can be be pardoned or cleansed, but by his Spirit the purchase of his death, and the free gift of his love; and to all that *believe* is this grace given.

V. 20. *The man that shall be unclean, and shall not purify himself*—Shall carelessly neglect, or contemptuously refuse to submit to this way of purification. *That soul shall be cut off*—From the church of God, and if he continues to count the blood of the covenant an unholy thing, and think he can vindicate himself to God, without regarding the merit of his Son's death, or the application of his blood; without blood shedding there is no remission of sin in this life; and to die unpardoned is to be cut off from that heavenly inheritance, which God offers, and Jesus died in vain for those that will not come unto him, that they may have life. *He hath defiled the sanctuary of the Lord*—He has acted on the presumption that without a Redeemer there is salvation, and that without his blood being applied—without holiness a man may see the Lord, may dwell with God. *He shall be cut off, because the water of separation hath not been sprinkled upon him*—because he is not washed—not cleansed by the blood of Jesus, he has no part with him. (John xiii. 8.)

V. 21. *It shall be a perpetual statute, that he that sprinkleth the water, shall wash his clothes*—Because he is unclean, Is it not strange, that the same water should cleanse one person, and defile another? No, God would have it so, to teach us that it did not cleanse by

Before Christ 1453. them, that he that ſprinkleth the water of ſeparation, ſhall waſh his clothes, and he that toucheth the water of ſeparation ſhall be unclean until even.

22 And whatſoever the unclean *perſon* toucheth, ſhall be unclean: and the ſoul that toucheth *it*, ſhall be unclean until even.

CHAP. XX.

a Chap. 33. 38. 1 THEN came the children of Iſrael, *even* the whole congregation, into the deſert of Zin, in the firſt month: and the people abode in Kadeſh; and Miriam died there, and was buried there.

2 And there was no water for the congregation: and they gathered themſelves together againſt Moſes, and againſt Aaron.

b Exod. 17. 2. c Chap. 11. 1, 31. & 14. 37. & 16. 32, 35, 46. 3 And the people b chode with Moſes, and ſpake, ſaying, Would God that we had died c when our brethren died before the Lord.

4 And d why have ye brought up the congregation of the Lord into this wilderneſs, that we and our cattle ſhould die there? Before Christ 1453. d Exod. 17. 3.

5 And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it *is* no place of ſeed, or of figs, or vines, or of pomegranates, neither *is* there any water to drink.

6 And Moſes and Aaron went from the preſence of the aſſembly, unto the door of the tabernacle of the congregation, and e they fell upon their faces: and f the glory of the Lord appeared unto them. e Chap. 14. 5. and 16. 4. f Chap. 14. 10.

7 ¶ And the Lord ſpake unto Moſes, ſaying,

8 g Take the rod, and gather thou the aſſembly together, thou and Aaron thy brother, and ſpeak ye unto the rock before their eyes, and g Exod. 17. 6.

any virtue in it or in the work done, but only by virtue of God's appointment: and to the imperfection of the Jewiſh prieſthood, and their ritual purifications and expiations, and conſequently of the neceſſity of a better prieſt and ſacrifice and way of purifying, which theſe outward rites pointed at: and to ſhew that the efficacy of God's ordinances doth not depend upon the perſon or quality of his miniſters; but on the ſoul's application to that fountain, which the Saviour of men has opened for all ſin and uncleanneſs; which is at once for the pardoning and cleanſing of all that *believe*, and for the condemnation of all that ever uſe the *means* but believe not. (Mark xvi. 16.)

V. 22. *Whatſoever the unclean perſon toucheth, ſhall be unclean*—And which was not removed without the uſe of this water of purification. *The ſoul that toucheth it, ſhall be unclean*—To ſignify to us, the infectious nature of ſin, and of ſinful company.

CHAP. XX.

V. 1. *Then came the children of Iſrael*—After many other ſtations and journies here omitted, but deſcribed Numb. xxxiii. *Into the deſert of Zin*—A place near the land of Edom, diſtinct and diſtant from that *Sin*, Exod. xvi. 1. *The firſt month*—Of the fortieth year, as is evident, becauſe the next ſtation to this was in mount Hor, where Aaron died, which was in the firſt month of the fortieth year, Numb. xxxiii. 38. Moſes doth not give us an exact journal of all their occurrences in the wilderneſs, but only of thoſe which were moſt remarkable, and eſpecially of thoſe which happened in the firſt and ſecond, and in the fortieth year. *The people abode in Kadeſh*—Whether the ſame place called *Kadeſh-barnea*, where they were long ſince, and to which they now return, after thirty-eight years tedious travels and wanderings in the deſert, or another place, ſeems not certain. *Miriam died there*—Four months before Aaron, and but a few more before Moſes.

V. 2. *There was no water for the congregation*—Which having followed them through all their former journies, began now to fail them here. God, who gave them bread from heaven, made water alſo to deſcend out of the mount; that his church and people in all ages might learn that her living head, who redeemed them by his blood, had all things in his hands; and that none that ever, by his grace, ſet out to ſeek his favour, might fear being left in want of whatever was neceſſary for life and godlineſs, he, againſt the courſe of nature, thus ſupplied their wants for years together; but as God proves the ſincerity of his church, and of every ſoul of which ſhe is compoſed, whether they will hold out in a diſintereſted love to their Redeemer—their huſband; and on this account he calls all that will be godly to preſent ſufferings, that they that continue ſtedfaſtly devoted to his will, neither depreſſed with difficulties and trials, nor lifted up with proſperity and praiſe, ſuch he is continually bringing through great tribulation, and whatever they patiently endure as ſeeing him who ſuffered for them, he anſwers their faith by freſh communications of his grace, and thus are they continually waſhing their robes, and making them white in the blood of the Lamb, who himſelf, as Man, was perfected through ſufferings. The Iſraelites ſtarted a ſide, as an arrow from a broken bow; and inſtead of being reſigned, praying to God, and caſting their care upon him, *they gathered themſelves together againſt Moſes and againſt Aaron*—Aſſembled to expreſs their complaints againſt them, the one as having the charge of their civil government, and the other as having the care of things ſacred. And thus is every diſcontented thought, every murmur a complaint againſt God as the Governor of all things, and a charge againſt him as our High-prieſt, who has not procured for us the things we think ourſelves entitled to.

V. 3. *The people chode with Moſes*—Forgetting that it is God alone that both makes rich and poor, that gives and takes away, they expreſs their reſentment againſt Moſes, as men do who loſe ſight of God in their affliction againſt thoſe perſons or events, which they are miſled to think are the cauſe of their difficulties, or their diſappointments. *Would God that we had died when our brethren died before the Lord*—Suddenly, rather than to die ſuch a lingering and painful death. Loſing ſight of God, they of courſe forget their own immortality, and ſo, if they had but been freed from their preſent difficulties, they care not in what condition they had died.

V. 4. *Why have ye brought up the congregation of the Lord into this wilderneſs*—In this very ſpirit of diſobedience to the will of God, they conſider themſelves as the favourites of heaven. And if there be a deluſion more dangerous than all others, it muſt be this.

V. 5. *Wherefore have ye made us to come unto this evil place*—Every place is an *evil place*, when the will is not reſigned to the will of God; as every place is a place of praiſe, when the ſoul knows and loves God, as appears by Acts xvi. 25.

V. 6. *Moſes and Aaron went from the preſence of the aſſembly*—To avoid the growing rage of the people; for God's ſingular protection of them did not exclude the uſe of ordinary means. *Unto the door of the tabernacle*—To God for relief and redreſs. *The Lord appeared unto them*—God never being abſent, or refuſing to appear in behalf of all them that ſeek him by faith in his mercy.

V. 8 *Take*

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and it ſhall give forth his water, and [h] thou ſhalt bring forth to them water out of the rock: ſo thou ſhalt give the congregation, and their beaſts drink.

9 And Moſes took the rod from before the Lord, as he commanded him.

10 And Moſes and Aaron gathered the congregation together before the rock, and he ſaid unto them, [i] Hear now, ye rebels; muſt we fetch you water out of this rock?

11 And Moſes lift up his hand, and with his rod he ſmote the rock twice: and [k] the water came out abundantly, and the congregation drank, and their beaſts *alſo*.

12 ¶ And the Lord ſpake unto Moſes and Aaron, Becauſe [l] ye believed me not, to ſanctify me in the eyes of the children of Iſrael; therefore ye ſhall not bring this congregation into the land which I have given them.

13 [m] This *is* the water of * Meribah, becauſe the children of Iſrael ſtrove with the Lord: and he was ſanctified in them.

14 ¶ And Moſes ſent meſſengers from Kadeſh, unto the king of Edom, [n] Thus ſaith thy brother Iſrael, Thou knoweſt all the travel that hath † befallen us:

15 How our fathers went down into Egypt, and we have dwelt in Egypt a long time; and the Egyptians vexed us, and our fathers.

16 And [o] when we cried unto the Lord, he heard our voice, and [p] ſent an angel, and hath brought us forth out of Egypt: and behold, we *are* in Kadeſh, a city in the uttermoſt of thy border.

17 Let us paſs, I pray thee, through thy country: we will not paſs through the fields, or through the vineyards, neither will we drink *of* the water of the wells: we will go by the king's *high*-way, we will not turn to the right hand nor to the left, until we have paſſed thy borders.

18 And Edom ſaid unto him, Thou ſhalt not paſs by me, leſt I come out againſt thee with the ſword.

19 And

h Neh. 9. 15. Pſal. 78. 15, 16. and 105. 41. & 114. 8. Iſai. 43. 20. and 48. 21.

i Pſa. 106. 33.

k Exod. 17. 6. 1 Cor. 10. 4.

l Chap. 27. 14. Deut. 1. 37. and 3. 26. and 32. 51.

m Deut. 33. 8. Pſal. 95. 8. and 106. 32, &c.

* That is, ſtrife, See Exod. 17. 7.

n Deut. 2. 4, &c. & 23. 7. Obad. 10. 12.

† Heb. found us.

o Exod. 2. 23. and 3. 7.

p Exod. 14. 19. and 23. 20.

V. 8. *Take the rod*—That rod which was laid up before the Lord in the tabernacle. *Gather thou the aſſembly together, and ſpeak ye unto the rock*—Which will ſooner hear and obey my commands than theſe people, whoſe conduct is thus publiſhed to the world, that all mankind may ſee in their hiſtory the natural temper of the human mind, and how much it is inclined to diſcontent under the Almighty's government, whoſe providence is croſſing our ſelf-will, that we may learn the bleſſed leſſon of an humble ſubmiſſion to his holy will in all things.

V. 9. *Moſes took the rod*—Out of the tabernacle.

V. 11. *The congregation drank, and their beaſts alſo*—To the men it was a ſacrament, (1 Cor. x. 3, 4.) but to the beaſts it was no holy but a common thing. So that the elements in the ſacraments have no inherent and inſeparable holineſs, but only a relative holineſs with reſpect to their uſe, out of which they are unholy and common.

V. 12. *The Lord ſpake unto Moſes and Aaron, Becauſe ye believed me not*—But ſhewed your infidelity: which they did, either by their looks and geſtures, or rather by the matter and manner of their expreſſions and actions, by ſmiting the rock, and that twice, which is emphatically noted, as if he doubted whether once ſmiting would have done it, whereas he was not commanded to ſmite ſo much as once, but only to ſpeak to it: or by the doubtfulneſs of theſe words, muſt we fetch water out of the rock? which implies a ſuſpicion of it, whereas they ſhould have ſpoken poſitively and confidently to the rock to give forth waters. And yet they did not doubt of the power of God, but of his will, whether he would gratify theſe rebels with this further miracle, after ſo many of the like kind. God ſaw their hearts and minds to be diſtruſtful, and there might be other unbelieving words uſed by them at this time and place, though they are not recorded, it being uſual in Scripture, to give only the principal heads of diſcourſes or events, leaving the reſt to be gathered out of them. (Pſal. cvi. 32, 33.) *To ſanctify me*—To give me glory of my power in doing this miracle, and of my truth in punctually fulfilling my promiſe ſo to do, and of my goodneſs in doing it, notwithſtanding the peoples perverſeneſs. *In the eyes of the children of Iſrael*—This made their ſin ſcandalous, to the Iſraelites, who of themſelves were too prone to infidelity, and little needed ſuch an ill example, to prevent the contagion whereof God leaves a monument of this great diſpleaſure upon them, and inflicts a puniſhment as public and manifeſt as their ſin was. *Ye ſhall not bring this congregation into the land: which I have given them*—For this ſingle inſtance of your want of faith, that all that ſhall hereafter be called to go before any number, or congregation of people, may know the ſinfulneſs of unbelief, and that they that want a ſtedfaſt confidence in my faithfulneſs, in fulfilling all that I have promiſed, ſhall not lead others into the knowledge and poſſeſſions of thoſe ſpiritual bleſſings, which they themſelves are not believing, it is my will to beſtow according to my word.

V. 13. *This is the water of Meribah*—Strife called Meribah-Kadeſh, to diſtinguiſh it from another Meribah. *The Lord was ſanctified in them*—The children of Iſrael by the demonſtration of his omnipotency, veracity, and clemency towards the Iſraelites, and of his impartial holineſs and ſeverity againſt ſin, even in his greateſt friends and favourites, as Moſes was.

V. 14. *Moſes ſent meſſengers*—By God's direction. *To the king of Edom, Thus ſaith thy brother*—Iſaac was their common father *Thou knoweſt all the travel that hath befallen us*—All the wanderings and afflictions of our parents, and of us their children, which doubtleſs have come to thine ears.

V. 16. *When we cried unto the Lord, he heard our voice*—God is a God hearing prayer, and we neglect our own mercies when we do not cry or make our requeſts known unto God by prayer, mixed with faith, that he will ſend us relief from whatever it is that afflicts us, whenever to be relieved will be more for our good than continuing to ſuffer a little longer. *And ſent an angel*—The angel of the covenant, Chriſt Jeſus, who firſt appeared to Moſes in the buſh, and afterward in the cloudy pillar, who conducted Moſes and the people out of Egypt, and through the wilderneſs, (1 Cor. x. 4.) For though Moſes may be called an angel, or meſſenger, a title given to the prophets, yet it is not probable, that he is meant, becauſe Moſes was the perſon that ſent this meſſage; and becauſe there was no reaſon why he ſhould expreſs himſelf by ſuch a doubtful title to them; and becauſe another angel beſides and above Moſes did conduct them, and the mention hereof to the Edomites, was likely to give more authority and efficacy to their preſent meſſage. *We are in Kadeſh*—Near the city Kadeſh, the particle in being often ſo uſed.

V. 17. *Neither will we drink of the water of the wells*—Pits, which

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19 And the children of Israel said unto him, We will go by the high-way: and if I
q Deut. 2. 6, 28. and my cattle drink of thy water, q then I will pay for it: I will only (without *doing* any thing *else*) go through on my feet.

20 And he said, Thou shalt not go through. And Edom came out against him with much people, and with a strong hand.

r See Deut. 2. 20. 21 Thus Edom r refused to give Israel pas-
s Deut. 2. 4, 5. Judges 11. 18. sage through his border: wherefore Israel s turned away from him.

22 ¶ And the children of Israel, *even* the
t Chap. 33. 37. whole congregation, journeyed from t Kadesh,
u Chap. 21. 4. u and came unto mount Hor.

23 And the Lord spake unto Moses and Aaron, in mount Hor, by the coast of the land of Edom, saying,

24 Aaron shall be gathered unto his people: for he shall not enter into the land which I have given unto the children of Israel, be-
‡ Heb. mouth. cause ye rebelled against ‡ my word at the water of Meribah.

x Chap. 33. 38. Deut. 32. 50. 25 x Take Aaron and Eleazar his son, and bring them up unto mount Hor:

26 And strip Aaron of his garments, and put them upon Eleazar his son: and Aaron shall be gathered *unto his people*, and shall die there.

27 And Moses did as the Lord commanded: and they went up into mount Hor, in the sight of all the congregation. Before Christ 1453.

28 y And Moses stripped Aaron of his garments, and put them upon Eleazar his son; and a Aaron died there in the top of the mount: and Moses and Eleazar came down from the mount. y Exod. 29. 29, 30. a Deut. 10. 6. and 32. 50. 1452.

29 And when all the congregation saw that Aaron was dead, they mourned for Aaron thirty days, *even* all the house of Israel. b b So Deut. 34. 8.

CHAP. XXI.

AND *when* a king Arad the Canaanite, a Chap. 33. 40. See Judg. 1. 16. which dwelt in the south, heard tell that Israel came by the way of the spies; then he fought against Israel, and took *some* of them prisoners.

2 And Israel vowed a vow unto the Lord, and said, If thou wilt indeed deliver this people into my hand, then I will utterly destroy their cities.

3 And the Lord hearkened to the voice of Israel, and delivered up the Canaanites: and they utterly destroyed them and their cities: and he called the name of the place * Hormah. * That is, utter destruction.

4 ¶ And b they journeyed from mount Hor, by the way of the Red sea, to compass b Chap. 20. 22. and 33. 41. the

which any of you have digged for your private use, without paying for it, but only of the waters of common rivers, which are free to all passengers, and will not be prejudicial to thee.

V. 18. *Edom said, Thou shalt not pass by me*—Through my country, as thou desirest: I will not suffer thee to do so. And by this we may learn, not to expect the consent of them that know not God, that we should act in obedience to the will of God; and though the duty may be as plainly commanded, as the Israelites were to go into the land of Canaan, yet so long as the nearest relations may continue in their natural state, they are only to be expected to answer as the Edomites did—thou shalt not do this or that, though it is in obedience to God's will, and attended with no injury to them. In those minds, where the spirit of God does not reign, satan's does; and in every step they that obey the latter, oppose or persecute those that obey the former.

V. 19. *The children of Israel said unto him*—Their messengers replied unto them what here follows.

V. 21. *Wherefore Israel turned away from him*—According to God's command.

V. 22. *The children of Israel came unto mount Hor*—Whose inhabitants were thence called *Horims*.

V. 24. *He shall not enter into the land, because ye rebelled against my word*—God would not have Moses and Aaron to carry the people into Canaan; because they believed not his word at the time of Israel's murmuring for want of water.

V. 26. *Strip Aaron of his garments*—Of his priestly garments, in token of his resignation of his office. *And put them upon Eleazar his son*—By way of admission to his office.

V. 27. *They went up, in the sight of all the congregation*—That their hearts might be more affected with their loss of so great a pillar, and that they all might be witnesses of the translation of the priesthood from Aaron to Eleazar, and therefore might give him the honour due to him.

V. 28. *Moses stripped Aaron of his garments*—Moses does not hesitate at the Divine command; natural affection, increased by long continued labours in the service of God together, gave place to duty; and Aaron, who had been so long and highly honoured with the High-priest's office, now humbly resigns his office to God, who bestowed it upon him. *Aaron died there*—In mount Hor.

V. 29. *When all the congregation saw*—Understood by the relation of Moses and Eleazar. So *seeing* is used, (Acts vii. 12.) *They mourned for Aaron thirty days*—The time of public and solemn mourning for great persons. Thus after Aaron had served his generation, he fell asleep.

CHAP. XXI.

V. 1. *When King Arad the Canaanite*—He seems to be called a Canaanite in a general sence, as the Amorites and others sometimes are. *Which dwelt in the south*—Of Canaan, towards the east, and near the dead sea. *Heard tell that Israel came by the way of the spies*—When he heard that divers of the Israelites came into his country in the nature of spies, to prepare the way for the rest. *He fought against Israel, and took some of them prisoners*—Which God permitted for Israel's humiliation and punishment, and to teach them not to expect the conquest of that land from their own wisdom or valour, but wholly from God's favour and assistance.

V. 2. *Israel vowed a vow unto the Lord*—Being sensible of their own weakness, they endeavour to engage God to help them in the war, which they intended to renew. *If thou wilt indeed deliver this people, I will utterly destroy their cities*—I will reserve no person nor thing for my own use.

V. 3. *The Lord delivered up the Canaanites: and they utterly destroyed them*—Some time after this, under Joshua, who subdued, among others, the King of Arad. And so this is mentioned here by anticipation, that the vow being now made and mentioned

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the land of Edom: and the ſoul of the people was much † ‡ diſcouraged becauſe of the way.

† Or, grieved. ‡ Heb. ſhortened.

5 And the people ſpake againſt God, and againſt Moſes, Wherefore have ye brought us up out of Egypt, to die in the wilderneſs? for *there is* no bread, neither *is there any* water, and [c] our ſoul lotheth this light bread.

c Chap. 11. 6.
d 1 Cor. 10. 9.
e Deut. 8. 15.

6 And [d] the Lord ſent [e] fiery ſerpents among the people; and they bit the people, and much people of Iſrael died.

7 ¶ Therefore the people came to Moſes, and ſaid, We have ſinned, for we have ſpoken againſt the Lord, and againſt thee; [f] pray unto the Lord that he take away the ſerpents from us: and Moſes prayed for the people.

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f Exod. 8. 8, 28. 1 Kings 13. 6.

8 And the Lord ſaid unto Moſes, Make thee a fiery ſerpent, and ſet it upon a pole: and it ſhall come to paſs, that every one that is bitten, when he looketh upon it, ſhall live.

9 And [g] Moſes made a ſerpent of braſs, and put it upon a pole, and it came to paſs, that if a ſerpent had bitten any man, when he beheld the ſerpent of braſs, he lived.

g 2 Kings 18. 4. John 3. 14.

10 ¶ And

tioned, the effect or performance of it might be recorded, though out of its place, and ſo this verſe muſt be ſuppoſed to be added by ſome of the prophets, and inſerted into Moſes's hiſtory.

V. 4. *The ſoul of the people was much diſcouraged becauſe of the way*—By reaſon of this journey, which was long and troubleſome, for they were now going again towards Egypt. Before they had been afflicted for their unbelief and diſobedience; and now they are to be proved, whether they will ſtedfaſtly walk with God in the ways of duty, with the appearance of things going againſt them.

V. 5. *The people ſpake againſt God*—Againſt Chriſt, whom they tempted, (1 Cor. x. 9.) againſt whom they complained as doing them injuſtice, now they believed his promiſes, and yet were to be led back from the land of promiſe. They had faith, but their wills were not ſanctified; therefore, inſtead of bearing the diſappointment of their expectations with a patient reſignation, they fall from the faith they had into their own natural ſpirit, and into that of the tempter, which ſpirit breathes blaſphemy againſt God's juſtice, and unthankfulneſs for the mercies they were receiving from him.

V. 6. *The Lord ſent fiery ſerpents*—Such there were many in this wilderneſs, which, having been hitherto reſtrained by God, are now let looſe and ſent among them. They are called *fiery*, from their effects; becauſe their poiſon cauſed an intolerable heat, and burning, and thirſt, in the bodies of the Iſraelites, which was aggravated with this circumſtance of the place, that here there was *no water*. (verſe 5.) And they that give way to thoughts againſt the juſtice of God, and forget his mercies, are ſpiritually in the ſtate in which the Iſraelites were naturally—burning with heat, and without water to cool or quench their thirſt: When we think God unjuſt or unmerciful in his diſpenſations, we of courſe grieve his Spirit, and are guilty of believing the ſuggeſtion of the father of lies againſt the God of juſtice, mercy, and truth; and the ſoul in this ſtate is at once in miſery, and without that which alone can comfort us—the preſence of the Holy Spirit, the Comforter.

V. 7. *The people came to Moſes, and ſaid, We have ſinned: for we have ſpoken againſt the Lord, and againſt thee*—We now ſee that God was chaſtening us for our profit, that we might be partakers of his holineſs; and we ſee how highly we have offended againſt him, by expreſſing ourſelves as if God had been guilty of injuſtice or want of goodneſs to us. And we have alſo been guilty againſt thee his ſervant, who we have ſo long known to have no other ends in view than the glory of God, and the good of all his people, who, inſtead of envying them, thou haſt dedeſired, that as prophets like thyſelf, they might all appear before God. *Pray unto the Lord, that he take away the ſerpents from us*—Intreat God to take away the puniſhment we have ſo juſtly deſerved. *Moſes prayed for the people*—In this ſhewing himſelf as the Mediator between God and men, who, when he is applied to by penitent minds for mercy, reſents not paſt offences, however great.

V. 8. *The Lord ſaid unto Moſes, Make thee a fiery ſerpent*—The figure of a ſerpent in braſs. This would require ſome time: God would not ſpeedily take off the judgment, that they might be the more thoroughly humbled. *Set it upon a pole*—That the people might ſee it from all the parts of the camp, and therefore the pole muſt be high, and the ſerpent large. *It ſhall come to paſs, that every one that is bitten, when he looketh upon it, ſhall live*—This method of cure was preſcribed, that it might appear to be God's own work, and not the effect of nature or art: and that it it might be an eminent type of our ſalvation by Chriſt. The ſerpent ſignified Chriſt, who was in *the likeneſs of ſinful fleſh*, though without ſin, as this brazen ſerpent had the outward ſhape, but not the inward poiſon of the other ſerpents. the pole reſembled the croſs upon which Chriſt was lift up for our ſalvation: and looking up to it deſigned our believing in Chriſt. The word of God was, That every one that was bitten, when he looked up to the ſerpent, he ſhould live.

V. 9. *It came to paſs, that if a ſerpent had bitten any man, when he beheld the ſerpent of braſs, he lived*—He was delivered from death, and cured of his diſeaſe; the promiſe of God was exactly fulfilled. How many of the diſeaſes of the human body may be the very conſequences of ſin againſt God; and which men bring upon themſelves as the Iſraelites did this judgment. And is not ſelf-examination, and confeſſion of ſin to God, to be made under every affliction; and then prayer made to God *to take away* the cauſe of our ſufferings? The Iſraelites did ſo; God directed them to the ſerpent; and all that beheld it, lived: They uſed the means with faith. But whether it is the will of God to abate or remove perſonal complaints or not, is not declared—But it is declared, That this is the will of God, even your ſanctification, (1 Theſſ. iv. 3.) That through the Lamb of God, that taketh away the ſins of the world, men ſhould be partakers of the mind that was alſo in Chriſt Jeſus, (Phil. ii. 5.) and as the Iſraelites were healed by looking unto the ſerpent, and as Jeſus healed all manner of diſeaſes and maladies among the people when he was upon earth, ſo will he ſend down the healthful influence of his Holy Spirit, upon all who look unto him, from all the ends of the earth, as the Iſraelites beheld the ſerpent, and lived. Whoſoever believeth that by grace we are ſaved, both from the power and nature of ſin, by faith in Jeſus Chriſt, ſhall not periſh, but have eternal life (John iii. 14, 15.) Is it allowed that Jeſus, the Judge of all, hath power on earth to forgive ſin; and is it denied that he is unable or unwilling to cleanſe the very thoughts of our hearts, by the inſpiration of his Holy Spirit? It did come to paſs, that if a ſerpent had bitten any man, when he beheld the ſerpent of braſs, he lived; and ſhall any look to Jeſus, at the Father's right hand in glory, where he is receiving gifts for men, and continuing to look unto him, ſhall they be left without

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10 ¶ And the children of Israel set forward, and [h] pitched in Oboth.

11 And they journeyed from Oboth, and [i] pitched at § Ije-abarim, in the wilderness which *is* before Moab, toward the sun-rising.

12 ¶ [k] From thence they removed, and pitched in the valley of Zared.

13 From thence they removed, and pitched on the other side of Arnon, which *is* in the wilderness that cometh out of the coasts of the Amorites: for [l] Arnon *is* the border of Moab, between Moab and the Amorites.

14 Wherefore it is said in the book of the wars of the Lord, ‖ What he did in the Red sea, and in the brooks of Arnon,

15 And at the stream of the brooks that goeth down to the dwelling of Ar, [m] and * lieth upon the border of Moab,

16 And from thence *they went* [n] to Beer: that *is* the well thereof the Lord spake unto Moses, Gather the people together, and I will give them water.

17 ¶ Then Israel sang this song: * Spring up, O well, ‡ sing ye unto it:

18 The princes digged the well, the nobles of the people digged it by *the direction of* the law-giver, with their staves. And from the wilderness *they went* to Mattanah:

19 And from Mattanah to Nahaliel: and from Nahaliel to Bamoth:

20 And from Bamoth *in* the valley that *is* in

h Chap. 33. 43.
i Chap. 33. 44.
§ Or, heaps of Abarim.
k Deut. 2. 13.
l Judg. 11. 18
‖ Or, Vaheb in Suphah.
m Deut. 2. 18.
* Heb. leaneth.
n Judg. 9. 21.
* Heb. ascend.
‡ Or, answer.

that holiness of nature, in which the soul of man can only enter, and dwell in the presence of God for ever? If we cannot *believe* that there is so much power and love in God to men, for the sake of the God-man, as to take away the root of bitterness, which springing up in the heart, troubles all who may but have one sinful temper, passion, or desire left; let us at least *hope*, as looking unto the serpent did, against all the contradiction of unbelief, heal the dying Israelites, that if we look unto Jesus, virtue will proceed from him and heal the soul of sin, and the miseries that flow from sin: But when shall this be believed, or hoped for? What would it have availed an expiring Israelite to have been told that to morrow he might look and be saved, if he knew that to day his disease must put an end to his life. What does it benefit souls convinced of sin reigning over them in their lives, or in the tempers and desires of their minds, to be told that *to morrow*, nay an hour hence, God will pardon their offences, or give them that holiness without which no man can see him. Life for delays no time affords.—To morrow, the next hour may not find the soul in its state of trial; every moment demands our faith in Him whose nature is love, who is able to save to the uttermost. (Heb. vii. 25. 1 John iv. 16.) O! how great the danger of being left with designs of looking unto the Author and Finisher of our Faith at a future season; forgetting that he who thinks that he ought *first* to seek any thing before the kingdom of God, and his righteousness within him, is no less guilty of disobeying God's command, than he that worships an idol to day, intending to turn to God to morrow; because God hath said, *first* seek that kingdom which is righteousness, peace and joy in the Holy Ghost. (Rom. xiv. 17.)

V. 11. *Before Moab*—Called *the wilderness of Moab*, (Deut. ii. 8.)

V. 12. *They pitched in the valley of Zared*—By the torrent or brook of Zared, which ran into the dead sea, and from which the valley also might be called.

V. 13. *They removed and pitched on the other side of Arnon*—Or rather, on this side of Arnon, for so it now was to the Israelites, who had not yet passed over it, as appears from Deut. ii. 24. But the same words (Judg. xi. 18.) are to be rendered, *on the other side of Arnon*, for so it was to Jephthah; and the same preposition, signifieth *on this side*, or *beyond*. *For Arnon is the border of Moab, between Moab and the Amorites*—Though formerly it and the land beyond it belonged to Moab, yet afterwards it had been taken from them by Sihon, verse 26, 28. This is added to reconcile two seemingly contrary commands of God, the one that of not medding with the land of the Moabites, (Deut. ii. 9.) the other that of going over Arnon, and taking possession of the land beyond it, (Deut. ii. 24.) because, saith he, it is not now the land of the Moabites, but of the Amorites.

V. 14. *It is said in the book of the wars of the Lord*—This seems to have been some poem or narration of the wars and victories of the Lord, either by, or relating to, the Israelites: which may be asserted without any prejudice to the integrity of the Holy Scripture, because this book doth not appear to have been written by a prophet, but by some other person who intended only to write an historical relation of those matters, which yet Moses might quote, as St. Paul doth some of the Heathen poets. And as St. Luke assures us, that many did write an history of the things done and said by Christ, (Luke i. 1.) whose writings were never received as canonical. This may be justly conceived concerning this and some few other books mentioned in the Old Testament.

V. 15. *The dwelling of Ar*—A chief city in Moab. (Isa. xv. 1.)

V. 16. *The Lord spake unto Moses, Gather the people together, and I will give them water*—In a miraculous manner. God now giving them this blessing to all that had gone before; and they were now, by submitting themselves to his will, and yielding to the influence of his grace, prepared to receive this mercy with thankfulness.

V. 17. *Then Israel sang this song*—To praise God for giving them such a seasonable blessing before they asked it, or complained for the want of it. *Spring up*—Give forth thy waters, that we may drink; let thy waters, which now lie hid below in the earth, ascend for our use. It is either a prediction that it should spring up, or a prayer that it might, on a command in the name of God directed to the well, as when God bids the *heavens hear*, and *the earth give ear*, (Isa. i. 2.) Any of these ways it shews their faith. Or, *sing ye unto it*; it being the manner of the Jewish singers, that one should answer to another.

V. 18. *The princes digged*—Themselves. *By the direction of the lawgiver*—Or, with the lawgiver, Moses. *With their staves*—Which are here mentioned, as the ensigns of their authority, and as the instruments of their work, not that they did formally and effectually dig the well or receptacle for the water, for which spades were more proper than staves, but that as Moses smote the rock with his rod, so they struck the earth with their staves, making only some small impression, only for form sake, or as a sign, that God would cause the water to flow forth out of the earth where they smote it, as he did before out of the rock.

V. 21. *And Israel sent messengers unto Sihon*—By God's allowance, that so Sihon's malice might be the more evident and inexcusable.

V. 22. *We will go along by the king's high-way, until we be past thy borders*—They spoke what they intended, and would have done, if he had given them quiet passage.

V. 24. *Israel possessed his land from Arnon unto Jabbok*—A river by which the countries of Ammon and Moab were in part bounded

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in the † country of Moab, to the top of ‖ Pisgah, which looketh [o] toward * Jeshimon.

† Heb. field.
‖ Or, the hill.
[o] Chap. 23. 28.
* Or, the wilderness.

21 ¶ And [p] Israel sent messengers unto Sihon king of the Amorites, saying,

[p] Deut. 2. 26, 27. Judg. 11. 19.

22 [q] Let me pass through thy land: we will not turn into the fields, or into the vineyards, we will not drink *of* the waters of the well: *but* we will go along by the king's *high*way, until we be past thy borders.

[q] Chap. 20. 17.

23 [r] And Sihon would not suffer Israel to pass through his border: but Sihon gathered all his people together, and went out against Israel into the wilderness: [s] and he came to Jahaz, and fought against Israel.

[r] Deut. 29. 7.
[s] Judg. 11. 20.

24 And [t] Israel smote him with the edge of the sword, and possessed his land from Arnon unto Jabbok, even unto the children of Ammon: for the border of the children of Ammon *was* strong.

[t] Deut. 2. 32. and 29. 7. Josh. 12. 2. and 24. 8. Neh. 9. 22. Psal. 135. 10, 11. and 136. 19. Amos 2. 9.

25 And Israel took all these cities: and Israel dwelt in all the cities of the Amorites, in Heshbon, and in all the † villages thereof.

† Heb. daughters.

26 For Heshbon *was* the city of Sihon the king of the Amorites, who had fought against the former king of Moab, and taken all his land out of his hand, even unto Arnon.

27 Wherefore, they that speak in proverbs, say, Come into Heshbon, let the city of Sihon be built and prepared.

28 For there is [u] a fire gone out of Heshbon, a flame from the city of Sihon: it hath consumed Ar of Moab, *and* the lords of the high places of Arnon.

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[u] Jer. 48. 45, 46.

29 Woe to thee, Moab; thou art undone, O people of [x] Chemosh: he hath given his sons that escaped, and his daughters, into captivity unto Sihon king of the Amorites.

[x] Judg. 11. 24. 1 Kings 11. 7, 33. 2 Kings 23. 13.

30 We have shot at them; Heshbon is perished even [y] unto Dibon, and we have laid them waste even unto Nophah, which *reacheth* unto Medeba.

[y] Jer. 48. 18, 22.

31 ¶ Thus Israel dwelt in the land of the Amorites.

32 And Moses sent to spie out Jaazer, and they took the villages thereof, and drove out the Amorites that *were* there.

33 ¶ [a] And they turned and went up by the way of Bashan: and Og the king of Bashan went out against them, he, and all his people, to the battle [b] at Edrei.

[a] Deut. 3. 1. and 29. 7.
[b] Josh. 13. 12.

34 And the Lord said unto Moses, Fear him not: for I have delivered him into thy hand, and all his people, and his land; and [c] thou shalt do to him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon.

[c] Psa. 135. 10, 11. & 136. 20.

35 So

bounded and divided. *The children of Ammon was strong*—By their strong holds in their frontiers.

V. 25. *Israel dwelt in all the cities of the Amorites*—Having destroyed the ancient inhabitants.

V. 26. *the city of Sihon*—This is added as a reason why Israel took possession of this land, notwithstanding God's prohibition of meddling with them, or their land, (Deut. ii. 9.) because it was not now the land of the Moabites, but had been some time since taken from them, and in the possession of the Amorites. *Who had fought against the former king of Moab*—The predecessor of Balak, who was the present king.

V. 27. *Wherefore they that speak in proverbs*—The poets, or other ingenious persons. *Come into Heshbon*—These are the words either of Sihon speaking thus to his people, or of the people exhorting one another, to come and possess and repair the city which they had taken. *Let the city of Sihon be built and prepared*—That which once was the royal city of the king of Moab, but now is the city of Sihon.

V. 28. *There is a fire*—The fury of war, which is compared to fire. *Heshbon*—That city which before was a refuge and defence to all the country, now is turned into a public mischief. *The Lords of the high places of Arnon*—The princes, or governors of strong holds.

V. 29. *Woe to thee, Moab*—Alas! Moab, thou couldest not save thyself from Sihon's sword. *Thou art undone, O people of Chemosh*—The worshippers of Chemosh: So the God of the Moabites was called. *He hath given his sons into captivity*—He, their God.

V. 30. *We have shot at them*—Though you, feeble Moabites, and your God, could not resist Sihon, we, Israelites, by the help of our God, *have shot*, with success and victory Sihon, and his Amorites.

V. 32. *Moses sent to spy out Jaazer*—One of the cities of Moab formerly taken from them by Sihon, and now taken from him by the Israelites, (Numb. xxxii. 1, 3, 35.) and, after the destruction of the kingdom of the ten tribes repossessed by the Moabites, (Jer. xlviii. 32.) Though Moses knew that the Lord their God was on their side, yet instead of his looking upon this as a licence for them to be remiss in using the means which were in their power, we find this highly favoured servant of God, taking this step to obtain the possession of what God had promised; by which it appears, faith expresses itself by a careful deligent use of the means which God hath appointed, as the way to obtain the blessing his mercy hath promised to bestow upon them that believe in him.

V. 33. *They turned, and went up by the way of Og*—Who also was a king of the Amorites. *Bashan*—A rich country famous for its pastures and breed of cattle.

V. 34. *The Lord said unto Moses, fear him not*—A necessary caution, for he was a great giant, likely to strike them with terror. When the plain meaning of the word of God is made the rule of conduct, that which bids us fear any consequences that may arise from doing what God hath commanded, cannot be from God; the voice of his Spirit agrees with the meaning of his word, and God ever says to the weakest believer that is humbly walking by the rule of his holy will—*fear not*.

V. 35. *They smote him, and his sons, and all his people, until there was none left him alive*—The people of Israel in this, executed the justice of God upon these people, for their offences against his laws.

CHAP. XXII.

V. 1. *The children of Israel set forward, and pitched in the plains of Moab*—Which still retained their antient title, though they had been taken away from the Moabites by Sihon, and from him by the

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35 So they ſmote him and his ſons, and all his people, until there was none left him alive: and they poſſeſſed his land.

CHAP. XXII.

a Chap. 33. 48.

AND a the children of Iſrael ſet forward, and pitched in the plains of Moab, on this ſide Jordan by Jericho.

2 ¶ And Balak the ſon of Zippor ſaw all that Iſrael had done to the Amorites.

b Exod. 15. 15.

3 And b Moab was ſore afraid of the people, becauſe they *were* many: and Moab was diſtreſſed, becauſe of the children of Iſrael.

c Chap. 31. 8. Joſh. 13. 21.

4 And Moab ſaid unto c the elders of Midian, Now ſhall this company lick up all *that are* round about us, as the ox licketh up the graſs of the field. And Balak the ſon of Zippor *was* king of the Moabites at that time.

d Deut. 23. 4. Joſh. 13. 22. and 24. 9. Neh. 13. 1, 2. Mic. 6. 5. 2 Pet. 2. 15. Jude 11. Rev. 2. 14.

5 d He ſent meſſengers therefore unto Balaam the ſon of Beor, to e Pethor, which *is* by the river of the land of the children of his people, to call him, ſaying, Behold, there is a people come out from Egypt: behold, they cover the * face of the earth, and they abide over againſt me.

e See Chap. 23. 7. Deut. 23. 4.

* Heb. eye.

6 Come now therefore, I pray thee, f curſe me this people, for they *are* too mighty for me: peradventure I ſhall prevail, *that* we may ſmite them, and *that* I may drive them out of the land: for I wot that he whom thou bleſſeſt, *is* bleſſed, and he whom thou curſeſt, is curſed.

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f Chap. 23. 7.

7 And the elders of Moab, and the elders of Midian departed, with the rewards of divination in their hand; and they came unto Balaam, and ſpake unto him the words of Balak.

8 And he ſaid unto them, Lodge here this night, and I will bring you word again as the Lord ſhall ſpeak unto me: and the princes of Moab abode with Balaam.

9 And God came unto Balaam, and ſaid, What men *are* theſe with thee?

10 And Balaam ſaid unto God, Balak the ſon of Zippor, king of Moab, hath ſent unto me, *ſaying*,

11 Behold, *there is* a people come out of Egypt, which covereth the face of the earth: Come

the Iſraelites. *On this ſide Jordan by Jericho*—Over againſt Jericho, near the paſſage over Jordan to Jericho.

V. 2. *Balak the ſon of Zippor*—The ſon or ſucceſſor of him whom Sihon had ſpoiled of part of his kingdom.

V. 3. *Moab was ſore afraid, becauſe of the children of Iſrael*—As it was foretold both in general of all nations, and particularly concerning Moab. The fear of the Iſraelites was put into the hearts of the people, who had forfeited their countries, and their lives by their wickedneſs, and contempt of all the calls of God to repentance: and will not the fear of continually increaſing judgments, be a part of that miſery which the finally impenitent will draw down upon themſelves for ever, by their wickedneſs and diſregard to all the offers of mercy from God?

V. 4. *Moab ſaid unto the elders of Midian*—The kings of Midian, and princes of Midian, who though divided in their kingdoms, yet were now united upon the approach of the Iſraelites their common enemy, and, being, as it ſeems, a potent and crafty people, and neighbours to the Moabites, theſe ſeek confederacy with them. We read of Midianites near mount Sinai, which ſeem to have been a part or colony of this people that went out to ſeek new ſettlements, as the manner of thoſe times was, but the body of that people were ſeated in thoſe parts, as is evident from many ſcriptures. *This company lick up*—Conſume and utterly deſtroy, in which ſenſe the fire is ſaid to *lick up* the water and ſacrifices. The meaning is, we can expect no mercy from the Iſraelites, they will utterly root us out as they did the Amorites, if we do not make a ſtout and timely oppoſition. *All that are round about us*—All our people, who live in the country adjoining to each city.

V. 5. *Balaam*—Who is called a prophet (2 Pet. ii. 16.) becauſe God was pleaſed to inſpire and direct him to ſpeak the following prophecy, as he did inſpire Caiaphas, (John xi. 51, 52.) and as ſometimes he did for a time inſpire other men with the knowledge of things to come, who yet did not obey the will of God, but grieved his Holy Spirit, and were at laſt left of God, to fall under the tyranny of their own hearts' deſires. *The ſon of Beor*—Or, Boſor, (2 Pet. ii. 15.) for he had two names, as many others had. *To Pethor*—A city in Meſopotamia, *Which is by the river of the land*—(i. e.) By Euphrates, which is called *the River*, by way of eminency. *There is a people come out from Egypt: and they abide over againſt me*—They are encamped in my neighbourhood, ready to invade my kingdom.

V. 6. *Come now, I pray thee, curſe me*—Curſe them for my ſake and benefit, uſe thy utmoſt power which thou haſt with thy Gods, to blaſt and ruin them. *Peradventure I ſhall prevail, that we may ſmite them*—Thou, by thy imprecations, and I by my ſword joined with them. *He whom thou bleſſeſt, is bleſſed, and he whom thou curſeſt, is curſed*—He had ſome experience, or a great confidence in Balaam's power to do this. And this being the opinion which Balak had of Balaam, it appears that Balaam had been, or was then a perſon under the influence of the Spirit of God.

V. 7. *The elders of Moab departed, with the rewards of divination in their hands*—The reward of good tidings.

V. 8. *I will bring you word again, as the Lord ſhall ſpeak unto me*—Jehovah, the true God, whom he here mentions, for his own greater reputation, as if he conſulted not with inferior ſpirits, as other foothſayers did, but with the ſupreme God, or rather becauſe this was Iſrael's God, and the only poſſible way of ruining them was by engaging their God againſt them, as the known way of the Romans, and other heathens, when they went to beſiege any city, they uſed inchantments. *The princes of Moab*—And of Midian *abode with Balaam.*

V. 9. *God ſaid, What men are theſe with thee?*—That Balaam, by repeating the thing in God's preſence, might be convinced and aſhamed of his ſin and folly in ſo much as liſtening to any offers of advantage, to curſe thoſe whom God had ſo long and ſo publicly bleſſed.

V. 12. *God ſaid unto Balaam*—To whom God revealeth his mind. *Thou ſhalt not go with them, thou ſhalt not curſe the people*—Thus plainly does God declare his will. *For they are bleſſed.*—By me, and therefore it is in vain for men to curſe them.

V. 13. *The Lord refuſeth to give me leave to go with you*—He conceals the reaſon of God's prohibition, which might have put a ſtop to their further counſels in this matter, and ſecretly intimates his own good will and readineſs to comply with them, if God had not hindered them.

V. 14. *Balaam*

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Come now, curse me them; peradventure † I shall be able to overcome them, and drive them out.

† Heb. I shall prevail in fighting against him.

12 And God said unto Balaam, Thou shalt not go with them, thou shalt not curse the people: for they *are* blessed.

13 And Balaam rose up in the morning, and said unto the princes of Balak, Get you into your land: for the Lord refuseth to give me leave to go with you.

14 And the princes of Moab rose up, and they went unto Balak, and said, Balaam refuseth to come with us.

15 ¶ And Balak sent yet again princes, more, and more honourable than they.

16 And they came to Balaam, and said to him, Thus saith Balak the son of Zippor, ‡ Let nothing, I pray thee, hinder thee from coming unto me:

‡ Heb. Be not thou letted from, &c.

17 For I will promote thee unto very great honour, and I will do whatsoever thou sayest unto me: Come therefore, I pray thee, curse me this people.

18 And Balaam answered and said unto the servants of Balak, [g] If Balak would give me his house-full of silver and gold, [h] I cannot go beyond the word of the Lord my God, to do less or more.

g Chap. 24. 13.

h 1 Kings 22. 14. 2 Chron. 18. 13.

19 Now therefore, I pray you, tarry ye also here this night; that I may know what the Lord will say unto me more.

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20 And God came unto Balaam at night, and said unto him, If the men come to call thee, rise up, *and* go with them: but [i] yet the word which I shall say unto thee, that shalt thou do.

i Ver. 35. Chap. 23. 12, 26.

21 And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab.

22 ¶ And God's anger was kindled, because he went: and the angel of the Lord stood in the way for an adversary against him: Now he was riding upon his ass, and his two servants *were* with him.

23 And [k] the ass saw the angel of the Lord standing in the way, and his sword drawn in his hand: and the ass turned aside out of the way, and went into the field: and Balaam smote the ass to turn her into the way.

k See 2 Kings 6. 17. Dan. 10. 7. Acts 22. 9. 2 Pet. 2. 16. Jude 11.

24 But the angel of the Lord stood in a path of the vineyards, a wall *being* on this side, and a wall on that side.

25 And when the ass saw the angel of the Lord, she thrust herself unto the wall, and crushed Balaam's foot against the wall: and he smote her again.

26 And

V. 14. *Balaam refuseth to come with us*—Thus they lay the blame upon Balaam, which he imputed to God.

V. 16. *Thus saith Balak, let nothing, I pray thee, hinder thee from coming unto me*—No counsel nor suggestion either of God or man.

V. 17. *I will promote thee unto very great honour*—Before he wrought upon his covetousness, now upon his ambition.

V. 18. *I cannot go beyond the word of the Lord my God*—You desire and expect that from me which is out of my power. He insinuates that he wanted not will, but power only. So he calls the Lord his God. Thus professing himself the servant of the Most High.

V. 19. *Tarry this night, that I may know what the Lord will say unto me more*—Possibly he may change his mind, or yield to my renewed suit.

V. 20. *God came unto Balaam, and said, If the men come to call thee, rise up and go with them*—Since this is thy great desire, and purpose, as far as thou canst, take thy course, I will, according to thy wish, withdraw my restraint, and leave thee to thyself and thy own choice. *But yet the word which I shall say unto thee, that shalt thou do*—These words signify not so much his duty, as the event and his disappointment, Thou shalt not do what thou desirest—curse my people, and so inrich and advance thyself, but I will so over-rule thy mind, and bridle thy tongue, that thou shalt speak nothing but what is contrary to thy desire and interest, and therefore, though I permit thee to go, thou shalt lose thy design in it. And thus must all men lose their labour, who in their hearts are living to any other end than the glory of God and the good of mankind; however they may appear to men to be the servants of God as Balaam did: God, who knows the heart, being himself alone the rewarder of all human actions, and he rewardeth none but such as are done agreeable to his own will.

V. 21. *Balaam rose up and went with the princes of Moab*—God's answer was, for Balaam to go *if the men came to call him*; they did not come, but Balaam went: and in doing so he shewed that the will of God was not the law by which he lived, and that he was then under the influence of some other motive.

V. 22. *God's anger was kindled because he went*—Of his own accord, and did not wait till they came to urge him to go, which was the sign and condition of God's permission, and he went with ill design to do contrary to what God had charged him, to curse the people, as plainly appears from the following story. God hath been often and justly angry with those who have done what God bad them, when they did it in an evil manner, or for evil ends. *The angel of the Lord stood in the way for an adversary against him*—To oppose and terrify, if not to kill him. The word of God lets those into the world of spirits that read it with believing minds; and such see things as they truly are—That God is contrary to them whose secret designs or open conduct is contrary to his holy will. And if we believe the Scriptures, or not believe them, it is certainly established by matter of fact and experience, (through our ignorance, or infidelity, to shew) that those are most happy who take the visible world the least into their view, and act as if God, the judge of all, saw and cared about what men intended or did. *He was riding upon his ass, and his two servants were with him*—Probably Balaam came at some distance, after the rest, and attended only by his own servants.

V. 23. *The ass saw the angel*—Which Balaam saw not, because God withheld his eyes. When God withdraws his help from any of his creatures, they cannot perform their natural acts and offices, the eye cannot see, nor the ear hear, nor the fire burn. *Balaam smote the ass, to turn her into the way*—Thus are men meeting their ruin, who are going contrary to the will of God; with Balaam they may think there is no danger because they see none.

V. 25. *The ass saw the angel of the Lord*—God was pleased to discover more to the beast than the man, when the prophet was

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26 And the angel of the Lord went further, and stood in a narrow place, where *was* no way to turn either to the right hand or to the left.

27 And when the ass saw the angel of the Lord, she fell down under Balaam: and Balaam's anger was kindled, and he smote the ass with a staff,

28 And the Lord opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times?

29 And Balaam said unto the ass, Because thou hast mocked me: I would there were a sword in mine hand, for now would I kill thee.

2 Pet. 2. 16.

30 [1] And the ass said unto Balaam, *Am* not I thine ass, § upon which thou hast ridden, ‖ ever since I *was* thine, unto this day? was I ever wont to do so unto thee? And he said, Nay.

§ Heb. who hast ridden upon me.
‖ Or, ever since thou wast, &c.

m See Gen. 21. 19. Luke 24. 16, 31.

31 Then the Lord [m] opened the eyes of Balaam, and he saw the angel of the Lord standing in the way, and his sword drawn in his hand: and he bowed down his head, and * fell flat on his face.

* Or, bowed himself.

32 And the angel of the Lord said unto him, Wherefore hast thou smitten thine ass these three times? behold, I went out † to withstand thee, because *thy* way is perverse before me.

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† Heb. to be an adversary unto thee.

33 And the ass saw me, and turned from me these three times: unless she had turned from me, surely now also I had slain thee, and saved her alive.

34 And Balaam said unto the angel of the Lord, I have sinned; for I knew not that thou stoodest in the way against me: now therefore if it ‡ displease thee, I will get me back again.

‡ Heb. be evil in thine eyes.

35 And the angel of the Lord said unto Balaam, Go with the men: but only the word that I shall speak unto thee, that thou shalt speak: So Balaam went with the princes of Balak.

36 ¶ And when Balak heard that Balaam was come, he went out to meet him, unto a city of Moab, which *is* in the border of Arnon, which *is* in the utmost coast.

37 And Balak said unto Balaam, Did I not earnestly send unto thee to call thee? Wherefore camest thou not unto me? Am I not able indeed to promote thee to honour?

38 And

bent on making gain of his reputation for godliness: which justly may be called *the madness* of the prophet. (2 Pet. ii. 16.)

V. 26. *The angel of the Lord stood in a narrow place, where was no way to turn*—Human wisdom may be deceived, and human laws may be evaded; but God can never be deceived, nor his judgments evaded, but by unfeigned repentance and forsaking all sin, and applying to that only provision made for pardon of sin committed—the atonement and mediation of the Lord Jesus Christ.

V. 27. *Balaam's anger was kindled*—At that very difficulty which God in mercy permitted to prevent his running upon his immediate ruin; thus does mercy keep back the destroying sword of God's justice; even whilst the sinner is increasing his guilt, by his anger at those very hindrances in his way, which are intended as the means of saving him.

V. 28. *The Lord opened the mouth of the ass*—Conferred upon her the power of speech and reasoning for that time. There are examples of the same kind, of oxen and other brute-creatures, speaking some few words, in the greatest and most approved writers of the Roman History, as Plutarch, Polybius, Livy, and others. See the particulars in Pool's Latin Synopsis on this place.

V. 31. *The Lord opened the eyes of Balaam, and he saw the angel of the Lord*—And they whose understandings are opened to understand the Scriptures, they see things which were before as much hid from their view, as the angel of the Lord was from Balaam: they believe that evil spirits are going about among men, to tempt and deceive into sin, that they may destroy them; and that good angels are ministering spirits to all that fear God, as the observer of all their designs and actions, and who is every moment either their judge to condemn, or their Redeemer to pardon and to save. Reader, what says the witness within you? Does an inward consciousness tell you that you are either sincerely desiring to know, or that you *now* know, that God for Christ's sake is gracious to your unrighteousness; that you are pardoned and accepted thro' the Beloved; or that with the madness of the prophet, some other good than God, is now the supreme object of your soul's desire?

V. 32. *I went out to withstand thee, because thy way was perverse before me*—Howsoever thou mayest deceive thyself or others, I see the perverseness of thy heart and way, the wickedness of thy design and desires in this journey, which thou has undertaken not to please me, but to gratify Balak, and, if it be possible, to curse my people, and receive to thyself the honour and advantage which thou art greedily seeking. (Jude 11.)

V. 33. *Unless she had turned from me, I had slain thee*—I had slain thee and not her, and therefore her turning aside and falling down was wholly for thy sake and benefit, not for her own, and thy anger was unjust and unreasonable.

V. 34. *I have sinned, for I knew not that thou stoodest in the way against me*—He confesses his sin, when he discovers that the Lord was near to punish it; and thus shall every one that shall finally slight the calls of God to repentance, give an account of themselves to that Saviour, whose mediation they despised, when he shall appear to judge the world in righteousness. (Rom. xiv. 12.) *If it displease thee, I will get me back again*—God had said that his way was perverse, and had therefore opposed him and sought to slay him: but hereby he shews how loath he was to go back, and lose the hopes he had conceived, and he speaks only of desisting from the outward action, but shews no sense of those evil affections, which were the root of this ill-designed journey.

V. 35. *Go with the men: but only the word that I shall speak unto thee, that thou shalt speak*—Still God was willing, even upon this confession of sin, to afford him another trial of faithfully obeying the voice of his Holy Spirit.

V. 36. *When Balak heard that Balaam was come, he went out to meet him*—That by this honour he might give him an earnest of those rewards he designed him, and thereby oblige him to use his utmost skill and interest for him. *Unto a city in the utmost coast*—Not far from the camp of the Israelites, whom he desired him to curse.

V. 37. *Balak said unto Balaam, Am I not able indeed to promote thee to honour*—Why didst thou delay to serve one so able to reward

* Before Christ 1452.

38 And Balaam said unto Balak, Lo, I am come unto thee: have I now any power at all to say any thing? the word that God putteth in my mouth, that shall I speak.

39 And Balaam went with Balek, and they came unto ‖ Kirjath-huzoth.

‡ Or a city of streets.

40 And Balak offered oxen and sheep, and sent to Balaam, and to the princes that *were* with him.

41 And it came to pass on the morrow, that Balak took Balaam, and brought him up into the high places of Baal, that thence he might see the utmost *part* of the people.

CHAP. XXIII.

AND Balaam said unto Balak, Build me here seven altars, and prepare me here seven oxen, and seven rams.

2 And Balak did as Balaam had spoken; and Balak and Balaam offered on *every* altar a bullock, and a ram.

3 And Balaam said unto Balak, Stand by thy burnt-offering, and I will go: peradventure the Lord will come to meet me: and whatsoever he sheweth me, I will tell thee. And he went to an high place.

* Before Christ 1452.

* Or, He went solitary

4 And God met Balaam; and he said unto him, I have prepared seven altars, and I have offered upon *every* altar, a bullock and a ram.

5 And the Lord put a word in Balaam's mouth, and said, Return unto Balak, and thus thou shalt speak.

6 And he returned unto him, and lo, he stood by his burnt-sacrifice, he, and all the princes of Moab.

7 And he took up his parable, and said, Balak the king of Moab hath brought me from Aram, out of the mountains of the east, *saying*, [a] Come, curse me Jacob, and come, defy Israel.

[a] Chap. xxii. 6, 11, 17.

8 How shall I curse, whom God hath not cursed? or how shall I defy, *whom* the Lord hath not defied?

9 For from the top of the rocks I see him, and from the hills I behold him: lo, [b] the people shall dwell alone, and shall not be reckoned among the nations.

[b] Deut. 33. 28.

10 Who

ward thee. Thus did Satan tempt the Lord Jesus, after shewing him the glory of worldly greatness, and then saying, All these things will I give thee, if thou wilt fall down and worship me; (Matth. iv. 9.) And thus does satan still offer, by plain suggestions to the minds of men, the inducements of honour, ease, pleasure, and advantage to induce them to oppose the true worshippers of God in every age and country; or if he cannot prevail with them to go so far as to oppose the church of God, then, if possible, he will induce them to forsake the side of those that are truly living in the fear of God. Satan's rage and enmity is against God, but as men cannot oppose, or treat their Creator and Redeemer with neglect or contempt to the face, satan's constant design is to prevail with men to shew that treatment to the Church of God—all that live in his fear and hope in his mercy, which he would wish to have shewn against the Almighty himself, was he the object of his creatures scorn now, as he was when he was on earth, in the person of the Lord Jesus.

V. 38. *Balaam said, Lo, I am come unto thee*—I am come according to thy desire, but *have I now any power at all to say any thing*, agreeable to thy expectation, or my own inclination. *That God putteth in my mouth, that shall I speak*—I am forced to do so by his superior power, and therefore be not offended with me, if I speak things unpleasing to thee.

V. 40. *Balak offered oxen and sheep*—Either for sacrifice, or rather for a feast. *And sent to Balaam*—To invite him to the feast, *And to the princes that were with him*—Whom the king had left to accompany him, and attend upon him.

V. 41. *Balak took Balaam, and brought him up into the high places of Baal*—Consecrated to the worship of Baal, of Baal-Peor, who was their Baal, or God. *That thence he might see the utmost part of the people*—All that people, even to the utmost and remotest of them. He hoped that the sight of such a numerous host, ready to break in upon his country, would stir up his passion, and further his design.

CHAP. XXIII.

V. 1. *Balaam said unto Balak, build me here seven altars*—To the true God, otherwise he would not have mentioned it to God as an argument why he should grant his requests, (ver. 4.) And though Balak was averse from God and his worship, yet he would be easily over-ruled by Balaam, who doubtless told him, that it was in vain to make an address to any other than the God of Israel, who alone was able either to bless or curse them, as he pleased. But though he directs his sacrifices to a right object, he chuses a wrong place, and, makes use of the high places of Baal for this end, and mingles his own superstitions with the worship of God, in erecting divers altars, according to the manner of heathens, and idolaters, whereas God had appointed but one altar. Jesus our one mediator, is that altar upon which the sacrifice both of prayer and praise is alone to be offered. *Prepare me here seven oxen, and seven rams*—This being the solemn and usual number in sacrifices.

V. 2. *Balak and Balaam offered on every altar*—Balak by procuring them, and Balaam by offering them.

V. 3. *Balaam said unto Balak, stand by thy burnt-offering*—As in God's presence, as one that offers thyself as well as thy sacrifices to obtain his favour. *I will go*—To some convenient place, where I may prevail with God to appear to me, and to answer thy and my desires. *Peradventure the Lord will come to meet me: and whatsoever he sheweth me, I will tell thee*—Whatsoever God reveals to me either by word or sign. *He went to an high place*—To meet with God.

V. 4. *God met Balaam*—Not to comply with, but to oppose his wicked desires, and to force him against his own inclination and interest, to utter the following words. *I have offered upon every altar a bullock and a ram*—Which I pray thee accept, and give me leave to curse thy people, as their wickedness deserves.

V. 5. *The Lord put a word in Balaam's mouth*—Informed him what he should say.

V. 7. *He took up his parable*—His prophetical speech, which he calls a parable. *Curse me Jacob*—The posterity of Jacob.

V. 8. *How shall I curse whom God hath not cursed*—God hath not cursed but blessed Israel, and therefore it is a vain attempt for me to curse them in spight of God.

V. 9. *For from the top of the rocks*—Upon which I now stand. *I see him*—I see the people according to thy desire, (Chap. xxii. 41.) but cannot improve that sight to the end, for which thou didst design it, to curse them. *The people shall dwell alone, and shall not be reckoned among the nations*—This people are God's peculiar people, separated from all other nations, as in religion and

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10 [c] Who can count the dust of Jacob, and the number of the fourth *part* of Israel? Let [†] me die [d] the death of the righteous, and let my last end be like his.

c Gen. 13. 16
† Heb. my soul, or, my life.
d Psa. 116. 15.

11 And Balak said unto Balaam, What hast thou done unto me? I took thee to curse mine enemies, and behold, thou hast blessed *them* altogether.

12 And he answered and said, Must I not take heed to speak that which the Lord hath put in my mouth?

13 And Balak said unto him, Come, I pray thee, with me unto another place, from whence thou mayest see them: thou shalt see but the utmost part of them, and shalt not see them all: and curse me them from thence.

14 ¶ And he brought him into the field of Zophim, to the top of [‡] Pisgah, and built seven altars, and offered a bullock, and a ram on *every* altar.

‡ Or, the hill.

15 And he said unto Balak, Stand here by thy burnt-offering, while I meet *the LORD* yonder.

16 And the Lord met Balaam, and [e] put a word in his mouth, and said, Go again unto Balak, and say thus.

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e Chap. 22. 35.

17 And when he came to him, behold, he stood by his burnt-offering, and the princes of Moab with him. And Balak said unto him, What hath the Lord spoken?

18 And he took up his parable, and said, Rise up, Balak, and hear; hearken unto me, thou son of Zippor:

19 [f] God *is* not a man, that he should lie, neither the son of man, that he should repent: hath he said, and shall he not do *it?* or hath he spoken, and shall he not make it good?

f 1 Sam. 15. 29. Mal. 3. 6. Rom. 11. 29. James. 1. 17. Tit. 1. 2.

20 Behold, I have received *commandment* to bless; and he hath blessed, and I cannot reverse it.

21 He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the Lord his God *is* with him, [g] and the shout of a king *is* among them.

g Psa. 89. 15.

22 [h] God brought them out of Egypt; he hath as it were the strength of an unicorn.

h Chap. 24. 8. Deut. 33. 17.

23 Surely

and laws, so also in divine protection, and therefore no power can prevail against them. And is there no advantage in having the God of the whole earth, the holy one of Israel, for our Saviour? Whatever is done to them that believe in him, he takes as done to himself; his grace can preserve against all the temptations of satan, and his providence protects from all injuries, from malicious and wicked men.

V. 10. *Who can count the dust of Jacob*—The numberless people of Israel, who according to God's promise, (Gen. xiii. 16, and xxviii. 14.) are now become as the dust of the earth. *And the number of the fourth part of Israel*—Of one of the camps of Israel, for they were divided into four camps, which Balaam from this height could easily discover. *Let me die the death of the righteous*—Of this righteous and holy people, the Israelites called *Jeshurun*, which word signifies *upright* or *righteous*. The sense is, they are not only happy above other nations in this life, as I have said, and therefore in vain should I curse them, but they have this peculiar privilege, that they are happy after death, their happiness begins where the happiness of other people ends, and therefore I heartily wish that my soul may have its portion with theirs when I die. But this is a vain wish, for such as will not live as God's people. *Let my last end be like his*—My death, as the word is used.

V. 12. *Must I not take heed to speak that which the Lord hath put in my mouth*—I speak not these words by my own choice, but by the constraint of an higher power which I cannot resist. And they that would keep a conscience void of offence, must also take heed, that he only speaks that which a God of justice, purity, mercy, and truth approves of.

V. 14. *He brought him to the top of Pisgah*—An high hill in the land of Moab.

V. 15. *He said unto Balak, stand here while I meet the Lord*—To consult him, and receive an answer from him, if peradventure those renewed sacrifices will melt him into some compliance with our desires.

V. 18. *He said, rise up, Balak*—This word implies, the reverence wherewith he should hear and receive God's message.

V. 19. *God is not a man that he should lie*—Break his faith and promises made to his people for their preservation and their happiness: which God having promised to all that believe in him, he will assuredly fulfil; and whatever our experience may have taught us of the changeableness of men, and how often they do not regard their promises, this is never to be applied to God whom none ever trusted, and were disappointed or confounded in any expectation which they placed in his mercy and faithfulness, for the sake of his Son, the head and representative of all mankind, and especially of them that believe. *Neither the son of man, that he should repent*—Change his counsels or purposes, which men do, either because they are not able to execute them, or because they are better informed, and their minds changed by some unexpected occurrence, or by their passions, none of which have place in God. And therefore I plainly see that all our endeavours and repeated sacrifices are to no purpose, and can make no impression on God, nor induce him to curse those whom he hath purposed, and solemnly and frequently promised to bless. *Hath he said, and shall he not do it*—Is he like men that often speak and promise what they never intend, or cannot or will not perform? *Hath he spoken, and shall he not make it good*—No, the word of the Lord endureth for ever; and his faithfulness from one generation to another. All the promises of God are the rich inheritance in this life of the heirs of God, through faith in Christ Jesus.

V. 20. *I have received commandment to bless*—I have received a sentence of blessing, which God hath put into my mind and mouth, and which I cannot forbear to utter.

V. 21. *He*—God doth not behold or see iniquity or perverseness—any sin, in Jacob or Israel. By Israel is meant the worshippers of God by faith in a Mediator; for whose sake God pardons all past sins, and through whom he gives grace to all that live by faith, to enable them to keep a conscience void of offence towards God and man. To every member of the true Israel of God, that blood of atonement is applied which was shed for sin and for uncleanness, and the heirs of faith are redeemed by Christ Jesus from the curse of the law. (Gal. iii. 13.) And this is that mystery which the angels are represented as looking into, but cannot understand, How God, whose nature is justice, can, consistent with himself, behold no iniquity in them that *have* sinned against him with an high hand: But they that have fled for refuge to the hope set before them in Jesus Christ, they have

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23 Surely *there is* no enchantment § against Jacob, neither *is there* any divination against Israel: according to this time it shall be said of Jacob, and of Israel, What hath God wrought!

§ Or, in.

24 Behold, the people shall rise up [i] as a great lion, and lift up himself as a young lion: [k] he shall not lie down until he eat *of* the prey, and drink the blood of the slain.

i Gen. 49. 9.

k Gen. 49. 27.

25 ¶ And Balak said unto Balaam, Neither curse them at all, nor bless them at all.

26 But Balaam answered and said unto Balak, Told not I thee, saying, [l] All that the Lord speaketh, that I must do?

l 1 Kings 22. 14.

27 ¶ And Balak said unto Balaam, Come, I pray thee, I will bring thee unto another place; peradventure it will please God, that thou mayest curse me them from thence.

28 And Balak brought Balaam unto the top of Peor, that looketh [m] toward Jeshimon.

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m Chap. 21. 20.

29 And Balaam said unto Balak, Build me here seven altars, and prepare me here seven bullocks, and seven rams.

30 And Balak did as Balaam had said, and offered a bullock and a ram on *every* altar.

CHAP. XXIV.

AND when Balaam saw that it pleased the Lord to bless Israel, he went not as at [a] other times, * to seek for enchantments, but he set his face toward the wilderness.

a Chap. 23. 3, 15.

* Heb. to the meeting of enchantments.

2 And Balaam lift up his eyes, and he saw Israel abiding *in his tents*, according to their tribes, and the spirit of God came upon him.

3 And

have a Saviour of sufficient merit to obtain pardon of their guilt, because he being equal with God whose justice and purity was offended, and is offended at all sin; and being now saved by him, who is able to save all that come unto him, to the uttermost (Heb. vii. 25.) God does not see perverseness in such, he forgets and forgives them, and will not punish them. In this sense God is said not to see past sins but to forget them, (Isa. xliii. 25. Jer. xxxi. 34.) and, to cover them, (Psal. xxxii. 1.) which keeps them out of sight, and so out of mind, and to blot them out, (Psal. li. 1, 9.) and to cast them behind his back, (Isa. xxxviii. 17.) or, into the depth of the sea, (Mic. vii. 19.) in which cases they cannot be seen nor read; and in the great day of accounts, they who to the last moment of their life of trial on earth, have held fast their confidence in the love of God their Redeemer, their names shall be found written in the Lamb's book of life, but instead of the Judge of all, publishing the crimes that he himself hath pardoned, he, as the compassionate friend, and husband of every redeemed soul, will neither bring, nor allow to be brought, any acceptation against those that are one with himself: (John xvi. 22.) those that have accepted of his grace at the eleventh hour and are cleansed by his blood, shall dwell in his holy presence for ever; and they who have lived after they knew his pardoning love to yield obedience to his will, by the help of his Spirit, he will call them by their names, and publish their obedience of faith, and then pronounce them blessed, in the hearing of all the host of heaven; but faithfully concealing all he knew against them, to furnish them with new matter of praise, gratitude and love for ever, (Matt. xxv. 34.) and whilst they live on earth God will not see them wronged or ruined by any of their adversaries. *The Lord his God is with him—(i. e.)* He hath a favour for this people, and will defend and save them. So the phrase of God's being with a person or people signifies, as (Judg. vi. 13. Psal. xlvi. 7. Isa. viii. 10.) *The shout of a king is among them*—Such joyful and triumphant shouts as those wherewith a people congratulate the approach and presence of their king, when he appears amongst them upon some solemn occasion, or when he returns from battle with victory and spoils. The expression implies God's being their king and ruler, and their abundant security and just confidence in him as such. And here is an allusion to the silver trumpets, which were made by God's command, and used upon great solemnites, in which God their king was present in a special manner. (Numb. x. 9. Josh. vi. 16, 20. 1 Sam. iv. 5. 2 Chron. 13. 12.)

V. 22. *God brought them out of Egypt*—By a strong hand and in spight of all their enemies, and therefore it is in vain to seek or hope to overcome them. *He*—Israel, whom God brought out of Egypt, such change of numbers being very common in the Scriptures. The sense is, Israel is not now, what he was in Egypt, a poor, weak, dispirited, unarmed people, but high and strong and invincible. *The strength of an unicorn*—Whose great strength is celebrated in Scripture.

V. 23. *There is no inchantment against Jacob*—I find all endeavours to inchant Israel are in vain, being frustrated by their Omnipotent God. I can do thee no service by my art against them. The Lord God Almighty is their God, and no farther than he permits for the trial of their faith, can either devils or men, or both united, have power to hurt an hair of their heads: Thus blessed are the *Israel* of God. *According to this time*—Not only in succeeding times and ages, but even now, in this time and age. *It shall be said of Jacob, and of Israel what hath God wrought!*—How wonderful and glorious are those works, which God is now about to do for Israel, by drying up Jordan, by subduing the Canaanites, and by all the acts of his mighty power, in behalf of this people, which things will be matter of discourse and admiration to all ages.

V. 24. *The people shall rise up*—As a lion does to go out to the prey, so shall Israel stir up themselves to warlike attempts against all their enemies. *As a young lion: he shall not lie down*—Not rest or cease from fighting and pursuing.

V. 28. *Balak brought Balaam unto the top of Peor*—An high place called Beth-peor, the house or temple of Peor, because there they worshipped Baal-peor.

CHAP. XXIV.

V. 1. *When Balaam saw that it pleased the Lord to bless Israel, he went not to seek for enchantments*—To use enchantments, which he is said to have done, either because he consulted and sacrified to God, he did also use enchantments and consult with the devil, that if one would not, the other might help him; or, because he consulted God in a magical and superstitious way, by using such postures or instruments, or forms of words as inchanters used. *He set his face toward the wilderness*—Expecting what God of his own accord would suggest to him concerning them.

V. 2. *Balaam saw Israel abiding in his tents, according to their tribes*—In the order appointed. *The spirit of God came upon him*—Inspired him to speak the following words, and so constrained him again to bless those whom he desired to curse.

V. 3. *The man whose eyes are open, hath said*—The eyes of his mind, which God had opened in a prophetical manner, whence prophets are called seers, (1 Sam. ix. 9.) He implies that before

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3 [b] And he took up his parable, and said, Balaam the son of Beor hath said, and the man † whose eyes are open, hath said:

4 He hath said, which heard the words of God, which saw the vision of the Almighty, [c] falling *into a trance*, but having his eyes open:

5 How goodly are thy tents, O Jacob, *and* thy tabernacles, O Israel!

6 As the valleys are they spread forth, as gardens by the river's side, as the trees of ling-aloes [d] which the Lord hath planted, *and* as cedar-trees beside the waters.

7 He shall pour the water out of his buckets, and his seed *shall be* in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted.

8 [e] God brought him forth out of Egypt, he hath as it were the strength of an unicorn: he shall eat up the nations his enemies, and shall break their bones, and pierce *them* through with his arrows.

9 [f] He couched, he lay down as a lion, and as a great lion: who shall stir him up? [g] Blessed *is* he that blesseth thee, and cursed *is* he that curseth thee.

10 ¶ And Balak's anger was kindled against Balaam, and he [h] smote his hands together: and Balak said unto Balaam, I called thee to curse mine enemies, and behold, thou hast altogether blessed *them* these three times.

11 Therefore now flee thou to thy place: I thought to promote thee unto great honour, but lo, the Lord hath kept thee back from honour.

12 And Balaam said unto Balak, Spake I not also to thy messengers which thou sentest unto me, saying,

13 [i] If Balak would give me his house-full of silver and gold, I cannot go beyond the commandment of the Lord, to do *either* good or bad of mine own mind; *but* what the Lord saith, that will I speak?

14 And now behold, I go unto my people: come *therefore*, *and* [k] I will advertise thee, what this people shall do to thy people [l] in the latter days.

15 ¶ And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open, hath said:

16 He hath said, which heard the words of God, and knew the knowledge of the Most High, *which* saw the vision of the Almighty, falling *into a trance*, but having his eyes open:

17 I shall see him, but not now: I shall behold

b Chap. 23. 7, 18.
† Heb. who had his eyes shut. But now open.
c See 1 Sam. 19. 24. Ezek. 1. 28. Dan. 8. 18. & 10. 16. Rev. 1. 17.
d Psa. 104. 16.
e Chap. 23. 22.
f Gen. 49. 9.
g Gen. 12. 3. & 27. 29.
h Ezek. 21. 14, 17. & 22. 13.
i Chap. 22. 18.
k Mic. 6. 5. Rev. 2. 14.
l Gen. 49. 1.

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he was blind and stupid, having eyes, but not seeing not understanding.

V. 4. *He hath said, which heard the words of God, which saw the vision*—So called because he was awake when this was revealed to him. *Falling into a trance*—Extasy, fainting and falling upon the ground.

V. 6. *As the valleys*—Which spread forth far and wide. As the brooks, or rivers, which stretch out and disperse their waters into several channels. *They*—The Israelites. *Spread forth as gardens by the river's side*—Pleasent and fruitful, and secured. *As the trees of ling-aloes*—An Arabian and Indian tree of a sweet smell, yielding good shade and shelter, such is Israel, famous among the nations, and not only safe themselves, but yielding shelter to all that join themselves to them. *Which the Lord hath planted*—Which are the best of the kind, such as not man but God might seem to have planted, as the best of all sorts are ascribed to God, as the trees, hills, and cities, of God. *As cedar-trees*—Which are famous for growth, and height, and strength, and durableness, whence Solomon's temple was built of this wood. *Beside the waters*—Where trees thrive best.

V. 7. *He shall pour the water out of his buckets*—He, God, will abundantly water, the valleys, gardens, and trees, which represent the Israelites, he will wonderfully bless his people, not only with all outward blessings, but also with higher gifts and graces, with his word and spirit, which are often signified by waters (Joh. iii. 5. and iv. 10.) and at last with eternal life. *His seed shall be in many waters*—His seed shall be so numerous that it shall branch forth into many people. *His king*—The king of Israel, God, who was in a peculiar manner their king or ruler. *Shall be higher than Agag*—Than the king of the Amalekites, which king and people were famous in that age, (ver. 20.)

V. 9. *He couched, he lay down as a lion*—Having conquered his enemies the Canaanites, and their land he shall quietly and securely rest and settle himself there. *Who shall stir him up*—Awake or provoke him. *Blessed is he that blesseth thee, and cursed is he that curseth thee*—Because God on whom all blessedness and misery depend, takes all to himself that is done to his people, and to curse them that fear God is to forfeit God's favour; and to bless them that belong or desire to belong to God, is taken as an expression of love to God himself, (Matth. xxv. 31. &c.) And blessed also are they that pray for blessings on such as hate them.

V. 10. *Balak's anger was kindled against Balaam, and he smote his hands together*—A sign of great anger, (Ezek. xxi. 17. and xxii. 13.)

V. 11. *Now, flee thou to thy place*—Whence I sent for thee. *The Lord*—Whose commands thou hast preferred before my desires and interest; and therefore seek thy recompence from him, and not from me. *Hath kept thee back from honour*—That God whose will thou hast declared contrary to my wishes, has occasioned thee the loss of the honours and advantages I designed thee: this also is the language of satan, to every one that faithfully follows the will of God; to all such it is suggested—God hath kept thee back from honour or advantage by thy adherence to him.

V. 14. *I will advertise thee*—Inform thee. *What this people shall do to thy people in the latter days*—Not in thy time, but in succeeding ages.

V. 17. *I shall*—Or, I have seen, or do see, for the future is often put for other times: He speaks of a prophetical sight, like that of Abraham's, who saw Christ's day, (John viii. 56.) *See him*—The Star and sceptre, a great and eminent prince, which was to come out of Israel's loins—David, who first did the things here spoken of, (2 Sam. viii. 2. Psal. lx. 8. and cviii. 9.) or the Messias, who most eminently and fully performed what is here said, in destroying the enemies of Israel, or of God's Church, who

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behold him, but not nigh: there shall come [m] a Star out of Jacob, and [n] a Sceptre shall rise out of Israel, and shall ‡ smite the corners of Moab, and destroy all the children of Sheth.

18 And [o] Edom shall be a possession, Seir also shall be a possession for his enemies, and Israel shall do valiantly.

19 Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city.

20 And when he looked on Amalek, he took up his parable, and said, Amalek *was* § the first of the nations, but his latter end ‖ *shall be* that he perish for ever.

21 And he looked on the Kenites, and took up his parable, and said, Strong is thy dwelling-place, and thou puttest thy nest in a rock.

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22 Nevertheless, * the Kenite shall be wasted † until Ashur shall carry thee away captive.

23 And he took up his parable, and said, Alas, who shall live when God doeth this!

24 And ships *shall come* from the coast of [p] Chittim, and shall afflict Ashur, and shall afflict [q] Eber, and he also shall perish for ever.

25 And

m Matt. 2. 2. Rev. 22. 16.
n Psa. 110. 2.
‡ Or, smite through the princes of Moab.
o 2 Sam. 8. 2. 2 Sam. 8. 14. Psa. 60. 8, 9, 12.
§ Or, the first of the nations that warred against Israel, Exod. 17.
‖ Or, shall be even to destruction, 1 Sam. 15.
* Heb. Kain.
† Or, how long shall it be ere Ashur carry thee away captive?
p Gen. 10. 4. Dan. 11. 30.
q Gen. 10. 24.

who are here described under the names of the nearest and fiercest enemies of Israel, which he doth partly by himself, by his word and spirit, and partly by his ministers, those princes whom he makes nursing-fathers to his Church, and scourges to his enemies. And to him alone agrees the foregoing verb properly, *I shall see him*, to wit, in my own person, or with the eyes of my own body, as *every eye shall see him*, (Rev. i. 7.) when he comes to judgment. Nor can it seem strange, that Balaam should speak of such high and remote things, seeing he foresaw and foretold these things by the revelation of the spirit of God, by which also he foresaw the great felicity of good men, and the miserable state of bad men, after death and judgment, (Numb. xxiii. 10.) *But not now*—Not yet, but after many ages. *There shall come a star out of Jacob*—A title often given to princes, and eminent and illustrious persons, and particularly to the Messias, (Rev. 22. 16.) *A sceptre shall rise out of Israel*—A sceptre-bearer, a king or ruler, even that sceptre mentioned, Gen. xlix. 10. *Shall smite the corners of Moab*—Either literally the borders, or the whole country to which they belong; or metaphorically princes and rulers, who are sometimes compared to corners; and Christ himself is called a *corner stone*, because he unites and supports the building. *And destroy all the children of Sheth*—Which seems to be the name of some then eminent, but now utterly lost, as to all monuments and remembrances of them.

V. 18. *Edom shall be a possession*—Which was also foretold, (Gen. xxv. 23.) and in part fulfilled, (2 Sam. viii. 14. 1 Chron. xviii. 13.) but more fully by Christ, (Amos ix. 12.) who shall subdue and possess all his enemies here signified by the name of Edom, as Jacob or Israel, his brother, signifies all his church and people. *Seir*—A part and mountain of Edom, (Gen. xxxvi. 8.) *Shall be a possession for his enemies*—The Israelites. *Israel shall do valiantly*—Or gain power, riches, or victory, all which are comprehended in this phrase.

V. 19. *Out of Jacob*—Out of Jacob's loins. *Shall come he that shall have dominion*—David, and especially Christ. *Shall destroy him that remaineth of the city*—He shall subdue those Moabites and Edomites. And, as David destroyed the visible enemies of the Church of God; so shall the Prince of Peace, by his Spirit, the purchase of his death, destroy those enemies to his kingdom in the hearts of men—pride, anger, self-will, and evil desires; and the root of all—an evil heart of unbelief.

V. 20. *When he looked*—From the top of Pisgah. *Amalek was the first*—Of all the neighbouring nations which were embodied together in one government. *His latter end shall be that he perish for ever*—He began with God and with Israel, but God will end with him, and he shall be utterly destroyed, so that Saul lost his kingdom for not executing God's command, (1 Sam. xv.)

V. 21. *He looked on the Kenites*—The posterity or kindred of Jethro, not that part of them which dwelt among the Israelites, to whom the following words do not agree, but those of them who were mingled with the Amalekites and Midianites. *Thou puttest thy nest in a rock*—Thy dwelling-place, so called, from their security and confidence of continuing long and safe in it.

V. 22. *The Kenite shall be wasted, until Ashur shall carry thee away captive*—Shall be by degrees diminished and wasted by the incursions of divers enemies, till at last the Assyrian comes to compleat the work, and carries them into captivity. For the Kenites lived partly among the ten tribes, and partly with the two tribes, and were carried captive with them by Shalmaneser, the king of Assyria, (2 Kings, xvii. 6.)

V. 23. *Alas! who shall live when God doth this*—How calamitous and miserable will the state of the world be when the Assyrian, and after him the Chaldean, shall over run and overturn all these parts of the world? Who will be able to live and keep his heart from fainting under such grievous pressures? How few will then escape the destroying sword!

V. 24. *Ships shall come from the coast of Chittim*—A place or people so called, from Chittim the son of Javan, (Gen. x. 4.) whose posterity were very numerous, and were first seated in the Lesser Asia, and from thence sent forth colonies into the islands of the Ægean sea, and into Cyprus, and afterwards into Macedonia and other parts of Greece, and then into Italy. Whence it comes to pass, that by this name is understood sometimes Macedonia, and sometimes Italy, and sometimes both, as in this place: For he speaks here of the scourge that God hath appointed for the Assyrian, after he had done God's work, in punishing of his people, and the bordering nations. Now, although the Assyrian and Chaldean empire was subdued by the Medes and Persians, yet the chief afflictions and calamities of that people came from two hands, both beyond the sea and brought to them by ships, as is here expressed, first from the Grecians under Alexander and his successors, by whom that people were grievously oppressed and wasted; then from the Romans, who subdued all the Grecian empire, one great part whereof were the Assyrians, and after many bloody wars made them a colony. *Shall afflict Ashur and Eber*—The posterity of Eber, the Hebrews, who were the chief and flower of Eber's children, and therefore are here designed by that general name. And it pleased God to express it thus darkly here, because though he would foretel this for the instruction of his people in after ages, yet he would not have Balak, nor Balaam neither, understand or utter any thing which might seem to thwart that happy estate of Israel, which Balaam clearly saw and openly applauded. *He also shall perish for ever*—Not the Hebrews, for their affliction was now mentioned before, and other Scriptures tell us they shall have a better end, and that *all Israel shall be saved*, and therefore not perish for ever, but the afflicter, or scourge of Ashur and Eber—the Grecian and Roman empire.

V. 25. *Balaam*

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25 And Balaam rose up, and went and [r] returned to his place: and Balak also went his way.

[r] See chap. 31. 8.

CHAP. XXV.

[a] Chap. 30. 16. [b] 33. 49. [b] 1 Cor. 10. 6.

AND Israel abode in [a] Shittim, and [b] the people begun to commit whoredom with the daughters of Moab.

[c] Josh. 22. 17. Psa. 106. 28. Hos. 9. 10. [d] Exod. 34. 15. 1 Cor. 10. 20.

2 And [c] they called the people unto [d] the sacrifices of their gods: and the people did eat, and bowed down to their gods.

3 And Israel joined himself unto Baal-peor: and the anger of the Lord was kindled against Israel.

[e] Deut. 4. 3. Josh. 22. 17.

4 And the Lord said unto Moses, [e] Take all the heads of the people, and hang them up before the Lord against the sun, that the fierce anger of the Lord may be turned away from Israel.

[f] Exod. 18. 21, 25. [g] Exod. 32. 27.

5 And Moses said unto [f] the judges of Israel, [g] Slay ye every one his men, that were joined unto Baal-peor.

6 ¶ And behold, one of the children of Israel came and brought unto his brethren a Midianitish woman, in the sight of Moses, and in the sight of all the congregation of the children of Israel, who *were* weeping before the door of the tabernacle of the congregation.

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[h] Psa. 106. 30. [i] Exod. 6. 25.

7 And [h] when Phinehas [i] the son of Eleazar, the son of Aaron the priest, saw *it*, he rose up from amongst the congregation, and took a javelin in his hand;

8 And he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through her belly: So the plague was stayed from the children of Israel.

[k] 1 Cor. 10. 8.

9 And [k] those that died in the plague, were twenty and four thousand.

10 ¶ And the Lord spake unto Moses, saying,

[l] Psa. 106. 30.

11 [l] Phinehas the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel (while he was zealous * for my sake amongst them) that I consumed not the children of Israel in my jealousy.

* Heb. with my zeal: See 2 Cor. 11. 2.

[m] Mal. 2. 4, 5. & 3. 1.

12 Wherefore say, [m] Behold, I give unto him my covenant of peace.

13 And

V. 25. *Balaam returned to his place*—To Mesopotamia.

CHAP. XXV.

V. 1. *Israel abode in Shittim*—This was their last station, from whence they passed immediately into Canaan. *The people*—Not all, but many of them. *Began to commit whoredom*—Because their God was worshipped. *With the daughters of Moab*—And of Midian.

V. 2. *They called the people unto the sacrifices*—Unto the feasts which were made of their sacrifices, after the manner of the Jews and the Gentiles too, the participation whereof was reckoned a participation in the worship of that God to whom the sacrifices were offered, (1 Cor. x. 8.) and therefore was forbidden to the Israelites, when such feasts and sacrifices belonged to a false God. (Exod. xxxiv. 15.) *Of their Gods*—Baal-peor. *The people did eat, and bowed down*—Which properly notes the outward act of worship. *To their Gods*—Before their Gods, or to the honour and worship of their gods.

V. 3, *Israel joined himself*—The word implies a forsaking of God, to whom they were and should have been joined, and a conjunction with this false God. (2 Cor. vi. 14.) *Baal-peor*—Called *Baal*, by the name common to many false Gods, and especially to those that represented any of the heavenly bodies, from the hill Peor, where he was worshipped, (Numb. xxiii. 28.) or rather from a verb signifying to *open* and *uncover*, either because of the obscene posture in which possibly the idol was set, as Priapus was; or because of the filthiness which was exercised in his worship. *The anger of the Lord was kindled against Israel*—Discovered itself in a dreadful plague, (Psal. cvi. 29.)

V. 4. *The Lord said unto Moses, Take all the heads of the people, and hang them up*—The sense is, Take to thy assistance all the heads, the judges, or rulers of the people, and in their presence, and by their help, hang them—the people; such of them as were guilty. *Before the Lord*—To the vindication of God's honour and justice. *Against the sun*—Publicly, as their sin was public and scandalous.

V. 5. *Moses said unto the judges of Israel, slay ye every one his men*—Those under his charge; for as these seventy were chosen to assist Moses in the government, so doubtless the care and management of the people was distributed among them by just proportions.

V. 6. *One of the children of Israel brought a Midianitish woman in the sight of Moses*—An argument of intolerable contempt of God, and of Moses. *And in the sight of all the congregation*—The rulers of the congregation, with divers of the people. *The children of Israel, who were weeping before the tabernacle*—Bewailing the abominable wickedness of the people, and the dreadful judgments of God, and imploring God's mercy and favour.

V. 8. *The plague was stayed*—Either the pestilence, or some other sudden and grievous mortality.

V. 9. *Those that died in the plague, were twenty and four thousand*—Twenty-three thousand, (1 Cor. x. 8.) by the immediate hand of God, of the plague, and one thousand executed. Thus has God expressed his indignation at idolatry, and against sin: And though God, for Christ's sake, is to be reconciled to the *sinner* that forsakes his sin and seeks for mercy, yet sin is ever the same in his sight, and his severity against it is now as great as when he destroyed all these thousands of the people of the Jews. Every wilful sin exposes the sinner to the wrath of God for ever; and those examples of God's sending swift destruction down upon them who are sinning without fear, are to teach men to fear Him who hath power to cut off the criminal in his crime, and to assign him his endless portion with the abandoned, the impure, and the cursed of God for ever.

V. 11. *Phinehas was zealous*—Fervent, and resolute, and valiant. *For my sake*—For my satisfaction and vindication.

12. *I give unto him my covenant of peace*—The covenant of an everlasting priesthood, which is called *a covenant of peace*, partly with respect to the effect of this action of his, whereby he made peace between God and his people, and partly with regard to the principal end and use of the priestly office, which was constantly to do that which Phinehas now did, even to mediate between God and men, to obtain and preserve his own and Israel's peace, by *turning them away from iniquity*, which is the only peace-breaker.

V. 13. *He*

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13 And he shall have it, and [n] his seed after him, *even* the covenant of an everlasting priesthood; because he was zealous for his God, and made an atonement for the children of Israel.

n See 1 Chron. 6, 4, &c.

14 Now the name of the Israelite that was slain, *even* that was slain with the Midianitish woman, *was* Zimri the son of Salu, a prince of a † chief house among the Simeonites.

† Heb. House of a father.

15 And the name of the Midianitish woman that was slain, *was* Cozbi the daughter of [o] Zur; he *was* head over a people, *and* of a chief house in Midian.

o Chap 31. 8. Josh. 13. 21.

16 ¶ And the Lord spake unto Moses, saying,

17 [p] Vex the Midianites, and smite them:

p Chap. 31. 2.

18 For they vex you with their wiles, wherewith they have beguiled you in the matter of Peor, and in the matter of Cozbi, the daughter of a prince of Midian their sister, which was slain in the day of the plague, for Peor's sake.

CHAP. XXVI.

AND it came to pass after the plague, that the Lord spake unto Moses, and unto Eleazar the son of Aaron the priest, saying,

a Exod. 30. 12. & 38. 25, 26. Chap. 1. 2.

2 [a] Take the sum of all the congregation of the children of Israel, [b] from twenty years old and upward, throughout their fathers house, all that are able to go to war in Israel.

b Chap. 1. 3.

3 And Moses and Eleazar the priest spake with them in the plains of Moab, by Jordan, *near* Jericho, saying,

4 *Take the sum of the people*, from twenty years old and upward; as the Lord [c] commanded Moses and the children of Israel, which went forth out of the land of Egypt.

c Chap 1. 1.

5 ¶ [d] Reuben the eldest son of Israel: the children of Reuben; Hanock, *of whom cometh* the family of the Hanochites: of Pallu, the family of the Palluites:

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d Gen. 46. 8. Exod. 6. 14. 1 Chron. 5. 1.

6 Of Hesron, the family of the Hesronites: of Carmi, the family of the Carmites.

7 These *are* the families of the Reubenites: and they that were numbered of them, were forty and three thousand and seven hundred and thirty.

8 And the sons of Pallu; Eliab.

9 And the sons of Eliab; Nemuel, and Dathan, and Abiram. This *is that* Dathan and Abiram *which were* [e] famous in the congregation, who strove against Moses, and against Aaron in the company of Korah, when they strove against the Lord:

e Chap. 16. 2.

10 And the earth opened her mouth, and swallowed them up together with Korah, when that company died, what time the fire devoured two hundred and fifty men: [f] and they became a sign.

f Chap. 16. 38. See 2 Pet. 2. 6.

11 Notwithstanding the children of Korah died not.

12 ¶ The sons of Simeon after their families: of [g] Nemuel, the family of the Nemuelites: of Jamin, the family of the Jaminites: of [h] Jachin, the family of the Jachinites:

g Gen. 46. 10. Jemuel.
h 1 Chron. 4. 24. Jarib.

13 Of [i] Zera, the family of the Zarhites: of Shaul, the family of the Shaulites.

i Gen. 46. 10. Zohar.

14 These *are* the families of the Simeonites, twenty and two thousand and two hundred.

15 ¶ The children of Gad after their families: of [k] Zephon, the family of the Zephonites: of Haggi, the family of the Haggites: of Shuni, the family of the Shunites:

k Gen. 46. 16. Ziphion.

16 Of

V. 13. *He shall have it, and his seed after him, even the covenant of an everlasting priesthood*—This promise, as others of the like nature, was conditional, and therefore might be made void, by the miscarriages of Phinehas, or his sons.

V. 14. *The Israelite that was slain, was Zimri the son of Salu, a prince*—This is added as a proof of Phinehas's zeal that he durst venture upon so great a person, who was likely to have many avengers of his blood.

V. 15. *The name of the woman was Cozbi, the daughter of Zur*—One of the kings or princes of Midian.

V. 17. *Vex the Midianites and smite them*—(i. e.) Kill them: In which words, as there is a command to war against them, so there is a promise of success.

V. 18. *For they vex you with their wiles*—For under pretence of friendship and marriages, they fought only an opportunity to insinuate themselves into their familiarity, and execute their design of bringing that curse upon the Israelites, which they had in vain attempted to bring another way.

CHAP. XXVI.

V. 1. *The Lord spake unto Moses, and unto Eleazar*—Who, his father being dead, was high-priest.

V. 2. *Take the sum of all the congregation of the children of Israel*—They were numbered twice before, (Exod. xxx. 11, 12. and Numb. i. 1, 2.) Now they are numbered a third time, partly to demonstrate the faithfulness of God, both in cutting all those off whom he had threatened to cut off, (Numb. xiv. 29.) and in the great increase of the people, according to his promise, notwithstanding all their sins and the judgments inflicted upon them; and partly to prepare the way for the equal division of the land which they were now going to possess.

V. 7. *The families of the Reubenites were forty and three thousand and seven hundred and thirty*—In their last numbering they were forty-six thousand five hundred, (Numb. i. 21.)

V. 10. *They became a sign*—God made them an example, to warn others not to rebel against HIM.

V. 11. *The children of Korah died not*—God being pleased to spare them.

V. 14. *The Simeonites: twenty and two thousand and two hundred*—There were thirty-five thousand four hundred in Numb. i. 23. It is thought the example of Zimri, one of their princes, infected the generality of the tribe, and so caused this great diminution in their numbers.

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16 Of ‡ Ozni, the family of the Oznites: of Eri, the family of the Erites:

‡ Or Ezbon. Gen. 46. 16. 1 Gen. 46. 16. Aroci.

17 Of [1] Arod, the family of the Arodites: of Areli, the family of the Arelites.

18 These *are* the families of the children of Gad, according to those that were numbered of them, forty thousand and five hundred.

m Gen. 38. 2, &c.

19 ¶ [m] The sons of Judah *were* Er and Onan: and Er and Onan died in the land of Canaan.

n 1 Chro. 2. 3.

20 And [n] the sons of Judah after their families were; of Shelah, the family of the Shelanites: of Pharez, the family of the Pharzites: of Zerah, the family of the Zarhites:

21 And the sons of Pharez were; of Hesron, the family of the Hesronites: of Hamul, the family of the Hamulites.

22 These *are* the families of Judah according to those that were numbered of them, threescore and sixteen thousand and five hundred.

o Gen. 46. 13. 1 Chro. 7. 1.

23 ¶ [o] Of the sons of Issachar after their families: of Tola, the family of the Tolaites: of † Pua, the family of the Punites:

† Or, Phuvah. ‡ Or, Job.

24 Of ‡ Jashub, the family of the Jashubites: of Shimron, the family of the Shimronites.

25 These *are* the families of Issachar according to those that were numbered of them, threescore and four thousand and three hundred.

p Gen. 46. 14.

26 ¶ [p] Of the sons of Zebulun after their families: of Sered, the family of the Sardites: of Elon, the family of the Elonites: of Jahleel, the family of the Jahleelites.

27 These *are* the families of the Zebulunites according to those that were numbered of them, threescore thousand and five hundred.

q Gen. 46. 20.

28 ¶ [q] The sons of Joseph after their families, *were* Manasseh and Ephraim.

r Josh. 17. 1.

29 Of the sons of Manasseh: of [r] Machir, the family of the Machirites: and Machir begat Gilead: of Gilead *come* the family of the Gileadites.

30 These *are* the sons of Gilead: of [s] Jeezer, the family of the Jeezerites: of Helek, the family of the Helekites:

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s Called Abiezer, Josh. 17. 2. Judges 6. 11, 24, 34.

31 And of Asriel, the family of the Asrielites: and of Shechem, the family of the Shechemites:

32 And of Shemida, the family of the Shemidaites: and of Hepher, the family of the Hepherites.

t Chap. 27. 1. and 36. 11.

33 ¶ And [t] Zelophehad the son of Hepher had no sons, but daughters: and the names of the daughters of Zelophehad, *were* Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

34 These *are* the families of Manasseh, and those that were numbered of them, fifty and two thousand and seven hundred.

35 ¶ These *are* the sons of Ephraim, after their families: of Shuthelah, the family of the Shuthalhites: of [u] Bechar, the family of the Bachrites: of Tahan, the family of the Tahanites.

u 1 Chron. 7. 20, Bered.

36 And these *are* the sons of Shuthelah: of Eran, the family of the Eranites.

37 These *are* the families of the sons of Ephraim, according to those that were numbered of them, thirty and two thousand and five hundred. These *are* the sons of Joseph after their families.

x 1 Chron. 7. 6.

38 ¶ [x] The sons of Benjamin after their families: of Bela, the family of the Belaites: of Ashbel, the family of the Ashbelites: of [y] Ahiram, the family of the Ahiromites:

y Gen. 46. 21, Ehi, 1 Chron. 8. 1, Aharah.

39 Of [z] Shupham, the family of the Shuphamites: of Hupham, the family of the Huphamites.

z Gen. 46. 21, Muppim, and Huppim.

40 And the sons of Bela were [a] Ard and Naaman: *of Ard*, the family of the Ardites: *and* of Naaman, the family of the Naamites.

a 1 Chro. 8. 3, Addar.

41 These *are* the sons of Benjamin after their families: and they that were numbered of them, *were* forty and five thousand and six hundred.

b Gen. 46. 23.

42 ¶ [b] These *are* the sons of Dan after their families: of § Shuham, the family of the Shuhamites. These *are* the families of Dan after their families.

§ Or, Hushim.

43 All

V. 18. *Gad, forty thousand and five hundred*—Fewer by above five thousand than in their last numbering, (Numb. ii. 15.)

V. 21. *The sons of Pharez*—Which though Judah's grandchildren, are here mentioned among his sons, because they are put in the stead of Er and Onan, which died before.

V. 22. *Judah, threescore and sixteen thousand and five hundred*—About two thousand more than they were Numb. i. 27. This tribe was now increased, and the blessing promised to that tribe above the rest here begins to shew itself.

V. 27. *The Zebulunites, threescore thousand and five hundred*—Before they were but fifty-seven thousand four hundred. (Numb. i. 31.)

V. 34. *The families of Manasseh, fifty and two thousand and seven hundred*—They were but thirty-two thousand and two hundred in Numb. i. 35.

43. *The families of the Shuhamites, threescore and four thousand and four hundred*—All from one son and family, whereas of Benjamin, who had ten sons, there were only forty-five thousand six hundred,

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43 All the families of the Shuhamites according to those that were numbered of them, *were* threescore and four thousand and four hundred.

c Gen. 46. 17. 1 Chron. 7. 30.

44 ¶ [c] Of the children of Asher after their families: of Jimna, the family of the Jimnites: of Jesui, the family of the Jesuites: of Beriah, the family of the Beriites.

45 Of the sons of Beriah: of Heber, the family of the Heberites: of Malchiel, the family of the Malchielites.

46 And the name of the daughter of Asher *was* Sarah.

47 These *are* the families of the sons of Asher, according to those that were numbered of them; *who were* fifty and three thousand and four hundred.

d Gen. 46. 24. 1 Chro. 7. 13.

48 [d] Of the sons of Naphtali after their families: of Jahzeel, the family of the Jahzeelites: of Guni, the family of the Gunites:

e 1 Chro. 7. 13. Shallum.

49 Of Jezer, the family of the Jezerites: of [e] Shillem, the family of the Shillemites.

50 These *are* the families of Naphtali, according to their families: and they that were numbered of them, *were* forty and five thousand and four huudred.

f See Chap. 1. 46.

51 [f] These *were* the numbered of the children of Israel, six hundred thousand and a thousand seven hundred and thirty.

52 ¶ And the Lord spake unto Moses, saying,

53 Unto these the land shall be divided for an inheritance, according to the number of names.

g Chap. 33. 54. ‖ Heb. multiply his inheritance. * Heb. diminish his inheritance.

54 [g] To many thou shalt ‖ give the more inheritance, and to few thou shalt * give the less inheritance: to every one shall his inheritance be given, according to those that were numbered of him.

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h h Chap. 33. 54. Josh. 11. 23. and 14. 2.

55 Notwithstanding, the land shall be divided by lot: according to the names of the tribes of their fathers they shall inherit.

56 According to the lot shall the possession thereof be divided, between many and few.

i Gen. 46. 11. Exod. 6. 16, 17, 18, 19. 1 Chron. 6. 1, 16.

57 ¶ [i] And these *are* they that were numbered of the Levites, after their families: of Gershon, the family of the Gershonites: of Kohath, the family of the Kohathites: of Merari, the family of the Merarites.

58 These *are* the families of the Levites: the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, the family of the Korathites: and Kohath begat Amram.

k k Exod. 2. 1, 2, & 6, 20.

59 And the name of Amram's wife *was* Jochebed, the daughter of Levi, whom *her mother* bare to Levi in Egypt: and she bare unto Amram, Aaron, and Moses, and Miriam their sister.

60 And unto Aaron was born Nadab and Abihu, Eleazar and Ithamar.

l Lev. 10. 2 Chap. 3. 4. 1 Chron. 24. 2.

61 And [l] Nadab and Abihu died, when they offered strange fire before the Lord.

m Chap. 3. 39.

62 [m] And those that were numbered of them, were twenty and three thousand, all males, from a month old and upward: [n] for they were not numbered among the children of Israel, because there was no inheritance given them among the children of Israel.

n Chap. 1. 49.

63 ¶ These *are* they that were numbered by Moses and Eleazar the priest, who numbered the children of Israel in the plains of Moab, by Jordan *near* Jericho.

64 But

hundred, to shew that the increase of families, depends singly upon God's good pleasure.

V. 47. *Asher, fifty and three thousand and four hundred*—They were only 41500 (Numb. i. 41.)

V. 51. *Six hundred thousand, and a thousand seven hundred and thirty*—Very nigh as many as they were before, (Numb. i. 46.) so wisely and marvellously, did God at the same time manifest his justice in cutting off so vast a number, and his mercy in giving such a speedy and numerous supply.

V. 53. *Unto these*—To these families now mentioned. *The land shall be divided*—By lot, and the lot gave each tribe their part. *According to the number of names*—Of the persons. The meaning is, that the share of each tribe was divided amongst the several families, to some more to some less according to the number of the persons of each family, (Numb. xxxiii. 54.) And if one of the lots proved too large, or too little for all the families of that tribe, in this case they might either give part of their portion to another tribe, as Simeon and Dan had parts of Judahs's share, (Josh. xix. 4, 40.) or have a part of the portion belonging to another tribe. Those that had more than they wanted, not refusing to give their brethren a part of their land who had not enough.

V. 54. *To many thou*—Moses, partly by thy self, for he divided the land beyond Jordan to the two tribes and an half, and partly by thy successor Joshua, whom thou shalt empower to do it. *According to those that were numbered*—According to the number of the families and persons, now numbered and being 20 years old.

V. 55. *The land shall be divided by lot*—Which lots seem to have been cast only for the tribes, not as some would have it, for the several families, for the distribution of it to them was left to the rulers wisdom. *According to the names of the tribes of their fathers*—(*i. e.*) The lots shall go under the names of each tribe or Patriarch. It was not left to their own will to choose, but God who gave them the country, awarded also to each tribe their part of the promised inheritance, that it might be out of their power to say, Canaan was *not* the *gift* of God.

V. 56. *According to the lot shall the possession be divided, between many and few*—That share, which shall by lot fall to each tribe, shall be distributed to the several families and persons in such proportions as their numbers shall require.

V. 58. *These are the families of the Levites*—Which are here numbered by themselves, because they were not to have a distinct share of the land.

V. 62. *Those that were numbered were twenty and three thousand*—One thousand more than they were, (Numb. iii. 39.)

V. 65. *There was not left a man of them*—Of those who murmured

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o Chap. 1. Deut. 2. 14, 15.

64 o But among these there was not a man of them whom Moses and Aaron the priest numbered, when they numbered the children of Israel in the wilderness of Sinai.

p Chap. 14. 28, 29. 1 Cor. 10. 5, 6.

65 For the Lord had said of them, they p shall surely die in the wilderness. And there was not left a man of them, save Caleb the son of Jephunneh, and Joshua the son of Nun.

CHAP. XXVII.

a Chap. 26. 33. & 36. 1, 11. Josh. 17. 3.

THEN came the daughters of a Zelophehad the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh the son of Joseph: and these *are* the names of his daughters; Mahlah, Noah, and Hoglah, and Milcah, and Tirzah.

2 And they stood before Moses, and before Eleazar the priest, and before the princes, and all the congregation, by the door of the tabernacle of the congregation, saying,

b Chap 14. 35. and 26. 64, 65.

3 Our father b died in the wilderness, and he was not in the company of them that gathered themselves together against the Lord

c Chap. 16. 1, c in the company of Korah; but died in his own sin, and had no sons.

† Heb. diminished.

4 Why should the name of our father be † done away from among his family, because he hath no son? d Give unto us *therefore* a possession among the brethren of our father.

d Josh. 17. 4.

5 And Moses brought their cause before the Lord.

6 ¶ And the Lord spake unto Moses, saying,

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7 The daughters of Zelophehad speak right: e thou shalt surely give them a possession of an inheritance among their father's brethren; and thou shalt cause the inheritance of their father to pass unto them.

e Chap. 36. 2.

8 And thou shalt speak unto the children of Israel, saying, If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter.

9 And if he have no daughter, then ye shall give his inheritance unto his brethren.

10 And if he have no brethren, then he shall give his inheritance unto his father's brethren.

11 And if his father have no brethren, then ye shall give his inheritance unto his kinsman that is next to him of his family, and he shall possess it: and it shall be unto the children of Israel a statute of judgment, as the Lord commanded Moses.

f Chap. 33. 47. Deut. 3. 27. and 32. 49. and 34. 1.

12 ¶ And the Lord said unto Moses, f Get thee up into this mount Abarim, and see the land which I have given unto the children of Israel.

g Chap. 20. 24. 28. and 31. 2. Deut. 10. 6.

13 And when thou hast seen it, thou also shalt be gathered unto thy people, as g Aaron thy brother was gathered.

h Chap. 20. 12, 24. Deut. 1. 37. Psal. 106. 32.

14 For ye h rebelled against my commandment (in the Desert of Zin, in the strife of the

mured and rebelled against God, as plainly appears, both because this threatning and punishment is confined to those transgressors: there were now left Eleazar and Ithamar, and possibly many of the Levites, and some others, who being not guilty of that sin did not partake of their judgment. Caleb and Joshua are mentioned, to signify that they, though they were two of the spies, and companions of them who were the chief authors of that mutiny, yet they kept themselves from their sin, and therefore God kept them from their plague and destruction, as also he did some others for the same reason.

CHAP. XXVII.

V. 1. *The daughters of Zelophehad*—Perceiving that the males only were numbered, and that the land was to be divided to them only, they put in their claim for a share in their fathers inheritance.

V. 2. *They stood before Moses by the door of the tabernacle*—Nigh to which place Moses and the chief rulers assembled, for the administration of public affairs.

V. 3. *Our father was not in the company of them that gathered themselves together against the Lord*—Nor in any other rebellion of the people. He did not die in that sin for which his posterity were to be cut off, and to lose either their lives or their inheritances. *But died in his own sin*—The sin for which he alone was to suffer in his person, and not in his posterity.

V. 4. *Why should the name of our father be done away*—As it will be, if it be not preserved by an inheritance given to us in his name, and for his sake.; that the first son of each of these heiresses was called by their father's name, by virtue of that law (Deut. xxv. 6.) whereby the brother's first son was to bear the name of his elder brother whose widow he married. *Give unto us therefore a possession*—In the land of Canaan, upon the division of it, which, though not yet conquered, they concluded would certainly be so, and thereby gave glory to God by believing his word.

V. 5. *Moses brought their cause before the Lord*—Into the tabernacle, where God was pleased to speak with Moses. For it was a hard case, and though their plea seemed reasonable, yet Moses shewed his humility, that he would not determine it himself without God's particular direction.

V. 7. *Thou shalt surely give them a possession*—The heavenly Canaan, of which this was a type, belongs no less to women than to men, (Gal. iii. 28.) *Thou shalt cause the inheritance of their father to pass unto them*—Which belonged to their father, in case they had lived, and believed the promise as these their daughters do.

V. 10. *If he have no brethren*—Nor sisters, as appears from verse 8.

V. 11. *It shall be unto the children of Israel a statute of judgment*—A rule, by which the Magistrate shall give judgment in such cases.

V. 12. *The Lord said unto Moses, Get thee up into this mount Abarim*—The whole tract of mountains was called Abarim, whereof one of the highest was called Nebo, and the top of that Pisgah.

V. 14. *Ye rebelled against my commandment at the water of Meribah in Kadesh*—This is added, to distinguish this miscarriage of Moses' from that of the people.

V. 16. *The Lord God of the spirits of all flesh*—Of all men: the searcher of spirits, that knowest who is fit for this great employment,

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the congregation) to sanctify me at the water, before their eyes: that is the [i] water of Meribah in Kadesh in the wilderness of Zin.

i Exod. 17. 7.

15 ¶ And Moses spake unto the Lord, saying,

16 Let the Lord, [k] the God of the spirits of all flesh, set a man over the congregation,

k Chap. 16. 22. Heb. 12. 9.

17 [l] Which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the Lord be not [m] as sheep which have no shepherd.

l 2 Chro. 1. 10.

m 1 Kings 22. 17. Zech. 10. 2. Matth. 9. 36. Mark 6. 34.

18 ¶ And the Lord said unto Moses, Take thee Joshua the son of Nun, a man [n] in whom *is* the spirit, and [o] lay thine hand upon him.

n Gen. 41. 38. Judges 3. 10. and 11. 29.

19 And set him before Eleazar the priest, and before all the congregation: and give him a charge in their sight.

o Deut. 34. 9.

20 And [p] thou shalt put *some* of thine honour upon him, that all the congregation of the children of Israel may be obedient.

p See Chap. 11. 17, 28. 1 Sam. 10. 6, 9. 2 Kings 2. 15.

21 And [q] he shall stand before Eleazar the priest, who shall ask *counsel* for him, [r] after the judgment of Urim before the Lord: [s] at his word shall they go out, and at his word they shall come in, *both* he, and all the children of Israel, with him, even all the congregation.

q See Josh. 9. 14. Judges 1. 1. and 20. 18. 1 Sam. 23. 9. and 30. 7.

r Exod. 28. 30.

s Josh. 9. 14. 1 Sam. 22. 10.

22 And Moses did as the Lord commanded him: and he took Joshua and set him before Eleazar the priest, and before all the congregation.

23 And he laid his hands upon him, [t] and gave him a charge, as the Lord commanded by the hand of Moses.

t Deut. 3. 28.

CHAP. XXVIII.

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AND the Lord spake unto Moses, saying,

2 Command the children of Israel, and say unto them, My offering, *and* [a] my bread for my sacrifices made by fire, *for* * a sweet savour unto me, shall ye observe to offer unto me in their due season.

a Lev. 3. 14. and 21. 6, 8. Mal. 1. 7, 12. * Heb. a savour of my rest.

3 And thou shalt say unto them, [b] This *is* the offering made by fire, which ye shall offer unto the Lord; two lambs of the first year without spot † day by day, *for* a continual burnt-offering.

b Exod. 29. 38. † Heb. in a day.

4 The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer ‡ at even;

‡ Heb. between the two evenings.

5 And [c] a tenth *part* of an ephah of flour for a [d] meat-offering, mingled with the fourth *part* of an [e] hin of beaten oil.

c Exod. 16. 36. Chap. 15. 4. d Lev. 2. 1. e Exod. 29. 40.

6 *It is* a continual burnt-offering, [f] which was ordained in mount Sinai for a sweet savour, a sacrifice made by fire unto the Lord.

f See Amos 5. 25.

7 And the drink-offering thereof *shall be* the fourth *part* of an hin for the one lamb: [g] in the holy *place* shalt thou cause the strong wine to be poured unto the Lord *for* a drink-offering.

g Exod. 29. 2.

8 And the other lamb shalt thou offer at even: as the meat-offering of the morning, and as the drink-offering thereof thou shalt offer *it*, a sacrifice made by fire of a sweet savour unto the Lord.

9 ¶ And on the sabbath-day, two lambs of the first year without spot, and two tenth-deals

ment, the father, and giver, and governor of spirits, who canst raise and suit the spirits of men to the highest and hardest works.

V. 17. *Which may go before them*—Wisely conduct them in all their affairs, both when they go forth to war, and when they return home, and live in peace. A metaphor from shepherds, as it here follows, which in those places used not to go behind their sheep, as ours now do, but before them, and to lead them forth to their pasture, and in due time to lead them home again.

V. 18. *The Lord said, Take Joshua, a man in whom is the spirit*—Of Government, of wisdom, and of the fear of the Lord. *Lay thine hand upon him*—By which ceremony Moses did both design the person, and confer the power, and in this was a type of the Lord Jesus, to whom, as man, all power in heaven and in the earth is given, and who employs those whose hearts are upright in his sight, and who he knows will obey his Spirit, and faithfully serve his church and people.

V. 19. *Set him before Eleazar the priest, and before all the congregation*—That they may be witnesses of the whole action, and may acknowledge him for their ruler. *Give him a charge in their sight*—Thou shalt command him in my name to undertake the government of my people, which otherwise he will be afraid and unwilling to do, and thou shalt give him counsels and instructions for the right management of that great trust.

V. 20. *Thou shalt put some of thine honour upon him*—Thou shalt not now use him as a servant, as thou hast done, but as a brother and thy partner in the government, shewing respect to him, and causing others to do so, and thou shalt impart to him thy own authority.

V. 21. *He shall stand before Eleazar the priest, who shall ask counsel for him*—When he requires him to do so, in important and difficult matters.

C. H A P. XXVIII.

V. 2. *Command the children of Israel*—God here repeats some of the former laws about sacrifices, because they had been generally discontinued for 38 years together; and because the generation to which the former laws had been given about these things was wholly dead, and it was fit the new generation should be instructed about them, as their parents were; and to renew the testimonies of God's grace and mercy, notwithstanding their frequent forfeitures thereof by their horrid apostacies and rebellions; and principally because they were now ready to enter into that land, in which they were obliged to put these things in practice.

V. 6. *It is a continual burnt-offering, ordained*—Instituted by God.

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deals of flour *for* a meat-offering, mingled with oil, and the drink-offering thereof.

10 *This is* the burnt-offering of every sabbath, besides the continual burnt-offering, and his drink-offering.

h 1 Sam. 20. 5. 11 ¶ And [h] in the beginnings of your months ye shall offer a burnt-offering unto the Lord; two young bullocks, and one ram, seven lambs of the first year without spot,

12 And three tenth-deals of flour *for* a meat-offering mingled with oil, for one bullock, and two tenth-deals of flour *for* a meat-offering mingled with oil, for one ram,

13 And a several tenth-deal of flour mingled with oil, *for* a meat-offering, unto one lamb, *for* a burnt-offering of a sweet savour, a sacrifice made by fire unto the Lord.

14 And their drink-offerings shall be half an hin of wine unto a bullock, and the third *part* of an hin unto a ram, and a fourth *part* of an hin unto a lamb: this *is* the burnt-offering of every month throughout the months of the year.

15 And one kid of the goats for a sin-offering unto the Lord shall be offered, besides the continual burnt-offering, and his drink-offering.

i Exod. 12. 18. Lev. 23. 5. Chap. 9. 3. Deut. 16. 1. 16 [i] And in the fourteenth day of the first month *is* the passover of the Lord.

17 And in the fifteenth day of this month *is* the feast: seven days shall unleavened bread be eaten.

k Exod. 12. 16. Lev. 23. 7. 18 In the [k] first day *shall be* an holy convocation; ye shall do manner of servile work *therein*.

19 But ye shall offer a sacrifice made by fire *for* a burnt-offering unto the Lord; two young bullocks, and one ram, and seven lambs of the first year: [l] they shall be unto you without blemish.

l Verse 31. Chap. 29. 8. 20 And their meat-offering *shall be of* flour mingled with oil: three tenth-deals shall ye offer for a bullock, and two tenth-deals for a ram.

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21 A several tenth-deal shalt thou offer for every lamb, throughout the seven lambs:

22 And one goat *for* a sin-offering, to make an atonement for you.

23 Ye shall offer these beside the burnt-offering in the morning, which *is* for a continual burnt-offering.

24 After this manner ye shall offer daily throughout the seven days, the meat of the sacrifice made by fire, of a sweet savour unto the Lord: it shall be offered beside the continual burnt-offering, and his drink-offering.

25 And on the seventh day ye shall have an holy convocation; ye shall do no servile work.

m Exod. 23. 16. and 34. 22. Lev. 23. 10. Deut. 16. 10. 26 ¶ Also [m] in the day of the first-fruits, when ye bring a new meat-offering unto the Lord, after your weeks *be out*, ye shall have an holy convocation; ye shall do no servile work.

27 But ye shall offer the burnt-offering for a sweet savour unto the Lord; two young bullocks, one ram, seven lambs of the first year:

28 And their meat-offering of flour mingled with oil, three tenth-deals unto one bullock, two tenth-deals unto one ram,

29 A several tenth-deal unto one lamb, throughout the seven lambs:

30 *And* one kid of the goats, to make an atonement for you.

31 Ye shall offer *them* besides the continual burnt-offering, and his meat-offering ([n] they shall be unto you without blemish) and their drink-offerings.

n Verse 19.

CHAP. XXIX.

a Lev. 23. 24. AND in the seventh month, on the first *day* of the month, ye shall have an holy convocation; ye shall do no servile work: [a] it

V. 11. *In the beginnings of your months*—Which, though not reckoned amongst the solemn feasts, yet were celebrated as such, by the sound of trumpets, by extraordinary sacrifices, by abstinence from servile works, and by attendance upon the ministry of God's word. God ordained it thus, that by giving the first fruits of every month, they should acknowledge him as the Lord of all their time, and own his providence, by which all times and seasons, and all the fruits and blessings of them, and actions done in them, are ordered.

V. 16. *In the fourteenth day of the first month is the passover of the Lord*—Instituted by him, and to his honour and service.

V. 24. *After this manner ye shall offer the meat of the sacrifice made by fire*—The sacrifice made by fire, which is as it were my meat or food: For, as God is said to smell the sacrifices, and to accept of them, so is he said to eat them, devour, or consume them, and to be satisfied with them, such things spoken of God after the manner of men, are to be understood so as will agree with the majesty of God.

V. 26. *In the day of the first-fruits*—In the feast of Pentecost, (Acts ii. 1.) *When ye bring a new meat offering*—New fruits, two loaves made of your new corn. *After your weeks be out*—The seven weeks which you are to number from the passover.

V. 27. *Ye shall offer the burnt-offering*—For the celebration of the feast, besides that other offering which was joined with the first-fruits.

CHAP. XXIX.

V. 1. *In the seventh month*—So it was in their ecclesiastical account, in which the month Abib was the first: but as to civil matters this was the first month. *It is a day of blowing the trumpets*—Whereby the people were admonished solemnly to prepare themselves for the feasts, which were as many in this month, as in all the year besides.

V. 2. *Ye*

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it is a day of blowing the trumpets unto you.

2 And ye shall offer a burnt-offering for a sweet savour unto the Lord, one young bullock, one ram, *and* seven lambs of the first year without blemish:

3 And their meat-offering *shall be of* flour mingled with oil, three tenth-deals for a bullock, *and* two tenth-deals for a ram,

4 And one tenth-deal for one lamb, throughout the seven lambs:

5 And one kid of the goats *for* a sin-offering, to make an atonement for you:

b Chap 28.11. 6 Besides [b] the burnt-offering of the month,

c Chap. 28. 3. and his meat-offering, and [c] the daily burnt-offering, and his meat-offering, and their drink-offerings, according unto their manner, for a sweet savour, a sacrifice made by fire unto the Lord.

d Lev. 16. 29. and 23 27. 7 ¶ And [d] ye shall have on the tenth *day* of this seventh month an holy convocation: and ye shall afflict your souls: ye shall not do any work *therein*.

8 But ye shall offer a burnt-offering unto the Lord *for* a sweet savour, one young bullock, one ram, *and* seven lambs of the first

e Chap. 28.19. year, [e] they shall be unto you without blemish:

9 And their meat-offering *shall be of* flour mingled with oil, three tenth-deals to a bullock, *and* two tenth-deals to one ram,

10 A several tenth-deal for one lamb, throughout the seven lambs:

11 One kid of the goats *for* a sin-offering,

f Lev. 16. 3, 5. beside [f] the sin-offering of atonement, and the continual burnt-offering, and the meat-offering of it, and their drink-offerings.

g Lev. 23. 23. 12 ¶ And [g] on the fifteenth day of the seventh month, ye shall have an holy convocation; ye shall do no servile work, and ye shall keep a feast unto the Lord seven days.

h Ezra. 3. 4. 13 And [h] ye shall offer a burnt-offering, a sacrifice made by fire, of a sweet savour unto the Lord; thirteen young bullocks, two rams, *and* fourteen lambs of the first year, they shall be without blemish:

14 And their meat-offering *shall be of* flour mingled with oil, three tenth-deals unto every bullock of the thirteen bullocks, two tenth-deals to each ram of the two rams,

15 And a several tenth-deal to each lamb of the fourteen lambs:

16 And one kid of the goats *for* a sin-offering, beside the continual burnt-offering, his meat-offering, and his drink-offering.

17 ¶ And on the second day *ye shall offer* twelve young bullocks, two rams, fourteen lambs of the first year without spot:

18 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and the lambs, *shall be* according to the number, [i] after the manner:

i Ver. 3, 4, 9, 10. and Chap. 28. 7, 14.

19 And one kid of the goats *for* a sin-offering, besides the continual burnt-offering, and the meat-offering thereof, and their drink-offerings.

20 ¶ And on the third day eleven bullocks, two rams, fourteen lambs of the first year without blemish:

21 And their meat-offering, and their drink-offerings, for the bullocks, for the rams and for the lambs, *shall be* according to their number, [k] after the manner:

k Verse 18.

22 And one goat *for* a sin-offering, beside the continual burnt-offering, and his meat-offering, and his drink-offering.

23 ¶ And on the fourth day ten bullocks, two rams, *and* fourteen lambs of the first year without blemish:

24 Their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

25 And one kid of the goats *for* a sin-offering, besides the continual burnt-offering, his meat-offering, and his drink-offering.

26 ¶ And on the fifth day nine bullocks, two rams, *and* fourteen lambs, of the first year without spot.

27 And their meat-offering, and their drink-

V. 2. *Ye shall offer a burnt-offering*—Besides the offerings of every month and day.

V. 6. *Besides the burnt-offering of the month*—Belonging to every new moon. *According unto their manner*—According to the order, rites, and ceremonies appointed by God.

V. 7. *Ye shall afflict your souls*—Yourselves, by fasting and abstinence from all delightful things, and by sorrow for your sins.

V. 11. *One kid of the goats for a sin-offering, beside the sin offering of atonement*—By which the High-priest made atonement for the sins of the people, to remind them of that great atonement which was to be made by the Son of God for the sins of the world, without which none could be pardoned by God, or received into his favour.

V. 12. *On the fifteenth day of the seventh month, ye shall keep a feast*—The feast of Booths. *Unto the Lord seven days*—Not by abstaining so long from all servile works, but by offering extraordinary sacrifices each day.

V. 13. *Ye shall offer thirteen young bullocks, two rams, and fourteen lambs*—More sacrifices than at any other feast, because this feast was in the close of the year, when they had gathered in all their fruits, and therefore ought to make the larger acknowledgment to God, and because it was God's pleasure so to order it, in whose will we ought to acquiesce.

V. 35, 36. *On*

Before Christ 1452. drink-offerings, for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

28 And one goat *for* a sin-offering, besides the continual burnt-offering, and his meat-offering, and his drink-offering.

29 ¶ And on the sixth day eight bullocks, two rams, *and* fourteen lambs of the first year without blemish:

30 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

31 And one goat *for* a sin-offering, besides the continual burnt-offering, his meat-offering, and his drink-offering.

32 ¶ And on the seventh day seven bullocks, two rams, *and* fourteen lambs of the first year without blemish:

33 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

34 And one goat *for* a sin-offering, besides the continual burnt-offering, his meat-offering, and his drink-offering.

[1] Lev. 23. 36. 35 ¶ On the eighth day ye shall have a [1] solemn assembly; ye shall do no servile work *therein*.

36 But ye shall offer a burnt-offering, a sacrifice made by fire, of a sweet savour unto the Lord; one bullock, one ram, seven lambs of the first year without blemish:

37 Their meat-offering, and their drink-offerings, for the bullock, for the ram, and for the lambs, *shall be* according to their number, after the manner:

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38 And one goat *for* a sin offering, besides the continual burnt-offering, and his meat-offering, and his drink-offering.

39 These *things* ye shall * do unto the Lord in your set feasts, besides your [m] vows, and your free-will-offerings, for your burnt-offerings, and for your meat-offerings, and for your drink-offerings, and for your peace-offerings.

* Or, offer.

[m] Lev. 7. 11, 16.

40 And Moses told the children of Israel, according to all that the Lord commanded Moses.

CHAP. XXX.

AND Moses spake unto the heads of the tribes, concerning the children of Israel, saying, This *is* the thing which the Lord hath commanded.

[a] Deut. 23. 22. Eccles. 5. 4. 2 [a] If a man vow a vow unto the Lord, or swear an oath to bind his soul with a bond; he shall not * break his word, he shall do according to all that proceedeth out of his mouth.

* Heb. profane.

3 If a woman also vow a vow unto the Lord, and bind *herself* by a bond, *being* in her father's house in her youth;

4 And her father hear her vow, and her bond wherewith she hath bound her soul, and her father shall hold his peace at her: then all her vows shall stand, and every bond wherewith she hath bound her soul, shall stand.

5 But if her father disallow her in the day that he heareth; not any of her vows or of her

V. 35, 36. *On the eighth day ye shall offer one bullock, one ram, seven lambs*—This was the last and great day of the feast, (Joh. vii. 37.) and yet the sacrifices were fewer than any other day, to teach them not to trust to the multitude of their sacrifices, nor to expect remission of sins from them, but from the one and only sacrifice of Christ.

V. 39. *These things ye shall do besides your vows, and your free-will-offerings*—Your ordinary sacrifices shall not be omitted because of the extraordinary, which ye offer on special occasions.

CHAP. XXX.

V. 1. *Moses spake unto the heads of the tribes*—The chief rulers of each tribe, who were to communicate it to the rest.

V. 2. *If a man*—Which notes both the sex, and the age, that he be grown up. *Vow a vow*—A vow to do something possible and lawful. *Unto the Lord*—To the honour and service of God. *Or swear an oath*—Confirm his vow by an oath. *To bind his soul with a bond*—To restrain himself from something otherwise lawful, as suppose from such a sort of meat or drink; or to oblige himself to the performance of something otherwise not necessary, as to observe a private day of fasting. *He shall not break his word*—Not profane his word, not render his word, and consequently himself profane, or contemptible in the eyes of others.—*He shall do according to all that proceedeth out of his own mouth*—And that without delay, provided the thing be not unlawful, and forbidden by God, (Acts xxiii. 14.) for it is an idle conceit that a man can give away God's right, or that he can make void God's commands by his own vows, which was the superstition of the Pharisees.

V. 3. *If a woman*—Or a man in the same circumstances, a son or a servant. *Being in her father's house*—Under his care, and government. *In her youth*—Which is commonly reckoned about her twelfth or thirteenth year.

V. 4. *Her father*—Under which title seem to be comprehended, as in other places of Scripture, masters, magistrates, and all other superiors; as for instance, when a servant vows to go a long journey for his friend, and his master will not permit him to do so, but not in other cases; as if a servant vows to do something for another in that time which his master alloweth to his own use and disposal, in this case his vow binds him.—*And her father shall hold his peace at her*—His silence being an interpretative consent. *Then all her vows shall stand*—Be established, or be in force.

V. 5. *But if her father disallow her in the day that he heareth*—Speedily, or without delay, allowing only necessary time for deliberation. *The Lord shall forgive her*—Will forgive her rashness of making such vows, or rather her not performing of it. But this is to be understood only of such vows which could not be performed without invading the fathers, or superiors right; for if one should vow to forbear such or such things, and to perform such

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her bonds wherewith she hath bound her soul, shall stand: and the Lord shall forgive her, because her father disallowed her.

† Heb. her vows were upon her.

6 And if she had at all an husband when † she vowed, or uttered ought out of her lips, wherewith she bound her soul;

7 And her husband heard *it*, and held his peace at her in the day that he heard *it*: then her vows shall stand, and her bonds wherewith she bound her soul, shall stand.

8 But if her husband disallow her on the day that he heard *it*; then he shall make her vow which she vowed, and that which she uttered with her lips, wherewith she bound her soul, of none effect: and the Lord shall forgive her.

9 But every vow of a widow, and of her that is divorced, wherewith they have bound their souls, shall stand against her.

10 And if she vowed in her husband's house, or bound her soul by a bond with an oath;

11 And her husband heard *it*, and held his peace at her, *and* disallowed her not: then all her vows shall stand, and every bond wherewith she bound her soul, shall stand.

12 But if her husband hath utterly made them void on the day he heard *them*; *then* whatsoever proceeded out of her lips concerning her vows, or concerning the bond of her soul, shall not stand: her husband hath made them void, and the Lord shall forgive her.

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13 Every vow, and every binding oath to afflict the soul, her husband may establish it, or her husband may make it void.

14 But if her husband altogether hold his peace at her, from day to day; then he establisheth all her vows, or all her bonds which *are* upon her: he confirmeth them, because he held his peace at her, in the day that he heard *them*.

15 But if he shall any ways make them void after that he hath heard *them*; then he shall bear her iniquity.

16 These *are* the statutes which the Lord commanded Moses between a man and his wife, between the father and his daughter *being yet* in her youth in her father's house.

CHAP. XXXI.

AND the Lord spake unto Moses, saying,

2 Avenge

such, or such duties, when he had opportunity, no father, nor superior, can discharge him from such vows.

V. 6. *If she had at all an husband*—To whose will and authority she was thereby made subject.

V. 9. *But every vow of a widow, and of her that is divorced, shall stand against her*—Though she be in her father's house. Such is the regard which God requires men to pay to the discharge of the relative duties, that they are not to vow or resolve on any action or design, that is contrary to these established duties, in the regular discharge of which, every one may offer unto God a reasonable and acceptable service, by going through them with a single eye to his glory, which is spread and promoted on earth, by whatever maintains and increases the order, the peace, and all that present happiness of mankind, which is of that nature which will endure for ever.

V. 10. *If she vowed in her husband's house*—If she that now is a widow, or divorced, made that vow whilst her husband lived with her: as suppose she then vowed, that if she was left a widow, she would give such a proportion of her estate to pious or charitable uses, of which vow she might repent when she came to be a widow, and might believe or pretend she was free from it, because that vow was made in her husband's life time, which is here granted, in case her husband then disallowed it, but denied, in case by silence, or otherwise he consented to it. Vows and resolutions to abstain from, or to do any thing with a design to please God, being of a sacred nature; they are only allowed to become void, when they cannot be performed without breaking in on some duty that is never to be omitted.

V. 12. *If her husband hath made them void, the bond of her soul shall not stand, the Lord shall forgive her*—Thus has God, who is the God of order, guarded against confusion, by cutting off every pretence which might unsettle the laws of subordination, and turning human society into a state of anarchy; and though he has not given to husbands, parents, masters, or magistrates, power to forbid what he himself requires of all; yet in things that violate no law of God, it is his will that those that are placed over or above us by his providence, are to be obeyed for his sake who has made it the duty, and by consequence the happiness of wives, children, servants, and subjects to yield obedience to their several heads, and superiors, who in all things are togive account of themselves (Rom. xiv. 12.) to him the Head and Judge of all, for the use they make of the power with which he has entrusted them in every stage of this life of trial.

V. 13. *Every binding oath to afflict the soul*—These words are added, to shew that the husband had this power not only in those vows which concerned himself or his estate, but also in those which might seem only to concern her own person.

V. 14. *If her husband hold his peace, then he establisheth all her vows*—Thus *silence* under the knowledge of other persons designs or conduct, is declared by the Divine authority, to imply consent to that which is declared as intended or actually done. How necessary are the duties of watchfulness as to ourselves, and faithfulness to others, that we do not make ourselves parties in the wrong designs or crimes of others, by allowing them to enter upon that we know or believe to be wrong, or continue in the commission of what is so, and remain silent witnesses of their conduct.

V. 15. *But if he shall make them void, after he hath heard them*—And approved them by his silence. *Then he shall bear her iniquity*—Her non-performance of her vow shall be imputed to him, not to her.

CHAP. XXXI.

V. 2. *Avenge the children of Israel of the Midianites*—For their malicious designs and practices against Israel, both by hiring Balaam to curse them, and by sending their women to insnare them. The Moabites also were guilty, but God was pleased to spare them, because the measure of their iniquity was not yet full.

V. 3. *Moses spake unto the people, saying, Arm some of yourselves unto the war*—Moses, as the chief magistrate, gives the command for the Israelites going to war against the Midianites, because it was *the will* of GOD, which was the law by which Moses governed the people. The war was then made, because the people a-

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2 [a] Avenge the children of Israel of the Midianites: afterward shalt thou [b] be gathered unto thy people.

[a] Chap 25. 17.
[b] Chap. 27. 13.

3 And Moses spake unto the people, saying, Arm some of yourselves unto the war, and let them go against the Midianites, and avenge the Lord of Midian.

[*] Heb. A thousand of a tribe, a thousand of a tribe.

4 [*] Of every tribe a thousand, throughout all the tribes of Israel, shall ye send to the war.

5 So there were delivered out of the thousands of Israel, a thousand of *every* tribe, twelve thousand armed for war.

6 And Moses sent them to the war, a thousand of *every* tribe, them and Phinehas the son of Eleazar the priest, to the war, with the holy instruments, and [c] the trumpets to blow in his hand.

[c] Chap. 10. 9.

7 And they warred against the Midianites, as the Lord commanded Moses; and [d] they slew [e] all the males.

[d] Deut. 20. 13. Judges 21. 11. 1 Sam. 27. 9. 1 Kings 11. 15, 16.
[e] See Judges 6. 1, 2, 33.

8 And they slew the kings of Midian, beside the rest of them that were slain; *namely*, [f] Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian: [g] Balaam also the son of Beor they slew with the sword.

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[f] Josh. 13. 21.
[g] Josh. 13. 22.

9 And the children of Israel took *all* the women of Midian captives, and their little ones, and took the spoil of all their cattle, and all their flocks, and all their goods.

10 And they burnt all their cities wherein they dwelt, and all their goodly castles with fire.

11 And [h] they took all the spoil, and all the prey, *both* of men and of beasts.

[h] Deut. 20. 14.

12 And they brought the captives, and the prey, and the spoil unto Moses and Eleazar the priest, and unto the congregation of the children of Israel, unto the camp at the plains of Moab, which *are* by Jordan *near* Jericho.

13 ¶ And Moses and Eleazar the priest, and all the princes of the congregation, went forth to meet them without the camp.

14 And Moses was wroth with the officers of

against whom it was made, had both secretly and openly opposed themselves to the declared will of God, which was made known to them; and Moses, in going to war, had, as is evident, no other end of honour or interest in view, than that of obedience to the will of God. *Let them go against the Midianites, and avenge the Lord of Midian*—For the affront which they offered to God, by their own idolatry and lewdness, and by seducing God's people into rebellion against him. God's great care was to avenge the Israelites, (verse 2.) and Moses' chief desire was to avenge God, rather than himself or the people. God and his people have the same cause, the same friends and enemies.

V. 5. *A thousand of every tribe*—To prevent emulations or divisions. God would send no more, though it is apparent that the Midianites were numerous and strong, because he would try and exercise their trust in him. God being the only support and Saviour both in life and in death, the happiness of all men must, of course, depend on *trusting* God; therefore every trial, every difficulty which, under the government of his providence, men are exposed to, is justly to be included among the number of our mercies, because an occasion of exercising that trust in God, on which our safety and happiness depend. Whilst we think our trials cannot ever produce good to us, because by the fruit of our own misconduct, we forget that such is the mercy of God, that he does not call them that are righteous in their own eyes, and think they have a title to his mercies from themselves, or something they have done; but conscious sinners, self-condemned persons are first called by him to be partakers of that blessedness, which they have who first seek the kingdom of God; a part of the privileges of which, is to have all things made to work together for the good of those that are the subjects of it. And though the Israelites had been partakers with the Midianites in their crimes, the sentence of God's justice having been executed on the chief offenders and impenitent, the survivers might nevertheless have this war with the Midianites turned into a mercy, by their being led to trust in God; and by their experience of his faithfulness, have the comfort of knowing, that as their happiness depended on their faith in God, so he would never make any thing the duty of his creatures, which he would not only enable them to perform, but also bless them in the performance of it, with an happiness independent of any success.

V. 6. *Moses sent them to the war, a thousand of every tribe; them and Phinehas*—Who had the charge, not of the army, but of the holy instruments, as is here expressed, and was also sent to encourage, and quicken, and confirm them in their enterprise. *The holy instruments*—The holy breast-plate, wherein was the Urim and Thummim. *And the trumpets to blow*—Which were to be used in war, as well as in the service of the tabernacle.

V. 7. *They slew all the males*—Namely, all whom they took in that war. This people had as a nation forfeited their lives to the laws of God, and he, as judge of all the earth, had given command that the sentence of his laws should be executed on the guilty.

V. 8. *They slew Zur*—The father of Cozbi, (Numb. xxv. 15.) *Balaam also the son of Beor, they slew with the sword*—He dies the death of the wicked, and not of the righteous, as he desired. He chose his friends among the enemies of God; he would not come out from among the wicked; and he remains an example to the world, that men may have knowledge of the will of God, even prophetical knowledge, and yet resist that grace of God that bringeth salvation from the power and nature of sin. Great is the blessing of *knowing* the will of God, but he that knoweth the will of God, and resists the grace which his faithfulness offers to all, to enable them to obey it, will fall under the greater condemnation; because to whom much is given, of them much is required.

V. 10. *They burnt all their cities*—To blot out the name and memory of so lewd and vile a people; and, lest any of the Israelites should be tempted to settle there, and so prevented in their progress to Canaan; and to shew by this instance, among many others, that God has given to mankind, in different ages and nations, that such is his indignation against sin, that even after his judgments have swept away the impenitent from the face of the earth, he causes the very places in which they lived, to be utterly destroyed.

V. 14. *Moses*

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of the hoſt, *with* the captains over thouſands, and captains over hundreds, which came from the † battle.

† Heb. hoſt of war.

15 And Moſes ſaid unto them, Have ye ſaved [i] all the women alive?

i See Deut. 20. 13. 1 Sam. 15. 3.

16 Behold, [k] theſe cauſed the children of Iſrael, through the [l] counſel of Balaam, to commit treſpaſs againſt the Lord in the matter of Peor, and [m] there was a plague among the congregation of the Lord.

k Chap. 25. 2. l Chap. 24. 14. 2 Pet. 2. 15. m Chap. 25. 9.

17 Now therefore [n] kill every male among the little ones, and kill every woman that hath known man by lying with ‡ him.

n Judg. 21. 11. ‡ Heb. a male.

18 But all the women-children that have not known a man by lying with him, keep alive for yourſelves.

19 And [o] do ye abide without the camp ſeven days: whoſoever hath killed any perſon, and [p] whoſoever hath touched any ſlain, purify *both* yourſelves and your captives, on the third day, and on the ſeventh day.

o Chap. 5. 2. p Chap. 19. 11, &c.

20 And purify all *your* raiment, and all § that is made of ſkins, and all work of goats *hair*, and all things made of wood.

§ Heb. inſtrument, or, veſſel of ſkins.

21 ¶ And Eleazar the prieſt ſaid unto the men of war which went to the battle, This *is* the ordinance of the law which the Lord commanded Moſes;

22 Only the gold, and the ſilver, the braſs, the iron, the tin, and the lead,

23 Every thing that may abide the fire, ye ſhall make *it* go through the fire, and it ſhall be clean: nevertheleſs it ſhall be purified [q] with the water of ſeparation: and all that abideth not the fire, ye ſhall make go through the water.

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q Chap. 19. 9, 17.

24 [r] And ye ſhall waſh your clothes on the ſeventh day, and ye ſhall be clean, and afterward ye ſhall come into the camp.

r Lev. 11. 25.

25 ¶ And the Lord ſpake unto Moſes, ſaying,

26 Take the ſum of the prey ‖ that was taken, *both* of man and of beaſt, thou, and Eleazar the prieſt, and the chief fathers of the congregation,

‖ Heb. of the captivity.

27 And [s] divide the prey into two parts; between them that took the war upon them, who went out to battle, and between all the congregation.

s Joſh. 22. 8. 1 Sam. 30. 24.

28 And levy a tribute unto the Lord of the men of war, which went out to battle: [t] one ſoul of five hundred, *both* of the perſons, and of the beeves, and of the aſſes, and of the ſheep.

t See Verſe 30, 47. and Chap. 18. 26.

29 Take *it* of their half, and give *it* unto Eleazar the prieſt, *for* an heave-offering of the Lord.

30 And of the children of Iſrael's half, thou ſhalt take one portion of fifty, of the perſons, of the beeves, of the aſſes, and of the * flocks, of all manner of beaſts, and give

* Or, goats.

V. 14. *Moſes was wroth with the officers of the hoſt*—Becauſe they had ſpared thoſe who were moſt criminal, and who, by the law of God, were worthy of death.

V. 17. *Kill every male among the little ones*—Which they were forbidden to do to other people (Deut. xx. 14.) except the Canaanites, to whom this people had equalled themſelves by their horrid crimes, and therefore it is not ſtrange, nor unjuſt, that God, the Lord of all men's lives, who as he gives them, ſo may take them away when he pleaſeth, did equal them in the puniſhment. Thus does the Giver of all good, publiſh his ſeverity againſt all ſin, by extending his judgments to thoſe who are the deareſt to ſuch as have offended him; that no motive might be wanting which men could poſſibly have for fearing to offend God. And were we to allow ſatan to deceive us by ſuggeſtions againſt God's juſtice from ſuch judgments as theſe, where children, who themſelves have never lived to be guilty of any moral offence, are put to death, a compliance with ſuch ſuggeſtions, would at once be great impiety, and ſhew our ignorance of the diſcoveries which God has made to the world in his word, by which we know that this life is but a ſhort journey to an endleſs life, and though every creature is forbid, under the penalty of God's ſevereſt diſpleaſure, to do any thing to deſtroy or ſhorten their own lives, or thoſe of others; yet, when God is pleaſed to direct or permit either infants, or his faithful ſervants, to be included in any of his judgments, whether the ſword or peſtilence; any reaſoning that would charge God with injuſtice, would be of the ſame kind with that which reflected on the juſtice of a prince who removed ſubjects that had never wilfully offended him, or ſervants that had long lived to pleaſe him, from ſituations of difficulty and danger, into his own immediate preſence.

V. 18. *But all the women-children that have not known a man, keep alive for yourſelves*—As ſervants, or to marry them.

V. 19. *Do ye abide without the camp ſeven days*—According to the law. (Levit. xv. 13.) *Purify both yourſelves, and your captives*—With the water of ſprinkling. (Numb. xix. 9.)

V. 20. *Purify all your raiment, and all that is made of ſkins, and all work of goats hair*—All which had contracted ſome ceremonial uncleanneſs, either from the dead bodies which wore them, or the tents or houſes where they were, in which ſuch dead bodies lay, or from the touch of the Iſraelitiſh ſoldiers, who were legally defiled by the ſlaughters they made.

V. 27. *Divide the prey into two parts; between them that took the war upon them, and all the congregation*—The congregation hath ſome ſhare, becauſe the warriors went in the name of all, and becauſe all having been injured by the Midianites, all were to have ſome ſhare in the reparations: but the warriors who were but twelve thouſand, have a far greater ſhare than others of their brethren, becauſe they underwent greater pains and dangers.

V. 28. *One ſoul*—One perſon.

V. 29. *For an heave-offering of the Lord*—In thankfulneſs to God for their preſervation and good ſucceſs.

V. 30. *Of the children of Iſrael's half, thou ſhalt take one portion of fifty*—Whereas the former part was one of five hundred, the reaſon of the difference is, becauſe this was taken out of the people's portion, whoſe hazards being leſs than the others, their gains alſo were to be leſs.

V. 50. *We*

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give them unto the Levites, [u] which keep the charge of the tabernacle of the Lord.

[u] Chap. 3. 7, 8, 25, 31, 36.

31 And Moses and Eleazar the priest did as the Lord commanded Moses.

32 And the booty *being* the rest of the prey which the men of war had caught, was six hundred thousand and seventy thousand and five thousand sheep,

33 And threescore and twelve thousand beeves,

34 And threescore and one thousand asses,

35 And thirty and two thousand persons in all, of women that had not known man by lying with him.

36 And the half *which was* the portion of them that went out to war, was in number three hundred thousand, and seven and thirty thousand and five hundred sheep;

37 And the Lord's tribute of the sheep was six hundred and threescore and fifteen.

38 And the beeves *were* thirty and six thousand, of which the Lord's tribute *was* threescore and twelve.

39 And the asses *were* thirty thousand and five hundred, of which the Lord's tribute *was* threescore and one.

40 And the persons *were* sixteen thousand, of which the Lord's tribute *was* thirty and two persons.

41 And Moses gave the tribute *which was* the Lord's heave-offering, unto Eleazar the priest, [x] as the Lord commanded Moses.

[x] See Chap. 18. 8, 19.

42 And of the children of Israel's half, which Moses divided from the men that warred,

43 (Now the half *that pertained unto* the congregation, was three hundred thousand and thirty thousand *and* seven thousand and five hundred sheep,

44 And thirty and six thousand beeves,

45 And thirty thousand asses, and five hundred,

46 And sixteen thousand persons)

47 Even of the children of Israel's half, Moses took one portion of fifty, *both* of man and of beast, and gave them unto the Levites, which kept the charge of the tabernacle of the Lord; as the Lord commanded Moses.

48 ¶ And the officers which *were* over thousands of the host, the captains of thousands, and captains of hundreds, came near unto Moses:

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49 And they said unto Moses, Thy servants have taken the sum of the men of war, which *are* under our † charge, and there lacketh not one man of us.

† Heb. hand.

50 We have therefore brought an oblation for the Lord, what every man hath ‡ gotten, of jewels of gold, chains, and bracelets, rings, ear-rings, and tablets, to make an atonement for our souls before the Lord.

‡ Heb. found.

51 And Moses and Eleazar the priest took the gold of them *even* all wrought jewels.

52 And all the gold of the § offering that they offered up to the Lord, of the captains of thousands, and of the captains of hundreds, was sixteen thousand seven hundred and fifty shekels.

§ Heb. heave-offering.

53 (*For* [y] the men of war had taken spoil, every man for himself)

[y] Deut. 20. 14.

54 And Moses and Eleazar the priest took the gold of the captains of thousands, and of hundreds, and brought it into the tabernacle of the congregation, *for* a memorial for the children of Israel before the Lord.

CHAP. XXXII.

NOW the children of Reuben and the children of Gad had a very great multitude of cattle: and when they saw the land of [a] Jazer, and the land of Gilead, that, behold, the place *was* a place for cattle;

[a] Chap. 21. 32. Josh. 13. 25. 2 Sam. 24. 5.

2 The children of Gad, and the children of Reuben came and spake unto Moses, and to Eleazar the priest, and unto the princes of the congregation, saying,

3 Ataroth, and Dibon, and Jazer, and [b] Nimrah, and Heshbon, and Elealeh, and [c] Shebam, and Nebo, and [d] Beon;

[b] Verse 36. Bethnimrah. [c] Verse 38. Shibmiah. [d] Verse 38. Baal-meon.

4 *Even* the country [e] which the Lord smote before the congregation of Israel, *is* a land for cattle, and thy servants have cattle.

[e] Chap. 21. 24, 34.

5 Wherefore, said they, if we have found grace in thy sight, let this land be given unto thy servants for a possession, *and* bring us not over Jordan.

6 ¶ And Moses said unto the children of Gad, and to the children of Reuben, Shall your

V. 50. *We have brought an oblation to make an atonement for our souls*—For their error, (ver. 14, 15, 16.) and for a memorial, (ver. 54.) or by way of gratitude for such an assistance and deliverance, as appears from the word *therefore* in the beginning of this verse, and from verse 49.

CHAP. XXXII.

V. 4. *The country which the Lord smote before the congregation of Israel*—And given to them for a possession, in the same manner as he will give the land of Canaan.

V. 5. *Bring us not over Jordan*—To give us our possession there, but let this land on this side Jordan be our whole possession.

V. 6. *Moses said unto the children of Gad, and of Reuben, Shall ye sit here*—In ease and peace, whilst your brethren are engaged in

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your brethren go to war, and shall ye sit here?

7 And wherefore * discourage ye the heart of the children of Israel from going over into the land which the Lord hath given them?

* Heb. break

f Chap. 13. 3, 26. g Deut. 1. 22.

8 Thus did your fathers, f when I sent them from Kadesh-barnea, g to see the land.

h Chap. 13. 24.

9 For h when they went up unto the valley of Eshcol, and saw the land they discouraged the heart of the children of Israel, that they should not go into the land which the Lord had given them.

i Chap. 14. 21.

10 i And the Lord's anger was kindled the same time, and he sware, saying,

11 Surely none of the men that came up

k Chap. 14. 28, 29. Deut. 1. 35.

out of Egypt, k from twenty years old and upward, shall see the land which I sware unto Abraham, unto Isaac, and unto Jacob; be-

l Chap. 14. 24, 30. † Heb. fulfilled after me.

cause l they have not † wholly followed me:

12 Save Caleb the son of Jephunneh the Kenezite, and Joshua the son of Nun: for they have wholly followed the Lord.

13 And the Lord's anger was kindled against Israel, and he made them wander in the wilderness forty years, until all the generation that had done evil in the sight of the Lord was consumed.

14 And behold, ye are risen up in your fathers stead, an increase of sinful men, to augment yet the fierce anger of the Lord toward Israel.

15 For if ye turn away from after him, he will yet again leave them in the wilderness, and ye shall destroy all this people.

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16 ¶ And they came near unto him, and said, We will build sheep-folds here for our cattle, and cities for our little ones.

17 But m we ourselves will go ready armed before the children of Israel, until we have brought them unto their place: and our little ones shall dwell in the fenced cities, because of the inhabitants of the land.

m Josh. 4. 13.

18 n We will not return unto our houses, until the children of Israel have inherited every man his inheritance:

n Josh. 22. 2.

19 For we will not inherit with them on yonder side Jordan, or forward; because our inheritance is fallen to us on this side Jordan eastward.

20 ¶ And o Moses said unto them, If ye will do this thing, if ye will go armed before the Lord to war,

o Deut. 3. 18. Josh. 1. 13.

21 And will go all of you armed over Jordan before the Lord, until he hath driven out his enemies from before him,

22 And p the land be subdued before the Lord: then afterward ye shall return, and be guiltless before the Lord, and before Israel; and q this land shall be your possession before the Lord.

p Deut. 3. 20.

q Deut 3. 12, 15, 16. Josh. 1. 15. and 13. 8.

23 But if ye will not do so, behold, ye have sinned against the Lord: and be sure your sin will find you out.

24 Build

in war. Their words were ambiguous, and Moses thought this to be an act of unbelief and self-love.

V. 8, 9. *Your fathers discouraged the heart of the children of Israel, that they should not go*—That they should not attempt to go, but rather return to Egypt, (Num. xiv. 4.)

V. 12. *Save Caleb, the Kenezite*—So called from Kenaz, one of his eminent ancestors.

V. 14. *Ye are risen up in your fathers stead, an increase of sinful men*—Succeeding your fathers as in their places, so also in their sins.

V. 15. *Ye shall destroy all this people*—Who being moved by your counsel and example, will refuse to go over Jordan, and to possess the land of Canaan. Thus strongly does Moses express himself against those that would discourage, by their example, the people of Israel from going to possess the promised land: and this country being but as a representation of an heavenly inheritance, the language here made use of by Moses speaking by the Spirit of God, is that which addresses itself to all who would, by their advice or example, discourage any from pressing into that better country—the kingdom of God in the heart, and in consequence thereof, the kingdom of glory hereafter. And are not they guilty of discouraging the Israel of God in any age or country, who shew they prefer habitations on this side Jordan—present possessions to that kingdom which God has commanded all men first to seek, or who against God's word say no such spiritual good is to be enjoyed in this life as acquaintance with God, and being at peace with him by the knowledge of forgiveness of sins, or by the gift of his grace, and the possession of the mind that was also in Christ Jesus. (Job xxii. 21. Matth. vi. 14. Luke xi. 13. Phil. ii. 5.)

V. 17. *We ourselves will go*—Either all, or as many of us as shall be thought necessary, leaving only so many as may provide for the support and defence of our wives and children here. *Because of the inhabitants of the land*—The Moabites and Edomites, or other bordering people.

V. 20. *If ye will go armed before the Lord*—Sincerely and heartily, as in God's presence.

V. 22. *And the land be subdued before the Lord*—By his presence, and gracious and powerful assistance.

V. 23. *Be sure your sin will find you out*—The punishment of your sin will assuredly overtake you, all things however secret being plainly known to God, whose justice, as certainly as the nature of things, will bring to light and punish the crimes of men, unless by unfeigned repentance, they that have offended turn unto him for mercy, for *his* sake who came down from heaven, and suffered the most unjust and painful death at the hands of sinful men, that whosoever believeth in him should not perish, but have eternal life. (John iii. 15.) But be not deceived by satan, or by your unbelief, into that dangerous mistake, that you may in any instance do the contrary of that which God has commanded with impunity, and because of the greatness of his pity in waiting for repentance, conclude that God has forsaken the earth, and that he will not at all judge the world in righteousness.

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24 Build ye cities for your little ones, and folds for your sheep; and do that which hath proceeded out of your mouth.

25 And the children of Gad, and the children of Reuben spake unto Moses, saying, Thy servants will do as my lord commandeth.

26 Our little ones, our wives, our flocks, and all our cattle, shall be there in the cities of Gilead.

r Josh. 4. 12. 27 [r] But thy servants will pass over, every man armed for war, before the Lord to battle, as my lord saith.

s Josh. 1. 13. 28 So [s] concerning them Moses commanded Eleazar the priest, and Joshua the son of Nun, and the chief fathers of the tribes of the children of Israel:

29 And Moses said unto them, If the children of Gad, and the children of Reuben will pass with you over Jordan, every man armed to battle before the Lord, and the land shall be subdued before you; then ye shall give them the land of Gilead for a possession:

30 But if they will not pass over with you armed, they shall have possessions among you in the land of Canaan.

31 And the children of Gad, and the children of Reuben, answered, saying, As the Lord hath said unto thy servants, so will we do.

32 We will pass over armed before the Lord into the land of Canaan, that the possession of our inheritance on this side Jordan *may be* ours.

t Deut. 3. 12. Josh. 13. 8. and 22. 4. 33 And [t] Moses gave unto them, *even* to the children of Gad, and to the children of Reuben, and unto half the tribe of Manasseh

u Chap. 21. 24, 33. the son of Joseph, [u] the kingdom of Sihon king of the Amorites, and the kingdom of Og king of Bashan, the land with the cities thereof, in the coasts, *even* the cities of the country round about.

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x Chap. 33. 45, 46. 34 ¶ And the children of Gad built [x] Dibon, and Ataroth, [y] and Aroer,

y Deut. 2. 36.

z Verse 1. 3, Jazer. 35 And Atroth, Shophan, and [z] Jaazer, and Jogbehah,

a Verse 3, Nimrah. 36 And [a] Beth-nimrah, and Beth-haran, fenced cities: and folds for sheep.

b Chap. 21. 27. 37 And the children of Reuben, [b] built Heshbon, and Elealeh, and Kirjathaim,

c See Verse 3. Josh. 23. 7. ‡ Heb. they called by names the names of the cities. 38 And Nebo, and Baal-meon ([c] their names being changed) and Shibmah: and [‡] gave other names unto the cities which they builded.

d Gen. 50. 23. 39 And the children of [d] Machir the son of Manasseh went to Gilead, and took it, and dispossessed the Amorite which *was* in it.

e Deut. 3. 12, 13, 15. 40 And Moses [e] gave Gilead unto Machir the son of Manasseh; and he dwelt therein.

f Deut. 3. 14. Josh. 13. 30. 1 Chron. 2. 21, 22. 41 And [f] Jair the son of Manasseh went and took the small towns thereof, and called them [g] Havoth-jair.

g Judg. 10. 4. 1 Kings 4. 13. 42 And Nobah went and took Kenath, and the villages thereof, and called it Nobah, after his own name.

CHAP. XXXIII.

THESE *are* the journies of the children of Israel, which went forth out of the land of Egypt, with their armies, under the hand of Moses and Aaron.

2 And Moses wrote their goings out according to their journies, by the commandment of the Lord: and these *are* their journies, according to their goings out.

3 And

V. 24. *Build ye cities, and do that which hath proceeded out of your mouth*—Do as you have said, as I believe you sincerely intend to act towards God, and your brethren, as you have proposed.

V. 26. *In the cities of Gilead*—As that whole country beyond Jordan is often called.

V. 30. *But if they will not, they shall have possessions among you in the land of Canaan*—They shall forfeit their possessions in Gilead, and shall be constrained to go over Jordan, and to seek possessions there among their brethren.

V. 31. *As the Lord hath said, so will we do*—Either at this time by thy mouth; or formerly, where he commanded us as well as our brethren to go into Canaan, and possess it.

V. 32. *We will pass over, that the possession of our inheritance on this side Jordan may be ours*—Wherever men live, they must in the spiritual sense pass over Jordan, before the possession of the promised inheritance can be theirs—They must leave the wilderness state of doubts and murmurings behind, and pass from all sin unto that holiness, without which no man shall see the Lord. (Heb. xii. 14.)

V. 33. *Moses gave unto the children of Gad, and of Reuben, and unto half the tribe of Manasseh, the kingdom of Sihon, and the kingdom of Bashan, the land with the cities of the country round about*—The half tribe of Manasseh are here added to the tribes of Reuben and Gad; either because, upon the good success of the two tribes of Reuben and Gad, they were encouraged to make the same request for themselves, as having much cattle, as well as they; or because, upon further consideration, it was found that this portion of land was more than sufficient for those two tribes, and it was given by Moses to these, rather than to any other, because these fought against the Amorites with great courage and success, verse 39.

V. 40. *Moses gave Gilead unto Machir the son of Manasseh*—To the posterity of Machir, which are called by their father's name.

CHAP. XXXIII.

V. 2. *Moses wrote their goings by the commandment of the Lord*—Who would have this done, to shew the truth of the history, and to preserve the remembrance of God's glorious and miraculous works both of judgment and mercy towards his people, that they and all that should ever read these accounts of God's dealings with them, might learn to fear the justice of God, and to put their trust in his mercy, and be blessed with an unshaken confidence in all his sacred promises; by seeing such examples of his faithfulness, as the Scriptures acquaint us with: And what words can express, or thoughts comprehend, the value of those writings which make known to us the very nature of God's dealings with men, and that without respect of persons. How merciful and

gracious

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3 And they [a] departed from Rameſes in the firſt month, on the fifteenth day of the firſt month: on the morrow after the paſſover, the children of Iſrael went out [b] with an high hand, in the ſight of all the Egyptians.

4 (For the Egyptians buried all *their* firſt-born, [c] which the Lord had ſmitten among them: [d] upon their gods alſo the Lord executed judgments)

5 [e] And the children of Iſrael removed from Rameſes, and pitched in Succoth.

6 And they departed from [f] Succoth, and pitched in Etham, which *is* in the edge of the wilderneſs.

7 And [g] they removed from Etham, and turned again unto Pi-hahiroth, which *is* before Baal-zephon: and they pitched before Migdol.

8 And they departed from before Pi-hahiroth, and [h] paſſed through the midſt of the ſea, into the wilderneſs, and went three days journey in the wilderneſs of Etham, and pitched in Marah.

9 And they removed from Marah, and [i] came unto Elim: and in Elim *were* twelve fountains of water, and threeſcore and ten palm-trees; and they pitched there.

10 And they removed from Elim, and encamped by the Red ſea.

11 And they removed from the Red ſea, and encamped in the [k] wilderneſs of Sin.

12 And they took their journey out of the wilderneſs of Sin, and encamped in Dophkah.

13 And they departed from Dophkah, and encamped in Aluſh.

14 And they removed from Aluſh, and encamped at [l] Rephidim, where was no water for the people to drink.

15 And they departed from Rephidim, and pitched in the [m] wilderneſs of Sinai.

16 And they removed from the deſert of Sinai, and pitched [n] at * Kibroth-hattaavah.

17 And they departed from Kibroth-hattaavah, and [o] encamped at Hazeroth.

18 And they departed from Hazeroth, and pitched in [p] Rithmah:

19 And they departed from Rithmah, and pitched at Rimmon-parez.

20 And they departed from Rimmon-parez, and pitched in Libnah.

21 And they removed from Libnah, and pitched at Riſſah.

22 And they journeyed from Riſſah, and pitched in Kehelathah.

23 And they went from Kehelathah, and pitched in mount Shapher.

24 And they removed from mount Shapher, and encamped in Haradah.

25 And they removed from Haradah, and pitched in Makheloth.

26 And they removed from Makheloth, and encamped at Tahath.

27 And they departed from Tahath, and pitched at Tarah.

28 And they removed from Tarah, and pitched in Mithcah.

29 And they went from Mithcah, and pitched in Haſhmonah.

30 And they departed from Haſhmonah, and [q] encamped at Moſeroth.

31 And they departed from Moſeroth, and pitched in Bene-jaakan.

32 And they removed from [r] Bene-jaakan, and [s] encamped at Hor-hagidgad.

33 And they went from Hor-hagidgad, and pitched in Jotbathah.

34 And they removed from Jotbathah, and encamped at Ebronah.

35 And they departed from Ebronah, [t] and encamped at Ezion-gaber.

36 And they removed from Ezion-gaber, and pitched in the [u] wilderneſs of Zin, which *is* Kadeſh. 1453.

37 And they removed from [x] Kadeſh, and pitched in mount Hor, in the edge of the land of Edom.

38 And [y] Aaron the prieſt went up into mount Hor, at the commandment of the Lord, and died there in the fortieth year, after the children of Iſrael were come out of the land of Egypt, in the firſt *day* of the fifth month.

39 And

a Exod. 12.37.
b Exod. 14.8.
c Exod. 12.29.
d Exod. 12.12. and 18. 11. Iſai. 19. 1. Rev. 12. 8.
e Exod. 12.37.
f Exod. 13.20.
g Exod. 14. 2, 9.
h Exod. 14.22. and 15. 22, 23.
i Exod. 15.27.
k Exod. 16. 1.
l Exod. 17. 1. and 19. 1.
m Exod. 16. 1. and 19. 1, 2.
n Chap. 11. 34.
* That is, the graves of luſt.
o Chap. 11. 35.
p Chap. 12. 16.
q Deut. 10. 6.
r See Gen. 36. 27. Deut. 10. 6. 1 Chron. 1. 42.
s Deut. 10. 7.
t Deut. 2. 8. 1 Kings 9. 26.
u Chap. 20. 1. and 27. 14.
x Chap. 20. 22. and 21. 4.
y Chap. 20. 25. Deut. 10. 6. and 32. 50.

gracious he is to all them that fear him, and put their truſt in his power and willingneſs to ſave.

V. 3. *They departed from Rameſes*—Whither they repaired by the order of Moſes, from all parts of the land.

V. 4. *The Egyptians buried all their firſt-born, which the Lord had ſmitten, upon their gods*—Either their princes and rulers, who are ſometimes called *gods* in Scripture: God ſlew the firſt-born, not only of the meaner ſort, but even of their king and princes. Or their falſe gods, thoſe beaſts, which the Egyptians worſhipped as gods, which were killed with the reſt, for the firſt-born both of men and beaſt were then killed.

V. 10. *They removed from Elim, and encamped by the Red Sea*—By another part of that ſea which they paſſed over.

V. 18. *They pitched in Rithmah*—A place in the wilderneſs of Paran, near Kadeſh-barnea.

V. 35. *They encamped at Ezion-gaber*—A place upon the Red-Sea.

V. 38. *Aaron went up into mount Hor, at the commandment of the Lord, and died there*—Good men's goings are ordered of the Lord, and all men die when it pleaſes him; and all the concerns of men depending of courſe on the lives of men, God being the ſole diſpoſer of life, he is of conſequence the governor of all things,

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39 And Aaron *was* an hundred and twenty and three years old, when he died in mount Hor.

o Chap. 21. 1, &c.

40 And ° king Arad the Canaanite (which dwelt in the south, in the land of Canaan) heard of the coming of the children of Israel.

a Chap. 21. 4.

41 And they departed from mount [a] Hor, and pitched in Zalmonah.

42 And they departed from Zalmonah, and pitched in Punon.

b Chap 21.10.

43 And they departed from Punon, and [b] pitched in Oboth.

c Chap.21.11.

44 And [c] they departed from Oboth, and pitched in * [d] Ije-abarim, in the border of Moab.

* Or, heaps of Abarim.
d Chap.21.11.

45 And they departed from Iim, and

e Chap. 32.34.

pitched [e] in Dibon-gad.

46 And they removed from Dibon-gad,

f Ezek. 6. 14.

and encamped in [f] Almon-diblathaim.

47 And they removed from Almon-diblathaim, [g] and pitched in the mountains of Abarim, before Nebo.

g Chap.21.20.

48 And they departed from the mountains

h Chap. 22. 1.

of Abarim, and [h] pitched in the plains of Moab, by Jordan, *near* Jericho.

49 And they pitched by Jordan from Beth-jesimoth, *even* unto † [i] Abel-shittim, in the plains of Moab.

† Or, the plains of Shittim.
i Chap. 25. 1. Josh. 2. 1.

50 ¶ And the Lord spake unto Moses, in the plains of Moab, by Jordan, *near* Jericho, saying,

51 Speak unto the children of Israel, and

k Deut. 7. 2. Josh. 11. 12.

say unto them, [k] When ye are passed over Jordan, into the land of Canaan;

52 [l] Then ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places.

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l Exod. 23.24, 33. & 34. 13. Deut. 7. 2, 5. and 12. 3.

53 And ye shall dispossess *the inhabitants of* the land, and dwell therein: for I have given you the land to possess it.

54 And [m] ye shall divide the land by lot, for an inheritance among your families, *and* to the more ye shall ‡ give the more inheritance, and to the fewer ye shall § give the less inheritance: every man's *inheritance* shall be in the place where his lot falleth; according to the tribes of your fathers, ye shall inherit.

m Chap.26.53.

‡ Heb. multiply his inheritance.
§ Heb. diminish his inheritance.

55 But if ye will not drive out the inhabitants of the land from before you; then it shall come to pass, that those which ye let remain of them, *shall be* [n] pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell.

n Josh. 23. 13. Judges 2. 3. See Exod. 23. 33.

56 Moreover, it shall come to pass, *that* I shall do unto you, as I thought to do unto them.

CHAP. XXXIV.

AND the Lord spake unto Moses, saying,

2 Command the children of Israel, and say unto them, When ye come into the land of Canaan (this *is* the land that shall fall unto you for an inheritance, *even* the land of Canaan with the coasts thereof)

3 Then [a] your south quarter shall be from the wilderness of Zin, along by the coast of Edom,

a Josh. 15. 1.

things, and can be no less the disposer of all the concerns of every nation, city, family, and single person, than he is of the whole earth.

V. 49. *Abel-Shittim*—Called Sittim, (Numb. xxv. 1.) and here Abel-shittim, for the grievous mourning which there was both for the heinous crimes committed, and severe judgments there inflicted.

V. 50, 51, 52. *The Lord spake unto Moses, saying, When ye are passed into Canaan, ye shall drive out all the inhabitants*—Not by banishing, but by destroying them, (Deut. vii. 1, 2.) and elsewhere. *And destroy all their pictures*—Which seem to have been stones curiously engraven, and set up for worship, (Deut. xvi. 22.) *Destroy all their molten images, and quite pluck down all their high places*—The chapels, altars, groves, or other means of worship there set up.

V. 55. *If ye will not drive out the inhabitants of the land, those which ye let remain of them shall be pricks in your eyes*—Both vexatious and pernicious. And whosoever shall let a wrong temper or desire remain in his heart, without prayer to Him who enabled the Israelites to drive out the Canaanites, and who alone can cleanse the thoughts of the heart by his Holy Spirit, such neglect will one day be to the soul what the ancient inhabitants of Canaan proved to the Israelites. But is it the believer's privilege thus to be delivered from every sinful temper and desire? Hath God said, Let this mind be in you which was also in Christ Jesus; (Phil. ii. 5.) He hath, and faithful is he that hath promised this Canaan of inward rest and peace, and will also give it to all that believe. Why then do not all called Christians enjoy the blessings of his grace? Why did not the Israelites of the first generation not enter into Canaan? They entered not in, because of *unbelief*. (Heb. iii. 19.)

V. 56. *I shall do unto you, as I thought to do unto them*—If you mix with them and imitate their ways, drinking in of the same spirit with them; and your being called by my name will avail you nothing, unless you are possessors of my nature; for in Christ Jesus (and there is salvation in no other) neither circumcision availeth any thing, nor uncircumcision; but faith, which worketh by love. (Gal. v. 6.)

CHAP. XXXIV.

V. 2. *This is the land of Canaan with the coasts thereof*—Or limits of the land beyond Jordan; which are here particularly described, 1. To direct and bound them in their wars and conquests, that they might not seek the enlargement of their empire, after the manner of other nations, but be content with their own portion. 2. To encourage them in their attempt upon Canaan, and assure them of their success. 3. To guide them in the approaching distribution of the land; and having what God had promised, they might therewith be content, not extending their views on earth, but ever directing them to that better country—in heaven, which Abraham lived for, by faith in his Redeemer.

V. 3. *Your*

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Edom, and your ſouth border ſhall be the outmoſt coaſt of [b] the ſalt ſea eaſtward.

b Gen. 14. 3.

4 And your border ſhall turn from the ſouth [c] to the aſcent of Akrabbim, and paſs on to Zin: and the going forth thereof ſhall be from the ſouth [d] to Kadeſh-barnea, and ſhall go on to [e] Hazar-addar, and paſs on to Azmon.

c See Joſh. 15. 3.

d Chap. 13. 26.

e See Joſh. 15. 3.

5 And the border ſhall fetch a compaſs from Azmon [f] unto the river of Egypt, and the goings out of it ſhall be at the ſea.

f Gen. 15. 18. Joſh. 15. 4, 47. 1 Kings 8. 65. Iſai. 27. 12.

6 And *as for* the weſtern border, you ſhall even have the great ſea for a border: this ſhall be your weſt border.

7 And this ſhall be your north border; from the great ſea, you ſhall point out for you [g] mount Hor.

g Chap. 33. 37.

8 From mount Hor ye ſhall point out *your border* [h] unto the entrance of Hamath: and the goings forth of the border ſhall be to Zedad.

h Chap. 13. 21. 2 Kings 14. 25.

9 ¶ And the border ſhall go on to Ziphron, and the goings out of it ſhall be at Hazar-enan: this ſhall be your north border.

10 And ye ſhall point out your eaſt border from Hazar-enan to Shepham.

11 And the coaſt ſhall go down from Shepham [i] to Riblah, on the eaſt ſide of Ain; and the border ſhall deſcend, and ſhall reach unto the ‖ ſide of the ſea [k] of Chinnereth eaſt-ward.

i 2 Kings 23. 33. Jer. 39. 5, 6.

‖ Heb. ſhoulder.

k Deut. 3. 17. Joſh. 11. 2. and 19. 35.

12 And the border ſhall go down to Jordan, and the goings out of it ſhall be at the ſalt ſea: This ſhall be your land with the coaſts thereof round about.

13 And Moſes commanded the children of Iſrael, ſaying, This *is* the land which ye ſhall inherit by lot, which the Lord commanded to give unto the nine tribes, and to the half-tribe.

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14 [l] For the tribe of the children of Reuben, according to the houſe of their fathers, and the tribe of the children of Gad, according to the houſe of their fathers, have received *their inheritance*, and half the tribe of Manaſſeh have received their inheritance.

l Chap. 32. 33. Joſh. 14. 2, 3.

15 The two tribes and the half-tribe have received their inheritance on this ſide Jordan *near* Jericho, eaſt-ward, toward the ſun-riſing.

16 ¶ And the Lord ſpake unto Moſes, ſaying,

17 Theſe *are* the names of the men which ſhall divide the land unto you: [m] Eleazar the prieſt, and Joſhua the ſon of Nun.

m Joſh. 14. 1. and 19. 51.

18 And ye ſhall take one prince of every tribe, to divide the land by inheritance.

19 And the names of the men *are* theſe: Of the tribe of Judah, Caleb the ſon of Jephunneh.

20 And of the tribe of the children of Simeon, Shemuel the ſon of Ammihud.

21 Of the tribe of Benjamin, Elidad the ſon of Chiſlon.

22 And the prince of the tribe of the children of Dan, Bukki the ſon of Jogli.

23 The prince of the children of Joſeph, for the tribe of the children of Manaſſeh, Hananiel the ſon of Ephod.

24 And the prince of the tribe of the children of Ephraim, Kemuel the ſon of Shiphtan.

25 And the prince of the tribe of the children of Zebulun, Elizaphan the ſon of Parnach.

26 And

V. 3. *Your ſouth quarter*—Which is here deſcribed from eaſt to weſt, by divers windings and turnings, by reaſon of the mountains, rivers, &c. *By the coaſt of Edom*—Bordering all along upon the Edomites. *The ſalt ſea*—So called from the ſalt and ſulphureous taſte of its waters. *Eaſtward*—(i. e.) At the eaſtern part of that ſea, where the eaſtern and ſouthern borders meet.

V. 4. *The aſcent of Akrabbim*—Called Maaleh-akrabbim, which was at the ſouth end of the ſalt or dead ſea. *The ſouth*—Or proceeding onward towards the ſouth. *To Kadeſh-barnea*—Which was on the ſouthern part of Canaan. *And ſhall go on to Hazar-addar, and paſs on to Azmon*—Which is at the weſt end of the mount of Edom.

V. 5. *From Azmon unto the river of Egypt*—Called Sihon, which divided Egypt from Canaan. *The goings out of it ſhall be at the ſea*—The midland ſea, called *the ſea* emphatically, whereas the other ſeas there, as they are called, are indeed but lakes.

V. 6. *For the weſtern border, you ſhall even have the great*—The midland ſea, from the ſouth to the north, ſo far as runs parellel with mount Libanus.

V. 7. *Hor*—Not that Hor where Aaron died. Hor ſignifies a mountain, and this may be called ſo by way of eminency. Certain it is, that as Hor here, ſo Hermon (Joſ. xiii. 5.) is joined with the entrance of Hamath, which makes it probable they are one and the ſame place.

V. 11. *The ſea of Chinnereth*—Which in the New Teſtament is called *the ſea of Genneſareth*, (Luke v. 1.) and *of Galilee*, and *of Tiberias*, (Joh. vi. 1.)

V. 12. *The border ſhall go down to Jordan*—All along the river of Jordan, even to the end of it, which is the eaſtern border.

V. 17. *Theſe are the names of the men which ſhall divide the land unto you: Eleazar the prieſt, and Joſhua the ſon of Nun*—As holding the civil authority, to ſee that obedience is paid to what is ſo ſettled. Who was to act in God's name, to caſt lots, to prevent differences and contentions, to conſult with God in caſes of difficulty, to tranſact the whole buſineſs in a ſolemn and religious manner.

V. 19. *Tribe*—The order of the tribes here differ from that Numb. i. 7, 26. being here conformed to the order of their ſeveral inheritances, which afterwards fell to them by lot. Which is an evident demonſtration of the infinite wiſdom of God's providence, and of his exact and peculiar care over his people.

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26 And the prince of the tribe of the children of Iſſachar, Paltiel the ſon of Azzan.

27 And the prince of the tribe of the children of Aſher, Ahihud the ſon of Shelomi.

28 And the prince of the tribe of the children of Naphtali, Pedahel the ſon of Ammihud.

29 Theſe *are they* whom the Lord commanded to divide the inheritance unto the children of Iſrael in the land of Canaan.

CHAP. XXXV.

1451. AND the Lord ſpake unto Moſes in the plains of Moab, by Jordan *near* Jericho, ſaying,

a Joſh. 14. 3, 4. and 21. 2. 2 [a] Command the children of Iſrael, that they give unto the Levites of the inheritance of their poſſeſſion, cities to dwell in: and ye ſhall give *alſo* unto the Levites ſuburbs for the cities round about them.

3 And the cities ſhall they have to dwell in, and the ſuburbs of them ſhall be for their cattle, and for their goods, and for all their beaſts.

4 And the ſuburbs of the cities which ye ſhall give unto the Levites, *ſhall reach* from the wall of the city and outward, a thouſand cubits round about.

5 And ye ſhall meaſure from without the city on the eaſt ſide two thouſand cubits, and on the ſouth ſide two thouſand cubits, and on the weſt ſide two thouſand cubits, and on the north ſide two thouſand cubits: and the city *ſhall be* in the midſt: this ſhall be to them the ſuburbs of the cities.

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6 And among the cities which ye ſhall give unto the Levites, *there ſhall be* [b] ſix cities for refuge, which ye ſhall appoint for the man-ſlayer, that he may flee thither: and * to them ye ſhall add forty and two cities.

b Deut. 4. 41. Joſh. 20. 2. & 21. 3, 21.

* Heb. above them ye ſhall give.

7 *So* all the cities which ye ſhall give to the Levites, *ſhall be* forty and eight cities: them *ſhall ye give* with their ſuburbs.

8 And the cities which ye ſhall give, *ſhall be* of the poſſeſſion of the children of Iſrael: [c] from *them that have* many, ye ſhall give many; but from *them that have* few, ye ſhall give few: every one ſhall give of his cities unto the Levites, according to his inheritance which † he inheriteth.

c Chap. 26. 54.

† Heb. they inherit.

9 ¶ And the Lord ſpake unto Moſes, ſaying,

10 Speak unto the children of Iſrael, and ſay unto them, [d] When ye be come over Jordan, into the land of Canaan:

d Deut. 19. 2. Joſh. 20. 2.

11 Then [e] ye ſhall appoint you cities, to be cities of refuge for you; that the ſlayer may flee thither which killeth any perſon ‡ at unawares.

e Exod. 21. 13.

‡ Heb. by error.

12 [f] And they ſhall be unto you cities for refuge from the avenger; that the man-ſlayer die not, until he ſtand before the congregation in judgment.

f Deut. 19. 6. Joſh. 20. 5.

13 And of theſe cities which ye ſhall give, ſix cities ſhall ye have for refuge.

14 [g] Ye ſhall give three cities on this ſide Jordan, and three cities ſhall ye give in the land of Canaan, *which* ſhall be cities of refuge.

g Deut. 4. 41. Joſh. 20. 8.

15 Theſe

V. 29. *Theſe are they whom the Lord commanded to divide the inheritance*—Every circumſtance is of divine appointment, that all boaſting might be excluded, and that they might receive and continue to hold their inheritance only as the free gift of God.

CHAP. XXXV.

V. 3. *The ſuburbs of them ſhall be for their cattle*—For paſturage for their cattle; where they might not build houſes, nor plant gardens, orchards or vineyards, nor ſow corn, for which they were abundantly provided, out of the firſt-fruits and tithes. That their time, which was required for ſacred ſervices, might not be called for to cultivate the ground for their daily ſupport.

V. 4. *The ſuburbs ſhall reach from the wall of the city, a thouſand cubits round about*—In the next verſe it is two thouſand. There were three thouſand cubits from the wall of the city, where of one thouſand probably were for out-houſes, ſtalls for cattle, and the like, and the other two thouſand for paſture, which are therefore called *the field of the ſuburbs*, (Lev. xxv. 34.) by way of diſtinction from the ſuburbs themſelves, which conſiſt of the firſt thouſand cubits from the wall of the city.

V. 6. *Among the cities which ye ſhall give unto the Levites, there ſhall be ſix cities for refuge*—For man-ſlayers. And theſe cities are aſſigned among the Levites, becauſe they might be preſumed to be the moſt proper and impartial judges between man-ſlayers, and wilful murderers; becauſe their preſence and authority would more effectually bridle the paſſions of the avenger of blood who might purſue him thither; and to ſignify, that it is only in Chriſt (whom the Levitical prieſts repreſented), that ſinners find refuge and ſafety from the deſtroyer. The names of theſe cities we have Deut. iv. 41, 43. Joſ. xx. 8. *Which ye ſhall appoint for the man-ſlayer*—Such as is here deſcribed, verſe 11. 15, 22, 23.

V. 11. *Ye ſhall appoint you cities of refuge, that the ſlayer may flee thither, which killeth any perſon at unawares*—Not wilfully, deſignedly, or maliciouſly, but inconſiderately, through miſtake, or indiſcretion, or careleſſneſs. (Lev. iv. 2.)

V. 12. *They ſhall be cities for refuge from the avenger*—Of the party ſlain, or of blood, the next kinſman, to whom by the law belonged the right of redemption of the lands, and the vindication of the injury done to the perſon deceaſed. *That the man-ſlayer die not*—Be not killed by the avenger meeting him in ſome other place. *Until he ſtand before the congregation*—Before the judges or elders, who were appointed in every city for the deciſion of criminal cauſes. *In judgment*—To receive ſentence there according to the nature of the fact.

V. 14. *Ye ſhall give three cities on this ſide Jordan*—Becauſe that land was as long as Canaan, though not ſo broad, and beſides theſe might be convenient for many of them that lived in Canaan.

V. 15. *Theſe ſix cities ſhall be a refuge, both for the children of Iſrael, and for the ſtranger*—Not the proſelyte only, but all ſtrangers, that all that ſtood in need of protection, and that would

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15 These six cities shall be a refuge, *both* for the children of Israel, and for the stranger, and for the sojourner among them: that every one that killeth any person unawares, may flee thither.

h Exod. 21. 12, 14. Lev. 24. 17.

16 h And if he smite him with an instrument of iron (so that he die) he *is* a murderer: the murderer shall surely be put to death.

§ Heb. with a stone of the hand.

17 And if he smite him § with throwing a stone (wherewith he may die) and he die, he *is* a murderer: the murderer shall surely be put to death.

18 Or *if* he smite him with an hand-weapon of wood (wherewith he may die) and he die, he *is* a murderer: the murder shall surely be put to death.

19 The revenger of blood himself shall slay the murderer: when he meeteth him, he shall slay him.

i Deut. 19. 11.

20 But i if he thrust him of hatred, or hurl at him by laying of wait, that he die;

21 Or in enmity smite him with his hand, that he die: he that smote *him* shall surely be put to death; *for* he *is* a murderer: the revenger of blood shall slay the murderer, when he meeteth him.

k Exod. 21. 13.

22 But if he thrust him suddenly k without enmity, or have cast upon him any thing without laying of wait;

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23 Or with any stone wherewith a man may die, seeing *him* not, and cast *it* upon him that he die, and *was* not his enemy, neither sought his harm:

24 Then the congregation shall judge between the slayer, and the revenger of blood, according to these judgments.

25 And the congregation shall deliver the slayer out of the hand of the revenger of blood, and the congregation shall restore him to the city of his refuge, whither he was fled: and he shall abide in it unto the death of the high priest, l which was anointed with the holy oil.

l Exod. 29. 7. Lev. 4. 3. and 21. 10.

26 But if the slayer shall at any time come without the border of the city of his refuge, whither he was fled;

27 And the revenger of blood find him without the borders of the city of his refuge, and the revenger of blood kill the slayer; ‖ he shall not be guilty of blood:

‖ Heb. no blood shall be to him.

28 Because he should have remained in the city of his refuge, until the death of the high priest: but after the death of the high priest, the slayer shall return into the land of his possession.

29 So these *things* shall be for a statute of judgment unto you, throughout your generations in all your dwellings.

30 Whoso

would fly to them, might have the benefit of them, and that by the use of them all men might be led to understand the greatness of that mercy which has provided refuge for all, against his justice in that hope which was set before the whole world in the promised Seed, before the Jews in the Messiah, and through them to all men, and finally to all the ends of the earth, in the person of Christ Jesus the Lord; to whom may fly for pardon and acceptance, the guilty in every age and country, by true and heart-felt repentance, and faith in a Mediator; and though many may forfeit their lives to laws they have offended against, yet, with the penitent thief, be received at their death into the paradise of God (Luke xxiii. 43.) there to enjoy an everlasting refuge with him who was crucified for their sake.

V. 16. *If he smite him with an instrument of iron*—Wilfully, though not with premeditated malice or design, (verse 20, 21, 22, 23.) *So that he die*—Suddenly, not so, if he walked abroad afterward, (Exod. xxi. 19, 20.) *The murderer shall surely be put to death*—Though he were fled into the city of refuge; this being a crime for which his *life* is forfeited, but yet not excluded from receiving mercy from God; (Acts ii. 23, 38.) and he that has failed in any instance of what God requires, or has done what he forbids, stands exposed, as well as the murderer, to the wrath of God, (Rev. xxi. 8.) till he turns unto God for mercy in the way he hath provided. But that *justice* which will avenge itself of all that remain enemies of God by wicked works, is advancing like the avenger of blood, and *a refuge unsought*, may soon be the same as if none was provided.

V. 17. *If he smite him with throwing a stone*—Cast by the hand, and that knowingly, (verse 23.) *And he die, he is a murderer*—And his life shall make satisfaction to that justice of God, by which he governs the world.

V. 19. *The revenger of blood himself shall slay the murderer*—By the magistrate, from whom he shall demand justice. *When he meeteth him*—He shall secure him, that he may be put to death, after being convicted of his crime.

V. 24. *The congregation shall judge according to these judgments*—The established authority shall judge by these rules, which describe what God considers as murder, and what is not.

V. 25. *The congregation shall deliver the slayer out of the hand of the revenger of blood, to the city of his refuge, and he shall abide in it*—Be confined to it, to shew the hatefulness of wilful murder in God's account by so severe a punishment, as this in many cases might prove, inflicted upon the very appearance of it, and for the security of the manslayer, least the presence of such a person, and his conversation among the kindred of the deceased, might occasion reproach and bloodshed. *Unto the death of the High-priest*—To shew that the death of Christ, (the true High-Priest whom the others represented) is the only means whereby sins are pardoned, and sinners are set at liberty.

V. 26, 27. *If the slayer shall come without his city of refuge, and the revenger of blood find him, and kill the slayer, he shall not be guilty of blood*—Not liable to punishment from men, though not free from guilt before God, as appears from Deut. xix. 10. This God ordained to oblige the man-slayer to abide in his city of refuge, verse xxxii. And they that have fled for refuge from the wrath of God against their sins to the only Mediator, have remained close by his bleeding side, in sobriety, watchfulness, prayer, and self-denial, lest satan, the accuser and the tempter, should find them where no duty required them to be, and there betray them into the crucifying afresh the Son of God, and put him in whom they had believed to open shame in the presence of God, where he was appearing in their behalf.

V. 30. *One*

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30 Whoso killeth any person, the murderer shall be put to death by the [m] mouth of witnesses: but one witness shall not testify against any person, *to cause him* to die.

31 Moreover, ye shall take no satisfaction for the life of a murderer, which *is* § guilty of death: but he shall be surely put to death.

32 And ye shall take no satisfaction for him that is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the priest.

33 So ye shall not pollute the land wherein ye *are:* for blood [n] it defileth the land: and ‖ the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it.

34 Defile not therefore the land which ye shall inhabit, wherein I dwell: for I the Lord dwell among the children of Israel.

m Deut. 17. 6. and 19. 15. Matt. 18. 16. 2 Cor. 13. 1. Heb. 10. 28.

§ Heb. guilty to die.

n Mic. 4. 11.

‖ Heb. there can be no expiation for the land.

CHAP. XXXVI.

AND the chief fathers of the families of the [a] children of Gilead, the son of Machair, the son of Manasseh, of the families of the sons of Joseph, came near, and spake before Moses, and before the princes the chief fathers of the children of Israel:

a Chap. 26. 29.

2 And they said, [b] The Lord commanded my lord to give the land for an inheritance by lot to the children of Israel: and [c] my lord was commanded by the Lord to give the inheritance of Zelophehad our brother, unto his daughters.

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b Chap. 26. 55. and 27. 1. and 33. 54. Josh. 17. 3.

c Chap. 27. 1, 7. Josh. 17. 3, 4.

3 And if they be married to any of the sons of the *other* tribes of the children of Israel; then shall their inheritance be taken from the inheritance of our fathers, and shall be put to the inheritance of the tribe * whereunto they are received: so shall it be taken from the lot of our inheritance.

* Heb. unto whom they shall be.

4 And when [d] the jubilee of the children of Israel shall be, then shall their inheritance be put unto the inheritance of the tribe whereunto they are received: so shall their inheritance be taken away from the inheritance of the tribe of our fathers.

d Lev. 10.

5 And Moses commanded the children of Israel, according to the word of the Lord, saying, The tribe of the sons of Joseph hath said well.

6 This *is* the thing which the Lord doth command concerning the daughters of Zelophehad, saying, Let them † marry to whom they

† Heb. be wives.

V. 30. *One witness shall not cause him to die*—No judge shall condemn any man to death upon a single testimony.

V. 31. *Ye shall take no satisfaction for the life of a murderer*—No intercession, nor ransom shall be accepted to save his life or procure him a pardon.

V. 32. *Ye shall take no satisfaction for him that is fled to the city of his refuge, until the death of the priest*—Whereby God would signify the absolute and indispensable necessity of Christ's death, to expiate sin, and to redeem the sinner; there being salvation in no other: none receiving pardon from God but for the sake of his Son, Christ Jesus. No man can either redeem his own soul or the soul of another. Nothing can be offered to God from men, which God hath not already given. No atonement for sin has sufficient merit with God to obtain his forgiveness for any sin, but the death of his Son. No satisfaction is taken for the guilty, but that made to the justice of God by the God-man. Reader, are you in your heart regarding the death of the Son of God in the person of Christ Jesus, as the sole cause of your pardon and acceptance with God? On what foundation are you building your hopes of a blessed immortality? God does not dispense with but requires repentance, forsaking of sin, and that we should bring forth fruit unto God; but every good gift cometh down from heaven, through the Mediator between God and men; and other foundation for the favour of God here, or for ever, can no man lay than that which God himself hath laid in the Son of his love, Christ Jesus.

V. 33. *The land cannot be cleansed of the blood that is shed therein, but by the blood of him that sheddeth it*—If you shall spare the murderer or take any satisfaction for him, you involve your land and people in guilt, and will certainly bring down God's vengeance upon yourselves and them.

V. 34. *Defile not therefore the land which ye shall inhabit*—Be not cruel to your own land by granting protection, to murderers or allowing them to live with impunity. *For I the Lord dwell among the children of Israel*—I am personally present, and that not at certain seasons only, but *I dwell*, have my abiding-place with those to whom my oracles are committed; and when ye look upon my laws, remember that the judge of all the earth is the observer of the respect that is paid to what he has commanded: And ye that shall be called upon to see justice done, according to the laws that are made known to you, are acting in his presence, to whom all things, even the secrets of the heart, are plain and open; and on whose favour your own, and the safety and happiness of your country always depend.

CHAP. XXXVI.

V. 1. *The chief fathers of the families*—Who had the care and management of the public affairs of that tribe committed to them.

V. 3. *Shall their inheritance be taken from the lot of our inheritance*—For their inheritance will pass to their children, who will be of another tribe by their father's side.

V. 4. *When the jubilee of the children of Israel shall be*—Which God appointed principally for this end, to preserve the inheritances in the hands of the tribes and families to which they were first given.

V. 5. *Moses commanded the children of Israel, according to the word of the Lord, saying, The sons of Joseph hath said well*—Their plea is just and reasonable. God did not take particular care about every occurrence that happened or might happen, but left divers things to be found out by humane prudence, which being his own gift, it was meet there should be opportunities left for the exercise of it, and God thought fit to approve and ratify the just determinations of men, by his own law or sanction, as in the case of Jethro, (Exod. xviii.) of Zelophehad's daughters, (Numb. xxvii.) and here of their brethren. But it is observable, that God allowed this only in civil affairs, but never in the matters of his worship, where he utterly forbids them to substitute any thing of their own, instead of what he had appointed; and even in this

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7 So ſhall not the inheritance of the children of Iſrael remove from tribe to tribe: for every one of the children of Iſrael ſhall ‡ keep himſelf to the inheritance of the tribe of his fathers.

‡ Heb. cleave to the, &c.

f 1 Chron. 23. 22.

8 And f every daughter that poſſeſſeth an inheritance in any tribe of the children of Iſrael, ſhall be wife unto one of the family of the tribe of her father, that the children of Iſrael may enjoy every man the inheritance of his fathers.

9 Neither ſhall the inheritance remove from *one* tribe to another tribe; but every one of the tribes of the children of Iſrael ſhall keep himſelf to his own inheritance.

10 Even as the Lord commanded Moſes, ſo did the daughters of Zelophehad.

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11 g For Mahlah, Tirzah, and Hoglah, and Milcah, and Noah, the daughters of Zelophehad, were married unto their father's brothers ſons.

g Chap. 27. 1.

12 *And* they were married § into the families of the ſons of Manaſſeh the ſon of Joſeph, and their inheritance remained in the tribe of the family of their father.

§ Heb. to ſome that were of the families.

13 Theſe *are* the commandments and the judgments which the Lord commanded by the hand of Moſes unto the children of Iſrael in the plains of Moab, by Jordan, *near* Jericho.

this it appears, that Moſes did not determine what ſhould be done from his own judgment, but *according to the word of the Lord.*

V. 8. *Every daughter that poſſeſſeth an inheritance, ſhall be wife unto one of the family of the tribe of her father*—By which cauſe, it ſeems this law was not general to forbid every woman to marry into another tribe, but reſtrained to heireſſes, or ſuch as were likely to be ſo. The principal reaſon was to preſerve tribes and families unmixed, that the tribe and family out of which the Meſſiah was to come, and by which he ſhould be known, might be evident and unqueſtionable.

V. 11. *The daughters of Zelophehad, were married unto their father's brothers ſons*—It is uncertain whether *brothers* or *ſons* be taken ſtrictly and properly, or more large, as thoſe words are often uſed in Scripture.

DEUTERONOMY.

MOSES, in the two laſt months of his life, rehearſes what God had done for the Iſraelites; and gives a ſhort repetition of many of the laws which God had delivered to them, from whence this book is called DEUTERONOMY: It is divided into thirty-four Chapters.

CHAP. I. Containing Moſes's ſpeech in the end of the fortieth year, briefly rehearſing the ſtory of God's promiſe, of giving them officers, of ſending the ſpies to ſearch the land, of God's anger for their incredulity, and diſobedience.—CHAP. II. The ſtory is continued, that they were not to meddle with the Edomites, nor with the Moabites, nor with the Ammonites. But Sihon, the Ammorite, was ſubdued by them.—CHAP. III. The ſtory of the conqueſt of Og, king of Baſhan. The bigneſs of his bed. The diſtribution of thoſe lands to the two tribes and an half. Moſes's prayer to enter into the land: he is permitted to ſee it.—CHAP. IV. An exhortation to obedience. Moſes appointeth the three cities of refuge on this ſide Jordan.—CHAP. V. The covenant in Horeb. The ten commandments. At the people's requeſt Moſes receiveth the law from God.—CHAP. VI. The end of the law is obedience: and exhortation thereto.—CHAP. VII. All communion with the nations is forbidden, for fear of idolatry, for the holineſs of the people, for the nature of God in his mercy and juſtice, for the aſſuredneſs of victory which God will give over them.—CHAP. VIII. An exhortation to obedience in regard of God's dealings with them.—CHAP. IX. Moſes diſſuadeth them from the opinion of their own righteouſneſs, by rehearſing their ſeveral rebellions.—CHAP. X. God's mercy in reſtoring the two tables, in continuing the prieſthood, in ſeparating the tribe of Levi, in hearkening unto Moſes's ſuit for the people. An exhortation unto obedience.—CHAP. XI. An exhortation to obedience, by their own experience of God's great works, by promiſe of God's great bleſſings, and by threatenings. A careful ſtudy is required in God's word. The bleſſing and curſe is ſet before them.—CHAP. XII. Monuments of idolatry are to be deſtroyed. The place of God's ſervice is to be kept. Blood is forbidden. Holy things muſt be eaten in the holy place. The Levite is not to be forſaken. Idolatry is not to be inquired after.—CHAP. XIII.

Enticers to idolatry, how near ſoever unto thee, are to be ſtoned to death. Idolatrous cities are not to be ſpared.—CHAP. XIV. God's children are not to diſfigure themſelves in mourning. What may, and what may not be eaten, of beaſts, of fiſhes, of fowls. That which dieth of itſelf may not be eaten. Tithes of divine ſervice. Tithes and firſtlings of rejoicing before the Lord. The third year's tithe of alms and charity.—CHAP. XV. The ſeventh year a year of releaſe for the poor. It muſt be no let of lending or giving. An Hebrew ſervant, except he will not depart, muſt in the ſeventh year go forth free and well furniſhed. All firſtlings, males of the cattle, are to be ſanctified unto the Lord.—CHAP. XVI. The feaſt of the paſſover, of weeks, of tabernacles. Every male muſt offer, as he is able, at theſe three feaſts Of judges and juſtice. Groves and images are forbidden. —CHAP. XVII. The things ſacrificed muſt be ſound. Idolaters muſt be ſlain. Hard controverſies are to be determined by the prieſts and judges. The contemner of that determination muſt die. The election, and duty of a king.—CHAP. XVIII. The Lord is the prieſts and Levites portion. The abominations of the nations are to be avoided. Chriſt the prophet is to be heard. The preſumptuous prophet is to die.—CHAP. XIX. The cities of refuge. The privilege thereof for the man-ſlayer. The land-mark is not to be removed. Two witneſſes at the leaſt. The puniſhment of a falſe witneſs.—CHAP. XX. The prieſt's exhortation to encourage the people to battle. The officers proclamation who are to be diſmiſſed from the war. How to uſe the cities that accept or refuſe the proclamation of peace. What cities muſt be devoted. Trees for man's meat muſt not be deſtroyed in the ſiege.—CHAP. XXI. The expiation of an uncertain murder. The uſage of a captive taken to wife. The firſt-born is not to be diſinherited upon private affection. A ſtubborn ſon is to be ſtoned to death. The malefactor muſt not hang all night on a tree.—CHAP. XXII. Of humanity towards brethren. The ſex is to be diſtinguiſhed by apparel. The dam is not to be taken with her young ones. The houſe muſt have battlements. Confuſion is to be avoided. Fringes upon the veſture. The puniſhment of him that ſlandereth his wife. Of adultery, of rape, and of fornication. Inceſt. —CHAP. XXIII. Who may or may not enter into the congregation. Uncleanneſs to be avoided in the hoſt. Of the fugitive ſervant. Of filthineſs. Of abominable ſacrifices. Of uſury. Of vows. Of treſpaſſes.—CHAP. XXIV. Of divorce. A new married man goeth not to war. Of pledges. Of man-ſtealers. Of leproſy. The hire is to be given. Of juſtice. Of charity. —CHAP. XXV. Stripes muſt not exceed forty. The ox is not to be muzzled. Of raiſing ſeed unto a brother. Of the immodeſt woman. Of unjuſt weights. The memory of Amalek is to be blotted out.—CHAP. XXVI. The confeſſion of him that offereth the baſket of firſt-fruits. The prayer of him that giveth his third year's tithes. The covenant between God and the people.— CHAP. XXVII. The people are commanded to write the law upon ſtones; and to build an altar of whole ſtones. The tribes divided on Gerizzim and Ebal. The curſes pronounced on mount Ebal.—CHAP. XXVIII. The bleſſings for obedience. The curſes for diſobedience.—CHAP. XXIX. Moſes exhorteth them to obedience, by the memory of the works they had ſeen. All are preſented before the Lord to enter into his covenant. The great wrath on him that flattereth himſelf in his wickedneſs. Secret things belong unto God.—CHAP. XXX. Great mercies promiſed unto the repentant. The commandment is manifeſt. Life and death are ſet before them—CHAP. XXXI. Moſes encourageth the people: he encourageth Joſhua: he delivereth the law unto the prieſts, to read it in the ſeventh year to the people. God giveth a charge to Joſhua, and a ſong to teſtify againſt the people. Moſes delivereth the book of the law to the Levites to keep: he maketh a proteſtation to the elders.—CHAP. XXXII. Moſes's ſong, which ſetteth forth God's mercy and vengeance: he exorteth them to ſet their hearts upon it. God ſendeth him up to mount Nebo, to ſee the land and die.—CHAP. XXXIII. The majeſty of God. The bleſſings of the twelve tribes. The excellency of Iſrael.—CHAP. XXXIV. Moſes from mount Nebo vieweth the land: he dieth there: his burial: his age. Thirty days mourning for him. Joſhua ſucceedeth him. The praiſe of Moſes.

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CHAP. I.

THESE *be* the words which Moſes ſpake unto all Iſrael, [a] on this ſide Jordan in the wilderneſs, in the plain over againſt the [*] Red *ſea*, between Paran, and Tophel, and Laban, and Hazeroth, and Dizahab.

2 (*There are* eleven days *journey* from Horeb by the way of mount Seir, [b] unto Kadeſh-barnea)

a Joſh. 9. 1, 10. and 22. 4. 7.
* Or, Zuph.
b Num. 13. 26.

CHAP. I.

V. 1. *Theſe be the words which Moſes ſpake*—Theſe are the laws, counſels, and admonitions, delivered by Moſes from God to Iſrael. *Unto all Iſrael*—By the heads or elders of the ſeveral tribes, or others, who were to communicate theſe diſcourſes to all the people in ſeveral aſſemblies. *In the plain*—In the plain of Moab. *Between Paran, and Tophel, and Laban, and Hazeroth, and Dizahab*—Theſe places ſeem to be the bounds of the plain of Moab, where Moſes now was.

V. 2. *There are eleven days journey*—This is added to ſhew that the reaſon why the Iſraelites, in ſo many years, were advanced no further from Horeb than to theſe plains, was not the great diſtance of the places or length of the way, which was but a journey of eleven days at moſt, but becauſe of their rebellions, as is mentioned before, and repeated in this book. And long may perſons be under all the advantages which the cleareſt light of God's revealed will can afford them, and yet after many years be little advanced in thoſe attainments which render the mind happy in this life, or fits it for happineſs in that which is to come. Iſrael's errors are recorded that they may be avoided; and that inſtead of their murmurs under the diſpenſations of the providence of God, and their deſire of returning to the country from which they had ſet out, and their unbelief as to the promiſes of God, the cauſes of their ſlow progreſs, we may learn a thankful ſubmiſſion to the will of God, and a conſtant looking for, and expectation of thoſe bleſſings of his grace which he has promiſed to all his true worſhippers, as Canaan was promiſed to the people of Iſrael. *From Horeb*—Or Sinai, the place where the law was given, which is promiſcuouſly called by both theſe names. *By the way of mount Sier*—Or mount Edom, the mountainous country of Sier, which was firſt poſſeſſed by the Horims, and afterwards by the Edomites. *Unto Kadeſh-barnea*—Which was not far from the borders of Canaan.

V. 3. *It came to paſs in the fortieth year, in the eleventh month*—Which was but a little before his death.

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3 And it came to paſs [c] in the fortieth year, in the eleventh month, on the firſt *day* of the month, *that* Moſes ſpake unto the children of Iſrael, according unto all that the Lord had given him in commandment unto them;

c Num. 33. 38.

4 [d] After he had ſlain Sihon the king of the Amorites, which dwelt in Heſhbon, and Og the king of Baſhan, which dwelt at Aſtaroth [e] in Edrei:

d Num. 21. 24, 33.

5 On

e Num. 21. 33. Joſh. 13. 12.

V. 6. *Ye*

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5 On this side Jordan, in the land of Moab, began Moses to declare this law, saying,

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6 The Lord our God spake unto us [f] in Horeb, saying, Ye have dwelt long [g] enough in this mount:

7 Turn you, and take your journey, and go to the mount of the Amorites, and unto † all *the places* nigh thereunto in the plain, in the hills, and in the vale, and in the south, and by the sea-side, to the land of the Canaanites, and unto Lebanon, unto the great river the river Euphrates.

8 Behold, I have ‡ set the land before you: go in and possess the land which the Lord sware unto your fathers, [h] Abraham, Isaac, and Jacob, to give unto them, and to their seed after them.

9 ¶ And [i] I spake unto you at that time, saying, I am not able to bear you myself alone:

10 The Lord your God hath multiplied you, and behold, [k] you *are* this day as the stars of heaven for multitude.

11 ([l] The Lord God of your fathers make you a thousand times so many more as ye *are*, and bless you [m] as he hath promised you)

12 How can I myself alone bear your incumbrance, and your burden, and your strife?

13 § Take ye wise men and understanding, and known among your tribes, and I will make them rulers over you.

14 And ye answered me, and said, The thing which thou hast spoken, *is* good *for us* to do.

15 So I took the chief of your tribes, wise men, and known, [n] and * made them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes.

16 And I charged your judges at that time, saying, Hear *the causes* between your brethren, and [o] judge righteously between *every* man and his [p] brother, and the stranger *that is* with him.

17 [q] Ye shall not * respect persons in judgment, *but* you shall here the small as well as the great; you shall not be afraid of the face of man, for [r] the judgment *is* God's: and the cause that is too hard for you, bring *it* unto me, and I will hear it.

18 And I commanded you at that time all the things which ye should do.

19 ¶ And when we departed from Horeb, we went through all that great and terrible wilderness, which you saw by the way of the mountain of the Amorites, as the Lord our God commanded us; and [s] we came to Kadesh-barnea.

20 And I said unto you, Ye are come unto the mountain of the Amorites, which the Lord our God doth give unto us.

21 Behold, the Lord thy God hath set the land before thee: go up *and* possess *it*, as the Lord God of thy fathers hath said unto thee; [t] fear not, neither be discouraged.

22 ¶ And ye came near unto me every one

f Exod. 3. 1.
g See Exod. 19. 1. Num. 10. 11.
† Heb. all his neighbours.
‡ Heb. given.
h Gen. 12. 7. and 15. 18. and 17. 7, 8. and 26. 4. and 28. 13.
i Exod. 18. 18. Num. 11. 24.
k Gen. 15. 5.
l 2 Sam. 24. 3.
m Gen. 15. 5. and 22. 17. and 26. 4. Exod. 32. 13.
§ Heb. Give.
n Exod. 18. 21.
* Heb. gave.
o John 7. 24.
p Lev. 24. 22.
q Lev. 19. 15. Chap. 16. 19. 1 Sam. 16. 7. Prov. 24. 23. James 2. 1.
* Heb. acknowledge faces.
r 2 Chro. 19. 6.
s Num. 13. 26.
t Josh. 1. 9.

V. 6. *Ye have dwelt long enough in this mount*—Of Horeb, where they continued about a year.

V. 7. *Take your journey, and go to the mount of the Amorites*—To the mountainous country where the Amorites dwelt, which is opposed to the *plain* here following, where others of them dwelt. And this is first mentioned, because it was in the borders of the land.

V. 8. *I have set the land before you*—Before your faces; it is open to your view, and to your possession; there is no impediment in the way. And thus is the kingdom of God set before all that will enter therein.

V. 9. *I spake unto you at that time*—About that time; a little before their coming to Horeb.

V. 12. *How can I myself alone bear your burden*—The trouble of ruling and managing so perverse a people. *And your strife*—Your quarrellings with God, and your contentions amongst yourselves, for the determination whereof the Elders were appointed.

V. 13. *Take ye wise men, and understanding*—Persons of knowledge, wisdom, and experience. *And known*—Men had in reputation, for ability and integrity; for to such they would more readily submit.

V. 15. *So I took the chief*—Not in authority, but in endowments for government. *And officers*—Inferior officers, that were to attend upon the superior magistrates, and to execute their decrees.

V. 16. *I charged your judges, saying, Hear the causes, judge righteously between every man and his brother, and the stranger that is with him*—That converseth or dealeth with him. To such God would have justice equally administered, for the honour of religion, and for the interest which every man hath in matters of common right.

V. 17. *Ye shall not respect persons*—Not give sentence according to the outward qualities of the person, as he is poor or rich, your friend or enemy, but purely according to the merits of the cause. *But you shall hear the small*—Persons of the meanest rank. *The judgment is God's*—It is passed in the name of God, and by commission from him, by you as representing his person, and doing his work, who therefore will own and defend you therein against all your enemies, and to whom you must give an exact account. And they that labour to advance truth or justice amongst men, with a view to please God, are thus considered as being in the immediate service of God.

V. 18. *I commanded you all the things which ye should do*—I delivered unto you, and especially unto your judges, all the laws, statutes, and judgments revealed unto me by the Lord in Horeb.

V. 21. *Go up, and possess*—What the Lord thy God hath promised unto thee; and in using the means which he requires you to use on your part, *fear not* any danger, *neither be discouraged* at any difficulties.

V. 23. *The saying pleased me well*—For there seemed to be some prudence and good policy in it; but Moses could not see into

Before Christ 1490. one of you, and said, We will send men before us, and they shall search us out the land, and bring us word again by what way we must go up, and into what cities we shall come.

23 And the saying pleased me well: and
u Num. 13. 3. u I took twelve men of you, one of a tribe.

x Num. 13. 22, 23, 24. 24 And x they turned and went up into the mountain, and came unto the valley of Eshcol, and searched it out.

25 And they took of the fruit of the land in their hands, and brought *it* down unto us,
y Num. 13. 27. and brought us word again, and said, y *It is* a good land which the Lord our God doth give us.

z Num. 14. 1. 26 z Notwithstanding, ye would not go up, but rebelled against the commandment of the Lord your God.

27 And ye murmured in your tents, and said, Because the Lord hated us, he hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to destroy us.

28 Whither shall we go up? our brethren have † discouraged our heart, saying, a The people *is* greater and taller than we, b the cities *are* great and walled up to heaven, and moreover we have seen the sons of the c Anakims there.

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† Heb melted.
a Num. 13. 29, 32, 33.
b Chap. 9. 1.
c Num. 13. 28.

29 Then I said unto you, Dread not, neither be afraid of them.

30 d The Lord your God which goeth before you, he shall fight for you, according to all that he did for you in Egypt before your eyes:

d Exod. 14. 14, 25. Neh. 4. 20.

31 And in the wilderness, where thou hast seen how that the Lord thy God e bare thee as a man doth bear his son, in all the way that ye went, until ye came into this place.

e Chap. 32. 11, 12. Isai. 40. 3. and 63. 9. Hos. 11. 3. See Acts 13. 18.

32 Yet in this thing ye did not believe the Lord your God,

33 f Who went in the way before you to search you out a place to pitch your tents *in*, in fire by night to shew you by what way ye should go, and in a cloud by day.

f Exod. 13. 21. g Num. 10. 33. Ezek. 20. 6.

34 And the Lord heard the voice of your words, and was wroth, h and sware, saying,

h Chap. 2. 14, 15.

35 Surely

into their hearts, nor from what root this desire grew; but God saw it, and therefore in just judgment complied with their desire, and permitted them to do so for their trial and exercise.

V. 24. *The valley of Eschol*—Of grapes, so called from the goodly cluster of grapes which they brought from thence.

V. 25. *They took of the fruit*—Grapes, pomegranates, and figs. *And brought us word again, and said, It is a good land*—Which acknowledgment should have prevailed with you to have rejoiced and gone forward, because the Lord, who had given you this land, was unquestionably able to settle you in it in spight of all opposition.

V. 27. *Ye murmured in your tents, and said, Because the Lord hated us*—And therefore designed to destroy us. And thus under the trials of faith, which to them that endure is more precious than gold, they that give way to unbelief, and to the suggestions of satan, turn the most gracious designs of God into complaints against him.

V. 28. *Our brethren have discouraged our heart*—They that *discourage* the Israel of God in their expectations of what God has promised, are doing that which is contrary to God, who is ever saying to all that are seeking his favour and living in his ways—*Fear not, neither be discouraged. The people is greater and taller than we*—In number, strength, and valour. *The cities are great, and walled up to heaven*—To a great height. A common hyperbole.

V. 30. *The Lord your God goeth before you*—The *bestowing* what God hath promised is the Lord's work; and though all must say, Of myself I can do nothing, yet the Lord in whom I put my trust *shall fight for me*, and I can do all that the Lord my God requires of me, through Christ Jesus the Lord strengthening me. *He shall fight for you, according to all that he did for you in Egypt before your eyes*—Where you were weak, dispirited, divided, and inexperienced, and in a great measure unarmed, and able to do nothing against your numerous, and united enemies, but to stand still and see the salvation of God. And therefore now your distrust is highly unreasonable, when you have been hardened and fitted for military service by your travels, disciplined and experienced in martial affairs, encouraged by frequent and glorious miracles for forty years together. And let them that are tempted to distrust, discouraged by their brethren, and ready to give up all their hopes of ever obtaining that rest of an inward Canaan, look back on the past loving-kindness of the Lord, and see how faithfully he has given grace to know his will, and strength of mind to do and suffer it, and how his providence has opened a way through temptations, discouragements and difficulties, which they themselves and others have been in and delivered from, and then call to mind that the Lord's hand is not shortened.

V. 31. *In the wilderness thou hast seen how that the Lord thy God bare thee*—Carried thee, as a father carries his weak and tender child in his arms, or as upon eagle's wings, through difficulties and dangers, gently leading you according as you were able to go, and sustaining you by his power and goodness.

V. 32. *Yet in this thing*—In this matter which God commanded and encouraged you to do, in going in confidently to possess the land. Or, *in this word*, whereby God promised to fight for you, and assured you of good success. *Ye did not believe the Lord your God*—After all you saw and experienced of his care and goodness, and of his power to perform whatever he had promised.

V. 33. *Who went in the way before you*—And is there in the human mind such a depth of unbelief, as not to trust the Father of mercies and God of all consolation, when they even see him going before them day and night? Justly did he see himself who said, *Lord, help my unbelief.* So sunk in infidelity is the mind of man by nature, that, without the grace of God, we cannot believe his faithfulness, though our present and endless peace depend upon it. To feel our weakness and inability to raise even a good thought to heaven of ourselves, is to feel ourselves in that lost state which God delights to save from; because such and such only will stay themselves upon their God, and be truly blessed in themselves, and give all the praise to him.

V. 34. *The Lord heard the voice of your words*—Your murmurings, your unthankful, impatient, distrustful and rebellious speeches. As he hears every conversation, every word that is uttered by the whole human race: And they that would not be covered with shame and confusion in that day, when, for every idle word, men must give account, (Matth. xii. 36.) must watch unto prayer, that in every conversation nothing unnecessary, nothing contrary to

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35 [i] Surely there ſhall not one of theſe men of this evil generation ſee that good land, which I ſware to give unto your fathers;

36 [k] Save Caleb the ſon of Jephunneh, he ſhall ſee it, and to him will I give the land that he hath trodden upon, and to his children, becauſe [j] he hath * wholly followed the Lord.

37 [m] Alſo the Lord was angry with me for your ſakes, ſaying, Thou alſo ſhalt not go in thither.

38 *But* Joſhua the ſon of Nun, which ſtandeth before thee, he ſhall go in thither. Encourage him: for he ſhall cauſe Iſrael to inherit it.

39 [n] Moreover, your little ones, which ye ſaid ſhould be a prey, and your children which in that day [o] had no knowledge between good and evil, they ſhall go in thither, and unto them will I give it, and they ſhall poſſeſs it.

40 [p] But *as for* you, turn ye, and take your journey into the wilderneſs, by the way of the Red ſea.

41 Then ye anſwered and ſaid unto me, [q] We have ſinned againſt the Lord, we will go up and fight, according to all that the Lord our God commanded us. And when ye had girded on every man his weapons of war, ye were ready to go up into the hill.

42 And the Lord ſaid unto me, Say unto them, [r] Go not up, neither fight, for I *am* not among you; leſt ye be ſmitten before your enemies.

43 So I ſpake unto you, and ye would not hear, but rebelled againſt the commandment of the Lord, and † went preſumptuouſly up into the hill.

44 [s] And the Amorites which dwelt in that mountain, came out againſt you, and chaſed you [t] as bees do, and deſtroyed you in Seir, *even* unto Hormah.

45 And ye returned and wept before the Lord; but the Lord would not hearken to your voice, nor give ear unto you.

46 [u] So ye abode in Kadeſh many days, according unto the days that ye abode *there*.

CHAP. II.

THEN we turned, and took our journey into the wilderneſs, by the way of the Red ſea, [a] as the Lord ſpake unto me: and we compaſſed mount Seir many days.

2 And the Lord ſpake unto me, ſaying,

3 Ye have compaſſed this mountain [b] long enough: turn you northward.

4 And command thou the people, ſaying, [c] Ye *are* to paſs through the coaſt of your brethren the children of Eſau, which dwell in

i Num. 14.22, 23. Pſal. 95. 11.

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k Joſh. 14. 9.

j Num. 14 24. * Heb. fulfilled to go after.

m Num. 20. 12. and 27.14. Chap. 3. 26. and 4. 21. and 34. 4.

n Num.14.31.

o Iſai.7.15,16. Rom. 9. 11.

p Num.14.25.

q Num. 14.40.

r Num.14.42.

† Heb. you were preſumptuous, and went up

s Num. 14.45.

t Pſal.113.12.

u Num.13.25.

a Num.14.25. Chap. 1. 40.

b See Verſe 7, 14.

c Num.20.14.

to ſeriouſneſs, ſincerity, or purity is ſpoken. So far as we converſe without prayer, that we may receive good, or be the means of doing it, ſo far we may truly be ſaid to live for no end ſuitable to our being and the deſigns of God: And to think that there are either times or places in which we may ſpeak without any deſign to pleaſe God, is to forget that he in all things requires us to live to his glory. To remember that God hears all our words, is no leſs neceſſary in one place than in another. We are no leſs accountable for our words to our children, ſervants, in our families and employments at home or abroad, than we are for what we ſay in our ſolemn approaches to God in worſhip. Do we think we are required to ſpeak from reflection in the preſence of our ſuperiors, and utter nothing trifling or unneceſſary; and is it not to forget that God is always preſent, when we think we may ſpeak, at any time, without that caution which we ſhould be aſhamed not to uſe in the hearing of grave and pious perſons.

V. 35, 36. *Surely there ſhall not one of theſe men ſee that good land ſave Caleb*—Under whom Joſhua is comprehended, though not here expreſſed, becauſe he was not now to be one of the people, but to be ſet over them as chief governor. *To him will I give the land*—That particular part of the land.

V. 37. *The Lord was angry with me for your ſakes*—Upon occaſion of your wickedneſs and perverſeneſs, by which you provoked me to ſpeak unadviſedly, (Pſal. cvi. 32, 33.)

V. 38. *Joſhua the ſon of Nun, which ſtandeth before thee*—Who is now thy miniſter and ſervant, for ſuch are often deſcribed by this phraſe. *Encourage him*—Strengthen his hands, *for he ſhall cauſe Iſrael to inherit* the land I have promiſed by going before them, faithfully truſting in the promiſes made unto you and to your fathers.

V. 39. *Your little ones ſhall go, and unto them will I give*—The land, that all ages to come may know how much you were miſled by your evil reaſoning, and by your unbelief, when you ſpake of the promiſes of God as if he had been a variable being, or gave encouragement for men to expect greater things from him than he ever intended, or was able to beſtow.

V. 42. *The Lord ſaid unto me, ſay unto them, Go not up, leſt ye be ſmitten before your enemies*—Becauſe ye are going in your own ſpirit which I cannot bleſs, any further than by giving you this notice, that ye may not bring upon yourſelves the evil conſequences of going to do even what I have commanded, in a temper contrary to what I require in the heart as well as in the action.

V. 44. *The Amorites which dwelt in that mountain, came out againſt you, and chaſed you as bees do*—As bees, which being provoked, come out of their hives in great numbers, and with great fury purſue and ſting their adverſary and diſturber.—They being eaſily overcome who go not according to the will of the Lord, and in an humble dependence on the aid which he alone can give.

V. 45. *Ye returned, and wept before the Lord, but the Lord would not hearken to, nor give ear unto you*—And your very ſorrow not proceeding from a penitent mind, or from a concern that God was diſpleaſed with you, but that you yourſelves could not do as you deſired, God would not liſten to your cry, as he always doth to them who cry unto him, or weep from godly ſorrow.

V. 46. *So ye abode in Kadeſh many days*—And were not now permitted to make any further progreſs towards Canaan.

CHAP. II.

V. 2, 3. *The Lord ſpake unto me, ſaying, Turn you northward*—Towards the land of the Amorites and Canaanites.

V. 4. *Your brethren, the children of Eſau, which dwell in Seir*—Theſe words reſtrain the prohibition to theſe particular children of Eſau, for there were another branch of Eſau's children, which

Before Christ 1451. in Seir, and they shall be afraid of you: take ye good heed unto yourselves therefore.

5 Meddle not with them; for I will not give you of their land, * no not so much as a * Heb. even to the treading of the sole of the foot. foot-breadth, [d] because I have given mount Seir unto Esau *for* a possession. d Gen. 36. 8. Josh. 24. 4.

6 Ye shall buy meat of them for money, that ye may eat; and ye shall also buy water of them for money, that ye may drink.

7 For the Lord thy God hath blessed thee in all the works of thy hand: he knoweth thy walking through this great wilderness: [e] these forty years the Lord thy God *hath been* with thee, thou hast lacked nothing. e Chap. 8. 2.

8 [f] And when we passed by from our brethren the children of Esau, which dwelt in Seir, through the way of the plain from Elath, and from Ezion-gaber, we turned and passed by the way of the wilderness of Moab. f Judg. 11. 18.

9 And the Lord said unto me, † Distress not the Moabites, neither contend with them in battle: for I will not give thee of their land *for* a possession, because I have given [g] Ar unto [h] the children of Lot *for* a possession. † Or, Use no hostility against Moab. g Num. 21. 28. h Gen. 19. 37.

10 [i] The Emims dwelt therein in times past, a people great, and many, and tall as [k] the Anakims; i Gen. 14. 5. k Num. 13. 22, 34.

11 Which also were accounted giants, as the Anakims, but the Moabites call them Emims.

12 [l] The Horims also dwelt in Seir before time, but the children of Esau ‡ succeeded them when they had destroyed them from before them, and dwelt in their § stead, as Israel did unto the land of his possession, which the Lord gave unto them. l Gen. 14. 6. and 36. 20. ‡ Heb. inherited them. § Or, room.

13 Now rise up, *said* I, and get you over [m] the ‖ brook Zered: and we went over the brook Zered. Before Christ 1451. m Num. 21. 12. ‖ Or, valley.

14 And the space in which we came [n] from Kadesh-barnea, until we were come over the brook Zered, *was* thirty and eight years; until all the generation of the men of war were wasted out from among the host, [o] as the Lord sware unto them. n Num. 13. 26. o Chap. 1. 34, 35.

15 For indeed the hand of the Lord was against them, to destroy them from among the host, until they were consumed.

16 ¶ So it came to pass, when all the men of war were consumed and dead from among the people,

17 That the Lord spake unto me, saying,

18 Thou art to pass over through Ar, the coast of Moab, this day.

19 And *when* thou comest nigh over against the children of Ammon, distress them not, nor meddle with them: for I will not give thee of the land of the children of Ammon *any* possession, because I have given it unto [p] the children of Lot *for* a possession. p Gen. 19. 38.

20 (That also was accounted a land of giants, giants dwelt therein in old time, and the Ammonites call them [q] Zamzummims, q Gen. 14. 5. Zuzims.

21 A people great, and many, and tall as the Anakims; but the Lord destroyed them before them, and they succeeded them, and dwelt in their stead:

22 As he did to the children of Esau [r] which dwelt in Seir, when he destroyed [s] the Horims from before them, and they succeeded them, and dwelt in their stead, even unto this day: r Gen. 32. 3. s Gen. 14. 6. and 36. 20, 30.

23 And

were to be destroyed, even the Amalekites, who were Esau's posterity, (Gen. xxxvi. 12.) *They shall be afraid of you*—But, I charge you take no advantage of their fears.

V. 5. *Meddle not with them*—Thus does God care for them that are not *called* Israel.

V. 6. *Ye shall buy meat of them for money*—For though the manna did yet rain upon them, they were not forbidden to buy other meats when they had opportunity, but only were forbidden greedily to hunger after them when they could not obtain them. *Ye shall also buy water of them*—For water in those parts was scarce and valuable. And when we do not consider it of great value to us, and adore the goodness of God in this highly necessary accommodation of life, we are guilty of the highest ingratitude which there is in lightly esteeming the mercies of God, because his goodness makes them to abound.

V. 7. *The Lord thy God hath blessed thee*—By God's blessing thou art able to buy thy conveniences, and therefore thy theft and rapine will be inexcusable, because without any pretence of necessity. *He knoweth*—He hath known, observed, with care and kindness, which that word often notes. Which experience of God's singular goodness to thee, should make thee trust him still, and not use any indirect and unjust practices, to procure what thou wantest or desirest.

V. 9. *I have given Ar*—The chief city of the Moabites, here put for the whole country which depended upon it. *The children of Lot*—So called, to signify that this preservation was not for their sakes, for they were a wicked people, but for Lot's sake, whose memory God yet honours.

V. 10. *The Emims dwelt therein*—Men terrible for stature and strength.

V. 12. *Which the Lord gave unto them*—The past is here put for the future, *will give*, after the manner of the prophets.

V. 14, 15. *We were thirty and eight years, until all the men of war were wasted, for indeed the hand of the Lord was against them*—For they either disbelieved his promises, or that they would obtain, by their own strength, what God had promised.

V. 16, 17, 18. *When all the men of war were consumed, the Lord spake unto me, saying, Thou art to pass over through the coast of Moab*—To pass by the border of Moab. Now Israel may advance, when they are removed, to shew that the church of God could not obtain the blessings of God by their own power.

V. 20. *The Ammonites call them Zamzummims*—Which signifies men most wicked and abominable, or most presumptuous, or crafty.

V. 21. *The Lord destroyed them before them*—Took them that were the less wicked to destroy them that were more so, that the heathen

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23 And [t] the Avims which dwelt in Hazerim, *even* unto [u] Azzah, [x] the Caphtorims which came forth out of Caphtor, destroyed them, and dwelt in their stead.)

24 ¶ Rise ye up, take your journey, and [y] pass over the river Arnon: behold, I have given into thy hand Sihon the Amorite king of Heshbon, and his land: * begin to possess *it*, and contend with him in battle.

25 [o] This day will I begin to put the dread of thee, and the fear of thee upon the nations *that are* under the whole heaven, who shall hear report of thee, and shall tremble, and be in anguish because of thee.

26 ¶ And I sent messengers out of the wilderness of Kedemoth, unto Sihon king of Heshbon, [a] with words of peace, saying,

27 [b] Let me pass through thy land: I will go along by the high-way, I will neither turn unto the right hand nor to the left.

28 Thou shalt sell me meat for money, that I may eat; and give me water for money, that I may drink: only I will pass through on my feet:

29 ([c] As the children of Esau which dwell in Seir, and the Moabites which dwell in Ar, did unto me) until I shall pass over Jordan, into the land which the Lord our God giveth us.

30 [d] But Sihon king of Heshbon would not let us pass by him: for [e] the Lord thy God [f] hardened his spirit, and made his heart obstinate, that he might deliver him into thy hand, as *appeareth* this day.

31 And the Lord said unto me, Behold, I have begun to give Sihon and his land before thee: begin to possess, that thou mayest inherit his land.

32 [g] Then Sihon came out against us, he and all his people, to fight at Jahaz.

33 And [h] the Lord our God, delivered him before us, and [i] we smote him, and his sons, and all his people.

34 And we took all his cities at that time, and [k] utterly destroyed † the men, and the women, and the little ones of every city, we left none to remain:

35 Only the cattle we took for a prey unto ourselves, and the spoil of the cities which we took.

36 [l] From Aroer, which *is* by the brink of the river of Arnon, and *from* the city that *is* by the river, even unto Gilead, there was not one city too strong for us: the Lord our God delivered all unto us.

37 Only unto the land of the children of Ammon thou camest not, *nor* unto any place of the river [m] Jabbok, nor unto the cities in the mountains, nor unto whatsoever the Lord our God forbad us.

CHAP. III.

THEN we turned, and went up the way to Bashan: and [a] Og the king of Bashan came out against us, he and all his people, to battle [b] at Edrei.

2 And the Lord said unto me, Fear him not: for I will deliver him, and all his people, and his land into thy hand, and thou shalt do unto him as thou didst unto [c] Sihon king of the Amorites, which dwelt at Heshbon.

3 So the Lord our God delivered into our hands [d] Og also the king of Bashan, and all his people: and we smote him until none was left to him remaining.

4 And

t Josh. 13. 3.
u Jer. 25. 20.
x Gen. 10. 14. Amos 9. 7.
y Numb. 21. 13, 14. Jud. 11. 21.
* Heb. begin, possess.
o Exod. 15. 14.
a Chap. 20. 10.
b Numb. 21. 21, 22. Judg. 11. 19.
c See Chap. 23. 3, 4. Judg. 11. 17, 18.
d Numb. 21. 33.
e Josh. 11. 20.
f Exod. 4. 21.
g Numb. 21. 23.
h Chap. 7. 2. and 20. 16.
i Chap. 29. 7.
k Lev. 27. 28. Chap. 7. 2. 26.
† Heb. every city of men, and women, and little ones.
l Chap. 3. 12. and 4. 48. Josh. 13. 9.
m Gen. 32. 22. Chap. 3. 16.
a Numb. 21. 33, &c. Chap. 29. 7.
b Chap. 1. 4.
c Num. 21. 24.
d Num. 21. 33.

heathen might be taught to see that sin was the cause of every people's ruin.

V. 23. *The Caphtorims*—A people a-kin to the Philistines, (Gen. x. 14) and at last swallowed up in them. *Which came out of Caphtor*—Which is thought to be Cappadocia.

V. 25. *This day will I begin to put the dread of thee upon the nations that are under the whole heaven*—Which is an hyperbole, but explained by the following words, which restrain the sentence to those nations that heard of them.

V. 27. *I will go along by the high way*—In my direct road to Canaan, from which I will not turn aside into thy fields, or vineyards, or houses: Which things are not desired by those that are going directly forward in the way that leadeth to Canaan.

V. 28. *I will pass through on my feet*—With my company which are on foot; which is added, because if their army had consisted as much of horsemen as many other armies did, their passage through this land might have been more dangerous; but they were generally on foot.

V. 29. *As the children of Esau did unto me*—Sold us meat and drink.

V. 30. *Sihon, king of Heshbon, would not let us pass by him*—By his borders. *The Lord made his heart obstinate*—Unmoveable and inexorable to our desires—Withdrew the offers of his grace, which by the consent of his heart to wickedness he hath so often grieved and resisted, as to make God leave him to himself.

V. 32. *Sihon came out against us*—Men need only to be left to themselves, and without the grace of God, they will, as by a natural consequence, do that which shall produce their ruin.

V. 34. *We utterly destroyed*—Them, by God's command, these being a part of those people who were devoted by the Lord of Life and Death, to utter destruction for their abominable wickedness.

V. 36. *The Lord our God delivered all unto us*—And from the circumstances under which he did it, shewed that all the help that is done upon earth, the Lord doth it alone himself; and that none can prevail on whose side the Lord is not.

V. 37. *Nor unto whatsoever the Lord our God forbad us*—Concerning which the Lord gave us charge, that we should not meddle with them.

V. 4. *The*

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4 And we took all his cities at that time, there was not a city which we took not from them, threescore cities, [e] all the region of Argob, the kingdom of Og in Bashan.

e 1 Kings 4. 13

5 All these cities *were* fenced with high walls, gates and bars, besides unwalled towns a great many.

6 And we utterly destroyed them, as we did unto Sihon king [f] of Heshbon, utterly destroying the men, women, and children of every city.

f Chap. 2. 24.

7 But all the cattle, and the spoil of the cities, we took for a prey to ourselves.

8 And we took at that time out of the hand of the two kings of the Amorites, the land that *was* on this side Jordan, from the river [o] Arnon unto mount Hermon:

o Num. 32. 33. Josh. 13. 8. &c.

9 (*Which* [g] Hermon the Sidonians call Sirion: and the Amorites call it [h] Shenir)

g Chap. 4. 48.
h 1 Chron. 5. 23.

10 [i] All the cities of the plain, and all Gilead, and [k] all Bashan, unto Salchah, and Edrei, cities of the kingdom of Og in Bashan:

i Chap. 4. 49.
k Josh. 12. 5. and 13. 11.

11 [l] For only Og king of Bashan remained of the remnant of giants; behold, his bedstead *was* a bedstead of iron: *is* it not in [m] Rabbath of the children of Ammon? nine cubits *was* the length thereof, and four cubits the breadth of it, after the cubit of a man.

l Amos 2. 9.
m 2 Sam. 12. 26. Jer. 49. 2. Ezek. 21. 25.

12 And this land *which* we possessed at that time, [n] from Aroer, which *is* by the river Arnon, and half mount Gilead, and [o] the cities thereof, gave I unto the Reubenites, and to the Gadites.

n Chap. 2. 36.
o Num. 32. 33. Josh. 13. 8. &c.

13 And the rest of Gilead, and all Bashan, *being* the kingdom of Og, gave I unto the half-tribe of Manasseh; all the region of Argob, with all Bashan, which was called the land of giants.

14 [p] Jair the son of Manasseh took all the country of Argob, [q] unto the coasts of Geshuri, and [r] Maachathi; and called them after his own name, Bashan-[s] havoth-jair, unto this day.

p 1 Chron. 2. 22.
q Josh. 13. 13.
r 2 Sam. 10. 6.
s Num. 32. 41.

15 [t] And I gave Gilead unto Machir.

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16 And unto the Reubenites, [u] and unto the Gadites, I gave from Gilead even unto the river Arnon, half the valley, and the border, even unto the river Jabbok, [x] *which is* the border of the children of Ammon:

t Num. 32. 39.
u 2 Sam. 24. 5.
x Num. 21. 24. Josh. 12. 2.

17 The plain also, and Jordan, and the coasts *thereof*, from [y] Chinnereth [v] even unto the sea of the plain, [a] *even* the salt-sea, * under Ashdoth-pisgah eastward.

y Num. 34. 11.
v Chap. 4. 49. and 33. 23.
a Gen. 14. 3.
* Or, under the springs of Pisgah, or, the hill.

18 ¶ And I commanded you at that time, saying, The Lord your God hath given you this land to possess it: [b] ye shall pass over armed before your brethren the children of Israel, all *that are* † meet for the war.

b Num. 32. 20
† Heb. sons of power.

19 But your wives, and your little ones, and your cattle (*for* I know that ye have much cattle) shall abide in your cities which I have given you;

20 Until the Lord have given rest unto your brethren, as well as unto you, and *until* they also possess the land which the Lord your God hath given them beyond Jordan: and *then* shall ye [c] return every man unto his possession which I have given you.

c Josh. 22. 4.

21 ¶ And [d] I commanded Joshua at that time, saying, Thine eyes have seen all that the Lord your God hath done unto these two kings: so shall the Lord do unto all the kingdoms whither thou passest.

d Num. 27. 18

22 Ye shall not fear them: for the Lord your God he shall fight for you.

23 And [e] I besought the Lord at that time, saying,

e See 2 Cor. 12. 8, 9.

24 O Lord God, thou hast begun to shew thy servant thy greatness, and thy mighty hand; for [f] what God *is there* in heaven or in earth, that can do according to thy works, and according to thy might?

f Psa. 71. 19. & 86. 8. and 89, 6.

25 I pray thee, let me go over and see the good land that *is* beyond Jordan, that goodly mountain, and Lebanon.

26 But

CHAP. III.

V. 4. *The region of Argob*—A province subject to Bashan.

V. 5. *All these cities were fenced with high walls, gates, and bars*—Which may encourage you in your attempt upon Canaan, notwithstanding the fenced cities which the spies told you of, and you must expect to find.

V. 8. *The land that was on this side Jordan*—So it was when Moses wrote this book; but afterwards, when Israel passed over Jordan, it was called the land beyond Jordan.

V. 10. *All the cities of the plain, and all Gilead*—Gilead is sometimes taken largely for all the Israelites' possessions beyond Jordan, and so it comprehends Bashan, but here more strictly, for that part of it which lies in and near mount Gilead, and so it is distinguished from Bashan and Argob.

V. 11. *Only Og, king of Bashan, remained of the remnant of giants*—The other giants of Bashan were destroyed before.

V. 15. *I gave Gilead unto Machir*—Unto the children of Machir, son of Manasseh, for Machir was now dead.

V. 18. *I commanded you*—The Reubenites and Gadites, mentioned verse 16. to whom he now turns his speech. *Ye shall pass over armed before your brethren, the children of Israel, all that are meet for the war*—In such number as your brethren shall judge necessary.

V. 20. *Until the Lord have given rest*—A peaceable and fixed possession.

V. 22. *The Lord your God he shall fight for you*—Thus did Moses encourage Joshua in the work which God had given him to do.

V. 25. *I*

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26 But the Lord [g] was wroth with me for your sakes, and would not hear me: and the Lord said unto me, Let it suffice thee, speak no more unto me of this matter.

27 [h] Get thee up into the top of ‡ Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold *it* with thine eyes: for thou shalt not go over this Jordan.

28 But [i] charge Joshua, and encourage him, and strengthen him: for he shall go over before this people, and he shall cause them to inherit the land which thou shalt see.

29 So we abode in [k] the valley over against Beth-peor.

CHAP. IV.

NOW therefore hearken, O Israel, unto [a] the statutes, and unto the judgments which I teach you, for to do *them*, that ye may live, and go in and possess the land which the Lord God of your fathers giveth you.

2 [b] Ye shall not add unto the word which I command you, neither shall you diminish *ought* from it, that ye may keep the commandments of the Lord your God which I command you.

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3 Your eyes have seen what the Lord did because of [c] Baal-peor: for all the men that followed Baal-peor, the Lord thy God hath destroyed them from among you.

4 But ye that did cleave unto the Lord your God, *are* alive every one of you this day.

5 Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it.

6 Keep therefore and do *them*, for this *is* [d] your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation *is* a wise and understanding people.

7 For [e] what nation *is there so* great, who *hath* [f] God so nigh unto them, as the Lord our God *is* in all *things* that we call upon him for?

8 And what nation *is there so* great, that hath statutes and judgments *so* righteous, as all this law which I set before you this day?

9 Only

g Num. 20. 12. and 27. 14. Chap. 1. 37. and 31. 2. and 32. 51, 52. & 34. 4. Psal. 106. 32.

h Num. 27. 12.

‡ Or, the hill.

i Num. 27. 18.

k Chap. 34. 6.

a Lev. 19. 37. and 20. 8. and 22. 31.

b Chap. 12. 32. Josh. 1. 7. Prov. 30. 6. Eccles. 12. 13. Rev. 22. 18, 19.

c Num. 25. 4. &c. Josh. 22. 17.

d Job 28. 28. Psal. 111. 10. Prov. 1. 7.

e 2 Sam. 7. 23.

f Psal. 46. 1. and 145. 18. and 148. 14. Isai. 55. 6.

V. 25. *I pray thee let me go over*—For he supposed God's threatening might be conditional and reversible, as many others were. Moses had seen much of the goodness of God his Saviour, but still he was desirous of seeing more of it. *That goodly mountain*—Or, that blessed mountain, which the Jews not improbably understand of that mountain on which the temple was to be built. *And Lebanon*—He prays that he may see in general *the good land that is beyond Jordan*, and then particularly *the goodly mountains* of it, and especially that famous mount of *Lebanon*, which was so celebrated for its tall and large cedars, and other trees, and excellent plants.

V. 26. *The Lord was wroth with me for your sakes*—By occasion of your sins, which provoked me to unadvised words. *The Lord said unto me, Let it suffice thee*—That this is my pleasure and unalterable resolution. *Speak no more unto me of this matter*—But raise thy views up to myself, who alone can satisfy the immortal desires of thy mind.

V. 27. *Get thee up into the top of Pisgah, and lift up thine eyes*—Towards the land of Canaan, and its several quarters.

V. 28. *Charge Joshua*—Give him commission, and authority, and a command to execute his trust and conduct the people. *Encourage him, and strengthen him*—With exhortations and promises, and assurances of my presence and help, and of good success.

V. 29. *So we abode in the valley over against Beth-Peor*—The house or temple of Peor, or of Baal-Peor.

CHAP. IV.

V. 1. *Hearken, O Israel, unto the statutes*—The laws which concerns the worship and service of God. *And unto the judgments*—The laws concerning your duties to men. These two comprehend both tables, and the whole law of God.

V. 2. *Ye shall not add unto the word which I command you*—By devising other doctrines, or ways of worship, than what I have taught or prescribed. For this were to accuse me of want of wisdom, or care, or faithfulness in not giving you sufficient instructions for my own service. *Neither shall ye diminish ought from it*—By rejecting or neglecting any thing which I have commanded, though it seem never so small; but take my word, as it is for your sole rule and guide in things temporal and eternal; ever reading it with prayer, for the assistance of my Spirit to give you a right understanding in all things.

V. 3. *Your eyes have seen what the Lord did because of Baal-Peor; for all the men that followed*—Him, they, because of their idolatry, lived not out half their days.

V. 4. *Ye that did cleave unto the Lord your God, are alive every one of you this day*—And are witnesses to all, both Jews and heathens, that to cleave unto God with full purpose of heart, has its reward in the life that now is, as well as that which is to come. These appeals to matters of fact are also intended for our benefit; that we may look about us and see if there is no distinction made between them that follow the desires of their hearts and live for pleasure, gain, or honour; and them that live humble, serious, godly lives. Reader, what is it that you see on looking back for twenty, thirty, or forty years; has no difference appeared to you either in the lives or death of them that feared God, and them that thought nothing sinful that was not disadvantageous to their interests?

V. 5, 6. *I have taught you statutes and judgments, keep, and do them, for this is your wisdom and your understanding in the sight of the nations*—For though the generality of the heathen world did, through prejudices, and for their own lusts and interests, condemn the laws of the Hebrews as foolish and absurd, yet it is certain the wisest heathens highly approved of them.

V. 7. *What nation is there so great*—As God has made the people of Israel. *Who hath God so nigh unto them*—By glorious miracles, by the pledges of his special presence, by the operations of his grace, and by his readiness to hear our prayers, and to give us those succours which we call upon him for, enabling us to perform whatsoever he hath commanded us.

V. 8. *What nation is there that hath statutes and judgments so righteous*—Whereby he implies that the true greatness of a nation doth not consist in pomp, or power, or largeness of empire, as commonly men think, but in the righteousness of its laws, and

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9 Only take heed to thyſelf, and keep thy ſoul diligently, leſt thou forget the things which thine eyes have ſeen, and leſt they depart from thy heart all the days of thy life: but [g] teach them thy ſons, and thy ſons ſons:

10 *Specially* [h] the day that thou ſtoodeſt before the Lord thy God in Horeb, when the Lord ſaid unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they ſhall live upon the earth, and *that* they may teach their children.

11 And ye came near and ſtood under the [i] mountain, and the [i] mountain burnt with fire unto the [*] midſt of heaven, with darkneſs, clouds, and thick darkneſs.

12 And the Lord ſpake unto you out of the midſt of the fire: ye heard the voice of the words, but ſaw no ſimilitude, [k] † only *ye heard* a voice.

13 [l] And he declared unto you his covenant, which he commanded you to perform, *even* [m] ten commandments, and [n] he wrote them upon two tables of ſtone.

14 ¶ And [o] the Lord commanded me at that time to teach you ſtatutes and judgments, that ye might do them in the land whither ye go over to poſſeſs it.

15 Take ye therefore good heed unto yourſelves (for ye ſaw no manner of ſimilitude on the day *that* the Lord ſpake unto you in Horeb, out of the midſt of the fire)

16 Leſt ye corrupt *yourſelves*, and [p] make you a graven image, the ſimilitude of any figure, the likeneſs of male or female,

17 The

g Gen. 18. 19. Chap. 6. 7. and 11. 19. Pſal. 78. 5, 6.
h Exod. 19. 9, 10. and 20. 18. Heb. 12. 18.
i Exod. 19. 18.
* Heb. heart.
k Exod 20. 22, 23.
† Heb. ſave a voice.
l Chap. 9. 9, 11.
m Exod. 34. 28.
n Exod. 24. 12.
o Exod 21. 1. and Chap. 22. and Chap. 23.
p Exod. 20. 4, 5.

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the juſtice of its government. *As this law which I ſet before you*—And which I have received from God, and which in all things is worthy of himſelf, commanding nothing to be done but what is for the good of them that obey, forbidding nothing but what is hurtful and injurious to men; the whole law of God having evidently no end in view, but the higheſt poſſible good of every man, and of all men.

V. 9. *Take heed to thyſelf*—As thy Creator hath given thee ſuch a guide through this life to eternal glory; *keep thy ſoul diligently*, looking unto God thy Redeemer, the author and finiſher of thy faith, *leaſt thou forget the things which thine eyes have ſeen*—Of the power and willingneſs of God to ſave, ſupport and bleſs all them that put their truſt in him. *Leſt they depart from thy heart*—And thou ſhouldeſt forget God thy only deliverer in every time of trouble, and who alone can make thy way proſperous. *Teach them thy ſons, and thy ſons ſons*—God thy Creator, thy Redeemer and thy Judge, hath given thee this knowledge of his will and of thy duty, firſt for thine own happineſs, and then that thou ſhouldeſt not forget that his ſacred word, which of all things is moſt valuable to thee is alſo of equal value to others; and as thou deſireth that thoſe that are dear to thee ſhould be happy with thyſelf, he charges thee to make known the truths of his word to *thy ſons and to thy ſons ſons*; and in giving thee this command, which natural affection calls for at thy hands, he reminds thee that ſuch is the fallen ſtate of the human nature, that men ſtand in need of being reminded of this their duty, becauſe they are ever ready to forget the value of God's word, and to think that many things are of more conſequence to the happineſs of their own offspring than the knowledge of the will of God.

V. 10. *Specially*—Remember *the day that all Iſrael ſtood before the Lord thy God, when the Lord ſaid, I will make them hear my words*, and know for themſelves that they are not the inventions of men, which, from the hardneſs and deceitfulneſs of their own hearts, and the ſuggeſtions of ſatan the father of lies, they will be ready to believe; but let them *learn to fear* to do this, from the remembrance that I made known my will to men, under ſuch diſcoveries of my power as would at once render them guilty to the laſt degree, did they not receive what is written in the Scriptures as the word of God, as long *as they live upon the earth, and teach their children* to do the ſame thing; that every riſing generation may receive from their parents, the knowledge of the will of God; and thoſe that refuſe to receive the Scriptures as the word of God, on the teſtimony of their own fathers, they will be held as much without excuſe for their ignorance and their unbelief, as thoſe that firſt received them from God himſelf; the parents are therefore accountable to God for their neglect in teaching the truths of his word to their children in every generation, and the children muſt not preſume to ſay, Let God come down from heaven, and declare his will again to us and then we will believe; but they muſt take the knowledge of the things of eternal life as they are written in the Scriptures, on the teſtimony of thoſe from whom they have received their natural life.

V. 11. *The mountain burnt with fire unto the midſt of heaven*—Flaming up into the air, which is often called heaven.

V. 12. *The Lord ſpake out of the midſt of the fire*—In which no mortal being could exiſt. *Ye heard the voice of the words*—And are ſure that they came from him who only hath exiſtence in himſelf, and gave life and being to all; *but* all the thouſands of Iſrael *ſaw no ſimilitude*—No reſemblance or repreſentation of God, whereby either his eſſence, or properties, or actions were repreſented, ſuch as were uſual among the heathens.

V. 13. *He declared unto you ten commandments*—God declared, and ye heard all the words thereof, and in thoſe are contained the principles of his holy will.

V. 14. *The Lord commanded me at that time, to teach you ſtatutes and judgments*—The ceremonial and judicial laws, and all Iſrael were witneſſes that God himſelf, by the conſtant manifeſtation of his preſence, ſhewed that the things which I ſpake and wrote were agreeable to his ſacred will: He gave bleſſings, and hath conſtantly and uniformly given bleſſings on them that obeyed his will thus made known; and whatever thoſe poſſeſſed beſides that neglected, diſregarded, and obeyed not the will of God according to his word, were ſtrangers to peace.

V. 15. *Take ye therefore good heed unto yourſelves*—By which caution he inſinuates man's great proneneſs to the worſhip of images. *Ye ſaw no manner of ſimilitude on the day that the Lord ſpake unto you in Horeb*—God, who in other places and times did appear in a ſimilitude, in the faſhion of a man, now in this moſt ſolemn appearance, when he comes to give eternal laws for the regulation and direction of the Iſraelites in the worſhip of God, and in their duty to men, he purpoſely avoids all ſuch repreſentations, to ſhew that he abhors all worſhip of images, or of himſelf, by images of what kind ſoever, becauſe he is the inviſible God, and cannot be repreſented by any viſible image. (Acts xvii. 29.)

V. 16. *Leſt ye corrupt yourſelves*—Corrupt your minds with mean thoughts of God; or, corrupt your ways, by worſhipping God in a corrupt manner, or by falling into idolatry. *And make you a graven image*—For worſhip, or for the repreſentation of God; which he forbids, under the penalty of his diſpleaſure.

V. 17. *The*

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17 The likeneſs of any beaſt that *is* on the earth, the likeneſs of any winged fowl that flieth in the air,

q Rom. 1. 23. 18 The likeneſs of q any thing that creepeth on the ground, the likeneſs of any fiſh that *is* in the waters beneath the earth:

r Chap. 17. 3. Job 31. 26, 27. 19 And leſt thou r lift up thine eyes unto heaven, and when thou ſeeſt the ſun, and the moon, and the ſtars, *even* s all the hoſt of heaven, ſhouldeſt be driven to worſhip them, and ſerve them, which the Lord thy God hath † divided unto all nations under the whole heaven.

s Gen. 2. 1.

† Or, imparted.

t 1 Kings 8. 51. Jer. 11. 4. 20 But the Lord hath taken you, and t brought you forth out of the iron furnace, *even* out of Egypt, u to be unto him a people of inheritance, as *ye are* this day.

u Exod. 19. 5. Chap. 9. 29. and 32. 9.

x Num. 20. 12. Chap. 1. 37. 21 Furthermore, x the Lord was angry with me for your ſakes, and ſware that I ſhould not go over Jordan, and that I ſhould not go in unto that good land which the Lord thy God giveth thee *for* an inheritance.

y See 2 Pet. 1. 13, 14, 15. 22 But y I muſt die in this land, I muſt not go over Jordan: but ye ſhall go over and poſſeſs that good land.

23 Take heed unto yourſelves, leſt ye forget the covenant of the Lord your God, which he made with you, and make you a graven

a Exod. 20. 4, 5. image, *or* the likeneſs of any *thing* a which the Lord thy God hath forbidden thee.

24 For b the Lord thy God *is* a conſuming fire, *even* c a jealous God.

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25 ¶ When thou ſhalt beget children, and children's children, and ſhall have remained long in the land, and ſhall corrupt *yourſelves*, and make a graven image, *or* the likeneſs of any *thing*, and ſhall do evil in the ſight of the Lord thy God, to provoke him to anger:

a Chap. 9. 3. Iſai. 33. 14. Heb. 12. 29.

b Exod. 20. 5. Iſai. 42. 8.

26 d I call heaven and earth to witneſs againſt you this day, that ye ſhall ſoon utterly periſh from off the land whereunto you go over Jordan to poſſeſs it: ye ſhall not prolong *your* days upon it, but ſhall utterly be deſtroyed.

c Iſai. 1. 2. Mic. 6. 2.

27 And the Lord e ſhall ſcatter you among the nations, and ye ſhall be left few in number among the heathen, whither the Lord ſhall lead you.

d Lev. 26. 33. Chap. 28. 62, 64. Neh. 1. 8.

28 And f there ye ſhall ſerve gods, the work of men's hands, wood and ſtone, g which neither ſee, nor hear, nor eat, nor ſmell.

e Chap. 28. 64. 1 Sam. 26. 19. f Jer. 16. 13. Pſa. 115. 4, 5. and 135. 15. Iſai. 44. 9. and 46. 7.

29 h But if from thence thou ſhalt ſeek the Lord thy God, thou ſhalt find *him*, if thou ſeek him with all thy heart and with all thy ſoul.

g Lev. 26. 39. Chap. 30. 1. 2 Chron. 15. 4. Neh. 1. 9.

30 When thou art in tribulation, and all theſe things § are come upon thee, i *even* in the

§ Heb. have found thee. h Gen. 49. 1.

V. 17. *The likeneſs of any beaſt*—Whereby the heathen nations did repreſent and worſhip God, ſome by an ox, ſome by a goat, a ſerpent, or a fiſh, &c.

V. 19. *Leſt thou ſhouldeſt be driven to worſhip them*—By ſatan, whoſe great and conſtant deſign is to ſet mankind on the worſhip of any thing that is not God, changing his temptations to ſuit the tempers and diſpoſitions of every ſoul of man: Worſhip not, deſire not any earthly good as that which can communicate happineſs to your immortal nature, neither make gods of the ſun, the moon, or the ſtars. *Which the LORD thy God hath divided unto all nations*—Which are not gods, but creatures, made not for the worſhip but for the uſe of men—of all the people under heaven.

V. 20. *The Lord hath taken you*—Of his own free mercy, unmerited by you, and *brought you forth out of the iron furnace*—The furnace wherein iron and other metals are melted, to which Egypt is compared, for the torment and miſery which they there endured; and his gracious deſign in this was and is, that ye may *be unto him a people of inheritance*—his peculiar poſſeſſion from generation to generation; and therefore, for you to forſake God and worſhip idols, will be wickedneſs and ingratitude to the higheſt degree.

V. 21. *The Lord was angry with me for your ſakes, and ſware that I ſhould not go over Jordan unto that good land*—And as God hath granted you the favour which he denied to me, your obligation to God is greatly increaſed.

V. 23. *Take heed unto yourſelves*—I repeat theſe cautions again and again to you, that God may not be chargeable with that miſery which you will bring upon yourſelves, either by diſregarding the knowledge of God's word, or wilfully diſobeying it when it is declared to you.

V. 24. *The Lord thy God is a conſuming fire*—A juſt and terrible God, who will ſeverely puniſh and deſtroy thee, if thou provokeſt him *Even a jealous God*—Who being eſpouſed to thee, will be highly incenſed againſt thee, if thou followeſt after other Gods.

V. 25. *And ſhall do evil in the ſight of the Lord*—Your idolatry, though ſecretly managed, will not be hid from him, he ſees it, and he will puniſh it, however good, and reaſonable, and religious it may appear in the eyes of men.

V. 26. *I call heaven and earth to witneſs againſt you this day*—I now appeal to God himſelf, his holy angels, and to yourſelves, and to all who ſhall ever read the things I have made known to you, that whatever you ſuffer, the ſame will be chargeable to yourſelves and not to God, who at once deſigns and hath provided for your good, both here and for ever, by the directions he hath given you how to worſhip him and ſerve him.

V. 27, 28. *The Lord ſhall ſcatter you among the nations, and there ye ſhall ſerve gods*—Idols. You ſhall be compelled by men, and given up by me to idolatry; ſo that very thing which was your choice ſhall be your puniſhment, it being juſt and uſual for God to puniſh one ſin by giving them up to another. (Rom. i. 24, 25)

V. 29. *But if from thence thou ſhalt ſeek the Lord thy God*—If thou deſireſt his help and favour, *with all thy heart*—ſincerely and fervently: So gracious is the Father of Mercies to men, for the ſake of his beloved Son, that whoſoever cometh unto God through him, he will in no ways reject.

V. 30. *When thou art in tribulation, and all theſe things are come upon thee, even in the latter days*—Either in general, in ſucceeding ages and generations; or particularly in the days of the Meſſias, which

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31 (For the Lord thy God *is* a merciful God) he will not forſake thee, neither deſtroy thee, nor forget the covenant of thy fathers which he ſware unto them.

32 For aſk now of the days that are paſt, which were before thee, ſince the day that God created man upon the earth, and *aſk* [i] from the one ſide of heaven unto the other, whether there hath been *any ſuch thing* as this great thing *is*, or hath been heard like it?

i Matt. 24. 31.

33 [k] Did *ever* people hear the voice of God ſpeaking out of the midſt of the fire, as thou haſt heard, and live?

k Exod. 24. 11. and 33. 20.

34 Or hath God aſſayed to go *and* take him a nation, from the midſt of *another* nation, [l] by temptations, by ſigns, and by wonders, and by war, and by a mighty hand, and by a ſtretched out arm, and by great terrors, according to all that the Lord your God did for you in Egypt, before your eyes?

l Chap. 7. 19. and 29. 3.

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35 Unto thee it was ſhewed, that thou mighteſt know that the Lord he *is* God; [m] *there is* none elſe beſides him.

m Chap. 32. 39. Iſai. 45. 5, 18, 22. Mark 12. 29, 32.

36 [n] Out of heaven he made thee to hear his voice, that he might inſtruct thee: and upon earth he ſhewed thee his great fire, and thou heardeſt his words out of the midſt of the fire.

n Exod. 19. 9, 19. and 20. 18, 22. and 24. 16. Heb. 12. 18.

37 And becauſe he loved thy fathers, therefore he choſe their ſeed after them, and [o] brought thee out in his ſight, with his mighty power out of Egypt:

o Exod. 13. 3, 9, 14.

38 To

which are commonly called in Scripture *the latter*, or *laſt days*. (Heb. i. 2.) This may reſpect the converſion and redemption of the Jewiſh nation, even in thoſe times when their caſe ſeems moſt deſperate, when they have forſaken their God, and rejected their Meſſias for many ages, towards the end of the world; but it is a ſure word of prophecy to all that are caſt down.

V. 31. *The Lord thy God is a merciful God*—The works of God all declare this, that God is merciful to men; and all the experience of men under the government of God, muſt acknowledge the ſame truth; and the great diſcovery made from God in his word is, that he is merciful to men; but the *greatneſs* of his mercy will be the ſubject of their joy and grateful praiſe, who ſhall be monuments of his mercy for ever, and yet all eternity will never be able to tell the greatneſs of that mercy, which ſhall be new and endure for ever, from God to his redeemed ones. *He will not forſake thee*—Who are they that God will not forſake? They that believe God ſo loved the world, as to give his only Son to die to redeem them from the guilt, the miſery, and the power of ſin here, and from all the conſequences of ſin for ever;—they that put their truſt in the mercy and love of God to men, through the only Mediator between God and men. Such God will not *deſtroy; nor forget the covenant made with their fathers*—To redeem, to ſuſtain and bleſs them.

V. 32. *Aſk the days that are paſt, aſk from the one ſide of heaven unto the other*—Inquire amongſt all the accounts that are given of paſt ages, and amongſt all the inhabitants of the earth, *Whether there hath been any ſuch thing, as this great thing is, or hath been heard like it*—Which the Lord God hath ſhewn to the people of Iſrael in revealing his own will to them, and in all the diſcoveries he hath made to them of his great mercy in forgiving their manifold offences, and of his great faithfulneſs in beſtowing upon them every neceſſary bleſſing, and of his boundleſs power in performing whatſoever his creatures ſtand in need of.

V. 33. *Did ever people hear the voice of God ſpeaking out of the midſt of the fire*—This God hath done to the children of Iſrael alone; and hath committed unto them his own word, that through them his will may be made known to all mankind.

V. 34. *Or hath God aſſayed*—Hath he ſo much as begun to do any ſuch things for any other people as he hath done for you, by taking you to himſelf from amongſt all the nations of the earth. *By temptations*—By tribulations and perſecutions, which are commonly called *temptations*, which are here mentioned, as one great occaſion of their cries unto God, and then of God's coming for their reſcue. Or *temptations* is the general title, which is explained by the following particulars, *ſigns* and *wonders*, which are called *temptations*, becauſe they were trials both to the Egyptians and Iſraelites, whether thereby they would be induced to believe and obey God or not. *By ſigns, and by wonders, and by war, and by a mighty hand, and by a ſtretched out arm, and by great terrors*—Raiſed in the minds of the Egyptians, by terrible things done amongſt them; and thus doth God take his people out from amongſt the reſt of the world in every age and country; they, through much tribulation, enter the true Church of God on earth, the kingdom of heaven within them, and the kingdom of glory.

V. 35. *Unto thee it was ſhewed, that thou mighteſt know that the Lord he is God*—Over all bleſſed for ever; that all things obey his power, and that his love is infinite to all that come unto him as their Redeemer; and that *there is none elſe beſides him*, who hath power on earth to forgive ſin, to create the fallen ſouls of men a-new by his holy Spirit, and to ſupply them with grace to help them in every time of need; none beſides the living God being acquainted with all his creatures wants, and every where preſent to ſupply them out of his fulneſs, which knows no want, nor is ever to be diminiſhed, by beſtowing upon his creatures all natural, providential, and ſpiritual bleſſings.

V. 36. *Out of heaven*—Out of the air, above mount Sinai. *He made thee to hear his voice, that he might inſtruct thee*—In the knowledge of his will, and of thy duty and happineſs; firſt ſhewing thee how thou and all men are to come unto him for mercy, through the promiſed Seed and Saviour of fallen man; and then that it is by grace, his free gift, for the ſake of the God-man, that all are or can be enabled to live to God, and do his will on earth as it is done in heaven. *And upon the earth*—At the top of mount Sinai. *He ſhewed thee his great fire, and thou heardeſt his words*—The words of him that ſpake as never man ſpake, or could ſpeak, but as God, making the very earth tremble before him.

V. 37. *He loved thy fathers, he choſe their ſeed after them*—To make known to them his great love, and through them to all men, that all the ends of the earth might be made acquainted with his great ſalvation. *And brought thee out in his ſight*—Keeping his eye fixed upon thee, as the father doth on his beloved child. He himſelf was preſent with thee, and marched along with them, in the pillar of cloud and fire; making you witneſſes to all that ſhall live to the end of the world, of that near and intimate union which there is between Chriſt and the Church which he hath redeemed with his blood. *With his mighty power*, and not by any natural ſtrength of thy own, thou waſt delivered from that bondage in which all the thouſands of Iſrael ſo long lived in *Egypt*.

V. 38. To

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38 To drive out nations from before thee, greater and mightier than thou *art*, to bring thee in to give thee their land *for* an inheritance, as *it is* this day.

39 Know therefore this day, and consider *it* in thine heart, that [p] the Lord he *is* God in heaven above, and upon the earth beneath: *there is* none else.

p Josh. 2. 11.

40 Thou shalt keep therefore his statutes and his commandments which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong *thy* days upon the earth, which the Lord thy God giveth thee for ever.

41 ¶ Then Moses [q] severed three cities on this side Jordan, toward the sun-rising:

q Num. 35. 6, 14.

42 [r] That the slayer might flee thither, which should kill his neighbour unawares, and hated him not in times past; and that fleeing unto one of these cities, he might live:

r Chap. 19. 4.

43 *Namely*, [s] Bezer in the wilderness, in the plain-country, of the Reubenites; and Ramoth in Gilead, of the Gadites; and Golan in Bashan of the Manassites.

s Josh. 20. 8.

44 ¶ And this *is* the law which Moses set before the children of Israel:

45 These *are* the testimonies, and the statutes, and the judgments, which Moses spake unto the children of Israel, after they came forth out of Egypt;

46 On this side Jordan [t] in the valley over against Beth-peor, in the land of Sihon king of the Amorites, who dwelt at Heshbon, whom Moses and the children of Israel [u] smote, after they were come forth out of Egypt:

t Chap. 3. 29.

u Num. 21. 24. Chap. 1. 4.

47 And they possessed his land, and the land [x] of Og king of Bashan, two kings of the Amorites, which *were* on this side Jordan, toward the sun-rising;

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x Num. 21. 33. Chap. 3. 3.

48 From Aroer, which *is* by the bank of the river Arnon, even unto mount Sion, which *is* [y] Hermon,

y Chap. 3. 9. Psal. 133. 3.

49 And all the plain on this side Jordan eastward, even unto the sea of the plain, under the [o] springs of Pisgah.

o Chap. 3. 17.

CHAP. V.

AND Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and * keep and do them.

* Heb. keep to do them.

2 [a] The Lord our God made a covenant with us in Horeb.

a Exod. 19. 5. 1491.

3 The Lord [b] made not this covenant with our fathers, but with us, *even* us, who *are* all of us here alive this day.

b See Matth. 13. 17. Heb. 8. 9.

4 [c] The Lord talked with you face to face in the mount, out of the midst of the fire.

c Exod. 19. 9, 19. Chap. 34. 10.

5 (I stood between the Lord and you at that time, to shew you the word of the Lord: for [d] ye were afraid by reason of the fire, and went not up into the mount) saying,

d Exod. 19. 12, and 20. 18.

6 ¶ [e] I *am* the Lord thy God, which brought thee out of the land of Egypt, from the house of † bondage.

e Exod. 20. 2, &c. Lev. 26. 1. Chap. 6. 4. Psal. 81. 10.

† Heb. servants.

7 Thou shalt have none other gods before me.

8 Thou shalt not make thee *any* graven image, *or* any likeness *of any thing* that *is* in heaven

God has provided a refuge for you in the Son of his love; and hath his holy Spirit yet enlightened your darkness, and shewn you your Redeemer?

V. 38. *To drive out nations from before thee, greater and mightier than thou art*—That it might appear to all men for their present and eternal comfort, that no temporal or spiritual difficulties are too great for God to deliver them from that believe in him, and that neither inward or outward obstacles can prevent those from inheriting the blessings of his spiritual kingdom—Love, joy and peace, who trust in God their Redeemer, with a resigned and humble confidence.

V. 39. *Know and consider it in thine heart*—From all that thou hast seen, heard, and experienced. *The Lord he is God in heaven above, and upon the earth beneath*—Settle it in thine heart, that none but the Creator of all things could perform those mighty acts.

V. 40. *Thou shalt keep his statutes, that it may go well with thee*—As it will not fail to do, if thou worship God as he hath commanded, through the only Mediator, and ever regarding his will as the rule of thy life, and by the supplies of his all-sufficient grace, live to please thy God alone.

V. 41. *Moses severed three cities toward the sun-rising*—Moses, as a type of the Redeemer of men, provided refuge for the guilty from the avenger of blood; and this was toward the sun-rising, that with the earliest light men might see the way that led to their safety. Reader, have you no sins for God's justice to be avenged of; and is it yet a matter of no moment to you, that

V. 42. *That fleeing unto one of these cities, he might live*—As they that come unto Jesus shall have everlasting life through him.

V. 44. *This is the law*—Which hath been intimated already, but is more particularly expressed in the following chapter, to which these words are a preface.

CHAP. V.

V. 1. *Moses called all Israel*—By their elders, who were to impart it to the rest.

V. 3. *The Lord made not this covenant with our fathers*—But with all that are now alive.

V. 4. *The Lord talked with you face to face*—Not in a visible shape, but personally and immediately, not by the ministry of Moses; plainly and certainly, as when two men talk face to face; freely and familiarly, so as not to overwhelm and confound you.

V. 5. *I stood between the Lord and you*—As a Mediator according to your desire. *To shew you the word of the Lord*—Not the ten commandments, which God himself uttered, but the following statutes and judgments.

V. 6. *I am the Lord thy God*—The ten commandments delivered Exod. xx. are here repeated with some small difference of words, but the sense is perfectly the same.

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heaven above, or that *is* in the earth beneath, or that *is* in the waters beneath the earth.

9 Thou shalt not bow down thyself unto them, nor serve them: for I the Lord thy God *am* a jealous God, [f] visiting the iniquity of the fathers upon the children, unto the third and fourth *generation* of them that hate me,

f Exod. 34. 7.

10 [g] And shewing mercy unto thousands of them that love me and keep my commandments.

g Jer. 32. 18.

11 [h] Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold *him* guiltless that taketh his name in vain.

h Lev. 19. 12. Matth. 5. 33.

12 Keep the sabbath-day to sanctify it, as the Lord thy God hath commanded thee.

13 [i] Six days thou shalt labour, and do all thy work:

i Exod. 23. 12. & 35. 2. Ezek. 20. 12.

14 But the seventh day *is* the [k] sabbath of the Lord thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger, that *is* within thy gates; that thy man-servant and thy maid-servant may rest as well as thou.

k Gen. 2. 2. Exod. 16. 29. 31. Heb. 4. 4.

15 And remember that thou wast a servant in the land of Egypt, and *that* the Lord thy God brought thee out thence, through a mighty hand, and by a stretched out arm: therefore the Lord thy God commanded thee to keep the sabbath-day.

16 ¶ [l] Honour thy father and thy mother, as the Lord thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the Lord thy God giveth thee.

l Lev. 19. 3. Chap. 27. 16. Ephes. 6. 2, 3. Col. 3. 20.

17 [m] Thou shalt not kill.

m Matth. 5. 21.

18 [n] Neither shalt thou commit adultery.

n Luke 18. 20.

19 [o] Neither shalt thou steal.

o Rom. 13. 9.

20 Neither shalt thou bear false witness against thy neighbour.

21 [p] Neither shalt thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house, his field, or his man-servant, or his maid-servant, his ox, or his ass, or any *thing* that *is* thy neighbour's.

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p Rom. 7. 7.

22 ¶ These words the Lord spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice, and he added no more; and [q] he wrote them in two tables of stone, and delivered them unto me.

q Exod. 24. 12.

23 [r] And it came to pass when ye heard the voice out of the midst of the darkness (for the mountain did burn with fire) that ye came near unto me, *even* all the heads of your tribes, and your elders.

r Exod. 20. 19.

24 And ye said, Behold, the Lord our God hath shewed us his glory, and his greatness, and [s] we have heard his voice out of the midst of the fire: we have seen this day that God doth talk with man, and he [t] liveth.

s Exod. 19. 19.

t Chap. 4. 33. Judg. 13. 22.

25 Now therefore why should we die? for this great fire will consume us. If we * hear the voice of the Lord our God any more, then we shall die.

* Heb. add to hear.

26 For who *is there of* all flesh that hath heard the voice of the living God, speaking out of the midst of the fire (as we *have*) and lived?

27 Go thou near, and hear all that the Lord our God shall say; and [u] speak thou unto us all that the Lord our God shall speak unto thee, and we will hear *it*, and do *it*.

u Exod. 20. 19. Heb. 12. 19.

28 And the Lord heard the voice of your words, when ye spake unto me; and the Lord said unto me, I have heard the voice of the words of this people, which they have spoken unto thee: [x] they have well said all that they have spoken.

x Chap. 18. 17.

29 [y] O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well

y Chap. 32. 29. Psal. 81. 13. Isai. 48. 18. Matth. 23. 37.

V. 15. *Remember that thou wast a servant*—And therefore art highly obliged both to serve that God who redeemed thee, and not to grudge thy servants their rest on that day.

V. 22. *These words the Lord spake, and he added no more*—He ceased for that time to speak immediately, and with that loud voice unto the people, for the rest were delivered to Moses, and by him communicated to the people.

V. 25. *Now therefore why should we die?*—For though God hath for this season kept us alive to our admiration, yet we shall never be able to endure any further discourse from him in such a terrible manner, but shall certainly sink under the burden of it. *If we hear the voice of the Lord our God any more, then we shall die*—And thus is the depth of unbelief in the minds of men discovered; reasoning from the remembrance of that great dread and terror which they were under when God manifested himself to them, they forget that the same power which then preserved and supported them could do the same again.

V. 26. *Who is there of all flesh*—*Flesh* is here put for man in his frail, corruptible, and mortal state.

V. 29. *O that there were such a heart in them*—Who will give them such an heart? This is spoken of God after the manner of men, to shew that such an heart is desireable to him, and required by him. And they that truly desire that the kingdom of his grace may come, and believe what God hath said, to them there shall be an accomplishment of that which God hath promised—The heart of stone will be taken away, and an heart of flesh given in its stead. (Ezek. xxxvi. 26.)

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well with them, and with their children for ever.

30 Go say to them, Get you into your tents again.

31 But as for thee, stand thou here by me, and I will speak unto thee all the commandments, and the statutes, and the judgments which thou shalt teach them, that they may do *them* in the land which I give them to possess it.

32 Ye shall observe to do therefore as the
z Josh. 1. 7. Lord your God hath commanded you: z you shall not turn aside to the right hand or to the left.

33 You shall walk in all the ways which the Lord your God hath commanded you, that ye may live, and *that it may be* well with you, and *that* ye may prolong *your* days in the land which ye shall possess.

CHAP. VI.

NOW these *are* the commandments, the statutes, and the judgments which the Lord your God commanded to teach you, that ye might do *them* in the land whither ye
* Heb. pass over. * go to possess it:

2 That thou mightest fear the Lord thy God, to keep all his statutes, and his commandments which I command thee; thou, and thy son, and thy sons son, all the days of thy life, and that thy days may be prolonged.

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3 ¶ Hear therefore, O Israel, and observe to do *it*, that it may be well with thee, and that ye may increase mightily, as the Lord God of thy fathers hath promised thee, in
a the land that floweth with milk and honey. a Exod. 3. 8.

4 b Hear, O Israel, the Lord our God *is* one Lord. b Isai. 42. 8. Mark 12. 29. John 17. 3. 1 Cor. 8. 4. 6.

5 And c thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. c Chap. 10. 12. Matth. 22. 37. Mark 12. 30. Luke 10. 27.

6 And d these words which I command thee this day, shall be in thine heart. d Chap. 11. 18. Psal. 37. 31. & 40. 8. & 119. 98. Isai. 51. 7.

7 And e thou shalt † teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. e Chap. 4. 9. & 11. 19. Psal. 78. 4. † Heb. whet or sharpen.

8 f And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. f Exod. 13. 9, 16. Chap. 11. 18. Prov. 3. 3. & 6. 21. & 7. 3.

9 g And thou shalt write them upon the posts of thy house, and on thy gates. g Chap. 11. 20. Isai. 57. 8.

10 And

V. 32. *You shall not turn aside to the right hand, nor to the left*—Neither by superstitious additions to God's commands, nor by a bold or profane rejection or contempt of any one of them.

V. 33. *You shall walk in all the ways which the Lord your God hath commanded you*—His grace, for the Redeemer's sake, being sufficient and ready to be given you from one hour, one moment to another, if you depart from the ways of God in any instance, your guilt, and the misery which is the consequence of it, is not to be charged against the Author of your lives, but to your neglect of the God of your salvation.

CHAP. VI.

V. 2. *That thou mightest fear the Lord*—Which is hereby implied to be the first principle of true obedience.

V. 3. *Hear, O Israel, and observe to do it, that it may be well with thee*—No wisdom, no policy, by which any people can be governed, being to be compared with the fear of God; no reward or advantage being a sufficient price for any offence against God, his nature, or his will.

V. 4. *The Lord our God is one Lord*—One in essence, and the only object of our worship. There being but one God and Creator of all, and one Mediator, God and man in the person of Christ Jesus, *one* with the Father, (John xvi. 22.) and one with the Spirit, the free gift to men for the sake of Jesus, by which, and by no human power, are the dead and sinful souls of men quickened and preserved in spiritual life; and for which inestimable gift, all men must come unto God through the Son of his love.

V. 5. *Thou shalt love the Lord*—Now he shews another spring or principle of sincere obedience to God, even hearty love to God, which will make his work and service easy, and that the fear he mentioned before, (v. 2.) was such as would consist with love to God, and not that slavish fear which produceth hatred. Reader, is God the object of your humble grateful love? Whatever you can do or have besides this, it does not, cannot profit you any thing with God, the judge and rewarder of all, who sees the heart. (1 Cor. xiii. 3.) Does the love of him who first loved us, and gave himself for us, spread itself through all we intend, does it animate us in all we do, does it support us under all we suffer?

V. 6. *These words which I command thee shall be in thine heart*—In thy mind, to remember and meditate upon them; and in thy affection, to love and pursue them.

V. 7. *Thou shalt teach them diligently*—Whet, or sharpen them, so as they may pierce deep into their hearts. This metaphor signifies the manner of instructing them, that it is to be done diligently, earnestly, and frequently. What hour in the day is set apart in this house, for making known the meaning of God's holy will to all that live under the roof of it? But it is done at the church, at the meeting; suppose it is, does that make this commandment of God void; and because some men in some places teach all that come to hear them what God requires, does this render the command of no effect to other men, to whom God hath given the care of children, with this charge of teaching them diligently the knowledge of his will. But I pay for their being taught it at school. Do I then diligently inquire if they understand the meaning of those great truths which are essentially necessary for all to understand? Could those that dwell under the roof with me collect from any use that they see me make of the the word of God, that I thought it of more value than a spelling-book, or of as much consequence, to be read daily, as a news paper. O! that all may understand it is not enough to be rational, and to speak in the language in which the word of God is written, or to have it in their possession, without making that use of it which God requires.

V. 8. *They shall be as frontlets between thine eyes*—Thou shalt give all diligence, and use all means to keep them in thy remembrance, as men use means to prevent forgetfulness of a thing which they much desire to remember.

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10 And it shall be when the Lord thy God shall have brought thee into the land which he sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee, great and goodly cities [h] which thou buildest not,

h Psal. 105. 44.

11 And houses full of all good *things* which thou filledst not, and wells digged which thou diggedst not, vineyards, and olive-trees, which thou plantedst not, [i] when thou shalt have eaten and be full;

i Chap. 8. 10. &c.

12 *Then* beware lest thou forget the Lord which brought thee forth out of the land of Egypt, from the house of † bondage.

† Heb. bondmen, or, servant.

13 Thou shalt [k] fear the Lord thy God, and serve him, and [l] shalt swear by his name.

k Chap. 10. 12, 20. & 13. 4. Matth. 4. 10. Luke 4. 8.

14 Ye shall not go after other gods, of the gods of the people which *are* round about you:

l Psal. 63. 11. Isai. 45. 23. & 65. 16. Jer. 4. 2. and 5. 7. & 12. 16.

15 (For the Lord thy God *is* a jealous God among you) lest the anger of the Lord thy God be kindled against thee, and destroy thee from off the face of the earth.

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16 ¶ [m] Ye shall not tempt the Lord your God, [n] as ye tempted *him* in Massah.

m Matth. 4. 7. Luke 4. 12.

n Exod. 17. 2. Num. 20. 3. 4. & 21. 4.

17 You shall diligently keep the commandments of the Lord your God, and his testimonies, and his statutes which he hath commanded thee.

18 And thou shalt do *that which is* right and good in the sight of the Lord: that it may be well with thee, and that thou mayest go in and possess the good land which the Lord sware unto thy fathers:

19 [o] To cast out all thine enemies from before thee, as the Lord hath spoken.

o Num. 33. 52.

20 *And* when thy son asketh thee § in time to come, saying, What *mean* the testimonies, and

§ Heb. to morrow.

V. 12. *Beware lest thou forget the Lord*—He being the fountain from which all thy blessings flow; be careful that thou keep thy mind stayed upon him, that thou mayest be kept in perfect peace. (Isa. xxvi. 3.) And *beware*, when he shall bless thee with plenty, lest thou neglect his word, and *forget the Lord* to whom thou art indebted for thy life, for thy deliverance from that bondage from which thou couldest not deliver thyself.

V. 13. *Thou shalt fear the Lord thy God, and serve him*—God's interest on earth is the good of mankind, his glory and praise being in their salvation, and not from their misery and destruction; and for men to serve God is first themselves to fear him, turning from and avoiding whatever is contrary to the nature and will of God, not grieving his spirit, but humbly receiving and carefully holding fast every good and perfect gift which they receive from God, and then by his grace designing and living to his glory. *And shalt swear by his name*—When thou hast a call, and just cause to swear—not by idols, or any creatures; none but God being every where present to be solemnly appealed to, or acquainted with the heart, or possessed of power to vindicate the innocent and detect the guilty; therefore to swear by the name of any creature (in any of the cases in which men are allowed to swear), is to ascribe that to a creature which only is due unto God.

V. 14. *Ye shall not go after other gods*—Who are *nothing*, and can do nothing for you—They can remove neither pain nor sickness, nor have they power to forgive your sins, nor can they communicate conscious peace, or wisdom, or strength to your minds. And evident as this is, yet so weak is the mind of man, and so deceitful is the tempter, that even you who have heard God himself speak to you from heaven, and have seen so much of his great and gracious acts, have need of the cautions that are here given you, against being deceived and misled by the example of those that know not God.

V. 15. *The Lord thy God is a jealous God among you*—In the midst of you, to see and observe all your ways; and you being that Church which he hath redeemed, by offering up himself a sacrifice; and he having espoused you to himself, thy Maker and Redeemer bearing to thee the relation of an husband, he is jealous over thee; and any departure in heart and affection from him to whom you thus belong, is grievous to him; therefore grieve not the holy Spirit of God, *lest the anger of the Lord thy God be kindled against thee*—He, having given himself for his church, requires the heart—the love of every member of it; but if thou shalt treat the Lamb that was slain for thy sake, as not worthy of thy love, one day thou wilt be left to thyself, and given up to thy own desires after other things which can never save thee from evil, nor do thee good; and thou wilt be left exposed to that consuming fire, which God is to all them that resist his grace and despise his love; and thou wilt be *destroyed from off the earth*, and thy time of trial being ended, thou wilt then know there is no medium betwixt the love of God and the wrath of God.

V. 16. *Ye shall not tempt the Lord*—Not provoke him, as the following instance explains. Sinners, especially presumptuous sinners, are often said to *tempt God*—to make a trial of God whether he be what he pretends to be, so wise as to see their sins, so just and true, and powerful, as to take vengeance on them for their sins, concerning which they are very apt to doubt, because of the present impunity and prosperity of many such persons. (Acts v. 9.)

V. 17. *You shall diligently keep the commandments of the Lord your God*—His grace being promised to you to enable you to do his will, and which he of his faithfulness will give you as your wants require; and taking the *commandments* of the Lord your God for your rule and guide, ye need not fear any difficulties or dangers; God himself being the guardian and protector of all them that put their trust in him, in the ways of his holy will. Diligently, industriously consider, and carefully remember what God forbids and what he requires, that upon every occasion and in every duty in your lives, you may not be at a loss what you shall design, or say, or do, but remembering—*Thus saith the Lord*, and looking to him for the help of his grace, humbly and stedfastly press forward in the pleasant ways of his holy will, till your faithful lives on earth shall end with your being received by God your Redeemer, to dwell with him for ever.

V. 18. *Thou shalt do that which is right and good in the sight of the Lord*—Not that which is right in thine own eyes, as many superstitious and sinful practices seem right and good to evil-minded men. Let God's will and word, and not thine own fancy or invention, be thy rule in God's service. Good actions are often said to be *right in God's sight*, (Acts iv. 19.) and evil actions are often said to be *right in our own eyes*. (Deut. xii. 8. Judg. xvii. 6.) *That thou mayest go in, and possess the good land*—There being no other way of living by which it can truly go well with men in this life, or of *possessing* that glorious inheritance which is set before us in God's word, but by being guided by his precepts unto all the blessings which God hath promised.

V. 20. *When thy son asketh thee in time to come, saying, What mean the testimonies, and the statutes, and the judgments which*

the

Before Christ 1451. and the ſtatutes, and the judgments which the Lord our God hath commanded you?

21 Then thou ſhalt ſay unto thy ſon, We were Pharaoh's bond-men in Egypt, and the
p Exod. 3. 19. and 13. 3. Lord brought us out of Egypt p with a mighty hand.

22 And the Lord ſhewed ſigns and wonders, great and ‖ ſore, upon Egypt, upon
‖ Heb. evil. Pharaoh, and upon all his houſhold, before our eyes:

23 And he brought us out from thence, that he might bring us in, to give us the land which he ſware unto our fathers.

24 And the Lord commanded us to do all theſe ſtatutes, to fear the Lord our God, for our good always, that he might preſerve us alive, as *it is* at this day.

q Rom. 10. 3, 5. 25 And q it ſhall be our righteouſneſs, if we obſerve to do all theſe commandments, before the Lord our God, as he hath commanded us.

CHAP. VII.

a Chap. 31. 3. WHEN the a Lord thy God ſhall bring thee into the land whither thou goeſt to poſſeſs it, and hath caſt out many nations before thee, b the Hittites, and the Girgaſhites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebuſites, ſeven nations greater and mighter than thou;

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b Gen. 15. 19.

2 And when the Lord thy God ſhall deliver them before thee: thou ſhalt ſmite them, *and* c utterly deſtroy them, d thou ſhalt make no covenant with them, nor ſhew mercy unto them:

c Lev. 27. 21, 28. Num. 33. 52. Joſh. 6. 17. and 8. 24. and 10. 28, 40. and 11. 11, 12. d Exod. 23. 32. and 34. 12, 15, 16. See Chap. 20. 10. Joſh. 2. 14. and 9. 18. Judg. 1. 24. e 1 Kings 11. 2.

3 e Neither ſhalt thou make marriages with them; thy daughter thou ſhalt not give unto his ſon, nor his daughter ſhalt thou take unto thy ſon.

4 For they will turn away thy ſon from following me, that they may ſerve other gods: ſo will the anger of the Lord be kindled againſt you, and deſtroy thee ſuddenly.

5 But thus ſhall ye deal with them, ye ſhall f deſtroy their altars, and break down their * images, and cut down their groves, and burn their graven images with fire.

f Exod. 23. 24. and 34. 13. Chap. 12. 3. * Heb. ſtatues, or, pillars.

6 For

the Lord our God hath commanded you—What are we to underſtand by the laws of God, and by what he hath done? Hath God given laws, and does he not care whether they are carefully ſtudied and obeyed or not; or hath all that God hath done, been to ſhew that our happineſs or miſery depend on our regard to the diſcoveries which God hath made to us in his word.

V. 21. *Then thou ſhalt ſay, the Lord brought us out of Egypt with a mighty hand*—We ourſelves were made the witneſſes of his great power.

V. 22. *The Lord ſhewed ſigns and wonders, great and ſore upon Egypt, before our eyes*—Convincing us that no human wiſdom or power that were oppoſed to the will of God could proſper.

V. 23. *He brought us out from thence, that he might bring us in, to give us the land which he ſware unto our fathers*—That in us it might be made known to you and all that ſhall live hereafter, that God is able to ſave and deliver men from the chains and bondage of their ſinful nature, as he delivered us from Egypt; and to give them that purity and peace by his own Spirit, as he has given us this good land by his power; and theſe things are written, that all the ends of the earth may fear him and believe in him, to the ſaving of their ſouls.

V. 24. *The Lord commanded us to do all theſe ſtatutes, to fear the Lord our God, for our good always*—The benefit of obedience is ours, not God's; and therefore our obedience is reaſonable, and abſolutely neceſſary to our own happineſs.

V. 25. *And it ſhall be our righteouſneſs*—We ſhall be owned and pronounced by God to be truly righteous and holy perſons, if we ſincerely obey him, otherwiſe we ſhall be declared to be unrighteous and ungodly perſons. Or *mercy ſhall be to us* or *with us*. For the word rendered *righteouſneſs* is often put for *mercy*, and this ſenſe ſeems beſt to agree with the foregoing argument; God, ſaith he, (v. 24.) commanded theſe things *for our good, that he might preſerve us alive, as it is this day*. And, ſo he will go on to do us more and more good, and God's *mercy ſhall be to us*, or *with us* the remainder of our lives, and for ever, if we obſerve what he requires of us—Believe in him, love him, and walk in the ways of his holy will.

CHAP. VII.

V. 1. *Seven nations*—There were ten in Gen. xv. 19. but this being ſome hundreds of years after that, it is not ſtrange if three of them were either deſtroyed or united with ſome of the reſt.

V. 2. *Thou ſhalt make no covenant with them*—To ſpare them, or permit them to dwell with thee in the land. The people of Iſrael were the viſible church of God, and required to worſhip him in ſpirit and truth as their Mediator God, who at the appointed time was to take upon him the human nature, and make an atonement to the Divine juſtice for the ſins of men; that all men might live to him, by the ſtrength of his grace; and they who do ſo muſt have no fellowſhip with the unfruitful works of darkneſs; the *ſpirit*, by which all are influenced till they yield to the grace of God, being the ſpirit of ſatan, and to be in covenant with ſuch is to be at enmity with God, and that ſpirit muſt be caſt out, before the Spirit of God and of Chriſt the Lord can *reign* in the heart.

V. 3, 4. *Neither ſhalt thou make marriages with them, for they will turn away thy ſon from following me, that they may ſerve other gods*—All men owing their lives and every bleſſing to God, the affectionate duty of children and the allegiance of ſubjects is due to God; and to pay that devotion which is due to him to any creature, or idol, is to be guilty of the higheſt ingratitude and rebellion—theſe people were thus guilty, and God *not* giving laws to his rational creatures without caring what regard is paid to them, after his infinite wiſdom ſees his mercy and grace will not be received, nor his laws obeyed, then his juſtice takes place, as it was now about to do on this people; of which juſtice, the people of Iſrael are but the executioners under the command of God; and in which alſo there is mercy to mankind in this diſcovery of his ſeverity.—For were the idolatrous, the worldly-minded, and the wicked, to remain examples of peace and proſperity amongſt mankind, the whole world would think idolatry, worldly-mindedneſs, and wickedneſs, muſt be to be choſen before the worſhip of God and living in his fear: To prevent this deceit, and leſt the people of theſe countries that knew not God ſhould draw away the Iſraelites to worſhip their idols, and to live

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6 [g] For thou *art* a holy people unto the Lord thy God: [h] the Lord thy God hath chosen thee to be a special people unto himself, above all people that *are* upon the face of the earth.

7 The Lord did not set his love upon you, nor choose you, because ye were more in number than any people (for ye *were* the fewest of all people)

8 But [i] because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bond-men, from the hand of Pharoah king of Egypt.

9 Know therefore that the Lord thy God, he *is* God, [k] the faithful God, [l] which keepeth covenant and mercy with them that love him, and keep his commandments, to a thousand generations;

10 And [m] repayeth them that hate him, to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face.

11 Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them.

12 ¶ [n] Wherefore it shall come to pass, † if he hearken to these judgments, and keep and do them; that the Lord thy God shall keep unto thee the covenant and the mercy which he sware unto thy fathers.

13 And

g Chap. 14. 2. and 26. 19. Psal. 50. 5. Jer. 2. 3.
h Exod. 19. 5. Amos 3. 2. 1 Pet. 2. 9.
i Chap. 10. 15.
k Isai. 49. 7. 1 Cor. 1. 9. and 10. 13. 2 Cor. 1. 18. 1 Thess. 5. 24. 2 Thess. 3. 3. 2 Tim. 2. 13. Heb. 11. 11. 1 John 1. 9.
l Exod. 20. 6.
m Neh. 1. 8.
n Lev. 26. 3. Chap. 28. 1.
† Heb. because

after their wicked example, God commands to make no covenants, to contract no marriages with them, but to destroy them.

V. 5. *Ye shall destroy their altars, and break down their images, and cut down their groves*—Which idolaters planted about the temples and altars of their gods. Hereby God designed to take away whatsoever might bring their idolatry to remembrance, or occasion the reviving of it.

V. 6. *The Lord thy God hath chosen thee to be a special people unto himself*—That he might shew forth in you his mercy and power to save, and by the blessings which he will bestow on all that live as become the redeemed of the Lord, and the true worshippers of the living God, all men might learn to fear him, and become members of his church on earth, as the only certain way of being blessed of God here and for ever.

V. 7. *Ye were the fewest of all people*—God first declared his love to Abraham, who had but one son, and that was in his hundredth year; and Isaac was sixty years old before he had a child, and then had only two children; and though Jacob had twelve sons, yet it was a long time before they made any considerable increase. Nor do we read of any great multiplication of them till after Joseph's death. (Exod. i. 6, 7.)

V. 8. *Because the Lord loved you*—Because it pleased him to love you, it was his free choice, without any cause on your part. And all the great things his love hath led him to do for you, are to prove to all mankind what manner of love that must be in God, who gave his only Son to die for all mankind when dead in trespasses and sins, and living without any design to please God, without having him that made them in all their thoughts, according to the course of this world which layeth in the wicked one; and could therefore have nothing to induce God to be gracious to them but his own meer mercy and love; the design of which is, that all who had nothing more to recommend them to God than ye yourselves had, might believe in God their and your Redeemer, and have everlasting life. (John iii. 16.)

V. 9. *Know that the Lord thy God, he is God, the faithful God*—True to his word, and constant in performing all his promises, which shall be found true to all that trust in them for ever. Reader, what is it that God promises to you?—Everlasting life thro' Jesus your Redeemer—Pardon and grace through him. Are you selling your inheritance in God's faithfulness, with him that sold his birthright, for some poor perishable gratification or possession for a moment; or, are you regarding the high price paid for your invaluable inheritance in God's mercy, grace, and in eternal glory.—In a word, is Christ Jesus precious to you?—Do you love his name, adore his sacred person, and shew that love by worshipping him in spirit and in truth, walking in love as he has loved you—To them that *believe* he is precious, and he that believeth not shall be damned. (Mark xvi. 16.)

V. 10. *Repayeth them that hate him*—Not only those who hate him directly and properly, but those who hate him by construction and consequence, those who hate and oppose his people, and word, and image, those who presumptuously and wilfully persist in the breach of God's commandments, as appears from verse 9. where the *love* of God, to which this *hatred* is opposite, is described and expressed by the *keeping of his commandments*. *To their face*—Openly, and so as they shall see it, and not be able to avoid it. None that hate God can shun the consequence of their own conduct; men cannot wage a successful war with God. *He will not be slack*—As some men count slackness, (2 Pet. iii. 9.) so as to delay it beyond the fit time or season for vengeance, yet withal he is long-suffering, and slow to anger, waiting for the return of the wicked, that they may taste and live. Let him that is the slave of one wrong temper, passion or desire, or the servant of any sin, ask himself what he hazards by trifling with Omnipotence a day, an hour, a moment longer? Now let him cry for mercy who till now has been living to himself and all the things of this world, and not to God who made him, preserves him, and died for him.

V. 11. *Thou shalt keep the commandments which I command thee*—On no account are they to be dispensed with, because they are never to be made void. The grace of God enables the children of God to keep his laws, and they do not break them because they are born of the Spirit and love him; he that breaketh God's laws sinneth, and he that committeth sin is a servant of satan, whose will is obeyed by all sin. (1 John iii. 8.)

V. 12. *If ye hearken to these judgments, and keep and do them, the Lord thy God shall keep unto thee the covenant and the mercy*—The covenant of mercy which he out of his own meer grace made with thee. But if thou regard not God, who himself is ever ready to be thy sufficiency, and to give thee grace to enable thee to do his holy will, then thou wilt be guilty and without excuse, and the Lord will not keep his covenant with thee. Hast thou broken the condition, and forfeited by sin thy part in the sacred obligation to shew thee mercy and faithfulness? The truly penitent convinced mind answers, I have, I have; I have no plea to urge, God may justly for ever refuse me mercy; I am without excuse to myself for my crimes committed against light and knowledge. Yes, and God sees thee in thy sins, and in thy blood. But lo! Jesus of Nazereth passeth by, who hath power on earth to forgive sins, and to reconcile the sinner to God; repent and live; believe in the Lord Jesus Christ and thou shalt be saved; (Acts xvi. 31.) sit upon firm ground

and

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13 And he will love thee, and bless thee, and multiply thee: he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he sware unto thy fathers to give thee.

14 Thou shalt be blessed above all people: [o] there shall not be male or female barren among you, or among your cattle.

[o] Exod. 23. 26, &c.

15 And the Lord will take away from thee [p] all sickness, and will put none of the [q] evil diseases of Egypt (which thou knowest) upon thee; but will lay them upon all *them* that hate thee.

[p] Exod. 9. 14. and 15. 26. Chap. 28. 27, 60.

16 And thou shalt consume all the people which the Lord thy God shall deliver thee, thine eyes shall have no pity upon them: neither shalt thou serve their gods, for that *will be* [r] a snare unto thee.

[q] Exod 23. 33. Chap. 12. 30.

17 If thou shalt say in thine heart, These nations *are* more than I, how can I dispossess them?

18 Thou shalt not be afraid of them: *but* shalt well remember what the Lord thy God did unto Pharaoh, and unto all Egypt;

[r] Chap 4. 34. and 29. 3.

19 [r] The great temptations which thine eyes saw, and the signs, and the wonders, and the mighty hand, and the stretched out arm, whereby the Lord thy God brought thee out: so shall the Lord thy God do unto all the people of whom thou art afraid.

[s] Exod. 23. 28. Josh. 24. 12.

20 [s] Moreover, the Lord thy God will send the hornet among them, until they that are left and hide themselves from thee, be destroyed.

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21 Thou shalt not be affrighted at them: for the Lord thy God *is* among you, a mighty God and terrible.

22 And the Lord thy God will ‡ put out those nations before thee by little and little: thou mayest not consume them at once, lest the beasts of the field increase upon thee.

‡ Heb. pluck off.

23 But the Lord thy God shall deliver them § unto thee, and shall destroy them with a mighty destruction, until they be destroyed.

§ Heb. before thy face.

24 And [t] he shall deliver their kings into thine hand, and thou shalt destroy their name from under heaven: there shall no man be able to stand before thee, until thou have destroyed them.

[t] Josh. 12. 1.

25 The graven images of their gods [u] shall ye burn with fire: thou [x] shalt not desire the silver or gold *that is* on them, nor take *it* unto thee, lest thou be [y] snared therein: for it *is* an abomination to the Lord thy God.

[u] Exod. 32. 20. Chap. 12. 3.
[x] Josh. 7. 1, 21.
[y] Zeph. 1. 3.

26 Neither shalt thou bring an abomination into thy house, lest thou be a cursed thing like it: *but* thou shalt utterly detest it, and thou shalt utterly abhor it, [z] for it *is* a cursed thing.

[z] Lev. 27. 28. Chap. 13. 17.

CHAP. VIII.

ALL the commandments which I command thee this day, shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the Lord sware unto your fathers.

2 And

and God himself will become thy God for the sake of the Son of his love, and with Manasseh, with Magdalene and Peter thou shalt praise a pardoning God. When? *Now* is the accepted time. I cannot believe; Let, Lord help my unbelief be thy cry; nay hope in his mercy and thou shalt be saved; for penitent sinners are saved by *hope*. (Rom. viii. 24)

V. 13. *He will love thee*—He will continue to love thee, and to manifest his love to thee, he will not repent of his love to thee. *And bless thee*—What gracious words proceed out of his mouth with whom we have to do. Well might David say, Let me fall in the hands of the Lord, and not into the hands of men.

V. 15. *The evil diseases of Egypt*—Such as the Egyptians were infested with, either commonly, or extraordinarily from the hand of the Lord.

V. 16. *For that will be a snare unto thee*—An occasion of sin and utter destruction.

V. 18. *Thou shalt remember what the Lord thy God did*—Remember it frequently and considerately for thy encouragement, for men are said to forget those things which they do not remember to good purpose. And let them that are tempted to fear the difficulties they see before them, remember what God has done by his grace and by his providence, to thousands of men like themselves. (Deut. vii. 9.)

V. 19. *The great temptations which thine eyes saw*—The trials and exercises of thy faith, and obedience to my call and commands. *So shall the Lord thy God do unto all the people of whom thou art afraid*—So as he did to Pharaoh and his people.

V. 22. *Thou mayest not consume them at once*—Thou shalt not be able to consume them at once, in an instant. I will not assist thee with my omnipotency, to crush them in a moment, but will bless thee in the use of ordinary means, and destroy them successively by several battles. That by thy own sure experience thou mayest learn to put thy trust in me.

V. 24. *There shall no man be able to stand before thee, until thou have destroyed them*—This promise is made upon condition of their performance of their duty, which they neglecting, they justly lose the benefit of it. (Judg. ii. 1, 2, 3.)

V. 25. *Thou shalt not desire the silver or gold that is on them*—Wherewith the idols are covered or adorned, nor consequently any other of their ornaments. This God commands, to shew his utter detestation of idolatry, and to put off all occasions of it.

V. 26. *Neither shalt thou bring an abomination into thy house, lest thou be a cursed thing*—Devoted to utter destruction, as that was.

CHAP. VIII.

V. 1. *All the commandments which I command shall ye observe to do, that ye may live*—Live comfortably and happily, as life is often taken, (Gen. xvii. 18.) as on the contrary troubles or afflictions are called *death*. (2 Cor. xi. 23.)

V. 2. *Thou shalt remember all the way*—All the events which befel thee in the way, the miraculous protections, deliverances, provisions, instructions which God gave thee, and withal the frequent and severe punishments of thy disobedience. *The Lord thy*

God

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2 And thou shalt remember all the way which the Lord thy God led thee [a] these forty years in the wilderness, to humble thee, *and* [b] to prove thee, to know what *was* in thine heart, whether thou wouldest keep his commandments, or no.

3 And he humbled thee, and [c] suffered thee to hunger, and [d] fed thee with manna; (which thou knewest not, neither did thy fathers know) that he might make thee know that man doth [e] not live by bread only, but by every *word* that proceedeth out of the mouth of the Lord doth man live.

4 [f] Thy raiment waxed not old upon thee, neither did thy foot swell these forty years.

5 [g] Thou shalt also consider in thine heart, that as a man chasteneth his son, *so* the Lord thy God chasteneth thee.

6 Therefore thou shalt keep the commandments of the Lord thy God, to walk in his ways, and to fear him.

7 For the Lord thy God bringeth thee into a good land, [h] a land of brooks of water, of fountains, and depths that spring out of valleys and hills.

8 A land of wheat, and barley, and vines, and fig-trees, and pomegranates, a land * of oil-olive, and honey.

9 A land wherein thou shalt eat bread without scarceness, thou shalt not lack any *thing* in it, a land [i] whose stones *are* iron, and out of whose hills thou mayest dig brass.

10 [k] When thou hast eaten, and art full, then thou shalt bless the Lord thy God, for the good land which he hath given thee.

11 Beware that thou forget not the Lord thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day:

12 [l] Lest *when* thou hast eaten and art full, and hast built goodly houses, and dwelt *therein*;

13 And

a Chap. 1. 3, and 2. 7.
b Exod. 16. 4. Chap. 13. 3.
c Exod. 16. 2, 3.
d Exod. 16. 12, 14, 35.
e Psal 104. 29. Matt. 4. 4. Luke 4. 4.
f Chap. 29. 5. Neh. 9. 21.
g 2 Sam. 7. 14. Psal. 89. 32. Prov. 3. 12. Heb. 12. 5. Rev. 3. 19.
h Chap. 11. 10, 11.
* Heb. of olive-tree of oil.
i Chap. 33. 25.
k Chap. 6. 11, 12.
l Chap. 28. 47. and 32. 15. Prov. 30. 9. Hos. 13. 6.

God led thee in the wilderness, to humble thee, and to prove thee, to know what was in thine heart—That thou mightest discover thyself that infidelity, inconstancy, hypocrisy, apostacy, rebellion and perverseness, which lay hid in thy heart; the discovery whereof was of singular use both to them, and to the Church of God in all succeeding ages; for as the members of the church were led then, so spiritually and providentially are they led now; that men may know themselves, and feel their need of that grace by which alone they can be saved, and so humbly depend upon the communications thereof, and lest forgetting themselves, foolishly trust their own hearts—their own wisdom or strength, which without God, can do nothing right or good in his sight. (John xv. 5.)

V. 3. *He suffered thee to hunger*—That experience might teach thee how little thou couldest do for thyself without God, in things natural, that thou mightest feel thy dependance upon God for every good and perfect gift. (James i. 17.) The Father of mercies suffers those to want that he pities as a father does his children, he cuts off all human aid, that renouncing all self-confidence, and all dependance on men like themselves, they may arrive at a settled trust in God alone; and to souls in such a state of dependance he ever says, I will never leave thee nor forsake thee. (Heb. xiii. 5.) *Man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord*—By every or any thing which God appoints for this end, how unlikely soever it may seem to be for nourishment as appears in the manna; seeing it is not the creature, but only God's command and blessing upon it, that makes it sufficient for the support of life.

V. 4. *Thy raiment waxed not old upon thee*—Did not wear away through age, which they must needs have done without a miracle. *Neither did thy foot swell*—Notwithstanding thy long and hard travels, which also was miraculous.

V. 5. *Also consider, that as a man chasteneth his son*—Unwillingly, being constrained, but moderately, in judgment remembering mercy; and for thy reformation, not for thy destruction. (Prov. iii. 11, 12. Heb. xii. 5.) And blessed are they that patiently endure temptations and trials; tarrying the Lord's leisure for their deliverance, not disquieting themselves in vain; not beating the air, by running before providence, or striving in their own wisdom or strength.

V. 7. *A land of fountains and depths*—Deep wells, springs, or lakes.

V. 8. *A land of oil-olive*—Of the olive-tree of oil—Not of wild and barren, but of fruitful olive-trees, which yield plenty of oil.

V. 9. *Thou shalt not lack any thing*—And they that love the Lord shall want no manner of thing that is good; what they think good will only be with-held when it is more kind to withhold than to give. *Whose stones are iron*—Iron, in a manner as plentiful as stones upon stones. *Out of whose hills thou mayest dig brass*—In great plenty.

V. 10. *When thou hast eaten, and art full, then thou shalt bless the Lord thy God*—Solemnly praise him for thy food; which is a debt both of gratitude and justice, because it is from his providence and favour that thou receivest both thy food and refreshment, and strength by it. The more unworthy and absurd is that too common profaneness of them, who, professing to believe a God and his providence, from whom all their comforts come, grudge to own him at their meals, either by desiring his blessing before them, or by offering due praise to God after them. And is not the name of the Lord to be praised, when he with-holds or takes away as well as when he gives. The poor in spirit, they that see *how little* they deserve, will bless the Lord when they are empty and have nothing—With Paul and Silas praise their God and Saviour in a dungeon with their feet in the stocks: To praise God in want, in pain, under persecution, is the breathing of an excellent spirit, of that spirit by which souls are born from above: they trust their heavenly Father's skill, knowing assuredly that the Judge of all the earth will do right; and enabled with the mind of him that became poor for our sakes, they live after his example: in tribulation they rejoice; they suffer all things as seeing him by faith that is invisible to sight, all the adverse gales of time, fill the sails that humble love spreads before the Almighty's will, and forward them in that calm course, in which, with a single eye, they urge their way to him that loved them, and will love and honour them as kings and priests in his presence for ever.

V. 11. *Beware that thou forget not the Lord thy God*—Remember him when you lay down, when you rise up; when you go out, when you return home:—Remember him in all your ways, and he will acknowledge you.

V. 14. *Then thine heart be lifted up*—As if thou didst receive and enjoy these things either by thy own wisdom, and valour, and industry.

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13 And *when* thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied:

14 Then thine heart be lifted up, and thou forget the Lord thy God (which brought thee forth out of the land of Egypt, from the house of bondage;

15 Who led thee through that great and terrible wilderness, [m] *wherein were* fiery serpents, and scorpions, and drought, *where there was* no water; [n] who brought thee forth water out of the rock of flint:

16 Who fed thee in the wilderness with [o] manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter end)

17 [p] And thou say in thine heart, My power and the might of my hand hath gotten me this wealth.

18 But thou shalt remember the Lord thy God: for *it is* he that giveth thee power to get wealth, that he may establish his covenant, which he sware unto thy fathers, as *it is* this day.

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19 And it shall be, if thou do at all forget the Lord thy God, and walk after other gods, and serve them, and worship them, I testify against you this day, that ye shall surely perish.

20 As the nations which the Lord destroyeth before your face, so shall ye perish: because ye would not be obedient unto the voice of the Lord your God.

CHAP. IX.

HEAR, O Israel: Thou *art* to pass over Jordan this day, to go in to possess nations greater and mightier than thyself, cities great and [a] fenced up to heaven,

2 A people great and tall, [b] the children of the Anakims, whom thou knowest, and *of whom* thou hast heard *say*, Who can stand before the children of Anak!

3 Understand

[m] Num. 21. 6. Hos. 13. 5.

[n] Num. 20. 11. Psa. 78. 15. & 114. 8.

[o] Exod. 16. 15.

[p] Chap. 9. 4.

[a] Chap. 1. 28.

[b] Num. 13. 22, 28, 29.

industry, or for thy own merit, (1 Cor. iv. 7.) And to think this is common to all men, without the grace of God resting upon them; as they that possess his Spirit increase in love and gratitude to God, with the increase of all the blessings that are bestowed upon them. Reader, do you think and speak less of the goodness of God to you now, than when you were a much poorer man? When you had less, were you much more intent how you should lay out your little to his glory, than you are now he hath made you steward over more? Are you *lifted up* in your own esteem, because of the benefits God hath bestowed upon you. Satan will endeavour highly to exalt those, even upon the temple of God, who he wants to fall down and worship him; he will fill their whole souls with rich and honourable prospects on earth, from their lofty state of exaltation, whom he is most intent to cast down to hell, and in their very fall the deceiver will largely assure them that they are the children of God, and under his guardian care, even whilst they are doing what the deceiver of their souls would have them—Give their hearts to the creature instead of the Creator, and live to themselves, instead of living to him who died to redeem them.

V. 16. *Who fed thee in the wilderness with manna, that he might humble thee*—By keeping thee in a constant dependance upon him for every day's food, and convincing thee what an impotent, helpless creature thou art in thyself, having nothing whereon to subsist, but from hand to mouth, and being supported wholly by the alms of divine goodness given to thee from day to day. The mercies of God, if duly considered, are as powerful an argument to humble us as the greatest afflictions, because they increase our debts to God, and manifest our dependance upon him and insufficiency without him, and by making God great, they make us little in our own eyes. *That he might prove thee, to do thee good at thy latter end*—That after he hath purged and prepared thee by afflictions, he may give thee, and thou mayest receive and enjoy his blessings with less disadvantage, whilst by the remembrance of former afflictions thou art made thankful for them, and more cautious not to abuse and forfeit them again.

V. 18. *The Lord thy God giveth thee power to get wealth*—And every increase of thy stock of worldly goods by all just means, God is the giver; but when by wicked means wealth is increased, the Lord suffers such to receive the reward of their own doings, in that heart-felt misery with which they are punished in the midst of the desires of their heart.

V. 20. *Ye perish, because ye would not be obedient unto the voice of the Lord your God*—Whatever is done contrary to the will of God, is a step towards destruction; and the authority of no human example can be any better safeguard against the wrath of God, whenever he is wilfully disobeyed, than the wisdom and power of the king and people of Egypt were against these plagues which God sent, as the consequences of their refusing to comply with the commands he caused to be delivered to them.

CHAP. IX.

V. 1. *Thou art to pass over Jordan this day*—Shortly, within a little time, the word *day* being often put for *time*, (John viii. 56.) within two months; for Moses spake this on the first day of the eleventh month, (Deut. i. 3.) and they passed over Jordan on the tenth day of the first month, (Jos. iv. 19.) *To go in to possess nations*—The land of those nations, for the people they were to destroy. *Mightier than thyself*—That they might not be surprized when they find them to be such, and that they might not trust to their own strength, but wholly rely upon God's help for the destroying of them; and, after the work was done, might ascribe the praise and glory of it to God alone, and not to themselves. *Fenced up to heaven*—As the spies reported. The account God gives them of the country, the people, and their situation, was no other than the things described were in themselves; and what is said on the same authority is that which is so, and in the nature of things cannot be otherwise, it not being possible that truth itself and wisdom, which comprehends all things, should misinform mankind. The words of men mislead, because the very nature of man, unassisted with the grace of God, is deceitful, but God is not a man that he should lie; and when we are reading the description which God hath given of the things of time, and find it to be as he has said, we shall be without excuse if we trust to our own conjectures as to the things of eternity in opposition to the word of God.—God says, There is a state of eternal misery, and that except a man be born of the Spirit he cannot enter the kingdom of God (John iii. 5.) and escape that misery. Of how much moment is it then for all that are not willing to hazard their eternal misery upon the presumption, that what God sayeth of eternity will not prove as he hath said, notwithstanding all that he hath said of the things of time hath literally proved true?

V. 2. *Thou hast heard say*—From common fame, for this seems to be a proverb, used in those times.

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3 Understand therefore this day, that the Lord thy God *is* he which goeth over before thee *as* a [c] consuming fire: he shall destroy them, and he shall bring them down before thy face: so shalt thou drive them out, and destroy them quickly, as the Lord hath said unto thee.

[c] Chap. 4. 24. Heb. 12. 29.

4 Speak not thou in thine heart, after that the Lord thy God hath cast them out from before thee, saying, [d] For my righteousness the Lord hath brought me in to possess this land: but [e] for the wickedness of these nations the Lord doth drive them out from before thee.

[d] Chap. 8. 17. Rom. 11. 6. 20. 1 Cor. 4. 4. 7.

[e] Gen. 15. 16.

5 [f] Not for thy righteousness, or for the uprightness of thine heart dost thou go to possess their land: but for the wickedness of these nations the Lord thy God doth drive them out from before thee, and that he may perform [g] the word which the Lord sware unto thy fathers, Abraham, Isaac, and Jacob.

[f] Tit. 3. 4.

[g] Gen. 12. 7. & 13. 15. & 15. 7. & 17. 8. & 26. 4. & 28. 13.

6 Understand therefore, that the Lord thy God giveth thee not this good land to possess it, for thy righteousness; for thou *art* [h] a stiff-necked people.

[h] Exod. 32. 9. & 33. 3. & 34. 9.

7 ¶ Remember, *and* forget not how thou provokedst the Lord thy God to wrath in the wilderness: [i] from the day that thou didst depart out of the land of Egypt, until ye came unto this place, ye have been rebellious against the Lord.

[i] Exod. 14. 11. & 16. 2. & 17. 2. Num. 11. 4. & 20. 2. & 25. 2.

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8 Also [k] in Horeb ye provoked the Lord to wrath, so that the Lord was angry with you, to have destroyed you.

[k] Exod. 32. 4. Psa. 106. 19.

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9 [l] When I was gone up into the mount, to receive the tables of stone, *even* the tables of the covenant which the Lord made with you, then [m] I abode in the mount forty days and forty nights; I neither did eat bread nor drink water:

[l] Exod. 24. 12. 15.

[m] Exod. 24. 18. and 34. 28.

10 [n] And the Lord delivered unto me two tables of stone written with the finger of God, and on them *was written* according to all the words which the Lord spake with you in the mount, out of the midst of fire, [o] in the day of the assembly.

[n] Exod. 31. 18.

[o] Exod. 19. 17. and 20. 1.

11 And it came to pass at the end of forty days and forty nights, *that* the Lord gave me the two tables of stone, *even* the tables of the covenant.

12 And the Lord said unto me, [p] Arise, get thee down quickly from hence; for thy people which thou hast brought forth out of Egypt, have corrupted *themselves:* they are quickly turned aside out of the way which I commanded

[p] Exod. 32. 7.

V. 3. *The Lord thy God is he which goeth over before thee*—As he doth in every difficulty before all them that fear him, and put their trust in his mercy and faithfulness, for the sake of the Son of his love. *A consuming fire*—Which God is to them that are enemies to him by wicked works. *So shalt thou drive them out quickly*—Without great difficulty or long wars.

V. 4. *Speak not thou in thine heart, saying, For my righteousness the Lord hath brought me in to possess this land*—Who would think this caution would be necessary, after all that they themselves knew of their own conduct? But He that knoweth what is in man, knoweth that it was a part of the deceitfulness of his nature, to think himself deserving of blessings, wherein he only was deserving of wrath.

V. 5. *Not for thy righteousness, or for the uprightness of thine heart*—Neither for thy upright heart, nor holy life, which are the two things which God above all things regards, (1 Chro. xxix. 17. Psal. xv. 1, 2.) If Jesus the Saviour of sinners is low in our esteem and lightly regarded by us; it becomes a duty to ourselves to inquire Whether our righteousness or the uprightness of our hearts can give us a better title to heaven, than righteousness of life and uprightness of heart gave the Israelites to Canaan? The Jews failed in both by discontent in their hearts, and by breathing that spirit out in murmurs against the government of God. Reader, have you always been contented? Have you never murmured? Do the walls of your house bear witness to no other language than that which agrees with his spirit, who said, The Lord gave, and the Lord taketh away, and blessed be the name of the Lord. *For the wickedness of these nations the Lord thy God doth drive them out*—Making them examples of the severity of his justice, that all the nations of the earth might be restrained from wickedness by the fear of the wrath of God. *The word which the Lord sware unto thy fathers*—To shew my faithfulness in accomplishing that promise which I graciously made and confirmed with my oath. By which words it is implyed, that this land was not given to them for the righteousness of their fathers, though they were righteous and holy persons, and much less for their own righteousness.

V. 6. *Thou art a stiff-necked people*—Rebellious and perverse, and destitute of all pretence of righteousness; such were the people, but there were many particular persons amongst them truly righteous and holy, and yet even their righteousness is denied to be the procuring cause of this land; any more than that the works of mens hands can bestow upon their hearts a new nature, or what they do as their duty, which at all times they are equally bound to perform, should purchase them the mercy of God for the crimes they have carelessly and wilfully committed.

V. 7. *Ye have been rebellious against the Lord*—And of whom may not this be said? He that hath rebelled against God by any sin, hath forfeited his life and his all; and from that time what hath he wherewith to purchase pardon for his crimes, or to give in exchange for his soul.

V. 8. *In Horeb ye provoked the Lord*—When your miraculous deliverance out of Egypt was fresh in memory; when God had but newly manifested himself to you in so stupenduous and dreadful a manner, and had taken you into covenant with himself, when God was actually conferring further mercies upon you.

V. 9. *I neither did eat bread nor drink water*—I wholly abstained from all meat and drink.

V. 10. *The Lord delivered unto me two tables of stone, written with the finger of God*—Immediately and miraculously, which was done not only to procure the greater reverence to the law, but also to signify, that it was the work of God alone to write this law upon the tables of mens hearts. (2 Cor. iii. 3.) *In the day of the assembly*—When the people were gathered together by God's command to the bottom of Mount Sinai, to hear and receive God's ten commandments from his own mouth.

V. 14. *Let*

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commanded them; they have made them a molten image.

13 Furthermore, the Lord ſpake unto me, ſaying, I have ſeen this people, and behold, [o] it *is* a ſtiff-necked people.

o Ver. 6. Chap. 10. 16. and 31. 27. 2 Kings 17. 14. Pſa. 9. 5. & 109. 13.

14 Let me alone, that I may deſtroy them, and [r] blot out their name from under heaven: and I will make of thee a nation mightier and greater than they.

r Chap. 29. 20.

15 So I turned, and came down from the mount, and the mount burned with fire: and the two tables of the covenant *were* in my two hands.

16 And [s] I looked, and behold, ye had ſinned againſt the Lord your God, *and* had made you a molten calf: ye had turned aſide quickly out of the way which the Lord had commanded you.

s Exod. 32. 19.

17 And I took the two tables, and caſt them out of my two hands, and brake them before your eyes.

18 And I [t] fell down before the Lord, as at the firſt, forty days and forty nights; I did neither eat bread, nor drink water, becauſe of all your ſins which ye ſinned, in doing wickedly in the ſight of the Lord, to provoke him to anger.

t Exod. 34. 28. Pſa. 106. 23.

19 (For I was afraid of the anger, and hot diſpleaſure wherewith the Lord was wroth againſt you to deſtroy you) But the Lord hearkened unto me at that time alſo.

20 And the Lord was very angry with Aaron to have deſtroyed him: and I prayed for Aaron alſo the ſame time.

21 And [u] I took your ſin, the calf which ye had made, and burnt it with fire, and ſtamped it, *and* ground *it* very ſmall, *even* until it was as ſmall as duſt: and I caſt the duſt thereof into the brook that deſcended out of the mount.

u Exod. 32. 20.

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22 And at [x] Taberah, and at [y] Maſſah, and at [o] Kibroth-hattaavah, ye provoked the Lord to wrath.

x Num. 11. 1, 3, 5. y Exod. 17. 7. o Num. 11. 4, 34.

23 Likewiſe [a] when the Lord ſent you from Kadeſh-barnea, ſaying, Go up and poſſeſs the land which I have given you; then you rebelled againſt the commandment of the Lord your God, and ye believed him not, nor hearkened to his voice.

a Num. 13. 3. and 14.

24 [k] You have been rebellious againſt the Lord, from the day that I knew you.

k Chap. 31. 27.

25 [c] Thus I fell down before the Lord forty days, and forty nights, as I fell down *at the firſt;* becauſe the Lord had ſaid he would deſtroy you.

c Verſe 18.

26 [d] I prayed therefore unto the Lord, and ſaid, O Lord God, deſtroy not thy people, and thine inheritance, which thou haſt redeemed through thy greatneſs, which thou haſt brought forth out of Egypt with a mighty hand.

d Exod. 32. 11, &c.

27 Remember thy ſervants, Abraham, Iſaac, and Jacob; look not unto the ſtubbornneſs of this people, nor to their wickedneſs, nor to their ſin:

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28 Leſt [e] the land whence thou broughteſt us out, ſay, [f] Becauſe the Lord was not able to bring them into the land which he promiſed them, and becauſe he hated them, he hath brought them out to ſlay them in the wilderneſs.

e Gen. 41. 57. 1 Sam. 14. 23. f Exod. 32. 12. Num. 14. 16.

29 [g] Yet they *are* thy people, and thine inheritance, which thou broughteſt out by thy

g Chap. 4. 20.

V. 14. *Let me alone*—Stop not the courſe of my fury by thy interceſſion. Such power hath a Mediator's prayer with God, that when his juſtice is provoked, and his wrath ready to be let looſe upon the guilty; man's intereſſor muſt firſt ceaſe to pray before vengeance is executed. How long he that was greater than Moſes will continue to pray, is diſcovered to us in his praying for his murderers upon the croſs. What muſt not that miſery be, which muſt befal the deſpiſers of the mercy of God, and the offenders againſt the juſtice of God?

V. 17. *I took the two tables, and brake them before your eyes*—Not by an unbridled paſſion, but in zeal for God's honour, and by the direction of God's ſpirit, to ſignify to the people, that the covenant between God and them contained in thoſe tables, was broken and made void, and they were now quite caſt out of God's favour, and could expect nothing from him but ſevere juſtice.

V. 18. *I fell down before the Lord*—In humiliation and ſupplication on your behalf.

V. 19. *The Lord hearkened unto me at that time alſo*—Not till the interceſſor ceaſes to pray, doth God ceaſe to hear and anſwer.

V. 20. *The Lord was very angry with Aaron*—Though he was only acceſſary, as being perſuaded, and in a manner compelled to comply with your deſire.

V. 21. *I took your ſin*—The object and matter of your ſin. *I caſt the duſt thereof into the brook*—That there might be no monument or remembrance of it left.

V. 24. *Ye have been rebellious againſt the Lord, from the day that I knew you*—Who can read theſe words without admiring the ſincerity of this faithful ſervant of God?

V. 25. *Thus I fell down before the Lord forty days and forty nights*—And how equal to his ſincerity doth his love appear? *As I fell down at the firſt*—Which ſhews that this was the ſecond time of his ſo doing.

V. 26. *O Lord God, deſtroy not thy people, and thine inheritance, which thou haſt redeemed through thy greatneſs*—Through the greatneſs of thy power, which appeared moſt eminently in that work of thy great mercy to them whom thou haſt choſen, to ſhew to all the earth the nature of thy wonderful deſign in redeeming ſinful men.

V. 27. *Remember thy ſervants, Abraham, Iſaac, and Jacob*—The promiſe made and ſworn to them.

V. 29. *They are thy people*—Whom thou haſt choſen to thyſelf out of all mankind, and publicly owned them for thine, and haſt purchaſed and redeemed them from the Egyptian bondage.

CHAP.

Before Christ 1490. thy mighty power, and by thy ſtretched out arm.

CHAP. X.

[a] Exod. 34. 1. Before Christ 1491. AT that time the Lord ſaid unto me, [a] Hew thee two tables of ſtone like unto the firſt, and come up unto me into the mount, and make thee an ark of wood.

2 And I will write on the tables the words that were in the firſt tables which thou brakeſt, and thou ſhalt put them in the ark.

[b] Exod. 25. 5. and 37. 1. 3 And I made an ark *of* [b] ſhittim-wood, and hewed two tables of ſtone like unto the firſt, and went up into the mount, having the two tables in mine hand.

[c] Exod. 34. 28. * Heb. words. 4 And [c] he wrote on the tables, according to the firſt writing, the ten * commandments, which the Lord ſpake unto you in the mount, out of the midſt of the fire, in the day of the aſſembly: and the Lord gave them unto me.

5 And I turned myſelf, and came down from the mount, and put the tables in the ark which I had made, and there they be, as the Lord commanded me.

[d] Num. 33. 31. [e] Num. 33. 30. [f] Num. 20. 28. and 33. 38. 6 ¶ And [d] the children of Iſrael took their journey from Beeroth of the children of Jaakan, to [e] Moſera: [f] there Aaron died, and there he was buried; and Eleazar his ſon miniſtered in the prieſt's office in his ſtead. Before Christ 1491.

[g] Num. 33. 32. 33. 34. 7 [g] From thence they journeyed unto Gudgodah; and from Gudgodah to Jotbath, a land of rivers of waters.

[h] Num. 3. 6. and 4. 4. and 8. 14. [i] Chap. 18. 5. [k] Lev. 9. 22. Num. 6. 24. 8 ¶ At that time [h] the Lord ſeparated the tribe of Levi, to bear the ark of the covenant of the Lord, [i] to ſtand before the Lord to miniſter unto him, and [k] to bleſs in his name, unto this day.

[l] Num. 18. 20. Chap. 18. 1. Ezek. 44. 28. 9 [l] Wherefore Levi hath no part nor inheritance with his brethren: the Lord *is* his inheritance, according as the Lord thy God promiſed him.

[m] Exod. 32. 28. Chap. 9. 18, 25. † Or, former days. [n] Exod. 32. 32, 33. [o] 33. 17. Chap. 9. 19. 10 And [m] I ſtayed in the mount, according to the † firſt time, forty days and forty nights, and [n] the Lord hearkened unto me at that time alſo, *and* the Lord would not deſtroy thee.

[o] Exod. 32. 34. and 33. 1. ‡ Heb. go in journey. 11 [o] And the Lord ſaid unto me, Ariſe, ‡ take *thy* journey before the people, that they may go in, and poſſeſs the land which I ſware unto their fathers to give unto them.

[p] Mic. 6. 8. 12 ¶ And now Iſrael, [p] what doth the Lord thy God require of thee, but to fear the

V. 7. *From thence they journeyed*—About that time, which being conſidered, may ſerve to clear the difficulty concerning the ſeeming contradiction of this place, and Numb. xxxiii. 31, 32.

V. 8. *At that time*—About that time, (i. e.) when I was *come down from the mount*, as was ſaid verſe 5. For theſe words manifeſtly look to that verſe, the 6 and 7 verſes being put in by way of parentheſis as was ſaid before. Or, if it relate to the words immediately foregoing, this may be meant of a ſecond ſeparation of them upon Aaron's death, and having mentioned the ſeparation of Eleazar to the office of the high-prieſt in his father's ſtead, verſe 6, he now repeats it, that the Levites who were his, as they had been his father's ſervants, were ſeparated as before, or were confirmed. *To ſtand before the Lord*—A phraſe uſed concerning the prophets, and this being the poſture of miniſters. Hence the angels are ſaid to ſtand, (2 Chron. xviii. 18. Luke i. 19.) *To bleſs in his name*—To pronounce the ſolemn bleſſing of God upon the congregation, which was done in God's name—and to praiſe God, a conſiderable part of the Levites work. (1 Chron. xvi.)

V. 9. *The Lord is his inheritance*—The Lord's portion; tithes and offerings, which belong to God, are given by him to the Levites for their ſubſiſtence.

V. 10. *The Lord hearkened unto me at that time alſo, and would not deſtroy thee*—Again they were ſpared by their interceſſors' prayer.

V. 11. *The Lord ſaid unto me, Ariſe, take thy journey before the people, that they may go in, and poſſeſs the land*—For my wrath is appeaſed, and I am reconciled to them, and forgiving all that is paſſed, now lead them forward to Canaan.

V. 12. *Now, Iſrael, what doth the Lord thy God require of thee*—By way of duty and gratitude to God for ſuch amazing mercies.

V. 13. *For thy good*—God loves from himſelf, and only commands the obedience of men to his will, that they, by yielding to his grace from duty to duty, may be holy and happy. The

end

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the Lord thy God, to walk in all his ways, and [q] to love him, and to serve the Lord thy God with all thy heart, and with all thy soul,

13 To keep the commandments of the Lord, and his ſtatutes which I command thee this day for thy good?

14 Behold, [r] the heaven, and the heaven of heavens *is* the Lord's thy God, [s] the earth *alſo* with all that therein *is*.

15 Only the Lord had a delight in thy fathers to love them, and he choſe their ſeed after them, *even* you above all people, as *it is* this day.

16 Circumciſe therefore [t] the foreſkin of your heart, and be no more ſtiff-necked.

17 For the Lord your God *is* God of gods, and [u] Lord of lords, a great god, a mighty, and a terrible, which [x] regardeth not perſons, nor taketh reward.

18 [y] He doth execute the judgment of the fatherleſs and widow, and loveth the ſtranger, in giving him food and raiment.

19 [z] Love ye therefore the ſtranger: for ye were ſtrangers in the land of Egypt.

20 [a] Thou ſhalt fear the Lord thy God; him ſhalt thou ſerve, and to him ſhalt thou [b] cleave, [c] and ſwear by his name.

21 [d] He *is* thy praiſe, and he *is* thy God, that hath done for thee theſe great and terrible things which thine eyes have ſeen.

22 Thy fathers went down into Egypt with threeſcore and ten perſons; and now the Lord thy God hath made thee [f] as the ſtars of heaven for multitude.

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CHAP. XI.

THerefore thou ſhalt love the Lord thy God, and keep his charge, and his ſtatutes, and his judgments, and his commandments alway.

2 And know you this day: for *I ſpeak* not with your children which have not known, and which have not ſeen the chaſtiſement of the Lord your God, his greatneſs, his mighty hand, and his ſtretched out arm;

3 And his miracles, and his acts which he did in the midſt of Egypt, unto Pharaoh the king of Egypt, and unto all his land;

4 And what he did unto the army of Egypt, unto their horſes, and to their chariots, [a] how he made the water of the Red ſea to overflow them as they purſued after you, and *how* the Lord hath deſtroyed them unto this day;

5 And what he did unto you in the wilderneſs, until ye came into this place;

6 And [k] what he did unto Dathan and Abiram, the ſons of Eliab, the ſon of Reuben: how the earth opened her mouth, and ſwallowed them up, and their houſholds, and their

q Chap. 6. 5. Matt. 22. 37.
r Exod. 19. 5. Pſal. 115. 16. and 148. 4.
s Gen. 14. 19. Pſal. 24. 1.
t See Lev. 26. 41. Chap. 30. 6. Jer. 4. 4. Rom. 2. 28, 29. Col. 2. 11.
u Rev. 17. 14. and 19. 16.
x 2 Chron. 19. 7. Job 34. 19. Acts 10. 34. Rom. 2. 11. Gal. 2. 6. Eph. 6. 9. Col. 3. 25. 1 Pet. 1. 17.
y Pſal 68. 5. and 146. 9.
z Lev. 19. 33, 34. Gal. 2. 6.
a Chap. 6. 13. Matth. 4. 10. Luke 4. 8.
b Chap. 13. 4.
c Pſal. 63. 11.
d Exod. 15. 2. Pſal. 22. 3. Jer. 17. 14.
e Gen. 46. 27. Exod. 1. 5. Acts 7. 14.
f Gen. 15. 5.
a Exod. 14. 27.
k Num. 16. 32. and 27. 3. Pſal. 106. 17.

end of the commandment is charity—the love of God to all and of every one. He who made us, and who alone is perfectly acquainted with our nature, hath ſet himſelf before us as the *end* of living, and conſummation of our happineſs, and all his laws are to lead immortal ſouls to himſelf.—The whole law of God leads to HIM through whom alone we can come unto God, and from whom, and for whoſe ſake grace is received to do his will on earth as it is done in heaven; to neglect the knowledge of the law of God, is to neglect the ſureſt information of the neceſſity of a Mediator and Redeemer, who only can ſave us from that juſtice of God againſt which we have offended; and to conſider the commands of God in any other light than as holy, juſt and only for our good, is indeed no other than to think ourſelves better judges than *infinite wiſdom*, by whoſe rules we ought to be governed through our lives of trial, into that eternity which is only made known unto us from God.

V. 14. *The heaven*—The airy and ſtary heaven. *The heaven of heavens*—The higheſt, or third heaven. *With all that therein is*—With all creatures and all men, which being all his, he might have choſen what nation he pleaſed to be his people.

V. 15. *Only the Lord had a delight in thy fathers to love them*—He ſhews that God had no particular reaſon nor obligation to their fathers, any more than to other perſons or people, all being equally his creatures, and that his choice of them out of and above all others proceeded only from God's good pleaſure and free love.

V. 16. *Circumciſe your heart*—Reſt not in your bodily circumciſion, but ſeriouſly ſet upon that ſubſtantial work which is ſignified and deſigned thereby, cleanſe your hearts from all filthineſs and ſuperfluity of naughtineſs, which render all that are profane and unclean, odious in the ſight of God.

V. 17. *The Lord your God regardeth not perſons*—Whether Jews or Gentiles, but deals juſtly and equally with all ſorts of men, and as whoſoever fear and obey him ſhall be accepted of him, ſo all incorrigible tranſgreſſors ſhall be ſeverely puniſhed, and you no leſs than other people; therefore do not flatter yourſelves as if God would bear with your ſins, becauſe of his particular kindneſs to you, or to your fathers.

V. 18. *He doth execute the judgment of the fatherleſs and widow, and loveth the ſtranger*—To give them right againſt their adverſaries, and therefore he expects you ſhould imitate his example.

V. 20. *Thou ſhalt fear the Lord thy God; him ſhalt thou ſerve, and to him ſhalt thou cleave*—With firm confidence, true affection, and conſtant attendance and obedience.

V. 21. *He is thy praiſe*—The object and matter of thy praiſe, whom thou ſhouldeſt ever praiſe. The ground of thy praiſe, he who makes thee honourable and glorious, above all others.

V. 22. *Thy fathers went down into Egypt*—Few in number. *And now the Lord hath made thee as the ſtars of heaven for multitude*—Thereby proving to you in your own perſons the faithfulneſs of his promiſes.

CHAP. XI.

V. 1. *Therefore thou ſhalt love the Lord thy God*—Who hath done ſuch great things for thee, and hath ſtill ſuch things in ſtore for thee as eye hath not ſeen, nor ear heard.

V. 2. *And know*—Acknowledge and conſider it with diligence and thankfulneſs.

V. 4. *How the Lord hath deſtroyed them unto this day*—The effect of which deſtruction continueth to this day, in their weakneſs and fear, and our ſafety from all their further attempts againſt us.

Before Christ 1451. their tents, and all the * substance that † was in their possession in the midst of all Israel.

* Or, living substance which followed them. † Heb. was at their feet.

7 But your eyes have seen all the great acts of the Lord, which he did.

8 Therefore shall ye keep all the commandments which I command you this day, that ye may be strong, and go in and possess the land whither ye go to possess it:

9 And that ye may prolong *your* days in the land which the Lord sware unto your fathers to give unto them, and to their seed, a land that floweth with milk and honey.

10 ¶ For the land whither thou goest in to possess it, *is* not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst *it* with thy foot, as a garden of herbs:

11 But the land whither ye go to possess it, *is* a land of hills and vallies, *and* drinketh water of the rain of heaven:

‡ Heb. seeketh. e 1 Kings 9. 3. 12 A land which the Lord thy God ‡ careth for: e the eyes of the Lord thy God *are* always upon it, from the beginning of the year, even unto the end of the year.

13 ¶ And it shall come to pass, if you shall hearken diligently unto my commandments which I command you this day, to love the Lord your God, and to serve him with all your heart and with all your soul;

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14 That I will give *you* the rain of your land in his due season, d the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.

d Joel 2. 23. James 5. 7.

15 And I will § send grass in thy fields, for thy cattle, that thou mayest eat and be full.

§ Heb. give.

16 Take heed to yourselves, e that your heart be not deceived, and ye turn aside, and f serve other gods, and worship them:

e Chap. 29. 18. f Chap. 8. 19.

17 And *then* the Lord's wrath be kindled against you, and he g shut up the heaven that there be no rain, and that the land yield not her fruit, and *lest* ye perish quickly from off the good land which the Lord giveth you.

g 1 Kings 17. 1.

18 ¶ Therefore h shall ye lay up these my words in your heart, and in your soul, and i bind them for a sign upon your hand, that they

h Chap. 6. 6. i Chap. 6. 8.

V. 6. *And all their possession*—At their feet, under their power, which followed them.

V. 7. *Your eyes have seen all the great acts of the Lord*—All of them had seen some, and some of them had seen all, the great things done in Egypt, and at the Red Sea, and in the wilderness. Were we now to imagine ourselves amongst the thousands of Israel, hearing all these words from the mouth of Moses,—charging the whole multitude with only doing wickedly from the time he had become their leader, and then appealing to their own knowledge for the proofs of all he had said, we surely should not be able to prevail with ourselves to believe Moses had a design to impose any thing upon us for truth, which was not so.

V. 10. *Where thou sowedst thy seed, and wateredst it with thy foot*—With great pains and labour.

V. 11. *The land whither ye go to possess it, is a land of hills and vallies*—And much more healthful than Egypt. And health being the greatest of all outward blessings, Canaan must therefore needs be a more desirable habitation than Egypt, which is the thing here implied. *And drinketh water of the rain of heaven*—Immediately from God's power and goodness; being given thee without thy charge or pains; more sweet and pleasant than the waters of Nilus, and more certain too, the former and the latter rain being promised, and to be given to them in their several seasons, upon condition of their obedience.

V. 12. *A land which the Lord thy God careth for*—In a special manner, and giveth peculiar blessings to it. *The eyes of the Lord thy God are always upon it from the beginning, even unto the end of the year*—To give it the rain, and other blessings proper to the several seasons. But all these mercies and the fruitfulness of the land consequent upon them were suspended upon their disobedience as it here follows. And therefore it is not at all strange that some later writers decry the land of Canaan as in great part a barren soil, which is so far from affording any ground to question the divine authority of the holy Scriptures in which its fruitfulness is declared, that it doth much more confirm it, this being but an effect of that threatning that God would *turn a fruitful land into barrenness for the wickedness of those that dwell in it*, (Psal. cvii. 34.) and the wickedness of the Israelites in succeeding ages being notorious, the country in which they lived, is by the judgment of God, shewn to the world in its present barren state, as an example to all that should live ungodly lives, and bid defiance to that justice, mercy and truth, which God requires of all nations.

V. 14. *The first rain and the latter rain*—The first fell in seed time, the other before harvest.

V. 16. *Take heed to yourselves that your heart be not deceived*—By the specious pretences of idolaters, who will plead the general consent of all nations, except yours, in the worship of creatures, and that they worship the creatures only for God's sake, and as they are glorious works of God, whom they worship in and by them. Which, and the like arguments, being commonly alledged by Heathens for their idolatries, as their own writers declare, might possibly seduce an unwary Israelite; and therefore they are here cautioned against such deceit, and withal it is implied, that if a man's mind be corrupted and deceived, so as he believes idolatry to be lawful, this will not excuse him in the sight of God.

V. 17. *Then the Lord's wrath be kindled against you, and he shut up the heaven*—Which is compared sometimes to a bottle, (Job xxxviii. 37.) which may be either stopped or opened: sometimes to a great store-house wherein God lays up his treasures of rain, (Job xxxviii. 22. Psal. xxxiii. 7.) the doors whereof God is said to open when he gives rain, and to shut, when he with-holds it. (1 King. viii. 35. 2 Chron. vi. 26. and vii. 13.) and as the land hath rain with-held from it on account of your sinfulness, so will his holy spirit, the sole cause of all true goodness and happiness in your souls be with-held, if you sin against God, especially by not *believing* in him as he hath revealed himself.

V. 18. *Therefore shall ye lay up these my words in your heart*—That by the word of God you may be taught and reminded what is the good and acceptable will of the Lord. For it is the constant design of satan, the declared enemy of God and the deceiver of men, by all means to lead them to neglect and forget the word of God, that they may forget God and live without him in the world; but the doing so will be the cause of your own misery and ruin—*therefore lay up these words* which God hath revealed *in your*

heart

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they may be as frontlets between your eyes.

19 [k] And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up.

20 And thou shalt write them upon the door-posts of thine house, and upon thy gates:

21 That your days may be multiplied, and the days of your children, in the land which the Lord sware unto your fathers to give them, [l] as the days of heaven upon the earth.

22 ¶ For if ye shall diligently keep all these commandments which I command you to do them, to love the Lord your God, to walk in all his ways, and to cleave unto him;

23 Then will the Lord drive out all these nations from before you, and ye shall possess great nations, and mightier than yourselves.

24 [m] Every place whereon the soles of your feet shall tread, shall be your's: [n] from the wilderness, and Lebanon, from the river, the river Euphrates, even unto the uttermost sea, shall your coast be.

25 There shall no man be able to stand before you: *for* the Lord your God shall lay the fear of you, and the dread of you upon all the land that ye shall tread upon, [o] as he hath said unto you.

26 ¶ [p] Behold, I set before you this day a blessing and a curse:

27 [q] A blessing, if ye obey the commandments of the Lord your God which I command you this day:

28 And a [r] curse, if ye will not obey the commandments of the Lord your God, but turn aside out of the way which I command you this day, to go after other gods which ye have not known.

29 And it shall come to pass when the Lord thy God hath brought thee in unto the land whither thou goest to possess it, that thou shalt put [s] the blessing upon mount Gerizzim, and the curse upon mount Ebal.

30 *Are* they not on the other side Jordan, by the way where the sun goeth down, in the land of the Canaanites, which dwell in the champian over against Gilgal, [t] beside the plains of Moreh?

31 For ye shall pass over Jordan, to go in to

k Chap. 4. 9, 10. and 6. 7.

l Psal. 72. 5. & 89. 29, 30.

m Josh. 1. 3. and 14. 9.

n Gen. 15. 18. Exod. 23. 31. Num. 34. 3.

o Exod. 23. 27.

p Chap. 30. 19.

q Chap. 28. 2.

r Chap. 28. 15.

s Chap. 27. 12, 13. Josh. 8. 33.

t Gen. 12. 6. Judges 7. 1.

heart, and in your soul, and bind them upon your hand, that they may be as frontlets between your eyes—That they may be preserved continually in your sight, and so never be out of your minds.

V. 19. *Teach them your children*—As you love them and wish their welfare—As you are bound by your duty as parents, as their helplessness and want of information calls upon you not to leave them ignorant of their danger, and of the way God hath provided for their safety and happiness for ever.—As you ought to value the approval of God in this life, and in the great day when he shall judge you for the deeds done in the body.—As you would not have your children curse you as the causes of their coming into life—*teach them* the knowledge of the word of God—Especially in shewing them their fallen state by nature, its depravity, its wickedness, and its consequent misery; and then that sin both in nature and practice can only be atoned for by the God-man, Christ Jesus the Lord, that they may be brought up to love him as the author of their lives, and of their salvation, expecting every good and perfect gift from his holy spirit to their hearts and minds to renew them in his own blessed image, in which the first of men was made.

V. 21. *That your days may be multiplied*—Your lives prolonged by your obedience to God—following peace with all men, and that holiness without which no man shall see the Lord, for the days of the wicked are not multiplied that the evil influence of their example may be prevented—they do not live out half their days, and their memory is made to perish. But they that live unto God according to his word, their days upon earth shall be *as the days of heaven upon the earth*—For blessedness, and the generation of the righteous shall be as long as this visible world lasts, whilst the heaven keeps its place, and continues its influences upon earth, until all these things be dissolved. (Psal. lxxii. 5. and lxxxi, 5. and lxxxix. 29. Jer. xxxiii. 25.) And as they are removed from the earth, they shall be received up into his glory, who died to redeem them from sin, and by whose grace they are saved.

V. 24. *Every place whereon your feet shall tread*—In the promised land. *Shall be yours*—By possession, by dominion, upon condition of your obedience. *From the wilderness*—Of sin, on the south-side. *And Lebanon*—And to Lebanon, which was the northern border. *From the river Euphrates*—On the east. So far their right of dominion extended, but that their sins cut them short: but so far Solomon extended his domonion. *Even unto the uttermost sea*—The western, or midland sea.

V. 26. *I set before you a blessing and a curse*—I propose them to your minds and to your choice.

V. 28. *A curse, if ye go after other gods which ye have not known*—Which you have no acquaintance with, nor experience of their power, wisdom or goodness, as you have had of mine.

V. 29. *When the Lord thy God hath brought thee in unto the land, thou shalt put the blessing upon mount Gerizzim, and the curse upon mount Ebal*—Thou shalt speak or pronounce, or cause to be pronounced. Which things are an allegory, for these represent the two covenants—They that believe in God as their Redeemer, shall be saved—shall as assuredly be blessed as was mount *Gerizzim*—they that would balance their good deeds against what they think of their failings, and so conclude they owe God nothing,—that neither their nature or their crimes have need of such a sacrifice as the Scriptures declare—that the blood of the covenant is a thing of no great moment, nor Jesus who shed it no object of their love or praise—that they trust to other notions of God than those he hath given mankind of himself in his will declared from heaven and published to the world—That they who expect salvation from themselves—from what they are or what they have been—what they have done or what they have avoided—*Cursed* as *mount Ebal* was commanded to be, as all those shall be who expect salvation from any other cause than that God himself is the only Saviour of men. And this blessing and this curse were pronounced on these two mountains, that they might be turned into monuments, to remind them that the law, holy, just and good as it was, had its first use in bringing sinful souls to their Saviour Christ—and that it was but by grace received through faith in him that men must be saved and enabled to do God's will upon earth, as it is done in heaven. (Gal. iv. 22. Eph. ii. 8.)

V. 30. *Over against Gilgal*—Looking towards Gilgal, though at some considerable distance from it.

V. 31. Ye

Before Christ 1451. to poſſeſs the land which the Lord your God giveth you, and ye ſhall poſſeſs it, and dwell therein.

a Chap. 4. 32. 32 And ye ſhall obſerve [a] to do all the ſtatutes and judgments which I ſet before you this day.

CHAP. XII.

THESE *are* the ſtatutes and judgments which ye ſhall obſerve to do in the land which the Lord God of thy fathers giveth thee to poſſeſs it, all the days that ye live upon the earth.

a Exod. 34. 13. Deut. 7. 5. * Or, inherit. 2 [a] Ye ſhall utterly deſtroy all the places wherein the nations which ye ſhall * poſſeſs ſerved their gods, upon the high mountains, and upon the hills, and under every green tree.

b Num. 33. 52. Judges 2. 2. † Heb. break down. 3 And [b] you ſhall † overthrow their altars, and break their pillars, and burn their groves with fire, and you ſhall hew down the graven images of their gods, and deſtroy the names of them out of that place.

4 Ye ſhall not do ſo unto the Lord your God. Before Christ 1451.

5 But unto the place which the Lord your God ſhall [c] chooſe out of all your tribes, to put his name there, *even* unto his habitation ſhall ye ſeek, and thither thou ſhalt come:

c Verſe 11. Joſh. 9. 27. 1 Kings 8. 29. 2 Chro. 7. 12.

6 And [d] thither ye ſhall bring your burnt-offerings, and your ſacrifices, and your [e] tithes, and heave-offerings of your hand, and your vows, and your free-will-offerings, and the firſtlings of your herds, and of your flocks.

d Lev. 17. 3.

e Verſe 17. Chap. 14. 22. and 15. 19, 20.

7 And [f] there ye ſhall eat before the Lord your God, and ye ſhall rejoice in all that you put your hand unto, ye and your houſholds, wherein the Lord thy God hath bleſſed thee.

f Chap. 14. 26.

8 Ye ſhall not do after all *the things* that we do hear this day, every man whatſoever *is* right in his own eyes.

9 For ye are not as yet come to the reſt, and to the inheritance which Lord your God giveth you. 10 But

V. 31. *Ye ſhall poſſeſs it*—For ſooner ſhall heaven and earth paſs away than one word or promiſe made of mine ſhall fail; that all that ſhall build their righteouſneſs and their happineſs by faith on the rock Chriſt Jeſus, may know the faithfulneſs of God in him; that they ſhall neither run in vain, nor labour in vain, that God, even their God, ſhall on his part never leave them nor forſake them, till by his grace he ſhall have prepared them for glory, and given them to poſſeſs it for ever.

V. 32. *Ye ſhall obſerve to do all the ſtatutes and judgments which I ſet before you*—In my declared will, every careleſs or wilful deviation from which in deſign, word or deed, being evidence of a departure from myſelf.

CHAP. XII.

V. 2. *Ye ſhall deſtroy all the places*—Temples, chapels, altars, groves, and whatever belongs to any way of falſe and deceitful worſhip of idols, which are nothing, and can do men no good, and all places where God is pretended to be worſhipped through any creature or reſemblance, for the ſake of which God doth not bleſs his creatures; none having any merit with him ſufficient to obtain the leaſt bleſſing, but the one Mediator between God and men, the God-man Chriſt Jeſus. *The high mountains*—Which the Gentiles uſed to imploy for their idolatry. *Under every green tree*—As the Gentiles conſecrated divers trees to their falſe God, ſo they worſhipped them under them.

V. 3. *Ye ſhall break their pillars*—Upon which their images were ſet. *Ye ſhall hew down their gods, and deſtroy the names of them*—All the memorials of them, and the very names given to the places from the idols.

V. 4. *Ye ſhall not do ſo*—Not worſhip him in ſeveral places, there being but *one* place where God is to be worſhipped—in the heart, in ſpirit and in truth,—by his ſpirit living in, and animating all the powers of the ſoul to deſign his glory, and leading to it in every ſtep, at all times, and in all places.

V. 5. *But unto the place which the Lord your God ſhall chooſe to put his name there*—To ſet up his worſhip there, or which he ſhall call by his name as his houſe, or dwelling-place where the ark ſhould be, the Tabernacle, or Temple. Which was firſt Shiloh, next Jeruſalem; and as God manifeſted his preſence there, ſo ſhall he in all the ends of the earth make his mercy and grace known unto them that look to him; for he is every where to be adored, being every where preſent to know all his creatures wants, and every where to ſupply them. Reader, conſider yours, and lay them before him, he hears and anſwers when worſhipped as he has commanded,—all bleſſings looked for through him on whom was laid the iniquities of us all.

V. 6. *Thither ye ſhall bring your burnt-offerings, and your ſacrifices*—To that one place, for the ſecurity of the true religion, and for the prevention of idolatry and ſuperſtition, which otherwiſe might more eaſily creep in; and to ſignify that their ſacrifices were not accepted for their own worth, but by God's gracious appointment, and for the ſake of God's altar by which they were ſanctified, and for the ſake of Chriſt, whom the altar repreſented. *Heave-offerings*—Your firſt-fruits, of the herds and flocks, theſe are called here *the heave-offerings of their hand*, becauſe the offerer was firſt to take theſe into his own hands, and to heave them before the Lord, and then to give them to the Prieſt. *Your free-will-offerings*—Your voluntary oblations, which were not due by my preſcription but only by your own choice and voluntary engagement: you may chooſe what kind of offering you pleaſe to vow and offer, but not the place where you ſhall offer them. *The firſtlings of your herds, and of your flocks*—The firſtlings or firſt-born, to be brought to this one place, and to be offered upon God's altar.

V. 7. *There*—Not in the moſt holy place, but in places allowed to the people for this end, in the holy city. *Ye ſhall eat*—Your part of the things mentioned. *Before the Lord*—In the place of God's preſence, where God's ſanctuary ſhall be. *Ye ſhall rejoice in all that ye put your hand unto*—Thus doing, ye ſhall be bleſſed and enabled to rejoice and take comfort in all your labours and enjoyments, which otherwiſe would be accurſed to you.

V. 8. *Ye ſhall not do after all the things that we do here*—Where the inconveniency of the place, and the uncertainty of our abode, and removal from ſeveral places, would not permit exact order in ſacrifices, and feaſts, and ceremonies, which therefore God was pleaſed then to diſpenſe with, but he will not do ſo there. *Every man whatſoever is right in his own eyes*—Not that univerſal liberty was given to all perſons to worſhip where they pleaſed, but that in many things their unſettled condition gave every one opportunity to do ſo, if he thought good.

V. 9. *Ye*

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10 But *when* ye go over Jordan, and dwell in the land which the Lord your God giveth you to inherit, and *when* he giveth you rest from all your enemies round about, so that ye dwell in safety:

f Verse 5. 14, 18. 21. 26. and Chap. 14. 23. and 15. 20. and 16. 2, &c. and 17. 8. and 18. 6. and 23. 16 and 26. 2. and 31. 11. Josh. 18. 1. 1 Kings 8 29. Psal. 78. 68.

11 Then there shall be f a place which the Lord your God shall choose to cause his name to dwell there, thither shall ye bring all that I command you; your burnt-offerings, and your sacrifices, your tithes, and the heave-offering of your hand, and all ‡ your choice vows which ye vow unto the Lord.

‡ Heb the choice of your vows.

12 And ye shall rejoice before the Lord your God, ye, and your sons, and your daughters, and your men-servants, and your maid-servants, and the Levite that *is* within your gates; forasmuch as h he hath no part nor inheritance with you.

h Chap. 10. 9.

13 Take heed to thyself that thou offer not thy burnt-offerings in every place that thou seest.

i Verse 11.

14 i But in the place which the Lord shall choose in one of thy tribes, there thou shalt offer thy burnt-offerings, and there thou shalt do all that I command thee.

15 Notwithstanding, thou mayest kill and eat flesh in all thy gates, whatsoever thy soul lusteth after, according to the blessing of the Lord thy God which he hath given thee: Before Christ 1451.

k Verse 22.

k the unclean and the clean may eat thereof, as of the roe-buck, and as of the hart.

l Gen. 9. 4. Lev. 7. 26. and 17. 10. Chap. 15. 23. and Ver. 23.

16 l Only ye shall not eat the blood; ye shall pour it upon the earth as water.

17 ¶ Thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thy oil, or the firstlings of thy herds, or of thy flock, nor any of thy vows which thou vowest, nor thy free-will-offerings, or heave-offering of thine hand:

m Verse 11. and Chap. 14. 22.

18 m But thou must eat them before the Lord thy God, in the place which the Lord thy God shall choose, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite that *is* within thy gates: and thou shalt rejoice before the Lord thy God in all that thou puttest thine hands unto.

n Chap. 14. 27.

19 n Take heed to thyself that thou forsake not the Levite § as long as thou livest upon thy earth.

§ Heb all thy days.

o Gen. 15. 18. and 28. 14. Chap. 11. 24. and 19. 8.

20 ¶ When the Lord thy God shall enlarge thy border, o as he hath promised thee, and thou shalt say, I will eat flesh (because thy

V. 9. *Ye are not as yet come to the inheritance which the Lord your God giveth you*—The Lord justifieth by his blood, he sanctifieth by his Spirit; the mind that was in Jesus (Phil. ii. 5.) is the inheritance of every Christian; and what is required of all that have truly turned unto God by unfeigned repentance, forsaken the dominion of Egypt, and are on their journey to the promised inheritance. Why did not all Israel enter into Canaan? Because of *unbelief*. What is required of us? Faith in the great promise of the Gospel—Christ in us the hope of glory.

V. 11. *There shall be a place which the Lord your God shall choose to cause his name*—His majesty and glory, his worship and service, his special and gracious presence, and the tokens of it. *Thither shall ye bring all your choice vows*—Your select or chosen vows, so called, because things offered for vows were to be perfect.

V. 12. *Ye shall rejoice before the Lord your God, ye, and your sons, and your daughters*—Though the males only were obliged to appear before God in their solemn feasts, (Exod. xxiii. 17.) yet the women also were included in the gracious design, though not commanded to be present, which often might have been out of their power, or distressing to them; and God's commands are to distress none, *but that all may rejoice before him.* (Judg. xxi. 19, 21. 1 Sam. i. 3, 7. 21, 22, 23.)

V. 13. *In every place that thou seest*—Which thou thinkest fit for such a work. Ye are not to substitute your own thoughts, either of the place or manner of worship, instead of what God hath commanded. He hath provided a place where you are to assemble, and you are not to refuse or to forget the command to do it accordingly.

V. 15. *Notwithstanding, thou mayest kill and eat flesh*—For thy common use and food. *In all thy gates*—Thy cities or dwellings. *Whatsoever thy soul lusteth after*—What you shall desire either for quantity or quality, always avoiding excess and uncleanness in the things you eat. *According to the blessing of the Lord thy God, which he hath given thee*—According to thy quality and estate; whereby he manifestly condemns those who profusely spend other men's money, and live at a rate which in their consciences they know to be much above their ability. *The unclean*—Who are forbidden to eat of holy meats. Unclean persons not being allowed to partake of material bread of the sanctuary, no more than persons wilfully abiding in any thing offensive in God's sight are, whilst they so remain, made partakers of that bread which alone can give life and health to the soul. *The clean may eat thereof*—Of any sort of creatures offered to God in sacrifices; and they, who with humble minds are watching unto prayer, may and will receive those spiritual blessings which God hath promised to give. Do pride, anger, envy, or any evil temper or desire, now prevent me from receiving the consolations of the promised Comforter? (John xvi. 7, 24.) If they do, the preparation of the heart is from God; and to him all flesh must come.

V. 17. *Thou mayest not eat within thy gates*—In your private habitations, here opposed to the place of God's worship, those things which are only to be eaten before the Lord. The blessings of the sanctuary are not to be bestowed on those that will not go there. Who can tell the blessings they lose, who neglect to wait on God in public worship.

V. 18. *Thou must eat them before the Lord thy God, in the place which the Lord thy God shall choose*—And that thou mayest go thither to shew thy submission to the will of God to acknowledge thyself his servant, and publicly confess thy dependance upon him as the sole giver of all thy mercies.

V. 19. *Take heed to thyself*—Lest a worldly mind and self-love make thee rob the Levites of that support which God hath ordered to be given them by the people, for whose welfare they minister in sacred things.

V. 20. *When the Lord thy God shall enlarge thy border*—Which will make it inconvenient and impossible to do what now thou doest, and because of the narrow bounds of thy camp canst con-

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21 If the place which the Lord thy God hath choſen to put his name there, be too far from thee; then thou ſhalt kill of thy herd, and of thy flock, which the Lord hath given thee, as I have commanded thee, and thou ſhalt eat in thy gates whatſoever thy ſoul luſteth after.

p Verſe 15. 22 p Even as the roe-buck and the hart is eaten, ſo thou ſhalt eat them: the unclean and the clean ſhall eat *of* them alike.

q Verſe 16. § Heb. be ſtrong. r Gen. 9. 4. Lev. 17. 11, 14. 23 q Only § be ſure that thou eat not the blood: r for the blood *is* the life, and thou mayeſt not eat the life with the fleſh.

24 Thou ſhalt not eat it; thou ſhalt pour it upon the earth as water.

25 Thou ſhalt not eat it, that it may go well with thee, and with thy children after s Chap. 13. 18. thee, s when thou ſhalt do *that which is* right in the ſight of the Lord.

26 Only thy holy things which thou haſt and thy vows, thou ſhalt take, and go unto the place which the Lord ſhall chooſe:

t Lev. 1. 5, 9, 15. 27 And t thou ſhalt offer thy burnt-offerings, the fleſh and the blood, upon the altar of the Lord thy God: and the blood of thy ſacrifices ſhall be poured out upon the altar of the Lord thy God, and thou ſhalt eat the fleſh.

28 Obſerve and hear all theſe words which I command thee, that it may go well with thee, and with thy children after thee for ever, when thou doeſt *that which is* good and right in the ſight of the Lord thy God.

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29 ¶ When the Lord thy God ſhall cut off the nations from before thee, whither thou goeſt to poſſeſs them, and thou † ſucceedeſt them, and dwelleſt in their land:

† Heb. inheriteſt, or, poſſeſſeſt them.

30 Take heed to thyſelf u that thou be not ſnared ‖ by following them, after that they be deſtroyed from before thee, and that thou inquire not after their gods, ſaying, How did theſe nations ſerve their gods? even ſo will I do likewiſe.

u Chap. 7. 16. ‖ Heb. after them.

31 Thou ſhalt not do ſo unto the Lord thy God: for every * abomination to the Lord which he hateth, have they done unto their gods: for x even their ſons and their daughters they have burnt in the fire to their gods.

* Heb. abomination of the. x Lev. 18. 21. and 20. 2. Chap. 18. 10. Jer. 32. 35.

32 What thing ſoever I command you, obſerve to do it: y thou ſhalt not add thereto, nor diminiſh from it.

y Chap. 4. 2. and 12. 32. Joſh. 1. 7. Prov. 30. 6. Revel. 22. 18.

CHAP. XIII.

IF there ariſe among you a prophet, or a dreamer of dreams, a and giveth thee a ſign or a wonder,

a Matt. 24. 24.

2 And b the ſign or the wonder come to paſs, whereof he ſpake unto thee, ſaying, Let us go after other gods (which thou haſt not known) and let us ſerve them;

b See Chap. 18. 22. Jer. 28. 9. Matt. 7. 22.

3 Thou ſhalt not hearken unto the words of that prophet, or that dreamer of dreams: for

veniently do, to wit, to bring all the cattle thou uſeſt to the tabernacle, which it ſeems probable they did to prevent their eating of blood. Compare Lev. xvii. 3. 1 Sam. xiv. 34.

V. 21. *As I have commanded thee*—In ſuch manner as the blood may be poured forth, as above, verſe 16. and below verſe 24.

V. 22. *The unclean and the clean ſhall eat of them alike*—Becauſe there was no holineſs in ſuch meat, for which the unclean might be excluded from it: in many of the diſpenſations of God, the clean and the unclean, the righteous and the wicked, are not diſtinguiſhed; but they are partakers of the ſame benefits or ſufferings in the things of this life. And from which ariſes one of the many proofs of their being a ſtate after this life, in which it ſhall not be alike with the ſouls that have fled to the fountain, opened by the atoning blood for ſin and for uncleanneſs, as it is with thoſe that are in their ſins, and in their blood.

V. 23. *The blood is the life*—The animal life depends upon the blood.

V. 25. *Thou ſhalt not*—In any thing, at any time, do what is contrary to the will of God, *that it may go well with thee*—Which it aſſuredly will do when thou ſhalt live by faith in him, and by his grace, *thou ſhalt do that which is right in the ſight of the Lord*—The conſtant witneſs and judge of all thy deſigns and actions.

V. 27. *Thou ſhalt eat the fleſh*—Excepting what ſhall be offered to God, and given to the prieſt, according to his appointment.

V. 30. *Take heed to thyſelf, that thou be not ſnared*—Drawn into their ſin and ruin. And the greater caution is neceſſary on thy part, as many of thoſe that thou ſhalt ſee living according to the courſe of this preſent world, and without God in it, are wiſe in their own conceit, and are therefore acting with all the confidence that can be that they are right; and being highly honoured and eſteemed for the ſucceſs of their meaſures, thou wilt be ready to believe it better to follow their example in living for this world, than in living to God. *Inquire not after their gods*—Leſt thy mind be ſeduced.

V. 31. *Thou ſhalt not do ſo unto the Lord*—Not offer him that indignity to worſhip other gods together with him, nor by thy own devices or ſuperſtitions.

V. 32. *What thing ſoever I command you, obſerve to do it*—My word being thy only ſure guide. *Thou ſhalt not add thereto, nor diminiſh from it*—A ſtanding rule.

CHAP. XIII.

V. 1. *If there ariſe among you*—One of your nation, for ſuch might be both ſeduced, and afterward ſeducers. *A prophet, or a dreamer of dreams*—One that pretends himſelf to be one to whom God hath revealed himſelf either by viſions or dreams. *Giveth thee a ſign or a wonder*—Shall foretel ſome ſtrange and wonderful thing to come, as the true prophets uſed to do.

V. 2. *And the ſign or the wonder come to paſs*—Which God may ſuffer, for the reaſon after-mentioned. *Whereof he ſpake unto thee, ſaying*—This word is to be joined with verſe 1. *If there ariſe among you a prophet, or dreamer of dreams, ſaying*, what here follows, and *giveth thee a ſign*, &c. to confirm his doctrine, ſuch tranſpoſitions are frequent.

V. 3. *Thou ſhalt not hearken to the words of that prophet*—Not receive

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for the Lord your God [c] proveth you, to know whether you love the Lord your God with all your heart, and with all your ſoul.

4 Ye ſhall walk after the Lord your God, and fear him, and keep his commandments, and obey his voice, and you ſhall ſerve him, and [d] cleave unto him.

5 And [e] that prophet, or that dreamer of dreams ſhall be put to death (becauſe he hath [*] ſpoken to turn *you* away from the Lord your God, which brought you out of the land of Egypt, and redeemed you out of the houſe of bondage, to thruſt thee out of the way which the Lord thy God commanded thee to walk in) [f] ſo ſhalt thou put the evil away from the midſt of thee.

6 ¶ [g] If thy brother the ſon of thy mother, or thy ſon, or thy daughter, or [h] the wife of thy boſom, or thy friend, which *is* as thine own ſoul, entice thee ſecretly, ſaying, Let us go and ſerve other gods (which thou haſt not known, thou, nor thy fathers; Before Christ 1451

7 *Namely*, of the gods of the people which *are* round about you, nigh unto thee, or far off from thee, from the *one* end of the earth, even unto the *other* end of the earth)

8 Thou ſhalt not conſent unto him, nor hearken unto him; neither ſhall thine eye pity him, neither ſhalt thou ſpare, neither ſhalt thou conceal him.

9 But [i] thou ſhalt ſurely kill him; [k] thine hand ſhall be firſt upon him to put him to death, and afterwards the hand of all the people.

10 And thou ſhalt ſtone him with ſtones, that he die: becauſe he hath ſought to thruſt thee away from the Lord thy God, which brought thee out of the land of Egypt, from the houſe of † bondage.

11 And

c Chap. 8. 2. See Matt. 24. 24. 1 Cor. 11. 19. 2 Theſſ. 2. 11. Rev. 13. 14.
d Chap. 10. 20.
e Chap. 18. 20. Jer. 14. 15. Zech. 13. 3.
* Heb. ſpoken revolt againſt the LORD.
f Chap. 22. 21, 22, 24. 1 Cor. 5. 13.
g Chap. 17. 2.
h See Gen. 16. 5. Chap. 28. 54. Prov. 5. 20. Mic. 7. 5.
i Chap. 17. 7.
k Acts 7. 58.
† Heb. bondmen.

receive his doctrine though the ſign come to paſs. For although when ſuch a ſign or wonder foretold, did not follow, or come to paſs, it was a ſign of a falſe prophet, as is ſaid Deut. xviii. 22. yet when it did *come to paſs*, it was no ſufficient or infallible ſign of a true one, eſpecially in ſuch a caſe, when he brings in new gods. The reaſon of the difference is, becauſe many cauſes muſt concur to make a thing good and true, but any one failure is ſufficient to make a thing bad or falſe. And particularly there are many ſigns, yea, ſuch as men may think to be wonders which may be wrought by evil ſpirits, God ſo permitting it for wiſe and juſt reaſons, not only for the trial of the good, as it here follows, but alſo for the puniſhment of ungodly men, who would not receive Divine Truths, though atteſted by many evident and unqueſtionable miracles, and therefore are moſt juſtly expoſed to theſe temptations to believe lies. *The Lord your God proveth you*—Trieth your faith, and love, and obedience, examineth your ſincerity by your conſtancy. See Matth. xxiv. 24. 2 Theſſ. ii. 11. Rev. xiii. 14. *To know whether ye love the Lord your God*—That he may know it in a public manner, ſo as both you and others may know and ſee it, that ſo the juſtice of his judgments upon you may be more evident and glorious.

V. 4. *Ye ſhall walk after the Lord your God, and ye ſhall ſerve him*—Only; denying yourſelves every pleaſure that does not lead to God, his glory, the good of others; and not ſhunning or declining, but taking up your croſs, and that daily, doing his will from the heart.

V. 5. *That prophet, or that dreamer, becauſe he hath ſpoken*—Taught, or perſuaded you. *To turn you away from the Lord*—To forſake God and his worſhip. This ſhews that the moſt certain character of a true prophet, is to be taken from his doctrine, rather than from his miracles. *To thruſt thee out of the way*—This phraſe notes the great force and power of ſeducers to corrupt mens minds. Matth. xxiv. 24. *So ſhalt thou put the evil away from the midſt of thee*—That evil thing, that wicked doctrine and practice; that wicked and ſcandalous man, that idolater and ſeducer. And the example of his puniſhment prevent others from preſuming to advance any thing not warranted by the truths made known to you in the word of God, which is ever to be appealed to as your rule of judging.

V. 6. *If thy brother, the ſon of thy mother*—This is added, to reſtrain the ſignification of the word *brother*, which is uſed generally for one near a-kin, and to expreſs the nearneſs of the relation, the mother's ſide being uſually the ground of the trueſt and moſt fervent affection. *Or thy ſon, or thy daughter*—Thy piety muſt overcome both thy affection to thy neareſt relation, and thy compaſſion to the weaker ſex. *The wife of thy boſom*—That is near to thy heart, that hath thy deareſt love. *Or thy friend, which is as thine own ſoul*—As dear to thee as thyſelf. The father and mother are here omitted, not becauſe children might not accuſe their parents, but certainly they owe more reverence and duty to God, who is injured in this caſe, than to their parents. Nothing being to ſtand in oppoſition to God. *Entice thee*—Though it be without ſucceſs, becauſe the very attempt of ſuch a crime deſerved death, as it is judged in caſe of treaſon. *Let us go and ſerve other gods*—Unknown and obſcure, and new gods, which greatly aggravates the crime, to forſake a God whom thou and thy fathers have long known, and had great and good experience of.

V. 7. *Of the gods of the people, from the one end of the earth, even unto the other end of the earth*—This is to arm them againſt the pretence of the univerſality of this idol-worſhip, wherewith they were likely to be aſſaulted.

V. 8. *Thou ſhalt not conſent unto him*—Whatever honour, pleaſure, or gain, he giveth thee reaſon to believe, ſhall be the reward of a conduct contrary to the known will of God. *Thou ſhalt not hearken unto him*—But as ſoon as thou haſt heard ſo much as to give thee to underſtand his deſign, thou ſhalt turn away from him. *Neither ſhalt thou conceal him*—Smother his fault, hide or protect his perſon, but ſhalt accuſe him to the magiſtrate, and demand juſtice upon him, which was not to be done in moſt other criminal cauſes; and no wonder, this crime being of a far higher nature than others.

V. 9. *Thou ſhalt ſurely kill him*—Not privately, which pretence would have opened the door to innumerable murders, but by procuring his death, by the ſentence of the magiſtrate. *Thine hand ſhall be firſt upon him, to put him to death*—Thou ſhalt caſt the firſt ſtone at him, as the witneſs was to do. (Deut. xvii. 7. Acts vii. 58.) Well may it be ſaid upon this occaſion—Behold the goodneſs and ſeverity of God. His *goodneſs* in providing for the preſent and eternal intereſts of men, by ſo plainly acquainting them with the way in which he requires them to worſhip him; and his *ſeverity* on thoſe who ſhould wilfully give their hearts to a creature, or make to themſelves an idol, and offer to it that honour and worſhip which is due only to God.

V. 10. *Thou ſhalt ſtone him with ſtones that he die: becauſe he hath ſought to thruſt thee away from the Lord thy God*—The reaſon of this ſevere puniſhment.—He ſought to ſeparate a ſoul from God,

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11 And [l] all Israel shall hear, and fear, and shall do no more any such wickedness as this is, among you.

l Chap. 17 13.

m Josh. 22. 11, &c. Judg. 20. 1, 2.

12 ¶ [m] If thou shalt hear *say* in one of thy cities, which the Lord thy God hath given thee to dwell there, saying,

† Or, naughty men: See Judges 19. 22. 1 Sam. 2 12. and 25. 25. 2 Cor. 6. 15. n 1 John 2. 19. Jude 19.

13 *Certain* men, † the children of Belial, [n] are gone out from among you, and have withdrawn the inhabitants of their city, saying, Let us go and serve other gods (which ye have not known)

14 Then shalt thou inquire and make search, and ask diligently: and behold, *if it be* truth, *and* the thing certain, *that* such abomination is wrought among you:

o Exod. 22. 20. Lev. 27. 8. Josh. 6. 17.

15 Thou shalt surely smite the inhabitants of that city with the edge of the sword, [o] destroying it utterly, and all that *is* therein, and the cattle thereof, with the edge of the sword.

16 And thou shalt gather all the spoil of it into the midst of the street thereof, and shalt burn with fire the city, and all the spoil thereof every whit, for the Lord thy God: and it shall be an heap for ever, it shall not be built again.

17 And [p] there shall cleave nought of the § cursed thing to thine hand: that the Lord may turn from the fierceness of his anger, and shew thee mercy, and have compassion upon thee, and multiply thee, as he hath sworn unto thy fathers;

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p Chap. 7. 26. § Or, devoted.

18 When thou shalt hearken to the voice of the Lord thy God, [q] to keep all his commandments which I command thee this day, to do *that which is* right in the eyes of the Lord thy God.

q Chap. 12. 25, 28.

CHAP. XIV.

YE *are* the children of the Lord your God: [a] ye shall not cut yourselves, nor make any baldness between your eyes for the dead.

a Lev. 19. 28. and 21. 5. Jer. 16. 6. and 41. 5. and 47. 5. 1 Thess. 4. 13.

2 [b] For thou *art* an holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself, above all the nations that *are* upon the earth.

b Chap. 7. 6. and 26. 18.

3 ¶ Thou shalt not eat any abominable thing.

4 [c] These *are* the beasts which ye shall eat: the ox, the sheep, and the goat,

c Lev. 11. 2, &c.

5 The

God, and to prevent his being worshipped according to his word. The employment of the devil and his angels, who use them that are idolaters as their servants, to extend the apostate spirits influence as far and wide in the minds of men as they can—Using gold and silver now for the self-same purpose, as when images were made of those metals, and men commanded to bow their knees to them, by the authority of spiritual wickedness reigning in high places. Reader, Doth your joy most abound when your money increases? And is worldly loss and poverty your greatest sorrow and fear? Should you be called to die in that state of mind, would your immortal nature be blessed in his presence, who became poor that you might become rich—Not in houses and land, corn, cattle, merchandize, and money; but in those riches which angels prize, which the spirits of just men made perfect, enjoy—The love of God—Loved by him, and loving him with all their powers.

V. 11. *All Israel shall hear, and fear, and shall do no more any such wickedness as this is*—The end of the severity of God against the *crimes* of men in this life, is to *prevent* crimes from being committed; and with the prevention of the crimes, to prevent all the misery which is the sure consequence of unpardonable guilt.

V. 13. *The children of Belial*—A title often used in Scripture. It signifies properly persons without yoke, vile and wretched miscreants, lawless and rebellious, that will suffer no restraint, that neither fear God, nor reverence man. *Gone out from among you*—From your church and religion. It notes a separation or departure from them not in place, but in heart, doctrine, and worship. (1 John ii. 19.)

V. 14. *Then shalt thou inquire*—This is meant of the magistrate, to whose office it properly belongs, to discover crimes, and bring the guilty, that are subject to their authority, to punishment.

V. 15. *Thou shalt surely smite the inhabitants of that city*—All that are guilty, not the innocent part, such as disowned this apostacy. *Destroying it utterly*—The very same punishment which was inflicted upon the cities of the cursed Canaanites, to whom having made themselves equal in sin, God commands that they should equal them in punishment.

V. 16. *Thou shalt burn with fire the city, and all the spoil thereof every whit, for the Lord thy God*—For the satisfaction of God's justice, the maintenance of his honour, authority of his laws, and the pacification of his offended Majesty. *It shall be an heap for ever, it shall not be built again*—It shall be an eternal monument of God's justice and terror to after ages, who may be tempted to like practices.

V. 17. *There shall cleave nought of the cursed thing*—Of the goods of that accursed city. *That the Lord may turn from the fierceness of his anger, and shew thee mercy, and multiply thee*—So thou shalt have no loss of thy numbers, by cutting off so many people.

CHAP. XIV.

V. 1. *Ye are the children of the Lord your God*—Whom therefore you must not dishonour by unworthy or unbecoming practices, such as here follow, and whom you must not disobey; but ever looking for the communications of his grace, without which you can do nothing, live as the humble, self-denied, spiritual worshippers of the living God, whose nature is holiness, justice, truth and goodness. *Ye shall not cut yourselves, nor make any baldness between your eyes*—Which were the practices of idolaters both in the worship of their idols, or in their funerals, or upon occasion of public calamities. *For the dead*—Through excessive sorrow for your dead friends, as if you had no hope of their happiness after death. (1 Thess. iv. 13.)

V. 2. *The Lord hath chosen thee*—God hath chosen to himself those that are righteous. But who are they, since there is none that is righteous, no, not one? None of the children of Adam can *justify themselves* in the sight of God, because they are the fallen corrupt offspring of parents that lost the life and image of God in their souls, by sinning against God; but he that is born of God sinneth not, (1 John v. 18.) he is *righteous* in the sight of God, because his nature is made so by the good Spirit of God; and he is made a partaker of the blessedness which they have whose iniquities are forgiven, whose sins are covered; believing on him that justifieth the ungodly, their faith is counted for righteousness. (Rom. iv. 6. &c.)

V. 23. *Learn*

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5 The hart, and the roe-buck, and the fallow-deer, and the wild goat, and the * † pygarg, and the wild ox, and the chamois.

6 And every beast that parteth the hoof, and cleaveth the cleft into two claws, *and* cheweth the cud amongst the beasts; that ye shall eat.

7 Nevertheless, these ye shall not eat, of them that chew the cud, or of them that divide the cloven hoof; *as* the camel, and the hare, and the cony: for they chew the cud, but divide not the hoof; *therefore* they *are* unclean unto you.

8 And the swine, because it divideth the hoof, yet cheweth not the cud, it *is* unclean unto you: ye shall not eat of their flesh, [d] nor touch their dead carcase.

9 ¶ [e] These ye shall eat of all that *are* in the waters: all that have fins and scales shall ye eat:

10 And whatsoever hath not fins and scales, ye may not eat: it *is* unclean unto you.

11 ¶ *Of* all clean birds ye shall eat.

12 But these *are they* of which ye shall not eat: the eagle, and the ossifrage, and the ospray,

13 And the glede, and the kite, and the vulture after his kind,

14 And every raven after his kind,

15 And the owl, and the night-hawk, and the cuckow, and the hawk after his kind,

16 The little owl, and the great owl, and the swan,

17 And the pelican, and the gier-eagle, and the cormorant,

18 And the stork, and the heron after her kind, and the lapwing, and the [f] bat.

19 And [g] every creeping thing that flieth, *is* unclean unto you: they shall not be eaten.

20 *But of* all clean fowls ye may eat.

21 ¶ Ye shall not eat *of* any thing that dieth of itself: thou shalt give it unto the stranger that *is* in thy gates, that he may eat it, or thou mayest sell it unto an alien: for thou *art* an holy people unto the Lord thy God. [h] Thou shalt not seethe a kid in his mother's milk.

22 [i] Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year.

23 [k] And thou shalt eat before the Lord thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and [l] the firstlings of thy herds, and of thy flocks: that thou mayest learn to fear the Lord thy God always.

24 And if the way be too long for thee, so that thou art not able to carry it, *or* if the place be too far from thee which the Lord thy God shall choose to set his name there, when the Lord thy God hath blessed thee:

25 Then shalt thou turn *it* into money, and bind up the money in thine hand, and shalt go unto the place which the Lord thy God shall choose.

26 And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul ‡ desireth: and thou shalt eat there before the Lord thy God, and thou shalt rejoice, thou and thine household.

27 And [m] the Levite that *is* within thy gates, thou shalt not forsake him: for [n] he hath no part nor inheritance with thee.

28 ¶ [o] At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shall lay *it* up within thy gates.

29 [p] And the Levite (because [q] he hath no part nor inheritance with thee) and the stranger, and the fatherless, and the widow, which *are* within thy gates, shall come, and shall eat, and be satisfied; that [r] the Lord thy God may bless thee in all the work of thine hand which thou doest.

C H A P.

* Or, Bison. † Heb. dishon. ‡ Heb. asking of thee.

d Lev. 11. 27. e Lev. 11. 9. f Lev. 11. 19. g See Lev. 11. 21. h Exod. 23. 19. & 34. 26. i Chap. 12. 6, 17. k Chap. 12. 5. l Chap. 15. 19, 20. m Chap. 12. 19. n Numb. 18. 20. Chap. 18. 1. o Chap. 26. 12. Amos 4. 4. p Chap. 26. 12. q Verse 27. r See Mal. 3. 10.

V. 23 *Learn to fear the Lord thy God always*—Not only when thou art present with the great congregation before the Lord and in public, but in thy most secret retirements, placing the Lord always before thee, as the hearer of every word and conversation, the witness of every action, and the observer of the thoughts and intents of the heart, and who will bring all the hidden things of time to light, in that day when the God-man, Christ Jesus, shall judge the world in righteousness.

V. 27. *The Levite, thou shalt not forsake him*—Thou shalt give him a share in such tithes, or in the product of them.

V. 29. *The Levite hath no part nor inheritance with thee*—In worldly possessions, that they who minister to you in sacred things may always be before you living witnesses of the designs of God, to bestow upon all that live to him an inheritance which shall never be taken from them, or they from it: The Lord is their portion, and in him they may hope, till faith and hope shall be lost in sight, and they are made partakers for ever of all the blessings of the kingdom of his dear Son. *Be satisfied, that the Lord thy God may bless thee*—Neither forget, nor lightly esteem the blessings the kind hand of God h th already bestowed upon thee, but look about thee, and see how many good things God hath given thee which he hath thought fit to with-hold from others, and be *satisfied*—be contented, for it becometh them that belong to God to be thankful not only for what their heavenly Father gives, but also under all the dispensations of his providence, in which he is wise and gracious beyond all human power to discover or conceive, to all them that are satisfied he should reign over them.

CHAP. XV.

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A T the end of [a] *every* seven years thou shalt make a release.

a Exod. 21. 2. and 23. 10. Lev. 25. 2, 4. Chap. 31. 10. Jer. 34. 14.

2 And this *is* the manner of the release: Every * creditor that lendeth *ought* unto his neighbour, shall release *it*, he shall not exact *it* of his neighbour, or of his brother, because it is called the Lord's release.

* Heb. master of the lending of his hand.

3 [b] Of a foreigner thou mayest exact *it again*: but *that* which is thine with thy brother, thine hand shall release:

b See Chap. 23. 20.

4 † Save when there shall be no poor among you: for the Lord shall greatly bless thee in the land which the Lord thy God giveth thee *for* an inheritance to possess it:

† Or, To the end that there be no poor among you.

5 Only if thou carefully hearken unto the voice of the Lord thy God, to observe to do all these commandments which I command thee this day.

6 For the Lord thy God blesseth thee, as he promised thee, and [c] thou shalt lend unto many nations, but thou shalt not borrow; and thou shalt reign over many nations, but they shall not reign over thee.

c Chap. 28. 12, 44.

7 ¶ If there be among you a poor man of one of thy brethren, within any of thy gates, in thy land which the Lord thy God giveth thee, thou shalt not harden thy heart, nor shut thine hand from thy poor brother:

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8 [d] But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, *in that* which he wanteth.

d Matth. 5. 42. Luke 6. 34, 35.

9 Beware that there be not a † thought in thy § wicked heart, saying, The seventh year, the year of release is at hand: and thine [e] eye be evil against thy poor brother, and thou givest him nought, and he cry unto the Lord against thee, and it be sin unto thee.

† Heb. word.

§ Heb. Belial.

e Chap. 28. 54, 56. Prov. 23. 6. & 28. 22. Matth. 20. 15.

10 Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him: because that for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto.

11 For [f] the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother,

f Matth 26. 11. John 12. 8.

CHAP. XV.

V. 1. *At the end of every seven years*—In the last year of the seven. This is the same as the Sabbatical year. (Exod. xxiii. 11.)

V. 2. *Every creditor that lendeth ought unto his neighbour, shall release it*—Not absolutely and finally forgive it, but forbear it for that year, because the word doth not signify a total *dismission* or *acquitting*, but an *intermission* for a time. *He shall not exact it*—Force it from him by course of law that year. The person releasing is called a *creditor*, and his communicating to him is called *lending*, whereas it was *giving*, and the person giving it was no creditor but a *donor*, if it was to be wholly forgiven him. The reason of this law is peculiar to that year, wherein there being no sowing, nor reaping, they were not in a capacity to pay their debts; and, it seems, contrary to other Scriptures to understand it as discharging the debtor, as it is required of men to pay what they borrow, as Psal. xxxvii. 21. Yet, in case of poverty, the debt was to be forgiven, but that was not by virtue of this law, but of other commands of God. *Of his brother*—This is added to explain and limit the word *neighbour*, a *brother*, in nation and religion, an Israelite, who is opposed to a *foreigner*. *It is called the Lord's release*—A release to the Lord, in obedience to his command, for his honour, and as an acknowledgment of his right in your estates, and of his kindness in giving and continuing them to you. If you are unwilling to release this for your brother's sake, yet do it for God's sake, your Lord, and the chief creditor.

V. 3. *Of a foreigner thou mayest exact it*—Such were not freed from their personal debt.

V. 4. *Save when there shall be no poor among you*—The words imply that if his brother was rich, or able to pay, he might exact his debt of him in that year. And indeed this law seems to be chiefly, if not wholly, designed and given in favour to the poor. But the words may be rendered, *to the end that there be no poor among you*; and so they contain a reason of this law,—that none be impoverished and ruined by a rigid and unseasonable exaction of debts. *The Lord shall greatly bless thee*—And therefore this will be no great inconvenience nor burden to thee.

V. 5, 6. *Only carefully hearken unto the voice of the Lord thy God*—And he shall *bless thee, as he promised, and thou shalt lend unto many nations*—Thou shalt be rich, and able to lend not only to thy poor brother, but even to strangers of other nations—to many of them.

V. 7. *If there be among you a poor man in thy land, thou shalt not harden thy heart, nor shut thine hand from thy poor brother*—For they that are merciful to other men, thereby shew that they resemble the Father of Mercies, the Giver of every merciful disposition to the human mind, as well as of the ability to shew the same; and harden not thy heart, by listening unto the accuser of the brethren, who will by all means endeavour to influence thee to disobey my command, by suggesting to thee that thy brother's poverty is but the consequence of his own misconduct, and that it is right to make thyself the judge and the avenger of his crimes, by shutting thy hand against his necessity.

V. 8. *Thou shalt open thy hand wide unto him*—Deal bountifully and liberally with him, giving him as it were by handsful.

V. 9. *Beware that there be not a thought in thy wicked heart*—Suppress the first risings and inward motions of such uncharitableness. Be as cautious against a wrong thought as thou wouldest against a wrong word or action; for God requires purity, truth, justice, charity in the heart; and it being from within that the whole conduct has both its beginning and continuance, the first caution is to be used against evil arising within, and which is only to be effectually guarded against by keeping a mind staid upon God, looking for, expecting, and constantly depending upon the communications of his grace, which alone can cleanse our hearts, and keep them clean from all evil thoughts. *And thine eye be evil*—Envious, unmerciful, unkind. *And thou givest him nought, and he cry unto the Lord against thee, and it be sin unto thee*—It be charged upon thee as a sin, and as a great sin, as the word *sin* sometimes signifies, as Prov. xxiv. 9. John xv. 24. Jam. iv. 17.

V. 10. *Thine heart shall not be grieved when thou givest unto him*—Thou shalt give not only with an open hand, but with a willing and cheerful mind and heart, without which thy very charity is uncharitable and not accepted by God, who requires the heart in all his services. *For this thing the Lord thy God shall bless thee in all that thou puttest thine hand unto*—(i. e.) In all thy works, the hand being the great instrument of them.

V. 11. *The*

Before Christ 1451. brother, to thy poor and to thy needy, in thy land.

g Exod. 21. 2. Jer. 34. 14. 12. ¶ *And* [g] if thy brother, an Hebrew man or an Hebrew woman, be sold unto thee, and serve thee six years; then in the seventh year thou shalt let him go free from thee.

13 And when thou sendest him out free from thee, thou shalt not let him go away empty:

14 Thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy wine-press: *of that* wherewith the Lord thy God hath blessed thee, thou shalt give unto him.

15 And thou shalt remember that thou wast a bond-man in the land of Egypt, and the Lord thy God redeemed thee: therefore I command thee this thing to day.

16 And it shall be if he say unto thee, I will not go away from thee (because he loveth thee and thine house, because he is well with thee;)

h Exod. 21. 6. 17 [h] Then thou shalt take an aul, and thrust *it* through his ear unto the door, and he shall be thy servant for ever: and also unto thy maid-servant thou shalt do likewise.

18 It shall not seem hard unto thee when thou sendest him away free from thee; for he hath been wroth [i] a double hired servant *to thee*, in serving thee six years: and the Lord thy God shall bless thee in all that thou doest.

i See Isai. 16. 14. & 21. 16.

k Exod. 13. 2. & 34. 19. Lev. 27. 26. Num. 3. 13. 19 ¶ [k] All the firstling males that come of thy herd, and of thy flock, thou shalt sanctify unto the Lord thy God: thou shalt do no work with the firstling of thy bullock, nor shear the firstling of thy sheep.

l Chap. 12. 7, 17, & 14. 23. & 16. 11, 14. 20 [l] Thou shalt eat it before the Lord thy God year by year, in the place which the Lord shall choose, thou and thy household.

m Lev. 22. 20. Chap. 17. 1. 21 [m] And if there be *any* blemish therein, *as if it be* lame, or blind, *or have* any ill blemish, thou shalt not sacrifice it unto the Lord thy God.

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n n Chap. 12. 15. 22 Thou shalt eat it within thy gates: the unclean and the clean *person shall eat it* alike, as the roe-buck, and as the hart.

o Chap. 12. 16, 23. 23 [o] Only thou shalt not eat the blood thereof: thou shalt pour it upon the ground as water.

CHAP. XVI.

a Exod. 12. 2. &c. OBserve the [a] month of Abib, and keep the passover unto the Lord thy God: for [b] in the month of Abib the Lord thy God brought thee forth out of Egypt [c] by night.

b Exod. 13. 4. c Exod. 12. 29, 42.

d d Num. 28. 19. e Chap. 12. 5. 2 Thou shalt therefore sacrifice the passover unto the Lord thy God, of the flock and the herd, in the [e] place which the Lord shall choose to place his name there.

f Exod. 12. 15, 19 and 34, 18. 3 [f] Thou shalt eat no leavened bread with it: seven days shalt thou eat unleavened bread therewith, *even* the bread of affliction: (for thou camest forth out of the land of Egypt in haste) that thou mayest remember the day when thou camest forth out of the land of Egypt, all the days of thy life.

g Exod. 34. 25. h Exod. 12. 10. 4 [g] And there shall be no leavened bread seen with thee in all thy coasts seven days, [h] neither shall there *any thing* of the flesh which thou sacrificedst the first day at even, remain all night until the morning.

* Or, kill. 5 Thou mayest not * sacrifice the passover within any of thy gates, which the Lord thy God giveth thee.

6 But at the place which the Lord thy God shall choose to place his name in, there thou shalt sacrifice the passover [i] at even, at the going down of the sun, at the season that thou camest forth out of Egypt.

i Exod. 15. 6, 7 And thou shalt roast and eat *it* in the place which the Lord thy God shall choose: and

V. 11. *The poor shall never cease out of the land*—For the trial and exercise of your obedience to God, and charity to your brother, both which are best discovered by your performance of costly duties.

V. 12. *And serve thee six years*—From the beginning of this servitude, which is every where limited unto the space of six years.

V. 15. *The Lord thy God redeemed thee*—And brought thee out with triumph and with riches, which, because they would not, God did give to thee as a just recompence for thy service, and therefore thou shalt follow his example, and send out thy servant furnished with all convenient provisions.

V. 16. *Because he is well with thee*—Because it is good, acceptable in his eyes or pleasing to him, to be with thee.

CHAP. XVI.

V. 2. *Thou shalt therefore sacrifice the passover*—Strictly so called, which was the Paschal Lamb, and so the sheep and oxen, which here follow, are mentioned only as additional sacrifices, which were to be offered in the seven days of the Paschal solemnity. (Numb. xviii. 18.)

V. 3. *Even the bread of affliction*—Bread which is not usual nor pleasant, to put thee in mind both of thy miseries, and of what thy Redeemer shall suffer for thy sake and for all men.

V. 6. *There thou shalt sacrifice the passover*—In the court of the Tabernacle or Temple. This he prescribed, that this great work might be done with more solemnity and care in such manner, as God required; because it was not only a Sacrament, but also a sacrifice, and because here was the sprinkling of blood, which is the essential part and character of a sacrifice; and to design the place where Christ the true passover or Lamb of God, was to be slain.

V. 7. *Thou shalt turn and go unto thy tents*—Thy dwellings, which he calls tents, as respecting their present state, and to put them

Before Ch. 1451. and thou shalt turn in the morning, and go unto thy tents.

8 Six days thou shalt eat unleavened bread, and on the seventh day *shall be* a † solemn assembly to the Lord thy God: thou shalt do no work *therein*.

† Heb. restraint.

9 ¶ [k] Seven weeks shalt thou number unto thee: begin to number the seven weeks from *such time as* thou beginnest *to put* the sickle to the corn.

k Exod. 23. 16 & 34. 22. Lev. 23. 15. Num. 28. 26

10 And thou shalt keep the feast of weeks unto the Lord thy God with ‡ a tribute of a free-will-offering of thine hand, which thou shalt give *unto the* LORD *thy God*, according as the Lord thy God hath blessed thee.

‡ Or, sufficiency.

11 And thou shalt rejoice before the Lord thy God, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite that *is* within thy gates, and the stranger, and the fatherless, and the widow, that *are* among you, in the place which the Lord thy God hath chosen to place his name there.

12 And thou shalt remember that thou wast a bond-man in Egypt: and thou shalt observe and do these statutes.

13 ¶ [l] Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy § corn, and thy wine.

l Exod. 23. 16. Lev. 23. 34. Num. 29. 12.

§ Heb floor, and thy wine press.

14 And [m] thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite, the stranger, and the fatherless, and the widow, that *are* within thy gates.

m Neh. 8. 9. &c.

15 Seven days shalt thou keep a solemn feast unto the Lord thy God, in the place which the Lord shall choose: because the Lord thy God shall bless thee in all thy increase, and in all the works of thine hands, therefore thou shalt surely rejoice.

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16 ¶ [n] Three times in a year shall all thy males appear before the Lord thy God, in the place which he shall choose: in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and [o] they shall not appear before the Lord empty.

n Exod. 23. 14. 17 and 34. 23.

o Exod. 23. 15. & 34. 20.

17 Every man *shall give* ‖ as he is able, according to the blessing of the Lord thy God which he hath given thee.

‖ Heb. according to the gift of his hand.

18 ¶ [p] Judges and officers shalt thou make thee in all thy gates which the Lord thy God giveth thee throughout thy tribes: and they shall judge the people with just judgment.

p Chap. 1. 16. 1 Chron. 23. 4. and 26. 29. 2 Chron. 19. 8.

19 Thou shalt not wrest judgment, thou shalt not respect persons, [q] neither take a gift: for a gift doth blind the eyes of the wise, and pervert the † words of the righteous.

q Exod. 23. 8. Lev. 19. 15. Prov. 17. 8, 23. Eccles. 7. 7.

† Or, matters.

20 ‡ That which is altogether just shalt thou follow, that thou mayest live, and inherit the land which the Lord thy God giveth thee.

‡ Heb. justice, justice.

21 ¶ [r] Thou shalt not plant thee a grove of any trees near unto the altar of the Lord thy God, which thou shalt make thee.

r Exod. 34. 13.

22 [s] Neither shalt thou set thee up *any* § image, which the Lord thy God hateth.

s Lev. 26. 1.

§ Or, statue, or, pillar.

CHAP. XVII.

THOU [a] shalt not sacrifice unto the Lord thy God *any* bullock, or * sheep, wherein is blemish, *or* any evil favouredness: for that *is* an abomination unto the Lord thy God.

a Chap. 15. 21. Mal. 1. 8.

* Or, goat.

2 ¶ If

them in mind afterwards when they were settled in better habitations, that there was a time when they dwelt in tents, and that however deep they might lay the foundation of their dwelling in the earth, or however high they might raise them, their houses are but as tents, which, with those that live in them, are soon to be removed.

V. 8. *On the seventh day thou shalt do no work*—But shalt use it for the end for which God hath commanded thee, to cease from thy labour—which is for *thy good* and his glory.

V. 10. *Thou shalt keep the feast of weeks*—Of Pentecost.

V. 15. *Thou shalt surely rejoice*—In God, and the effects of his favour, praising him with gladness of heart.

V. 16. *Three times in a year shall all thy males appear before the Lord thy God, in the place which he shall choose*—Not the women, partly because of their unfitness for many journies, because the care of their children and families lay upon them, and partly because they were represented in the men.

V. 18. *Judges*—Chief Magistrates to examine and determine causes and differences. *Officers*—Who were inferior and subordinate to the other, to bring causes and persons before them, and to execute their sentence. *In all thy gates*—Thy cities, which he here calls *gates*, because there were seats of judgment set.

V. 19. *Thou shalt not wrest judgment*—Not give a forced and unjust sentence. *Thou shalt not respect persons*—Not give sentence according to the quality of the person, his riches or poverty, friendship or enmity, but according to the justice of the cause. *A gift doth blind the eyes of the wise*—Corrupts his mind, that as he will not, so he cannot discern between right and wrong. *And pervert the words of the righteous*—The words, the sentence of those Judges who are inclined and used to do righteous things and have the repute of righteous men, it makes them give wrong judgment.

V. 20. *That which is altogether just shalt thou follow*—Righteousness, nothing but righteousness in all causes and times, and to all persons equally.

V. 21. *Thou shalt not plant thee a grove of any trees*—Because this was the practise of idolaters, and might be an occasion of reviving idolatry.

V. 22. *Neither shalt thou set thee up any image*—Statue, whether with a picture or representation, or without it, as the idolaters used to worship.

CHAP. XVII.

V. 1. *Blemish, or evil favouredness, is an abomination unto the Lord*—Abominable. All that God receives, he requires to be perfect.

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2 ¶ [b] If there be found among you within any of thy gates which the Lord thy God giveth thee, man or woman that hath wrought wickedness in the sight of the Lord thy God, in transgressing his covenant,

3 And hath gone and served other gods, and worshipped them, either [c] the sun, or moon, or any of the host of heaven, [d] which I have not commanded;

4 And it be told thee, and thou hast heard *of it*, and inquired diligently, and behold, *it be* true, *and* the thing certain, *that* such abomination is wrought in Israel:

5 Then shalt thou bring forth that man, or that woman (which have committed that wicked thing) unto thy gates, *even* that man or that woman, and [e] shalt stone them with stones till they die.

6 [f] At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; *but* at the mouth of one witness he shall not be put to death.

7 [g] The hands of the witnesses shall be first upon him to put him to death, and afterwards the hands of all the people: so [h] thou shalt put the evil away from among you.

8 ¶ [i] If there arise a matter too hard for thee in judgment, [k] between blood and blood, between plea and plea, and between stroke and stroke, *being* matters of controversy within thy gates: then shalt thou arise, [l] and get thee up into the place which the Lord thy God shall choose;

9 And [m] thou shalt come unto the priests, the Levites, and [n] unto the judge that shall be in those days, and enquire; and they shall shew thee the sentence of judgment.

10 And thou shalt do according to the sentence which they of that place (which the Lord shall choose) shall shew thee, and thou shalt observe to do according to all that they inform thee:

11 According to the sentence of the law which

b Chap. 13. 6.
c Chap. 4. 19. Job 31. 26.
d Jer. 7. 22, 23.
e Lev. 24. 14, 16. Josh. 7. 25.
f Num. 35. 30. Chap. 19. 15. Matt. 18. 16. John 8. 17. 2 Cor. 13. 1. 1 Tim. 5. 19. Heb. 10. 28.
g Chap. 13. 9. Acts 7. 58.
h Chap. 13. 5. and 19. 19. 1 Chro 10. 10. Hag. 2. 13. Mal. 2. 7.
i See Exod. 21. 13, 20, 22, 28. & 22. 2. Num. 35. 11, 16, 19. Chap. 19. 4, 10.
k Chap. 12. 5. and 19. 17. Psal. 122. 5.
l See Jer. 18. 18.
m Chap. 19. 17.
n Chap. 19. 17.

V. 2. *Man or woman that hath wrought wickedness*—The weakness and tenderness of that sex shall not excuse her sin nor prevent her punishment. *In transgressing his covenant*—In idolatry as it is explained which is called a transgressing of God's covenant made with Israel, because it is a breach of their faith given to God and of that law which they covenanted to keep, and principally because it is a dissolution of their matrimonial covenant with God, a renouncing of God and his worship and service, and choosing other Gods.

V. 3. *Any of the host of heaven*—Those glorious creatures, which are to be admired as the wonderful works of God, but not to be set up in God's stead, nor worshipped as Gods; by condemning the most specious and reasonable of all idolatries, he intimates, how absurd a thing it is to worship stocks and stones, the works of mens hands. *Which I have not commanded*—I have forbidden, such negative expressions often imply the contrary.

V. 4. *And it be told thee*—By any person, thou shalt not slight so much as a rumour or flying report of so gross a crime. *Inquired diligently*—By sending messengers, examining witnesses.

V. 6. *At the mouth*—Upon the testimony delivered upon oath before the Magistrates. *Of two witnesses, or three witnesses*—Credible competent witnesses. The Jews rejected the testimonies of mad men, children, familiar friends or enemies, persons of dissolute lives and evil fame.

V. 7. *The hand of the witnesses shall be first upon him*—Either laid upon his head to design the person, or stretched out to throw the first stone at him. God thus ordered it, for the caution of witnesses, that, if they had through malice accused him falsely, they might now be afraid to imbrue their hands in innocent blood; and for the security and satisfaction of the people in the execution of this punishment. *And afterward the hands of all the people*—Who being all highly and particularly obliged to God, are bound to express their zeal for his honour and service, and their detestation of all persons and things so highly dishonourable and abominable to him.

V. 8. *If there arise a matter too hard for thee*—He speaks to the inferior Magistrates. *Between blood and blood*—In capital causes in matter of bloodshed, whether it be wilful or casual murder. *Between plea and plea, and between stroke and stroke*—In criminal causes, concerning blows, or wounds inflicted by one man upon another, and to be requited to him by the sentence of the Magistrate according to that law. *Matters of controversy*—any words or matters of strifes or contentions. *Then shalt thou arise, and get thee up into the place which the Lord thy God shall choose*—To set up his worship and tabernacle, or temple there; because there was the abode, both of their Sanhedrim, or chief council, which was constituted of Priests and civil Magistrates, who were most able to determine all controversies, and of the High-Priests, who were to consult God by Urim, in great matters, which could not be decided otherwise.

V. 9. *Thou shalt come unto the priests, the Levites*—Unto the great council, which it is here denominated from, because it consisted chiefly of the Priests and Levites, as being the best expositors of the laws of God, by which all those controversies mentioned were to be decided. And the High-Priest was commonly one of that number, and may seem to be understood here under the Priests whereof he was the chief. *Unto the judge*—The supreme civil Magistrate, who was made by God the keeper of both tables, and was by his Office to take care for the right administration both of justice, and of religion, who was to determine causes and suits by his own skill and authority in civil matters, and by the Priests direction in spiritual or sacred causes. But this seems obnoxious to some difficulties, because this judge was obliged to dwell in the place of God. That great council which had the chief and final determination of all the above controversies, was a mixed assembly consisting of wise and good men, some Ecclesiastical, and some Secular; and being all united in one body, and to give judgment by the consent of all, or the greatest part, are here called by the name of one Judge. The Priests are here spoken of in the plural number, because they were many, as also the other members of that Assembly were, and the Judge in the singular number, because they all constituted but one Judge. *They shall shew thee the sentence of judgment*—The true state of the cause and the judgment to be given in it.

V. 10. *And thou shalt do*—Thou shalt pass sentence: for he speaks to the inferior Magistrates who were to give sentence, and came hither to be advised about it. *Thou shalt observe to do*—It is observable that this place does not speak of all controversies of faith; as if they were to believe every thing which they should teach, but only of some particular matters of practice and strife between man and man; to which it is plainly limited, and they are not here commanded to believe, but only to do, which is thrice repeated.

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which they shall teach thee, and according to the judgment which they shall tell thee thou shalt do: thou shalt not decline from the sentence which they shall shew thee, to the right hand nor to the left.

o Num. 15. 30. Ezra 10. 3. Hos. 4. 4. * Heb. not to hearken.

12 And o the man that will do presumptuously, * and will not hearken unto the priest (p that standeth to minister there before the Lord thy God) or unto the judge, even that man shall die: and thou shalt put away the evil from Israel.

p Chap. 18. 5, 7.

Chap. 13. 11.

13 q And all the people shall hear, and fear, and do no more presumptuously.

14 ¶ When thou art come unto the land which the Lord thy God giveth thee, and shalt possess it, and shalt dwell therein, and

r 1 Sam. 8. 5.

shalt say, r I will set a king over me, like as all the nations that *are* about me:

15 Thou shalt in any wise set *him* king over thee s whom the Lord thy God shall choose: *one* t from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which *is* not thy brother.

s See 1 Sam. 9. 15. and 10. 24. and 16. 12. 1 Chron. 22. 10. t Jer. 30. 21.

16 But he shall not multiply u horses to himself, nor cause the people x to return to Egypt, to the end that he should multiply horses: forasmuch as y the Lord hath said unto you, o Ye shall henceforth return no more that way.

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u 1 Kings 4. 26. and 10. 26, 28.

x Isai. 31. 1. Ezek. 17. 15.

y Exod. 13. 17. Num. 14. 3, 4. o Chap. 28. 68. Hos. 8. 13. See Jer. 42. 15.

17 Neither shall he multiply wives to himself, that a his heart turn not away: neither shall he greatly multiply to himself silver and gold.

a See 1 Kings 11. 3, 4.

18 b And it shall be when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book, out of c *that which is* before the priests the Levites.

b 2 Kings 11. 12.

c Chap. 31. 9. See 2 Kings 22. 8.

19 And d it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the Lord his God, to keep all the words of this law, and these statutes, to do them:

d Josh. 1. 8.

20 That his heart be not lifted up above his brethren, and that he turn not aside from the commandment to the right hand or to the left:

V. 11. *According to the sentence of the law which they shall teach thee.*—The Judges in their sentence, shall not upon pretence of this supreme authority, presume to direct otherwise than the law prescribes: The people shall not simply obey them in all things, but so far only as their sentence is according to the law and word of God, but not when their commands are evidently contrary to God's law, for then they must obey God rather than man. But when the sentence of the magistrate *is not contrary* to the principles of justice, mercy, and truth contained in the Scriptures, (which are too plainly expressed and too faithfully applied to men's consciences to be mistaken,) then all are required to yield their submission to the established authority.

V. 12. *The man that will do presumptuously*—That will proudly and obstinately oppose the sentence given against him, without any warrant from the word of God. *Thou shalt put away the evil*—That evil, refractory person, whose practice tends to the dissolution of all government, and the ruin of the common-wealth.

V. 14. *And shalt say, I will set a king over me*—He only foresees and fortells what they would do, but does not approve of it.

V. 15. *Thou shalt in any wise set*—Appoint, or instal. If you, will choose a king, which I will suffer you to do, I command you to observe this in your choice. *Whom the Lord thy God shall choose*—Approve of, or appoint. So it was in Saul, and in David. God reserved to himself the nomination both of the family, and of the person. *One from among thy brethren*—Of the same nation and religion; most likely to maintain true religion, and to rule with righteousness, gentleness, and kindness to his subjects; and that he might be a fit type of Christ their supreme king, who was to be one of their brethren. *Thou mayest not set a stranger over thee*—By thy own choice and consent; but if God, by his providence, and for their sins, should set a stranger over them, they must submit to him.

V. 16. *But he shall not multiply horses to himself*—Excessively, beyond what necessary dignity required. Hereby God would prevent many sins and mischiefs, as pride of heart, and contempt of his people; oppression and tyranny, and the imposition of unnecessary burdens upon his people; carnal confidence, which, by this means would be promoted. Much commerce with Egypt, as it here follows, which was famous for horses. *Nor cause the people to return to Egypt*—Either for habitation, or for trade. *Ye shall henceforth return no more that way*—In the way that leads to that place. And those that have set out for the heavenly Canaan, in the ways of true repentance, and by faith in the promises of God; are forbid to return to the contrary conduct, as much as the Israelites were forbid to go back to Egypt.

V. 17. *Neither shall he multiply wives to himself*—As the manner of other kings was, contrary to the design of God from the beginning. *That his heart turn not away*—From God and his law, to idolatry and superstition. *Neither shall he greatly multiply to himself*—Lest this should lift up his heart in confidence and pride, which God abhors, and beget in him a contempt of his people. They are not simply forbidden to be rich, if God made them so, which was the case of David and Solomon, and Jehoshaphat, &c. but they are forbidden either inordinately to desire, or irregularly to procure great riches, by grinding the faces of their own subjects, or by possessing themselves, contrary to justice, of the property of others.

V. 18. *He shall write*—Either with his own hand, or at least by his command. *A copy of this law in a book, which is before the priests the Levites*—Out of the true original, which was carefully kept by the priests in the sanctuary; partly that it might be a true and perfect copy, and that it might have the greater authority and influence upon him, coming to him, as from the hand and presence of God. And whoever would govern his life in all things according to the will of God, which is the only course in which certain peace is to be obtained or preserved, must, like the kings of Israel, well acquaint themselves with the word of God, which was the thing intended by writing it over, when they entered upon their government.

V. 19. *He shall read therein all the days of his life*—Diligently and constantly, neither the greatness of his place, nor the weight and multitude of his business shall excuse or hinder him.

V. 20. *That his heart be not lifted up above his brethren*—This strongly intimates, that the Scriptures diligently read and studied, are a powerful and probable means to keep him humble, because they shew him that, though a king, he is subject to an higher monarch, to whom he must give an account of all his administrations

Before Christ 1451. left: to the end that he may prolong *his* days in his kingdom; he, and his children in the midst of Israel.

CHAP. XVIII.

a Num. 18. 20. Chap. 10. 9. b 1 Cor. 9. 13. THE priests the Levites, *and* all the tribe of Levi, [a] shall have no part nor inheritance with Israel: they [b] shall eat the offerings of the Lord made by fire, and his inheritance.

2 Therefore shall they have no inheritance among their brethren: the Lord *is* their inheritance, as he hath said unto them.

c Lev. 7. 30, 34. 3 ¶ And this shall be the priest's due from the people, from them that offer a sacrifice, whether *it be* ox or sheep; and [c] they shall give unto the priest the shoulder, and the two cheeks, and the maw.

d Exod. 22. 29. Num. 18. 12, 24. 4 [d] The first-fruit *also* of thy corn, of thy wine, and of thy oil, and the first of the fleece of thy sheep shalt thou give him.

e Exod. 28. 1. Num. 3. 10. f Chap. 10. 8. and 17. 12. 5 For [e] the Lord thy God hath chosen him out of all the tribes, [f] to stand to minister in the name of the Lord, him and his sons for ever.

g Chap. 12. 5. 6 ¶ And if a Levite come from any of thy gates out of all Israel, where he sojourned, and come with all the desire of his mind [g] unto the place which the Lord shall choose;

7 Then he shall minister in the name of the Lord his God, as all his brethren the Levites *do*, which stand there before the Lord. Before Christ 1451.

8 They shall have like portions to eat, besides * that which cometh of the sale of his patrimony. * Heb. his sales by the fathers.

9 ¶ When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations.

10 There shall not be found among you *any one* that maketh his son or his daughter [h] to pass through the fire, [i] *or* that useth divination, *or* an observer of times, or an enchanter, or a witch, h Lev. 18. 21. i Lev. 19. 26, 31. & 20. 27. Isai. 8. 19.

k Lev. 20. 27. 11 [k] Or a charmer, or a consulter with familiar spirits, or a wizard, or a [l] necromancer. l 1 Sam. 28. 7.

12 For all that do these things *are* an abomination unto the Lord: and because of these abominations, the Lord thy God doth drive them out from before thee.

† Or, upright, or, sincere. 13 Thou shalt be † perfect with the Lord thy God.

† Or, inherit. 14 For these nations which thou shalt † possess, hearkened unto observers of times, and unto diviners: but as for thee, the Lord thy God hath not suffered thee so *to do*.

m John 1. 45. Acts 3. 22. and 7. 37. 15 ¶ [m] The Lord thy God will raise up unto thee a prophet from the midst of thee,

of.

tions and actions, and receive from him his sentence and doom, agreeable to their quality, which is sufficient to abate the pride of the haughtiest person in the world, if he duly considers it.

CHAP. XVIII.

V. 1. *Offerings of the Lord made by fire*—Sacrifices, whereof part was offered to the Lord by fire, and part was allotted to the priests for their food. *His inheritance*—The Lord's portion or inheritance, which God had reserved to himself, as tithes and first fruits, and other oblations.

V. 2. *They have no inheritance among their brethren, the Lord is their inheritance*—They act as from the Lord, as his servants, in spreading the knowledge of his will amongst their fellow creatures, and God, who is their immediate employer, is also their exceeding great reward. And the true servants of God are known by their leaving their temporal welfare with him, whom they serve with their spirits.

V. 5. *The Lord thy God hath chosen him, to minister in the name of the Lord*—By authority and commission from him, for his honour, worship, and service.

V. 6. *If a Levite come with all the desire of his mind unto the place which the Lord shall choose*—To spend his whole time and strength in the service of God; and desired intirely and constantly to devote himself to God's service, he was permitted so to do, because this was an eminent act of piety, joined with self-denial, to part with those great conveniences, which he could and did enjoy in the city of his possession, and to oblige himself to more constant and laborious work.

V. 8. *They shall have like portions*—With their brethren who were in actual administration. *Which cometh of the sale of his patrimony*—Though he have an estate whereby he may subsist, raised by the sale of his house, or other effects.

V. 10. *There shall not be found among you any one that maketh his son, or his daughter to pass through the fire*—By a superstitious dedication, or by a cruel sacrificing of them. *That useth divination*—Foretelling things secret or to come, by unlawful arts and practices. *An observer of times*—Superstitiously pronouncing some days good or lucky, and others unlucky, for such or such actions. One that divineth by the motions of the clouds, by the stars, or by the flying or chattering of birds, all which heathens used to observe. *Or an enchanter*—Or, *a conjecturer*, that discovers hidden things by a superfluous use of words or ceremonies. *Or a witch*—One that is in covenant with the devil, and by his help deludes their senses, or hurts their persons.

V. 11. *Or a charmer*—One that charmeth serpents, or a fortune-teller. *Or a consulter with familiar spirits*—Whom they call upon by certain words or rites, to engage them in evil designs. *Or a wizard*—A knowing or cunning man, who, by any superstitious or forbidden ways, undertakes the revelation of secret things. *Or a necromancer*—One that calleth up and inquireth of the dead.

V. 12. *Because of these abominations, the Lord thy God doth drive them*—The people of the land which thou art going to possess.

V. 13. *Thou shalt be perfect with the Lord*—Sincerely and wholly his, seeking him, and cleaving to him, and to his word alone, and therefore abhorring all commerce and conversations with devils, or their agents, such as were now mentioned.

V. 14. *The Lord thy God hath not suffered thee so to do*—Hath not given to thee, such persons to consult with, but hath given thee prophets to instruct thee, and will, in due time, give thee an eminent prophet.

V. 15. *The*

Before Christ 1451. of thy brethren, like unto me; unto him ye shall hearken.

16 According to all that thou desiredst of
u Chap. 9. 10. the Lord thy God in Horeb, [n] in the day of
o Exod. 20. 19. Heb. 12. 19 the assembly, saying, [o] Let me not hear again the voice of the Lord my God; neither let me see this great fire any more, that I die not.

p Chap. 5. 28. 17 And the Lord said unto me, [p] They have well *spoken that* which they have spoken.

v John 1. 45. Acts 3. 22. and 7. 37. w Isai. 51. 16. x John 4. 25. and 8. 28. and 12. 49, 50. 18 [v] I will raise them up a prophet from among their brethren, like unto thee, and [w] will put my words in his mouth, [x] and he shall speak unto them all that I shall command him.

19 And it shall come to pass, *that* whosoever will not hearken unto my words which he shall speak in my name, I will require *it* of him.

Chap. 13. 1. Jer. 14. 14. Zech. 13. 3. 20 But [t] the prophet which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall
u Acts 3. 23. speak in the name of other gods, [u] even that prophet shall die.

21 And if thou say in thine heart, How shall we know the word which the Lord hath not spoken?

z Jer. 28. 9. 22 [z] When a prophet speaketh in the name of the Lord, [y] if the thing follow not, nor come to pass, that *is* the thing which the Lord hath not spoken, *but* the prophet hath spoken it presumptuously: thou shalt not be afraid of him.

Before Christ 1451. y See Chap. 13. 2.

CHAP. XIX.

WHEN the Lord thy God [a] hath cut off the nations, whose land the Lord thy God giveth thee, and thou * succeedest them, and dwellest in their cities, and in their houses;

a Chap. 12. 29. * Heb. inheritest, or, possessest.

2 [b] Thou shalt separate three cities for thee in the midst of thy land which the Lord thy God giveth thee to possess it.

b Exod. 21. 13. Num. 35. 10. Josh. 20. 2.

3 Thou shalt prepare thee away, and divide the coasts of thy land (which the Lord thy God giveth thee to inherit) into three parts, that every slayer may flee thither.

4 ¶ And [c] this *is* the case of the slayer which shall flee thither, that he may live: Whoso killeth his neighbour ignorantly, whom he hated not † in time past,

c Chap. 4. 42. † Heb. from yesterday, the third day.

5 As when *a man* goeth into the wood with his neighbour, to hew wood, and his hand fetcheth a stroke with the ax to cut down the tree, and the ‡ head slippeth from the § helve, and ‖ lighteth upon his neighbour, that he die; he shall flee unto one of those cities, and live:

‡ Heb. iron. § Heb. wood. ‖ Heb. findeth.

6 Lest

V. 15. *The Lord thy God will raise up*—Will produce and send into the world in due time. *Unto thee a prophet*—Those words may be understood secundarily concerning the succession of prophets which God would raise for the instruction of his Church, both because this is alleged as an argument why they need not consult with diviners, because they should have prophets at hand whensoever it was needful, to advise them, and because this prophet is opposed to the false prophets, and a general rule is hereupon given, for the discovery of all succeeding prophets, whether they be true or false, (ver. 20, 21, 22.) but they are chiefly to be understood of Christ, as the following words shew, which do not truly and fully agree to any other, particularly where he is said to be *like unto Moses*, which is simply denied concerning all other prophets, (Deut. xxxiv. 10.) and therefore it is not probable that it should be simply affirmed concerning all true prophets succeeding him. But Christ was truly like him, in being both a Prophet, and a King, and a Priest and Mediator, as Moses was, in the excellency of his ministry and work, in the glory of his miracles, in his familiar and intimate converse with God: And this place is expounded of Christ alone, by God himself, in the New Testament, (Acts iii. 22. and vii. 37. John i. 45. and vi. 14.)

V. 16. *In the day of the assembly*—Of that great and general congregation of all the people together.

V. 18. *And will put my words in his mouth*—Will instruct him what to say, reveal myself and my will to him. *He shall speak unto them all that I shall command him*—He will faithfully execute the office and trust I commit to him. And will neither omit to declare the whole will of God from the fear of man, nor declare it with any such mixture, as may make it acceptable to any wrong disposition in the minds of men, for the sake of any ease, pleasure, or gain to himself.

V. 19. *Whosoever will not hearken, I will require it of him*—I will punish him severely for it, as this phrase is taken. The sad effect of this threatening the Jews have felt for above 1700 years together.

V. 22. *If the thing follow not*—Which he gives as a sign of the truth of this propheey. *That is the thing which the Lord hath not spoken*—The falsehood of his prediction shews him to be a false prophet, though the truth and accomplishment of his prediction had not proved him to be a true prophet, as is evident from Deut. xiii. 2, 3. *The prophet hath spoken it presumptuously*—Impudently ascribing his own vain and lying fancies to the God of truth. *Thou shalt not be afraid of him*—Of his predictions or threatenings, so as to be scared from doing thy duty, in bringing him to deserved punishment.

CHAP. XIX.

V. 2. *Three cities for thee in the midst of thy land*—Beyond Jordan, to which they might speedily flee from all the parts of the land. The same provision had been made amongst those of Israel on the other side of Jordan, that none of the true worshippers of God might be without a place of refuge; and *whosoever* will fly for refuge to the hope set before them in Christ Jesus, he is provided wherever they are.

V. 3. *Thou shalt prepare thee a way*—Distinguish it by evident marks, and make it plain and convenient, to prevent mistakes and delays. *Into three parts*—Not into more, because it was fit that these places should be at some distance from the friends of the slain person, least the sight of the manslayer might have provoked their passion and occasioned his ruin. But why into *three* parts? When God is worshipped through the man Christ Jesus, in the everlasting Father, Son and Spirit, the soul finds a sanctuary, a Saviour and a friend.

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6 [d] Leſt the avenger of blood purſue the ſlayer, while his heart is hot, and overtake him, becauſe the way is long, and * ſlay him, whereas he *was* not worthy of death, inaſmuch as he hated him not † in time paſt.

d Num. 35. 12.
* Heb. ſmite him in life.
† Heb. from yeſterday the third day.

7 Wherefore I command thee, ſaying, Thou ſhalt ſeparate three cities for thee.

8 And if the Lord thy God [e] enlarge thy coaſt (as he hath ſworn unto thy fathers) and give thee all the land which he promiſed to give unto thy fathers;

e Gen. 15. 18. Chap. 12. 20.

9 (If thou ſhalt keep all theſe commandments to do them, which I command thee this day, to love the Lord thy God, and to walk ever in his ways) [f] then ſhalt thou add three cities more for thee, beſide theſe three:

f Joſh. 20. 7.

10 That innocent blood be not ſhed in thy land which the Lord thy God giveth thee *for* an inheritance, and *ſo* blood be upon thee.

11 ¶ But [g] if any man hate his neighbour, and lie in wait for him, and riſe up againſt him, and ſmite him ‡ mortally that he die, and fleeth into one of theſe cities:

g Exod 21. 12, &c. Num. 35. 16. 24 Chap. 27. 24.
‡ Heb. in life.

12 Then the elders of his city ſhall ſend and fetch him thence, and deliver him into the hand of the avenger of blood, that he may die.

13 Thine eye ſhall not pity him, [h] but thou ſhalt put away *the guilt of* innocent blood from Iſrael, that it may go well with thee.

h Num 35. 33, 34.

14 ¶ [i] Thou ſhalt not remove thy neighbour's *land*-mark, which they of old time have ſet in thine inheritance which thou ſhalt inherit, in the land that the Lord thy God giveth thee to poſſeſs it.

i Chap. 27. 17. Prov. 22. 28. Hoſ. 5. 10.

15 ¶ [k] One witneſs ſhall not riſe up againſt a man for any iniquity, or for any ſin, in any ſin that he ſinneth: at the mouth of two witneſſes, or at the mouth of three witneſſes ſhall the matter be eſtabliſhed.

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k Num. 35. 30. Chap. 17. 6 Matt. 18. 16. John 8. 17. 2 Cor. 13. 1. 1 Tim. 5. 19. Heb. 10. 28.

16 ¶ If a falſe witneſs riſe up againſt any man to teſtify againſt him § *that which is* wrong:

§ Or, falling away.

17 Then both the men between whom the controverſy *is*, ſhall ſtand before the Lord, [l] before the prieſts, and the judges which ſhall be in thoſe days.

l Chap. 17. 9.

18 And the judges ſhall make diligent inquiſition: and behold, *if* the witneſs *be* a falſe witneſs, *and* hath teſtified falſly againſt his brother:

19 [m] Then ſhall ye do unto him, as he had thought to have done unto his brother: ſo [n] ſhalt thou put the evil away from among you.

m Prov. 19. 5, 9. Dan. 13. 62.
n Chap. 13. 5. and 17. 7. and 21. 21. and 22. 21, 24. and 24. 7.

20 [o] And thoſe which remain ſhall hear, and fear, and ſhall henceforth commit no more any ſuch evil among you.

o Chap. 21. 21.

21 And thine eye ſhall not pity, *but* [p] life *ſhall go* for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

p Exod. 21. 23. Lev. 24. 20. Matt. 5. 38.

CHAP. XX.

WHEN thou goeſt out to battle againſt thine enemies, and ſeeſt [a] horſes and chariots, *and* a people more than thou, be not afraid of them: for the Lord thy God *is* with thee, which brought thee up out of the land of Egypt.

a See Pſal. 20. 7. Iſai. 31. 1.

2 And it ſhall be when ye are come nigh unto

V. 6. *Leſt the avenger of blood purſue the ſlayer*—This verſe is to be joined with ver. 3. the 4th and 5th verſes, coming in as a parentheſis, which is uſual, in Scripture. *Becauſe the way is long and ſlay him*—Which is ſuppoſed, but not allowed, as appears from the following words. But the avenger of blood is not to be puniſhed with death for killing the manſlayer in caſe he found him without the borders of the city of refuge after he had been received there, (Numb. xxxv. 26, 27.) becauſe then he was guilty of a new crime, a contempt of God's ordinance, and therefore deſerved death from God, who might permit it to be inflicted by the avenger of blood. As all become guilty of the greateſt contempt of the mercy of God, manifeſted to the world in the Mediator with God, for thoſe crimes which they deny leaves them expoſed to the *juſtice* of God.

V. 9. *Then ſhalt thou add three cities more*—That they might be equal partakers of all God's gracious deſigns with their brethren.

V. 12. *Then the elders of his city*—That it might appear how hateful murder is to God, and ought to be to all men. *And fetch him thence*—Demand him of the elders of the city of refuge, who, upon the hearing of the cauſe and the evidence of the murder, were obliged to deliver the offender to juſtice.

V. 14. *Thou ſhalt not remove thy neighbour's land-mark*—By which the ſeveral portions of lands diſtributed to ſeveral families were diſtinguiſhed one from another.

V. 15. *One witneſs ſhall not riſe up*—Not ſtand, or, not be eſtabliſhed accepted, owned as ſufficient.

V. 16. *If a falſe witneſs*—A ſingle witneſs, though he ſpeak truth, is not to be accepted for the condemnation of another man, but if he be convicted of falſe witneſs, this is ſufficient for his own condemnation.

V. 17. *The men between whom the controverſy is, ſhall ſtand before the prieſts, and the judges*—The controverſies to be determined by the prieſts and judges, are only between man and man, and not doctrines of faith, and the laws of God.

V. 20. *And thoſe which remain*—The reſt of the people ſhall be admoniſhed of the danger of the crime, by the public example made of the guilty.

V. 21. *Life ſhall go for life, eye for eye*—What puniſhment he intended, or the law allotted to the accuſed, if he had been convicted, the ſame ſhall the falſe accuſer bear.

CHAP. XX.

V. 1. *When thou goeſt out to battle*—Upon a juſt or neceſſary cauſe, or for thy own defence.

V. 2. *The prieſt*—An eminent prieſt appointed for this work, and to blow with the trumpets. *Shall ſpeak unto the people*—By himſelf, or others.

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unto the battle, that the prieſt ſhall approach and ſpeak unto the people,

3 And ſhall ſay unto them, Hear, O Iſrael, you approach this day unto battle againſt your enemies: let not your hearts * faint, fear not and do not † tremble, neither be ye terrified becauſe of them.

* Heb. be tender. † Heb. make haſte.

4 For the Lord your God *is* he that goeth with you, to fight for you againſt your enemies, to ſave you.

5 ¶ And the officers ſhall ſpeak unto the people, ſaying, What man *is there* that hath built a new houſe, and hath not [b] dedicated it? let him go and return to his houſe, leſt he die in the battle, and another man dedicate it.

b See Neh. 12. 27. Pſa. 30. title.

6 And what man *is he* that hath planted a vineyard, and hath not *yet* ‡ eaten of it? let him *alſo* go and return unto his houſe, leſt he die in the battle, and another man eat of it.

‡ Heb. made it common: See Lev. 19. 23, 24. Chap. 28. 30.

7 [c] And what man *is there* that hath betrothed a wife, and hath not taken her? let him go and return unto his houſe, leſt he die in battle, and another man take her.

c Chap. 24. 5.

8 And the officer ſhall ſpeak further unto the people, and they ſhall ſay, [d] What man *is there that is* fearful and faint-hearted? let him go and return unto his houſe, leſt his brethren's heart § faint as well as his heart.

d Judges 7. 3.

§ Heb. melt.

9 And it ſhall be when the officers have made an end of ſpeaking unto the people, that they ſhall make captains of the armies ‖ to lead the people.

‖ Heb. to be in the head of the people.

10 ¶ When thou comeſt nigh unto a city to fight againſt it, [e] then proclaim peace unto it.

e 2 Sam. 20. 18.

11 And it ſhall be, if it make thee anſwer of peace, and open unto thee, then it ſhall be *that* all the people *that is* found therein, ſhall be tributaries unto thee, and they ſhall ſerve thee.

12 And if it will make no peace with thee, but will make war againſt thee, then thou ſhalt beſiege it.

13 And when the Lord thy God hath delivered it into thine hands, [f] thou ſhalt ſmite every male thereof with the edge of the ſword.

f Num. 31. 7.

14 But the women, and the little ones, and [g] the cattle, and all that is in the city, *even* all the ſpoil thereof ſhalt thou * take unto thyſelf: and thou ſhalt eat the ſpoil of thine enemies, which the Lord thy God hath given thee.

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g Joth. 8. 2. * Heb. ſpoil.

15 Thus ſhalt thou do unto all the cities *which are* very far off from thee, which *are* not of the cities of theſe nations.

16 But [h] of the cities of theſe people which the Lord thy God doth give thee *for* an inheritance, thou ſhalt ſave alive nothing that breatheth:

h Num. 33. 52. Chap. 7. 1, 2.

17 But thou ſhalt utterly deſtroy them, *namely*, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebuſites, as the Lord thy God hath commanded thee:

18 That they teach you not to do after all their abominations, which they have done unto their gods, ſo ſhould ye ſin againſt the Lord your God.

19 ¶ When thou ſhalt beſige a city a long time, in making war againſt it to take it, thou ſhalt not deſtroy the trees thereof by forcing an ax againſt them: for thou mayeſt eat of them, and thou ſhalt not cut them down († for the tree of the field *is* man's *life*) ‡ to employ *them* in the ſiege.

† Or, for a man, the tree of the field is to be employed in the ſiege. ‡ Heb. to go from before thee.

20 Only the trees which thou knoweſt that they *be* not trees for meat, thou ſhalt deſtroy and cut them down; and thou ſhalt build bulwarks againſt the city that maketh war with thee, until § it be ſubdued.

§ Heb. it come down.

CHAP. XXI.

IF *one* be found ſlain in the land which the Lord thy God giveth thee to poſſeſs it, lying in the field, *and* it be not known who hath ſlain him:

2 Then thy elders, and thy judges ſhall come forth, and they ſhall meaſure unto the cities which *are* round about him that is ſlain.

3 And it ſhall be *that* the city *which is* next unto the ſlain man, even the elders of that city ſhall take an heifer which hath not been

V. 7. *What man is there that hath betrothed a wife*—Which was done by a ſolemn and mutual promiſe.

V. 8. *What man is there that is fearful and faint hearted? let him go and return unto his houſe*—As he, whoſe heart is not in the work, may do hurt by his example, far beyond any ſervice he will ever perform.

V. 10. *When thou comeſt nigh unto a city, proclaim peace unto it*—This ſeems to be underſtood not of the cities of the Canaanites, who were under an abſolute ſentence of deſtruction, but of the cities either of other nations who injured or diſturbed them, or commenced war againſt them, or aided their enemies, or oppreſſed their friends and allies.

V. 16. *Thou ſhalt ſave alive nothing that breatheth*—No ſoul; no man, as that word is uſed.

V. 19. *The tree of the field is man's life*—The ſuſtenance or ſupport of his life.

CHAP. XXI.

V. 1. *If one be found ſlain in the land, lying the in field*—Or in the city, or any other place.

V. 4. *The*

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been wrought with, *and* which hath not drawn in the yoke.

4 And the elders of that city shall bring down the heifer unto a rough valley, which is neither eared nor sown, and shall strike off the heifer's neck there in the valley.

5 And the priests the sons of Levi shall come near (for [a] them the Lord thy God hath chosen to minister unto him, and to bless in the name of the Lord) and [k] by their * word shall every controversy, and every stroke be *tried*.

6 And all the elders of that city *that are* next unto the slain *man*, [c] shall wash their hands over the heifer that is beheaded in the valley.

7 And they shall answer and say, Our hands have not shed this blood, neither have our eyes seen *it*.

8 Be merciful, O Lord, unto thy people Israel, whom thou hast redeemed, [d] and lay not innocent blood † unto thy people of Israel's charge. And the blood shall be forgiven them.

9 So shalt thou put away the *guilt of* innocent blood from among you, when thou shalt do *that which is* right in the sight of the Lord.

10 ¶ When thou goest forth to war against thine enemies, and the Lord thy God hath delivered them into thine hands, and thou hast taken them captive,

11 And seest among the captives a beautiful woman, and hast a desire unto her, that thou wouldest have her to thy wife:

12 Then thou shalt bring her home to thine house, and she shall shave her head, and ‡ § pare her nails.

13 And she shall put the raiment of her captivity from off her, and shall remain in thine house, and [e] bewail her father and her mother a full month: and after that, thou shalt go in unto her, and be her husband, and she shall be thy wife.

14 And it shall be if thou have no delight in her, then thou shalt let her go whither she will, but thou shalt not sell her at all for money, thou shalt not make merchandise of her, [f] because thou hast humbled her.

15 ¶ If a man have two wives, one beloved, [g] and another hated, and they have borne him children, *both* the beloved and the hated; and *if* the first-born son be her's that was hated:

16 Then it shall be, [h] when he maketh his sons to inherit *that* which he hath, *that* he may not make the son of the beloved, first-born, before the son of the hated, *which is indeed* the first-born:

17 But he shall acknowledge the son of the hated *for* the first-born, [i] by giving him a double portion of all ‖ that he hath: for he *is* [k] the beginning of his strength, the right of the first-born *is* his.

18 ¶ If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and *that* when they have chastened him, will not hearken unto them:

19 Then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place:

20 And they shall say unto the elders of his city, This our son *is* stubborn and rebellious, he will not obey our voice; *he is* a glutton, and a drunkard.

21 And all the men of his city shall stone him with stones, that he die: [l] so shalt thou put evil away from among you, and all Israel shall hear, and fear.

22 ¶ And

a Chap. 10. 8. 1 Chro 23.13.
k Chap. 17. 8, 9.
* Heb. mouth.
c See Psa. 19. 12. Matt. 27. 24.
d Jonah 1. 14.
† Heb. in the midst.
‡ Or, suffer to grow.
§ Heb. make, or, dress.
e See Psa. 45. 10.
f Judg. 19. 24.
g Gen. 29. 33.
h 2 Chron. 1. 19. 22.
i See 1 Chron. 5. 1.
‖ Heb. that is found with him.
k Gen. 49. 3.
l Chap. 13. 5. and 19. 19, 20 and 22. 21, 24.

V. 4. *The elders shall strike off the heifer's neck*—To shew what they would have done to the murderer, if they had found him.

V. 5. *By their word shall every controversy be tried*—Every such controversy as might arise about the matter here spoken of.

V. 6. *All the elders shall wash their hands*—In testimony of their innocency.

V. 7. *Neither have our eyes seen it*—Nor have we seen or understood how or by whom this was done.

V. 8. *The blood shall be forgiven them*—Not imputed to them, nor punished in them. Though there was no moral guilt in the people, yet there was a ceremonial uncleanness in the land, which was to be expiated and forgiven.

V. 10. *When thou goest forth to war against thine enemies*—Not the Canaanites.

V. 12. *She shall shave her head*—Rendering her uncomely and deformed, but then the last words must not be rendered, shall *pare her nails*, but shall *nourish* them, or *suffer* them *to grow*, as the Chaldee, Arabic, and divers of the learned Jews, and other interpreters, render it; or to express her sorrow for the loss of her father and mother, as it follows, verse 13, it being the ancient custom of mourners in most nations to shave themselves, and in some to pare their nails, in others to suffer them to grow, in token of her renouncing her heathenish idolatry, and of her embracing the true religion.

V. 19. *His father and his mother shall bring him out unto the elders of his city*—Which was a sufficient caution to preserve children from the malice of any hard-hearted parents, because these elders were first to examine the cause with all exactness, and then to pronounce the sentence.

V. 20. *This our son is stubborn and rebellious*—Adds incorrigibleness to all his wickedness. *He is a glutton and a drunkard*—Under which two offences, others of a like or worse nature are comprehended.

V. 21. *All Israel shall hear and fear*—To offend God, the Universal Parent, who thus causes his displeasure to be made known against all disobedience to parents, and against all wickedness.

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22 ¶ And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree:

m Josh. 8. 29. and 10. 26.

23 m His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day (for n he that is hanged, *is* * accursed of God) that thy land be not defiled, which the Lord thy God giveth thee *for* an inheritance.

n Gal. 3. 13. * Heb. the curse of God: See Num. 25. 4. Josh. 10. 26. 2 Sam. 21. 6.

CHAP. XXII.

a Exod. 23. 4.

THOU a shalt not see thy brother's ox or his sheep go astray, and hide thyself from them: thou shalt in any case bring them again unto thy brother.

2 And if thy brother *be* not nigh unto thee, or if thou know him not, then thou shalt bring it unto thine own house, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him again.

3 In like manner shalt thou do with his ass, and so shalt thou do with his raiment, and with all lost things of thy brother's, which he hath lost, and thou hast found, shalt thou do likewise: thou mayest not hide thyself.

b Exod. 23. 5.

4 ¶ b Thou shalt not see thy brother's ass or his ox fall down by the way, and hide thyself from them: thou shalt surely help him to lift *them* up again.

5 ¶ The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so *are* abomination unto the Lord thy God.

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6 ¶ If a bird's nest chance to be before thee in the way in any tree, or on the ground, *whether they be* young ones, or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young.

7 *But* thou shalt in any wise let the dam go, and take the young to thee, that it may be well with thee, and *that* thou mayest prolong *thy* days.

8 ¶ When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence.

9 ¶ c Thou shalt not sow thy vineyard with divers seeds: lest the * fruit of thy seed which thou hast sown, and the fruit of thy vineyard be defiled.

c Lev. 19. 19. * Heb. fulness of thy seed.

10 ¶ d Thou shalt not plow with an ox and an ass together.

d See 2 Cor. 6. 14, 15, 16.

11 ¶ e Thou shalt not wear a garment of divers sorts, *as* of woollen and linen together.

e Lev. 19. 19.

12 ¶ Thou shalt make thee f fringes upon the four † quarters of thy vesture, wherewith thou coverest *thyself*.

f Num. 15. 38. Matt. 23. 5. † Heb. wings.

13 ¶ If

V. 23. *He that is hanged, is accursed of God*—Punished by God's appointment with a most shameful punishment, as this was held among the Jews, and all nations. This punishment was inflicted only upon the most notorious offenders, and such as brought the curse of God upon the community, and principally to foresignify that Christ should undergo this execrable punishment, and be made a curse for us, (Gal. iii. 13.) which though it was yet to come in respect to men, yet was present to God. *That thy land be not defiled*—By inhumanity towards the dead; or by suffering the memorial of the man's great wickedness, and of God's curse, to remain public and visible a longer time than God would have it, but be put out of sight, and buried in oblivion.

CHAP. XXII.

V. 1. *Thy brothers*—A Jew, or a stranger; because this was a duty of common justice and charity, which the law of nature taught even heathens. *Hide thyself from them*—Dissemble or pretend that thou dost not see them, or neglect and pass them by, as if thou hadst not seen them.

V. 2. *If thy brother be not nigh unto thee*—Which may make the duty more troublesome or chargeable. *If thou know him not*—Which implies, that if they did know the owner, they should restore it to him. *Bring it unto thine own house*—To be used like thine own cattle. *Thou shalt restore it to him again*—The owner, as it may be presumed, paying the charges.

V. 3. *Thou mayest not hide thyself*—Dissemble that thou hast found it; conceal the thing lost.

V. 5. *The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment*—This is forbidden, for decency's sake, that men might not confound, nor seem to confound those sexes which God hath distinguished, that all appearance of evil might be avoided, such change of garments carrying a manifest sign of effeminacy in the man, of arrogance in the woman—of lightness in both.

V. 7. *Thou shalt in any wise let the dam go*—For the bird's sake, which suffered enough by the loss of its young; for God would not have cruelty exercised towards the brute creatures: and partly for men's sake to restrain their greediness and covetousness, that they should not monopolize all to themselves, but might leave the hopes of a future seed for others.

V. 8. *Thou shalt make a battlement*—A fence or breastwork, because the roofs of their houses were made flat, that men might walk on them. *That thou bring not blood*—The guilt of blood, by a man's fall from the top of thy house, through thy neglect of this necessary provision, and thy caution is to be extended in every other case, to prevent any one from suffering an injury.

V. 9. *Thou shalt not sow thy vineyard with divers seeds*—This, and the two following precepts, though in themselves trivial, are given, according to that time and state of the Church, for instructions in greater matters, and particularly to commend to them simplicity and sincerity towards God and men, and to forbid all mixture of their inventions with God's institutions in doctrine or worship. *Lest the fruit be defiled*—Heb. *The fulness of thy seed*, i. e. that seed when it is ripe and full. Either naturally corrupted or marred, whilst one seed draws away the fat and nourishment of the earth from the other, and so both are starved and spoiled. Or, this being prohibited by God's law, and thereby made unclean; as on the contrary, things are *sanctified by God's word*, allowing and approving them. (1 Tim. iv. 5.)

V. 10. *Thou shalt not plow with an ox and an ass together*—Because the one was clean, the other unclean; whereby God would teach men to avoid polluting themselves—Because of their unequal strength, whereby the weaker would be oppressed and overwrought.

V. 12. *Thou shalt make thee fringes*—Laces, or strings, partly to bring the commands of God to their remembrance, as it is expressed, Numb. xv. 38. and partly as a public profession of their nation

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13 ¶ If any man take a wife, and go in unto her, and hate her,

14 And give occasion of speech against her, and bring up an evil name upon her, and say, I took this woman, and when I came to her, I found her not a maid:

15 Then shall the father of the damsel, and her mother, take and bring forth *the tokens of* the damsel's virginity, unto the elders of the city in the gate.

16 And the damsel's father shall say unto the elders, I gave my daughter unto this man to wife, and he hateth her.

17 And lo, he hath given occasions of speech *against her*, saying, I found not thy daughter a maid; and yet these *are the tokens of* my daughter's virginity: and they shall spread the cloth before the elders of the city.

18 And the elders of that city shall take that man and chastise him.

19 And they shall amerce him in an hundred *shekels* of silver, and give *them* unto the father of the damsel, because he hath brought up an evil name upon a virgin of Israel: and she shall be his wife, he may not put her away all his days.

20 But if this thing be true, *and the tokens of* virginity be not found for the damsel:

21 Then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die: because she hath wrought folly in Israel, to play the whore in her father's house: [g] so shalt thou put evil away from among you.

g Chap. 13. 5

22 ¶ [h] If a man be found lying with a woman married to an husband, then they shall both of them die, *both* the man that lay with the woman, and the woman: so shalt thou put away evil from Israel.

h Lev. 20. 10. John 8. 5.

23 ¶ If a damsel *that is* a virgin be betrothed unto an husband, and a man find her in the city, and lie with her:

24 Then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, *being* in the city; and the man, [i] because he hath humbled his neighbour's wife: [k] so thou shalt put away evil from among you.

i Chap. 21. 14. k Ver. 21, 22.

25 ¶ But if a man find a betrothed damsel in the field, and the man ‡ force her, and lie with her: then the man only that lay with her, shall die.

‡ Or, take strong hold of her.

26 But unto the damsel thou shalt do nothing, *there is* in the damsel no sin *worthy* of death: for as when a man riseth against his neighbour, and slayeth him, even so *is* this matter.

27 For he found her in the field, *and* the betrothed damsel cried, and *there was* none to save her.

28 ¶ [l] If a man find a damsel *that is* a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found:

l Exod. 22. 16.

29 Then the man that lay with her, shall give unto the damsel's father fifty *shekels* of silver, and she shall be his wife, because he hath humbled her, he may not put her away all his days.

30 ¶ [m] A man shall not take his father's wife, nor [n] discover his father's skirt.

m Lev. 18. 8. and 20. 11. 1 Cor. 5. 1. n See Ruth 3. 9. Ezek. 16. 8.

CHAP. XXIII.

HE that is wounded in the stones, or hath his privy member cut off, shall not enter into the congregation of the Lord.

2 A bastard shall not enter into the congregation of the Lord: even to his tenth generation shall he not enter into the congregation of the Lord.

3 [a] An Ammonite or Moabite shall not enter into the congregation of the Lord; even to their tenth generation shall they not enter into the congregation of the Lord for ever:

a Neh. 13. 1.

4 [b] Because they met you not with bread and with water in the way, when ye came forth out of Egypt; and [c] because they hired against thee Balaam the son of Beor of Pethor of Mesopotamia, to curse thee.

b See Chap. 2. 29.

c Num. 22. 5, 6.

5 Nevertheless, the Lord thy God would not hearken unto Balaam: but the Lord thy God

nation and religion, whereby they might be discerned and distinguished from strangers, that so they might be more circumspect to behave themselves as became the people of God, and that they should not be ashamed to own their God and religion before all the world.

V. 22. *They shall both die: the man and the woman*—If convicted of this fault.

CHAP. XXIII.

V. 2. *A bastard*—The word notes a person base born, or born in fornication, or adultery. This law was only an exclusion from government.

N. 4. *Because they met you not with bread and with water in the way*—As the manner of those times was to wait and provide for strangers. Their fault was unmercifulness to strangers and afflicted persons. How doth the Father of Mercies take notice of the conduct of men to men, and especially of the treatment which is shewn to strangers, and to the poor.

V. 5. *The Lord thy God turned the curse into a blessing unto thee*—Forced Balaam to bless thee, who was hired and inclined to curse thee, if possibly he could. And so shall the worst designs of men be turned into blessings to the true Israel of God.

V. 6. *Thou shalt not seek their peace*—Each particular Israelite is

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22 ¶ And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree:

m Josh. 8. 29. and 10. 26.

23 [m] His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day (for [n] he that is hanged, *is* * accursed of God) that thy land be not defiled, which the Lord thy God giveth thee *for* an inheritance.

n Gal. 3. 13. * Heb. the curse of God: See Num. 25. 4. Josh. 10. 26. 2 Sam. 21. 6.

CHAP. XXII.

a Exod. 23. 4.

THOU [a] shalt not see thy brother's ox or his sheep go astray, and hide thyself from them: thou shalt in any case bring them again unto thy brother.

2 And if thy brother *be* not nigh unto thee, or if thou know him not, then thou shalt bring it unto thine own house, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him again.

3 In like manner shalt thou do with his ass, and so shalt thou do with his raiment, and with all lost things of thy brother's, which he hath lost, and thou hast found, shalt thou do likewise: thou mayest not hide thyself.

b Exod. 23. 5.

4 ¶ [b] Thou shalt not see thy brother's ass or his ox fall down by the way, and hide thyself from them: thou shalt surely help him to lift *them* up again.

5 ¶ The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so *are* abomination unto the Lord thy God.

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6 ¶ If a bird's nest chance to be before thee in the way in any tree, or on the ground, *whether they be* young ones, or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young.

7 *But* thou shalt in any wise let the dam go, and take the young to thee, that it may be well with thee, and *that* thou mayest prolong *thy* days.

8 ¶ When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence.

9 ¶ [c] Thou shalt not sow thy vineyard with divers seeds: lest the * fruit of thy seed which thou hast sown, and the fruit of thy vineyard be defiled.

c Lev. 19. 19. * Heb. fulness of thy seed.

10 ¶ [d] Thou shalt not plow with an ox and an ass together.

d See 2 Cor. 6. 14, 15, 16.

11 ¶ [e] Thou shalt not wear a garment of divers sorts, *as* of woollen and linen together.

e Lev. 19. 19.

12 ¶ Thou shalt make thee [f] fringes upon the four † quarters of thy vesture, wherewith thou coverest *thyself*. 13 ¶ If

f Num. 15. 38. Matt. 23. 5. † Heb. wings.

V. 23. *He that is hanged, is accursed of God*—Punished by God's appointment with a most shameful punishment, as this was held among the Jews, and all nations. This punishment was inflicted only upon the most notorious offenders, and such as brought the curse of God upon the community, and principally to foresignify that Christ should undergo this execrable punishment, and be made a curse for us, (Gal. iii. 13.) which though it was yet to come in respect to men, yet was present to God. *That thy land be not defiled*—By inhumanity towards the dead; or by suffering the memorial of the man's great wickedness, and of God's curse, to remain public and visible a longer time than God would have it, but be put out of sight, and buried in oblivion.

CHAP. XXII.

V. 1. *Thy brothers*—A Jew, or a stranger; because this was a duty of common justice and charity, which the law of nature taught even heathens. *Hide thyself from them*—Dissemble or pretend that thou dost not see them, or neglect and pass them by, as if thou hadst not seen them.

V. 2. *If thy brother be not nigh unto thee*—Which may make the duty more troublesome or chargeable. *If thou know him not*—Which implies, that if they did know the owner, they should restore it to him. *Bring it unto thine own house*—To be used like thine own cattle. *Thou shalt restore it to him again*—The owner, as it may be presumed, paying the charges.

V. 3. *Thou mayest not hide thyself*—Dissemble that thou hast found it; conceal the thing lost.

V. 5. *The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment*—This is forbidden, for decency's sake, that men might not confound, nor seem to confound those sexes which God hath distinguished, that all appearance of evil might be avoided, such change of garments carrying a manifest sign of effeminacy in the man, of arrogance in the woman—of lightness in both.

V. 7. *Thou shalt in any wise let the dam go*—For the bird's sake, which suffered enough by the loss of its young; for God would not have cruelty exercised towards the brute creatures: and partly for men's sake to restrain their greediness and covetousness, that they should not monopolize all to themselves, but might leave the hopes of a future seed for others.

V. 8. *Thou shalt make a battlement*—A fence or breastwork, because the roofs of their houses were made flat, that men might walk on them. *That thou bring not blood*—The guilt of blood, by a man's fall from the top of thy house, through thy neglect of this necessary provision, and thy caution is to be extended in every other case, to prevent any one from suffering an injury.

V. 9. *Thou shalt not sow thy vineyard with divers seeds*—This, and the two following precepts, though in themselves trivial, are given, according to that time and state of the Church, for instructions in greater matters, and particularly to commend to them simplicity and sincerity towards God and men, and to forbid all mixture of their inventions with God's institutions in doctrine or worship. *Lest the fruit be defiled*—Heb. *The fulness of thy seed*, i. e. that seed when it is ripe and full. Either naturally corrupted or marred, whilst one seed draws away the fat and nourishment of the earth from the other, and so both are starved and spoiled. Or, this being prohibited by God's law, and thereby made unclean; as on the contrary, things are *sanctified by God's word*, allowing and approving them. (1 Tim. iv. 5.)

V. 10. *Thou shalt not plow with an ox and an ass together*—Because the one was clean, the other unclean; whereby God would teach men to avoid polluting themselves—Because of their unequal strength, whereby the weaker would be oppressed and overwrought.

V. 12. *Thou shalt make thee fringes*—Laces, or strings, partly to bring the commands of God to their remembrance, as it is expressed, Numb. xv. 38. and partly as a public profession of their nation

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13 ¶ If any man take a wife, and go in unto her, and hate her,

14 And give occasion of speech against her, and bring up an evil name upon her, and say, I took this woman, and when I came to her, I found her not a maid:

15 Then shall the father of the damsel, and her mother, take and bring forth *the tokens of* the damsel's virginity, unto the elders of the city in the gate.

16 And the damsel's father shall say unto the elders, I gave my daughter unto this man to wife, and he hateth her.

17 And lo, he hath given occasions of speech *against her*, saying, I found not thy daughter a maid; and yet these *are the tokens of* my daughter's virginity: and they shall spread the cloth before the elders of the city.

18 And the elders of that city shall take that man and chastise him.

19 And they shall amerce him in an hundred *shekels* of silver, and give *them* unto the father of the damsel, because he hath brought up an evil name upon a virgin of Israel: and she shall be his wife, he may not put her away all his days.

20 But if this thing be true, *and the tokens of* virginity be not found for the damsel:

21 Then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die: because she hath wrought folly in Israel, to play the whore in her father's house: [g] so shalt thou put evil away from among you.

g Chap. 13. 5.

22 ¶ [h] If a man be found lying with a woman married to an husband, then they shall both of them die, *both* the man that lay with the woman, and the woman: so shalt thou put away evil from Israel.

h Lev. 20. 10. John 8. 5.

23 ¶ If a damsel *that is* a virgin be betrothed unto an husband, and a man find her in the city, and lie with her:

24 Then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, *being* in the city; and the man, [i] because he hath humbled his neighbour's wife: [k] so thou shalt put away evil from among you.

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i Chap. 21. 14.
k Ver. 21, 22.

25 ¶ But if a man find a betrothed damsel in the field, and the man ‡ force her, and lie with her: then the man only that lay with her, shall die.

‡ Or, take strong hold of her.

26 But unto the damsel thou shalt do nothing, *there is* in the damsel no sin *worthy* of death: for as when a man riseth against his neighbour, and slayeth him, even so *is* this matter.

27 For he found her in the field, *and* the betrothed damsel cried, and *there was* none to save her.

28 ¶ [l] If a man find a damsel *that is* a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found:

l Exod. 22. 16.

29 Then the man that lay with her, shall give unto the damsel's father fifty *shekels* of silver, and she shall be his wife, because he hath humbled her, he may not put her away all his days.

30 ¶ [m] A man shall not take his father's wife, nor [n] discover his father's skirt.

m Lev. 18. 8. and 20. 11. 1 Cor. 5. 1.
n See Ruth 3. 9. Ezek. 16. 8.

CHAP. XXIII.

HE that is wounded in the stones, or hath his privy member cut off, shall not enter into the congregation of the Lord.

2 A bastard shall not enter into the congregation of the Lord: even to his tenth generation shall he not enter into the congregation of the Lord.

3 [a] An Ammonite or Moabite shall not enter into the congregation of the Lord; even to their tenth generation shall they not enter into the congregation of the Lord for ever:

a Neh. 13. 1.

4 [b] Because they met you not with bread and with water in the way, when ye came forth out of Egypt; and [c] because they hired against thee Balaam the son of Beor of Pethor of Mesopotamia, to curse thee.

b See Chap. 2. 29.
c Num. 22. 5, 6.

5 Nevertheless, the Lord thy God would not hearken unto Balaam: but the Lord thy God

nation and religion, whereby they might be discerned and distinguished from strangers, that so they might be more circumspect to behave themselves as became the people of God, and that they should not be ashamed to own their God and religion before all the world.

V. 22. *They shall both die: the man and the woman*—If convicted of this fault.

CHAP. XXIII.

V. 2. *A bastard*—The word notes a person base-born, or born in fornication, or adultery. This law was only an exclusion from government.

N. 4. *Because they met you not with bread and with water in the way*—As the manner of those times was to wait and provide for strangers. Their fault was unmercifulness to strangers and afflicted persons. How doth the Father of Mercies take notice of the conduct of men to men, and especially of the treatment which is shewn to strangers, and to the poor.

V. 5. *The Lord thy God turned the curse into a blessing unto thee*—Forced Balaam to bless thee, who was hired and inclined to curse thee, if possibly he could. And so shall the worst designs of men be turned into blessings to the true Israel of God.

V. 6. *Thou shalt not seek their peace*—Each particular Israelite is

Before Christ 1451. God turned the curſe into a bleſſing unto thee, becauſe the Lord thy God loved thee.

d Ezra 9. 12. † Heb. good. 6 d Thou ſhalt not ſeek their peace, nor their † proſperity all thy days for ever.

7 ¶ Thou ſhalt not abhor an Edomite, for he *is* thy brother: thou ſhalt not abhor an Egyptian, becauſe thou waſt a ſtranger in his land.

8 The children that are begotten of them, ſhall enter into the congregation of the Lord, in their third generation.

9 ¶ When the hoſt goeth forth againſt thine enemies, then keep thee from every wicked thing.

e Lev. 15. 16. 10 ¶ e If there be among you any man that is not clean, by reaſon of uncleanneſs that chanceth him by night, then ſhall he go abroad out of the camp, he ſhall not come within the camp.

† Heb. turneth toward. f Lev. 15. 5. 11 But it ſhall be when evening † cometh on, f he ſhall waſh *himſelf* with water: and when the ſun is down, he ſhall come into the camp *again*.

12 ¶ Thou ſhalt have a place alſo without the camp, whither thou ſhalt go forth abroad.

‡ Heb. ſitteſt down. 13 And thou ſhalt have a paddle upon thy weapon: and it ſhall be when thou ‡ wilt eaſe thyſelf abroad, thou ſhalt dig therewith, and ſhalt turn back, and cover that which cometh from thee.

14 For the Lord thy God walketh in the midſt of thy camp, to deliver thee, and to give up thine enemies before thee: therefore ſhall thy camp be holy, that he ſee no § unclean thing in thee, and turn away from thee.

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§ Heb. nakedneſs of any thing. g 1 Sam. 30. 15. 15 ¶ g Thou ſhalt not deliver unto his maſter, the ſervant which is eſcaped from his maſter unto thee.

16 He ſhall dwell with thee, *even* among you, h in that place which he ſhall chooſe, in one of thy gates where it ‖ liketh him beſt: thou ſhalt not oppreſs him.

h Chap. 12. 5. ‖ Heb. is good for him.

* Or. ſodomites. i Lev. 19. 29. See Prov. 2. 16. 17 ¶ There ſhall be no * whore i of the daughters of Iſrael, nor a ſodomite of the ſons of Iſrael.

18 Thou ſhalt not bring the hire of a whore, or the price of a dog into the houſe of the Lord thy God for any vow: for even both theſe *are* abomination unto the Lord thy God.

k Exod. 22. 25. Lev. 25. 36. Neh. 5. 2, 7. Pſal. 15. 5. Luke 6. 34, 35. 19 ¶ k Thou ſhalt not lend upon uſury to thy brother; uſury of money, uſury of victuals, uſury of any thing that is lent upon uſury.

l See Lev. 19. 34. and Chap. 15. 3. 20 l Unto a ſtranger thou mayeſt lend upon uſury, but unto thy brother thou ſhalt not lend upon uſury; that the Lord thy God may bleſs thee in all that thou ſetteſt thine hand to, in the land whither thou goeſt to poſſeſs it.

m Num. 30. 2. Eccleſ. 5. 4. 21 ¶ m When thou ſhalt vow a vow unto the Lord thy God, thou ſhalt not ſlack to pay it: for the Lord thy God will ſurely require it of thee; and it would be ſin in thee.

22 But if thou ſhalt forbear to vow, it ſhall be no ſin in thee.

23 That

not hereby forbid to perform any office of humanity to them, but the body of the nation are forbid all friendly and familiar intercourſe with them.

V. 7. *He is thy brother*—By Eſau, Jacob's brother. *Thou ſhalt not abhor an Egyptian, becauſe thou waſt a ſtranger in his land*—And didſt receive habitation, protection and proviſion, from them a long time, which kindneſs thou muſt not forget for their following perſecution. God commandeth us to overlook and forget injuries, and to remember kindneſſes.

V. 9. *Then keep thee from every wicked thing*—Then eſpecially take heed, becauſe that is a time and ſtate of confuſion and licentiouſneſs, when the laws of God and man cannot be heard for the noiſe of arms; and becauſe the ſucceſs of thy arms and enterprizes depend upon God's bleſſing, which wicked men have no reaſon to expect; and becauſe thou doſt then carry thy life in thy hand, and therefore haſt need to be well prepared for death and judgment.

V. 14. *The Lord thy God walketh in the midſt of thy camp*—Either becauſe the ark was commonly preſent with them, or at leaſt ſome of the holy inſtruments, which were pledges of God's preſence: or, becauſe God had promiſed to go forth with them, when they engaged in a juſt and neceſſary war. But where is the place in which the judge of All is not preſent?

V. 16. *Thou ſhalt not oppreſs him*—Taking advantage from his low and afflicted condition to be unreaſonable or injurious to him.

V. 19. *Thou ſhalt not lend upon uſury*—Take an unlawful advantage of another's neceſſity.

V. 20. *Unto a ſtranger thou mayeſt lend upon uſury*—To a perſon of any other nation. The reaſon why uſury is permitted to a ſtranger, not to an Iſraelite, may ſeem to be this, becauſe the Iſraelites generally employed themſelves in the management of land and cattle, and therefore could not make any advantage of borrowed money to balance the uſe they ſhould pay for it, and conſequently it may be preſumed that they would not borrow money upon uſe, but for want and poverty, and in that caſe, and principally for that reaſon, uſury ſeems to be forbidden to them. But the ſtrangers made uſe of their money in way of traffick with the Iſraelites, which was more gainful, and could much better bear the burden of uſury, and reap advantage from money ſo borrowed, and theſe ſtrangers here ſpoken of, are ſuppoſed to be competently rich, and not poor, as may plainly appear, by comparing this place with Lev. xxv. 35, 36. where they are no leſs forbidden to take uſury of a ſtranger than of a brother, in caſe of poverty.

V. 21. *When thou ſhalt vow a vow, thou ſhalt not ſlack to pay it*——If the matter of it be lawful, and in thy own power, becauſe delays may make thee both unable to pay it, and unwilling too, the ſenſe of ones obligation growing weaker by delay. *It would be ſin in thee*—It would be laid to thy charge as a ſin, and bring judgment upon thee.

V. 23. *A free-will-offering*—Which, though thou didſt freely make, yet being made, thou art no longer free, but obliged to perform it.

V. 24. *When*

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23 That which is gone out of thy lips, thou shalt keep and perform; *even* a free-will-offering, according as thou hast vowed unto the Lord thy God, which thou hast promised with thy mouth.

24 ¶ When thou comest into thy neighbour's vineyard, then thou mayest eat grapes thy fill, at thine own pleasure; but thou shalt not put *any* in thy vessel.

25 When thou comest into the standing-corn of thy neighbour's, [n] then thou mayest pluck the ears with thine hand: but thou shalt not move a sickle unto thy neighbour's standing-corn.

n Matt. 12. 1. Mark 2. 23. Luke 6. 1.

CHAP. XXIV.

1 WHEN a [a] man hath taken a wife and married her, and it come to pass that she find no favour in his eyes, because he hath found * some uncleanness in her: then let him write her a bill of † divorcement, and give *it* in her hand, and send her out of his house.

a Matt. 5. 31. and 19. 7. Mark 10. 4.

* Heb. matter of nakedness.
† Heb. cutting off.

2 And when she is departed out of his house, she may go and be another man's *wife*.

3 And *if* the latter husband hate her, and write her a bill of divorcement, and giveth *it* in her hand, and sendeth her out of his house; or if the latter husband die, which took her *to be* his wife;

4 [b] Her former husband which sent her away, may not take her again to be his wife, after that she is defiled: for that *is* abomination before the Lord, and thou shalt not cause the land to sin, which the Lord thy God giveth thee *for* an inheritance.

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b Jer. 3. 1.

5 ¶ [c] When a man hath taken a new wife, he shall not go out to war, ‡ neither shall he be charged with any business: *but* he shall be free at home one year, and shall cheer up his wife which he hath taken.

c Chap. 20. 7.

‡ Heb. not any thing shall pass upon him.

6 ¶ No man shall take the nether or the upper millstone to pledge: for he taketh *a man's* life to pledge.

7 ¶ [d] If a man be found stealing any of his brethren of the children of Israel, and maketh merchandise of him, or selleth him; then that thief shall die, [e] and thou shalt put evil away from among you.

d Exod. 21. 16.

e Chap. 19. 19.

8 ¶ Take heed, in [f] the plague of leprosy, that thou observe diligently, and do according to all that the priests the Levites shall teach you: as I commanded them, *so* ye shall observe to do.

f Lev. 13. 2. and 14. 2.

9 Remember what the Lord thy God did [g] unto Miriam by the way, after that ye were come forth out of Egypt.

g Num. 12. 10. 1490.

10 ¶ When thou dost § lend thy brother any

§ Heb. lend the loan of any thing to, &c.

V. 24. *When thou comest into thy neighbour's vineyard, then thou mayest eat grapes at thine own pleasure*—Which was allowed in those parts, because of the great plenty and fruitfulness of vines there.

V. 25. *Thou shalt not move a sickle unto thy neighbour's standing-corn*—The same law includeth God's command, that no man should do any other injury to the corn or property of another; he that would let his cattle loose upon the corn or grass of his neighbour, if he could do it secretly, is to understand from this word, that He whose eye seeth in secret, will, if not before, in the great day of accounts, bring that and every hidden thing to light; and then how great will their shame be, who have covered their sins from men, and have neither confessed them to God, repented of them in his sight, or made, or endeavoured to make, any reparation for the wrongs which they know they have done to others. He who forbideth every injury between man and man, nation and nation, is above All, and All from the highest to the lowest, must give account of themselves unto him. (Rom. xiv. 12.)

CHAP. XXIV.

V. 1. *Then let him write her a bill of divorcement*—This is not a command to divorce them, nor an allowance and approbation, as plainly appears from Matth. v. 31, 32. and xix. 8, 9. but merely a permission or toleration of that practice for prevention of greater mischiefs and cruelties towards their wives, and this only for a season, even until *the time of reformation*, as it is called, (Heb. ix. 10.) i. e. till the coming of the Messias, when things were to return to their first institution, and purest condition.

V. 2. *She may go and be another man's wife*—For though he could not causelessly put her away without sin, yet she being put away and forsaken by her husband, might marry another without sin.

V. 4. *Thou shalt not cause the land to sin*—Thou shalt not suffer such abominable lightness and lewdness to be practised, lest the people be polluted, and the land defiled and accursed by that means.

V. 6. *No man shall take the nether or the upper millstone to pledge*—Under this all other things are to be understood that are necessary to get a livelihood, the taking away whereof is against the laws of charity, seeing by those things alone, he can be enabled both to subsist, and to pay his debts. *He taketh a man's life*—His livelihood, or the necessary supports of his life.

V. 8. *As I commanded them, so ye shall observe to do*—By which words God plainly intimates, that they were not only to have an eye to the Levites instructions, but especially to the word and command of God, and that if the Levites sentence was contrary to the command of God, it was not to be obeyed.

V. 9. *Unto Miriam*—Whom God smote with leprosy for her contempt of Moses, and therefore thou mayest expect the same or like punishment, if thou dost despise the counsel and direction of the Levites. Under the divine government there is an orderly subordination: superiors and teachers are accountable to God, that they rule and teach according to the will of God, and those that are under them are to obey and attend to their instruction, as to the appointed means by which God will do them good, who attend to the will of God in the appointed means, and those that despise and reject them, will make themselves accountable for so doing.

V. 10. *Thou shalt not go into his house to fetch his pledge*—To prevent both the poor man's reproach, by having his wants exposed to view, and the creditor's insolence and greediness, which might be occasioned by the sight of something which he desired,

and

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22 ¶ And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree:

m Josh. 8. 29. and 10. 26.

23 m His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day (for n he that is hanged, *is* * accursed of God) that thy land be not defiled, which the Lord thy God giveth thee *for* an inheritance.

n Gal. 3. 13. * Heb. the curse of God: See Num. 25. 4. Josh. 10. 26. 2 Sam. 21. 6.

CHAP. XXII.

a Exod. 23. 4.

THOU a shalt not see thy brother's ox or his sheep go astray, and hide thyself from them: thou shalt in any case bring them again unto thy brother.

2 And if thy brother *be* not nigh unto thee, or if thou know him not, then thou shalt bring it unto thine own house, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him again.

3 In like manner shalt thou do with his ass, and so shalt thou do with his raiment, and with all lost things of thy brother's, which he hath lost, and thou hast found, shalt thou do likewise: thou mayest not hide thyself.

b Exod. 23. 5.

4 ¶ b Thou shalt not see thy brother's ass or his ox fall down by the way, and hide thyself from them: thou shalt surely help him to lift *them* up again.

5 ¶ The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so *are* abomination unto the Lord thy God.

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6 ¶ If a bird's nest chance to be before thee in the way in any tree, or on the ground, *whether they be* young ones, or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young.

7 *But* thou shalt in any wise let the dam go, and take the young to thee, that it may be well with thee, and *that* thou mayest prolong *thy* days.

8 ¶ When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence.

9 ¶ c Thou shalt not sow thy vineyard with divers seeds: lest the * fruit of thy seed which thou hast sown, and the fruit of thy vineyard be defiled.

c Lev. 19. 19. * Heb. fulness of thy seed.

10 ¶ d Thou shalt not plow with an ox and an ass together.

d See 2 Cor. 6. 14, 15, 16.

11 ¶ e Thou shalt not wear a garment of divers sorts, *as* of woollen and linen together.

e Lev. 19. 19.

12 ¶ Thou shalt make thee f fringes upon the four † quarters of thy vesture, wherewith thou coverest *thyself*.

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V. 23. *He that is hanged, is accursed of God*—Punished by God's appointment with a most shameful punishment, as this was held among the Jews, and all nations. This punishment was inflicted only upon the most notorious offenders, and such as brought the curse of God upon the community, and principally to foresignify that Christ should undergo this execrable punishment, and be made a curse for us, (Gal. iii. 13.) which though it was yet to come in respect to men, yet was present to God. *That thy land be not defiled*—By inhumanity towards the dead; or by suffering the memorial of the man's great wickedness, and of God's curse, to remain public and visible a longer time than God would have it, but be put out of sight, and buried in oblivion.

CHAP. XXII.

V. 1. *Thy brothers*—A Jew, or a stranger; because this was a duty of common justice and charity, which the law of nature taught even heathens. *Hide thyself from them*—Dissemble or pretend that thou dost not see them, or neglect and pass them by, as if thou hadst not seen them.

V. 2. *If thy brother be not nigh unto thee*—Which may make the duty more troublesome or chargeable. *If thou know him not*—Which implies, that if they did know the owner, they should restore it to him. *Bring it unto thine own house*—To be used like thine own cattle. *Thou shalt restore it to him again*—The owner, as it may be presumed, paying the charges.

V. 3. *Thou mayest not hide thyself*—Dissemble that thou hast found it; conceal the thing lost.

V. 5. *The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment*—This is forbidden, for decency's sake, that men might not confound, nor seem to confound those sexes which God hath distinguished, that all appearance of evil might be avoided, such change of garments carrying a manifest sign of effeminacy in the man, of arrogance in the woman—of lightness in both.

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V. 9. *Thou shalt not sow thy vineyard with divers seeds*—This, and the two following precepts, though in themselves trivial, are given, according to that time and state of the Church, for instructions in greater matters, and particularly to commend to them simplicity and sincerity towards God and men, and to forbid all mixture of their inventions with God's institutions in doctrine or worship. *Lest the fruit be defiled*—Heb. *The fulness of thy seed*, i. e. that seed when it is ripe and full. Either naturally corrupted or marred, whilst one seed draws away the fat and nourishment of the earth from the other, and so both are starved and spoiled. Or, this being prohibited by God's law, and thereby made unclean; as on the contrary, things are *sanctified by God's word*, allowing and approving them. (1 Tim. iv. 5.)

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13 ¶ If any man take a wife, and go in unto her, and hate her,

14 And give occaſion of ſpeech againſt her, and bring up an evil name upon her, and ſay, I took this woman, and when I came to her, I found her not a maid:

15 Then ſhall the father of the damſel, and her mother, take and bring forth *the tokens of* the damſel's virginity, unto the elders of the city in the gate.

16 And the damſel's father ſhall ſay unto the elders, I gave my daughter unto this man to wife, and he hateth her.

17 And lo, he hath given occaſions of ſpeech *againſt her*, ſaying, I found not thy daughter a maid; and yet theſe *are the tokens of* my daughter's virginity: and they ſhall ſpread the cloth before the elders of the city.

18 And the elders of that city ſhall take that man and chaſtiſe him.

19 And they ſhall amerce him in an hundred *ſhekels* of ſilver, and give *them* unto the father of the damſel, becauſe he hath brought up an evil name upon a virgin of Iſrael: and ſhe ſhall be his wife, he may not put her away all his days.

20 But if this thing be true, *and the tokens of* virginity be not found for the damſel:

21 Then they ſhall bring out the damſel to the door of her father's houſe, and the men of her city ſhall ſtone her with ſtones that ſhe die: becauſe ſhe hath wrought folly in Iſrael, to play the whore in her father's houſe: [g] ſo ſhalt thou put evil away from among you.

g Chap. 13. 5

[h] Lev. 20. 10. John 8. 5.

22 ¶ [h] If a man be found lying with a woman married to an huſband, then they ſhall both of them die, *both* the man that lay with the woman, and the woman: ſo ſhalt thou put away evil from Iſrael.

23 ¶ If a damſel *that is* a virgin be betrothed unto an huſband, and a man find her in the city, and lie with her:

24 Then ye ſhall bring them both out unto the gate of that city, and ye ſhall ſtone them with ſtones that they die; the damſel, becauſe ſhe cried not, *being* in the city; and the man, [i] becauſe he hath humbled his neighbour's wife: [k] ſo thou ſhalt put away evil from among you.

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i Chap. 21. 14.
k Ver. 21, 22.

25 ¶ But if a man find a betrothed damſel in the field, and the man ‡ force her, and lie with her: then the man only that lay with her, ſhall die.

‡ Or, take ſtrong hold of her.

26 But unto the damſel thou ſhalt do nothing, *there is* in the damſel no ſin *worthy* of death: for as when a man riſeth againſt his neighbour, and ſlayeth him, even ſo *is* this matter.

27 For he found her in the field, *and* the betrothed damſel cried, and *there was* none to ſave her.

28 ¶ [l] If a man find a damſel *that is* a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found:

l Exod. 22. 16.

29 Then the man that lay with her, ſhall give unto the damſel's father fifty *ſhekels* of ſilver, and ſhe ſhall be his wife, becauſe he hath humbled her, he may not put her away all his days.

30 ¶ [m] A man ſhall not take his father's wife, nor [n] diſcover his father's ſkirt.

m Lev. 18. 8. and 20. 11. 1 Cor. 5. 1.
n See Ruth 3. 9. Ezek. 16. 8.

CHAP. XXIII.

HE that is wounded in the ſtones, or hath his privy member cut off, ſhall not enter into the congregation of the Lord.

2 A baſtard ſhall not enter into the congregation of the Lord: even to his tenth generation ſhall he not enter into the congregation of the Lord.

3 [a] An Ammonite or Moabite ſhall not enter into the congregation of the Lord; even to their tenth generation ſhall they not enter into the congregation of the Lord for ever:

a Neh. 13. 1.

4 [b] Becauſe they met you not with bread and with water in the way, when ye came forth out of Egypt; and [c] becauſe they hired againſt thee Balaam the ſon of Beor of Pethor of Meſopotamia, to curſe thee.

b See Chap. 2. 29.
c Num. 22. 5, 6.

5 Nevertheleſs, the Lord thy God would not hearken unto Balaam: but the Lord thy God

nation and religion, whereby they might be diſcerned and diſtinguiſhed from ſtrangers, that ſo they might be more circumſpect to behave themſelves as became the people of God, and that they ſhould not be aſhamed to own their God and religion before all the world.

V. 22. *They ſhall both die: the man and the woman*—If convicted of this fault.

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V. 2. *A baſtard*—The word notes a perſon baſe-born, or born in fornication, or adultery. This law was only an excluſion from government.

N. 4. *Becauſe they met you not with bread and with water in the way*—As the manner of thoſe times was to wait and provide for ſtrangers. Their fault was unmerciſulneſs to ſtrangers and afflicted perſons. How doth the Father of Mercies take notice of the conduct of men to men, and eſpecially of the treatment which is ſhewn to ſtrangers, and to the poor.

V. 5. *The Lord thy God turned the curſe into a bleſſing unto thee*—Forced Balaam to bleſs thee, who was hired and inclined to curſe thee, if poſſibly he could. And ſo ſhall the worſt deſigns of men be turned into bleſſings to the true Iſrael of God.

V. 6. *Thou ſhalt not ſeek their peace*—Each particular Iſraelite is

Before Christ 1451. God turned the curse into a blessing unto thee, because the Lord thy God loved thee.

d Ezra 9. 12. † Heb. good. 6 [d] Thou shalt not seek their peace, nor their † prosperity all thy days for ever.

7 ¶ Thou shalt not abhor an Edomite, for he *is* thy brother: thou shalt not abhor an Egyptian, because thou wast a stranger in his land.

8 The children that are begotten of them, shall enter into the congregation of the Lord, in their third generation.

9 ¶ When the host goeth forth against thine enemies, then keep thee from every wicked thing.

e Lev. 15. 16. 10 ¶ [e] If there be among you any man that is not clean, by reason of uncleanness that chanceth him by night, then shall he go abroad out of the camp, he shall not come within the camp.

† Heb. turneth toward. f Lev. 15. 5. 11 But it shall be when evening † cometh on, [f] he shall wash *himself* with water: and when the sun is down, he shall come into the camp *again*.

12 ¶ Thou shalt have a place also without the camp, whither thou shalt go forth abroad.

‡ Heb. firmest deuter. 13 And thou shalt have a paddle upon thy weapon: and it shall be when thou ‡ wilt ease thyself abroad, thou shalt dig therewith, and shalt turn back, and cover that which cometh from thee.

14 For the Lord thy God walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee: therefore shall thy camp be holy, that he see no § unclean thing in thee, and turn away from thee.

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§ Heb. nakedness of any thing. g 1 Sam. 30. 15. 15 ¶ [g] Thou shalt not deliver unto his master, the servant which is escaped from his master unto thee.

16 He shall dwell with thee, *even* among you, [h] in that place which he shall choose, in one of thy gates where it ‖ liketh him best: thou shalt not oppress him.

h Chap. 12. 5. ‖ Heb. is good for him.

17 ¶ There shall be no * whore [i] of the daughters of Israel, nor a sodomite of the sons of Israel.

* Or. sodomitess. i Lev. 19. 29. See Prov. 2. 16.

18 Thou shalt not bring the hire of a whore, or the price of a dog into the house of the Lord thy God for any vow: for even both these *are* abomination unto the Lord thy God.

k Exod. 22. 25. Lev. 25. 36. Neh. 5. 2, 7. Psal. 15. 5. Luke 6. 34, 35. 19 ¶ [k] Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of any thing that is lent upon usury.

l See Lev. 19. 34. and Chap. 15. 3. 20 [l] Unto a stranger thou mayest lend upon usury, but unto thy brother thou shalt not lend upon usury; that the Lord thy God may bless thee in all that thou settest thine hand to, in the land whither thou goest to possess it.

m Num. 30. 2. Eccles. 5. 4. 21 ¶ [m] When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it: for the Lord thy God will surely require it of thee; and it would be sin in thee.

22 But if thou shalt forbear to vow, it shall be no sin in thee.

23 That

not hereby forbid to perform any office of humanity to them, but the body of the nation are forbid all friendly and familiar intercourse with them.

V. 7. *He is thy brother*—By Esau, Jacob's brother. *Thou shalt not abhor an Egyptian, because thou wast a stranger in his land*—And didst receive habitation, protection and provision, from them a long time, which kindness thou must not forget for their following persecution. God commandeth us to overlook and forget injuries, and to remember kindnesses.

V. 9. *Then keep thee from every wicked thing*—Then especially take heed, because that is a time and state of confusion and licentiousness, when the laws of God and man cannot be heard for the noise of arms; and because the success of thy arms and enterprizes depend upon God's blessing, which wicked men have no reason to expect; and because thou dost then carry thy life in thy hand, and therefore hast need to be well prepared for death and judgment.

V. 14. *The Lord thy God walketh in the midst of thy camp*—Either because the ark was commonly present with them, or at least some of the holy instruments, which were pledges of God's presence: or, because God had promised to go forth with them, when they engaged in a just and necessary war. But where is the place in which the judge of All is not present?

V. 16. *Thou shalt not oppress him*—Taking advantage from his low and afflicted condition to be unreasonable or injurious to him.

V. 19. *Thou shalt not lend upon usury*—Take an unlawful advantage of another's necessity.

V. 20. *Unto a stranger thou mayest lend upon usury*—To a person of any other nation. The reason why usury is permitted to a stranger, not to an Israelite, may seem to be this, because the Israelites generally employed themselves in the management of land and cattle, and therefore could not make any advantage of borrowed money to balance the use they should pay for it, and consequently it may be presumed that they would not borrow money upon use, but for want and poverty, and in that case, and principally for that reason, usury seems to be forbidden to them. But the strangers made use of their money in way of traffick with the Israelites, which was more gainful, and could much better bear the burden of usury, and reap advantage from money so borrowed, and these strangers here spoken of, are supposed to be competently rich, and not poor, as may plainly appear, by comparing this place with Lev. xxv. 35, 36. where they are no less forbidden to take usury of a stranger than of a brother, in case of poverty.

V. 21. *When thou shalt vow a vow, thou shalt not slack to pay it*——If the matter of it be lawful, and in thy own power, because delays may make thee both unable to pay it, and unwilling too, the sense of ones obligation growing weaker by delay. *It would be sin in thee*—It would be laid to thy charge as a sin, and bring judgment upon thee.

V. 23. *A free-will-offering*—Which, though thou didst freely make, yet being made, thou art no longer free, but obliged to perform it.

V. 24. *When*

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23 That which is gone out of thy lips, thou shalt keep and perform; *even* a free-will-offering, according as thou hast vowed unto the Lord thy God, which thou hast promised with thy mouth.

24 ¶ When thou comest into thy neighbour's vineyard, then thou mayest eat grapes thy fill, at thine own pleasure; but thou shalt not put *any* in thy vessel.

25 When thou comest into the standing-corn of thy neighbour's, [n] then thou mayest pluck the ears with thine hand: but thou shalt not move a sickle unto thy neighbour's standing-corn.

n Matt. 12. 1. Mark 2. 23. Luke 6. 1.

CHAP. XXIV.

[a] WHEN a man hath taken a wife and married her, and it come to pass that she find no favour in his eyes, because he hath found * some uncleanness in her: then let him write her a bill of † divorcement, and give *it* in her hand, and send her out of his house.

a Matt. 5. 31. and 19. 7. Mark 10. 4.

* Heb. matter of nakedness.
† Heb. cutting off.

2 And when she is departed out of his house, she may go and be another man's *wife*.

3 And *if* the latter husband hate her, and write her a bill of divorcement, and giveth *it* in her hand, and sendeth her out of his house; or if the latter husband die, which took her *to be* his wife;

4 [b] Her former husband which sent her away, may not take her again to be his wife, after that she is defiled: for that *is* abomination before the Lord, and thou shalt not cause the land to sin, which the Lord thy God giveth thee *for* an inheritance.

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b Jer. 3. 1.

5 ¶ [c] When a man hath taken a new wife, he shall not go out to war, ‡ neither shall he be charged with any business: *but* he shall be free at home one year, and shall cheer up his wife which he hath taken.

c Chap. 20. 7.

‡ Heb. not any thing shall pass upon him.

6 ¶ No man shall take the nether or the upper millstone to pledge: for he taketh *a man's* life to pledge.

7 ¶ [d] If a man be found stealing any of his brethren of the children of Israel, and maketh merchandise of him, or selleth him; then that thief shall die, [e] and thou shalt put evil away from among you.

d Exod. 21. 16.

e Chap. 19. 19.

8 ¶ Take heed, in [f] the plague of leprosy, that thou observe diligently, and do according to all that the priests the Levites shall teach you: as I commanded them, *so* ye shall observe to do.

f Lev. 13. 2. and 14. 2.

9 Remember what the Lord thy God did [g] unto Miriam by the way, after that ye were come forth out of Egypt.

g Numb. 12. 10. 1490.

10 ¶ When thou dost § lend thy brother any

§ Heb. lend the loan of any thing to, &c.

V. 24. *When thou comest into thy neighbour's vineyard, then thou mayest eat grapes at thine own pleasure*—Which was allowed in those parts, because of the great plenty and fruitfulness of vines there.

V. 25. *Thou shalt not move a sickle unto thy neighbour's standing-corn*—The same law includeth God's command, that no man should do any other injury to the corn or property of another; he that would let his cattle loose upon the corn or grass of his neighbour, if he could do it secretly, is to understand from this word, that He whose eye seeth in secret, will, if not before, in the great day of accounts, bring that and every hidden thing to light; and then how great will their shame be, who have covered their sins from men, and have neither confessed them to God, repented of them in his sight, or made, or endeavoured to make, any reparation for the wrongs which they know they have done to others. He who forbideth every injury between man and man, nation and nation, is above All, and All from the highest to the lowest, must give account of themselves unto him. (Rom. xiv. 12.)

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V. 1. *Then let him write her a bill of divorcement*—This is not a command to divorce them, nor an allowance and approbation, as plainly appears from Matth. v. 31, 32. and xix. 8, 9. but merely a permission or toleration of that practice for prevention of greater mischiefs and cruelties towards their wives, and this only for a season, even until *the time of reformation*, as it is called, (Heb. ix. 10.) i. e. till the coming of the Messias, when things were to return to their first institution, and purest condition.

V. 2. *She may go and be another man's wife*—For though he could not causelessly put her away without sin, yet she being put away and forsaken by her husband, might marry another without sin.

V. 4. *Thou shalt not cause the land to sin*—Thou shalt not suffer such abominable lightness and lewdness to be practised, lest the people be polluted, and the land defiled and accursed by that means.

V. 6. *No man shall take the nether or the upper millstone to pledge*—Under this all other things are to be understood that are necessary to get a livelihood, the taking away whereof is against the laws of charity, seeing by those things alone, he can be enabled both to subsist, and to pay his debts. *He taketh a man's life*—His livelihood, or the necessary supports of his life.

V. 8. *As I commanded them, so ye shall observe to do*—By which words God plainly intimates, that they were not only to have an eye to the Levites instructions, but especially to the word and command of God, and that if the Levites sentence was contrary to the command of God, it was not to be obeyed.

V. 9. *Unto Miriam*—Whom God smote with leprosy for her contempt of Moses, and therefore thou mayest expect the same or like punishment, if thou dost despise the counsel and direction of the Levites. Under the divine government there is an orderly subordination: superiors and teachers are accountable to God, that they rule and teach according to the will of God, and those that are under them are to obey and attend to their instruction, as to the appointed means by which God will do them good, who attend to the will of God in the appointed means, and those that despise and reject them, will make themselves accountable for so doing.

V. 10. *Thou shalt not go into his house to fetch his pledge*—To prevent both the poor man's reproach, by having his wants exposed to view, and the creditor's insolence and greediness, which might be occasioned by the sight of something which he desired,

and

Before Christ 1451. any thing, thou shalt not go into his house to fetch his pledge.

11 Thou shalt stand abroad, and the man to whom thou dost lend shall bring out the pledge abroad unto thee.

12 And if the man *be* poor, thou shalt not sleep with his pledge.

h Exod. 22. 26. 13 [h] In any case thou shalt deliver him the pledge again when the sun goeth down, that

i Job 31. 20. he may sleep in his own raiment, and [i] bless

k Chap. 6. 25. Psal. 106. 31. and 112. 9. Dan. 4. 27. thee: and [k] it shall be righteousness unto thee before the Lord thy God.

14 ¶ Thou shalt not oppress an hired servant *that is* poor and needy, *whether he be* of thy brethren, or of thy strangers that *are* in thy land within thy gates.

l Lev. 19. 13. Jer. 22. 13. James 5. 4. 15 At his day [l] thou shalt give *him* his hire, neither shall the sun go down upon it,

‖ Heb. lifteth his soul unto it. Psal. 25. 1. and 86. 4. for he *is* poor, and ‖ setteth his heart upon it: [m] lest he cry against thee unto the Lord, and it be sin unto thee.

m James 5. 4. n 2 Kings 14. 6. 2 Chron. 25. 4. Jer. 31. 29. 30. Ezek. 18. 20. 16 [n] The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin.

o Exod. 22. 21. 22. Prov. 22. 22. Isai. 1. 23. Jer. 5. 28. and 22. 3. Ezek. 22. 29. Zech. 7. 10. 17 ¶ [o] Thou shalt not pervert the judgment of the stranger, *nor* of the fatherless, nor take the widows raiment to pledge.

p Before Christ 1451. p Exod. 22. 26. q Verse 22. 18 But [q] thou shalt remember that thou wast a bond-man in Egypt, and the Lord thy God redeemed thee thence: therefore I command thee to do this thing.

r Lev. 19. 9. and 23. 22. 19 ¶ When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the Lord thy God may bless thee in all the work of thine hands.

* Heb. thou shalt not bough it after thee. 20 When thou beatest thine olive-tree, [*] thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow.

† Heb. after thee. 21 When thou gatherest the grapes of thy vineyard, thou shalt not glean *it* [†] afterward: it shall be for the stranger, for the fatherless, and for the widow.

s Verse 18. 22 And [s] thou shalt remember that thou wast a bond-man in the land of Egypt: therefore I command thee to do this thing.

CHAP.

and the debtor could not spare. How do these merciful, tender and compassionate laws shew us from whom they come!

V. 11. *The man shall bring out the pledge abroad unto thee*——From his own house.

V. 12. *If the man be poor, thou shalt not sleep with his pledge*——But restore it before night, which intimates that he should take no such thing for pledge, without which a man cannot sleep but in distress, it being an idle thing to fetch and carry it every day.

V. 13. *That he may bless thee*—As ministers are said to convert and save sinners—to bring down the blessing of God upon thee by his prayers; his prayers shall avail for thy benefit. *It shall be righteousness unto thee before the Lord thy God*——Esteemed and accepted by God as a work of righteousness, or holiness, or goodness and mercy, which often is called *righteousness*.

V. 14. *Thou shalt not oppress an hired servant*—By laying too grievous burdens of work upon him, or by with-holding his wages from him, or by teaching him with scorn, or by keeping him so continually at his labour, that he hath not any time to use the means which God hath appointed to receive the knowledge of the things of that blessed kingdom, where masters and servants, kings and their subjects will only be respected for their likeness to God, and not for what they were amongst men.

V. 15. *At his day*—At the time appointed. *Neither shall the sun go down upon it*—After the day upon which it is due, and desired or demanded by him, for justice must not be denied nor delayed. *He setteth his heart upon it*—Lifteth up his soul to it, which notes his great desire and hope of it, and his dependance upon it.

V. 16. *Neither shall the children be put to death for the fathers*—This law is given to men, not to God, and though God doth visit the fathers sins upon the children, yet he will not suffer men to do so. *Every man shall be put to death for his own sin*—And not for any other man's sin.

V. 17. *Thou shalt not pervert the judgment of the stranger, nor of the fatherless*—Nor of the widow, which is to be supplied, nor indeed of any other person, but he particularly mentions these, because men are most apt to wrong such helpless persons, and because God is pleased especially to charge himself, and so to charge others, with the care of those who have no other refuge. (Isai. i. 23. Jer. v. 28.) *Nor take the widow's raiment to pledge*—Such an one as she hath daily and necessarily use of, as being poor. But this concerns not rich persons, nor superfluous raiment.

V. 18. *Thou shalt remember*——Affectionately and practically, and by thy compassionate sense of others miseries, thou shalt make it evident that thou hast not forgotten thy own distresses and deliverances. I having thereby authority to command thee, and thou having obligations on that account both to obey me and to pity others in the same calamities which thou hast felt. If I find my heart is unfeeling for the distresses of others, have I not just reason to believe that in my very soul I am unlike Him who is full of pity and tender compassion? And what is the danger of a soul that in the very state of it is unlike Him?—For a soul to be separated from the body in a state opposed to the nature of God, it will be separated from the presence of God. And who is it that hath not occasion to have the heart of stone changed into an heart of flesh, or a right spirit renewed within him?

V. 19. *When thou hast forgot a sheaf in the field*—All things shall redound to the praise of God but sin, the very infirmities of men, their forgetfulness can by him be made the means by which the poor and friendless shall be fed.—Their heavenly Father knoweth what they have need of, and he can supply the poor's wants, by not giving the power of recollection to the rich.

V. 20. *Thou shalt not go over the boughs again*—Thou shalt leave of them also what escaped thy first notice.

V. 22. *I command thee to do this thing*—To leave the gleanings for the poor.

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CHAP. XXV.

IF there be a controverſy between men, and they come unto judgment, that *the judges* may judge them, then they ſhall juſtify the righteous, and condemn the wicked.

2 And it ſhall be, if the wicked man *be* worthy to be beaten, that the judge ſhall cauſe him to lie down, [a] and to be beaten before his face, according to his fault, by a certain number.

a Matt. 10. 17.

3 [b] Forty ſtripes he may give him, *and* not exceed: leſt *if* he ſhould exceed, and beat him above theſe with many ſtripes, then thy brother ſhould ſeem vile unto thee.

b 2 Cor. 11. 24.

4 ¶ [c] Thou ſhalt not muzzle the ox when he * treadeth out *the corn.*

c Prov. 12. 10. 1 Cor. 9. 9. 1 Tim. 5. 18.
* Heb. threſheth.

5 [d] If brethren dwell together, and one of them die and have no child, the wife of the dead ſhall not marry without unto a ſtranger: her * huſband's brother ſhall go in unto her, and take her to him to wife, and perform the duty of an huſband's brother unto her.

d Matt. 22. 24. Mark 12. 19. Luke 20. 28.
* Or, next kinſman. Gen. 38. 8. Ruth 2. 12, 13.

6 And it ſhall be, *that* the firſt-born which ſhe beareth, ſhall ſucceed in the name of his brother *which is* dead, that his name be not put out of Iſrael.

7 And if the man like not to take his † brother's wife, then let his brother's wife go up to the gate unto the elders, and ſay, [e] My huſband's brother refuſeth to raiſe up unto his brother a name in Iſrael, he will not perform the duty of my huſband's brother.

† Or, next kinſman's wife.
e Ruth 4. 7.

8 Then the elders of his city ſhall call him, and ſpeak unto him: and *if* he ſtand *to it*, and ſay, I like not to take her:

9 Then ſhall his brother's wife come unto him in the preſence of the elders, and looſe his ſhoe from off his foot, and ſpit in his face, and ſhall anſwer and ſay, So ſhall it be done unto that man that will not build up his brother's houſe.

10 And his name ſhall be called in Iſrael, The houſe of him that hath his ſhoe looſed.

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11 ¶ When men ſtrive together one with another, and the wife of the one draweth near for to deliver her huſband out of the hand of him that ſmiteth him, and putteth forth her hand, and taketh him by the ſecrets:

12 Then thou ſhalt cut off her hand, thine eye ſhall not pity *her.*

13 ¶ [f] Thou ſhalt not have in thy bag § divers weights, a great and a ſmall.

f Lev. 19. 35, 36. Prov. 11. 1. Ezek. 45. 10.
§ Heb. a ſtone and a ſtone.

14 Thou ſhalt not have in thine houſe ‖ divers meaſures, a great and a ſmall.

‖ Heb. an ephah, and an ephah.

15 *But* thou ſhalt have a perfect and juſt weight, a perfect and juſt meaſure ſhalt thou have: that thy days may be lengthened in the land which the Lord thy God giveth thee.

16 For [g] all that do ſuch things, *and* all that do unrighteouſly, *are* an abomination unto the Lord thy God.

g Prov. 11. 1.

17 ¶ [h] Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt.

h Exod. 17. 8.

18 How he met thee by the way, and ſmote the hindmoſt of thee, *even* all *that were* feeble behind thee, when thou *waſt* faint and weary; and he feared not God.

19 Therefore it ſhall be, [i] when the Lord thy God hath given thee reſt from all thine enemies round about, in the land which the Lord thy God giveth thee *for* an inheritance to poſſeſs it, *that* thou ſhalt blot out the remembrance of Amalek from under heaven; thou ſhalt not forget *it.*

i 1 Sam. 15. 8.

CHAP. XXVI.

AND it ſhall be when thou *art* come in unto the land which the Lord thy God giveth thee *for* an inheritance, and poſſeſſeſt it, and dwelleſt therein:

2 [a] That thou ſhalt take of the firſt of all the

a Exod. 23. 19. and 34. 26. Chap. 18. 10.

CHAP. XXV.

V. 1. *If there be a controverſy between men*—About criminal matters. *They ſhall juſtify the righteous*—Acquit him from guilt, and free him from puniſhment. *And condemn the wicked*—Declare him guilty, and paſs ſentence of condemnation to ſuitable puniſhments upon him.

V. 2. *If the wicked man be worthy to be beaten*—Which the Jews ſay was the caſe of all thoſe crimes which the law commanded to be puniſhed, without expreſſing the kind or degree of the puniſhment. *The judge ſhall cauſe him to be beaten before his face*—That the puniſhment may be duly inflicted, without exceſs or defect, which otherwiſe might eaſily happen, through the executioner's paſſion or partiality.

V. 3. *Forty ſtripes he may give him, and not exceed*—It ſeems not ſuperſtition, but prudent caution, when the Jews would not exceed thirty-nine ſtripes, leſt through miſtake, or forgetfulneſs, or eagerneſs, they ſhould go beyond their bounds, which they were commanded to keep, but they were not obliged to go to the utmoſt extent of them. *Thy brother*—Who though faulty and chaſtiſed, yet ſtill is thy brother by nature, and probably by religion too. *Seem vile unto thee*—Should be made contemptible to his brethren by this cruel uſage. Poor African ſlaves have heard of this law in their native country, and when they come to have more than forty ſtripes given them, by thoſe who have indeed no right to give them any, they complain of cruelty.

CHAP. XXVI.

V. 2. *Thou ſhalt take*—This ſeems to be required of each particular maſter of a family, either upon his firſt ſettlement, or once every year at one of their three feaſts, when they were obliged to go up to Jeruſalem. *The firſt of all the fruit of the earth*—Either of their corn, or of the fruits of trees.

Before Christ 1451. the fruit of the earth, which thou ſhalt bring of thy land that the Lord thy God giveth thee, and ſhalt put *it* in a baſket, and ſhalt go unto the place which the Lord thy God ſhall chooſe, to place his name there.

3 And thou ſhalt go unto the prieſt that ſhall be in thoſe days, and ſay unto him, I profeſs this day unto the Lord thy God, that I am come unto the country which the Lord ſware unto our fathers for to give us.

4 And the prieſt ſhall take the baſket out of thine hand, and ſet it down before the altar of the Lord thy God.

5 And thou ſhalt ſpeak, and ſay before the Lord thy God, [b] A Syrian ready to periſh *was* my father, and [c] he went down into Egypt, and ſojourned there with a few, and became there a nation, great, mighty, and populous.

6 And [d] the Egyptians evil intreated us, and afflicted us, and laid upon us hard bondage.

7 And [e] when we cried unto the Lord God of our fathers, the Lord heard our voice, and looked on our affliction, and our labour, and our oppreſſion.

8 And [f] the Lord brought us forth out of Egypt with a mighty hand, and with an out ſtretched arm, and with great terribleneſs, and with ſigns and with wonders.

9 And he hath brought us into this place, and hath given us this land, *even* a land that floweth with milk and honey.

10 And now behold, I have brought the firſt-fruits of the land, which thou, O Lord, haſt given me: and thou ſhalt ſet it before the Lord thy God, and worſhip before the Lord thy God. Before Christ 1451.

11 And thou ſhalt rejoice in every good *thing* which the Lord thy God hath given unto thee, and unto thine houſe, thou, and the Levite, and the ſtranger that *is* among you.

12 ¶ When thou haſt made an end of tithing all the tithes of thine increaſe, the third year, *which is* [g] the year of tithing, and haſt given *it* unto the Levite, the ſtranger, the fatherleſs, and the widow, that they may eat within thy gates, and be filled:

13 Then thou ſhalt ſay before the Lord thy God, I have brought away the hallowed things out of *mine* houſe, and alſo have given them unto the Levite, and unto the ſtranger, to the fatherleſs, and to the widow, according to all thy commandments which thou haſt commanded me: I have not tranſgreſſed thy commandments, neither have I forgotten *them*.

14 [h] I have not eaten thereof in my mourning, neither have I taken away *ought* thereof for *any* unclean *uſe*, nor given *ought* thereof for the dead: *but* I have hearkened to the voice of the Lord my God, *and* have done according to all that thou haſt commanded me.

15 [i] Look down from thy holy habitation, from heaven, and bleſs thy people Iſrael, and the land which thou haſt given us, as thou ſwareſt unto our fathers, a land that floweth with milk and honey.

16 ¶ This day the Lord thy God hath commanded thee to do theſe ſtatutes and judgments:

b Hoſ. 12. 12.
c Gen. 46. 1.
d Exod. 1. 11.
e Exod. 2. 23.
f Exod. 12. 37.
g Chap. 14. 28.
h Hoſ. 9. 4.
i Iſai. 63. 15. Zech. 2. 13.

V. 3. *Thou ſhalt go unto the prieſt*—To any of the prieſts, who ſhall be appointed in God's ſtead to receive theſe oblations and acknowledgments. *I am come unto the country which the Lord ſware unto our fathers for to give us*—This was a public acknowledgment of the faithfulneſs of GOD, to the end that all that heard it, and the children of every generation might know that when they lived by faith in the promiſes of God, they truſted to that which in itſelf was no leſs certain, than that the children of Iſrael, who were ſlaves in Egypt, became poſſeſſors of Canaan.

V. 5. *A Syrian*—So Jacob was by his original, as being born of Syrian parents, as were Abraham and Rebecca, both of Chaldea or Meſopotamia, which was a part of Syria, partly by his education and converſation, for which reaſon Chriſt is called a Nazarite, and a Capernaite, and partly by his relations, his wives being ſuch, and his children too by their mothers. *Ready to periſh*—Either through want and poverty, or through the rage of my brother Eſau, and the treachery and cruelty of my father-in-law, Laban.

V. 7. *The Lord heard our voice, and looked on our affliction, and our labour, and our oppreſſion*—God requireth to be praiſed for the change in our circumſtances, that we ourſelves may be the more ſenſibly affected with his goodneſs, and that our joys may increaſe, and others be led to look to and love the Giver of all their mercies.

V. 11. *Thou ſhalt rejoice*—Thou ſhalt hereby be enabled to rejoice and take comfort in all thy enjoyments, when thou haſt ſanctified them by giving God his portion.

V. 12. *And haſt given it unto the Levite, the ſtranger, the fatherleſs, and the widow*—They that diſcharge the duties of piety and charity as a privilege and not as a taſk, will find that they neither ſeek the favour, nor do the will of God in vain.

V. 13. *Then thou ſhalt ſay before the Lord thy God*—This is to be ſpoken *before the Lord*, ſolemnly, ſeriouſly, and in a religious manner, with due reſpect to God's preſence, and will, and glory. It was a ſolemn appeal to God, that they had diſcharged the duties faithfully which were required of them.

V. 15. *Look down, and bleſs thy people Iſrael*—After that ſolemn profeſſion of their obedience to God's commands, they are taught to pray for God's bleſſing upon their land, whereby they are inſtructed how vain and ineffectual the prayers of unrighteous or diſobedient perſons are.

V. 17. *Thou haſt avouched*—Or declared, or owned. *This day*—At this time, in this wilderneſs, where thou haſt accepted and ratified God's covenant.

V. 18. *The*

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judgments: thou shalt therefore keep and do them with all thine heart, and with all thy soul.

17 Thou hast avouched the Lord this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice.

k Exod. 19. 5. Chap. 7. 6. and 14. 2.

18 And [k] the Lord hath avouched thee this day to be his peculiar people, as he hath promised thee, and that *thou* shouldest keep all his commandments:

l Chap. 4. 7,8. and 28. 1.

19 And to make thee [l] high above all nations which he hath made, in praise, and in name, and in honour, and that thou mayest be an holy people unto the Lord thy God, as he hath spoken.

CHAP. XXVII.

AND Moses with the elders of Israel, commanded the people, saying, Keep all the commandments which I command you this day.

a Josh. 4. 1.

2 And it shall be on the day [a] when you shall pass over Jordan, unto the land which

b Josh. 8. 32.

the Lord thy God giveth thee, that [b] thou shalt set thee up great stones, and plaister them with plaister.

3 And thou shalt write upon them all the words of this law; when thou art passed over, that thou mayest go in unto the land which the Lord thy God giveth thee, a land that floweth with milk and honey: as the Lord God of thy fathers hath promised thee.

4 Therefore it shall be when ye be gone over Jordan, *that* ye shall set up these stones,

c Josh. 8. 30.

which I command you this day, [c] in mount Ebal, and thou shalt plaister them with plaister.

5 And there shall thou build an altar unto the Lord thy God, an altar of stones:

d Exod. 20. 25. Josh. 8. 31.

[d] thou shalt not lift up *any* iron *tool* upon them.

6 Thou shalt build the altar of the Lord thy God of whole stones: and thou shalt offer burnt-offerings thereon unto the Lord thy God.

7 And thou shalt offer peace-offerings, and shalt eat there, and rejoice before the Lord thy God.

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8 And thou shalt write upon the stones all the words of this law, very plainly.

9 ¶ And Moses, and the priests the Levites spake unto all Israel, saying, Take heed, and hearken, O Israel, this day thou art become the people of the Lord thy God.

10 Thou shalt therefore obey the voice of the Lord thy God, and do his commandments and his statutes which I command thee this day.

11 ¶ And Moses charged the people the same day, saying,

12 These shall stand [e] upon mount Gerizzim to bless the people, when ye are come over Jordan; Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin.

e Judges 9. 7.

13 And [f] these shall stand upon mount Ebal * to curse; Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali.

f Chap. 11. 29. Josh. 8. 33. * Heb. for a cursing.

14 ¶ And [g] the Levites shall speak, and say unto all the men of Israel with a loud voice,

g Josh. 8. 33. Dan. 9. 11.

15 [h] Cursed *be* the man that maketh *any* graven or molten image, an abomination unto the Lord, the work of the hands of the craftsman, and putteth *it* in *a* secret *place*: and all the people shall answer and say, Amen.

h Exod. 20. 4, 23. and 34. 17. Lev. 19. 4. and 26. 1. Chap. 4. 16, 23. and 5. 8. i See Jer. 11. 5. 1 Cor. 14. 16.

16 [k] Cursed *be* he that setteth light by his father or his mother: and all the people shall say, Amen.

k Exod. 20. 12. and 21. 17. Lev. 19. 3.

17 [l] Cursed *be* he that removeth his neighbour's land-mark: and all the people shall say, Amen.

l Chap. 19. 14. Prov. 22. 28.

18 [m] Cursed *be* he that maketh the blind to wander out of the way: and all the people shall say, Amen.

m Lev. 19. 14.

19 [n] Cursed *be* he that perverteth the judgment of the stranger, fatherless, and widow: and all the people shall say, Amen.

n Exod. 22. 21, 22. Chap. 10. 18.

20 [o] Cursed *be* he that lieth with his father's

o Lev. 18. 8. Chap. 22. 30.

V. 18. *The Lord hath avouched thee*—Hath owned thee for such before all the world by eminent and glorious communications and manifestations of his power, and grace, and favour in thee and for thee, by a solemn entering into covenant with thee, that by thee he might make known his gracious designs to all mankind. *That thou shouldest keep all his commandments*—Which is here mentioned as an act of God's, because though this may be man's duty, yet it is the work of God's grace, which is the power by which all that is in itself good is done on earth.

CHAP. XXVII.

V. 3. *Thou shalt write upon them all the words of this law*—The sum and substance of the precepts or laws of Moses; thus were they to be reminded of those laws, which were as a schoolmaster to lead them to the Lord their Saviour, and then by his grace to be the rule of their lives.

V. 8. *Thou shalt write this law very plainly*—So as to be easily read by all.

V. 9. *Thou art become the people of the Lord thy God*—By thy solemn renewing of thy covenant with me.

V. 12. *To bless the people*—Whence it appears that the blessings also were pronounced as well as the curses, though they be not here mentioned.

V. 15. *And all the people shall answer and say, Amen*—So let it be: I wish this curse may befal me if I be guilty of this crime.

V. 16. *Cursed be he that setteth light*—Or despiseth in his heart; or reproacheth or curseth secretly; for if the fact was notorious, it was punished with death.

V. 17. *Cursed be he that removeth his neighbour's land-mark*—Designedly, to defraud his neighbour, or enlarge his own portion.

V. 18. *Cursed*

Before Christ 1451. ther's wife; because he uncovereth his father's skirt: and all the people shall say, Amen.

p Lev. 18. 23. 21 [p] Cursed *be* he that lieth with any manner of beast: and all the people shall say, Amen.

q Lev. 18. 9. 22 [q] Cursed *be* he that lieth with his sister, the daughter of his father, or the daughter of his mother: and all the people shall say, Amen.

r Lev. 18. 17. and 20. 14. 23 [r] Cursed *be* he that lieth with his mother in law: and all the people shall say, Amen.

s Exod. 20. 13. and 21. 12, 14. Lev. 24. 17. Num. 35. 31. Chap. 19. 11. 24 [s] Cursed *be* he that smiteth his neighbour secretly: and all the people shall say, Amen.

t Exod. 23. 8. Chap. 10. 17. and 16. 19. Ezek. 22. 12. 25 [t] Cursed *be* he that taketh reward to slay an innocent person: and all the people shall say, Amen.

u Jer. 11. 3. Gal. 3. 10. 26 [u] Cursed *be* he that confirmeth not *all* the words of this law to do them: and all the people shall say, Amen.

CHAP. XXVIII.

a Lev. 26. 3. AND it shall come to pass, [a] if thou shalt hearken diligently unto the voice of the Lord thy God, to observe *and* to do all his commandments which I command thee this day; that the Lord thy God [o] will set thee on high above all nations of the earth.

o Chap. 26. 19. 2 And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God.

3 Blessed *shalt* thou *be* in the city, and blessed *shalt* thou *be* in the field.

c Gen. 49. 25. Psal. 127. 3. 4 Blessed *shall be* [c] the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep.

5 Blessed *shall be* thy basket and thy * store. Before Christ 1451.

6 [d] Blessed *shalt* thou *be* when thou comest in, and blessed *shalt* thou *be* when thou goest out.

* Or, dough, or, kneading-troughs.

d Psal. 121. 8.

7 The Lord shall cause thine enemies that rise up against thee [e] to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways.

e Verse 25.

8 The Lord shall command the blessing upon thee in thy † store-houses, and in all that thou settest thine hand unto: and he shall bless thee in the land which the Lord thy God giveth thee.

† Or, barns.

9 [f] The Lord shall establish thee an holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the Lord thy God, and walk in his ways.

f Exod. 19. 5, 6. Chap. 7. 6.

10 And all people of the earth shall see that thou art called by the name of the Lord, and they shall be afraid of thee.

11 And [g] the Lord shall make thee plenteous ‡ in goods, in the fruit of thy § body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the Lord sware unto thy fathers to give thee.

g Chap. 30. 9. &c.
‡ Or, for good.
§ Heb. belly.

12 The Lord shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand: and [h] thou shalt lend unto many nations, and thou shalt not borrow.

h Chap. 15. 6.

13 And the Lord shall make thee [i] the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath: if that thou hearken unto the commandments of the Lord thy God, which I command thee this day to observe and to do *them*:

i Isai. 9. 14, 15.

14 And

V. 18. *Cursed be he that maketh the blind to wander out of the way*—That misleadeth simple souls, giving them pernicious counsel either for this life, or for the next.

V. 24. *Cursed be he that smiteth*—Killeth, as that word is often used.

V. 26. *Cursed be he that confirmeth not*—Performeth not: for he that transgresseth doth in some sort destroy and make void the law of God, as to the main end for which it was given, even to the regulation of his life and actions, and, as far as lieth in him, disannuls the authority and force of God's law.

CHAP. XXVIII.

V. 1. *God will set thee on high*—Advance and honour thee with divers privileges and blessings. God will honour them that honour him, and they that do not do so shall be lightly esteemed.

V. 2. *All these blessings shall come on thee, and overtake thee*—Those blessings which others greedily follow after and often never overtake, they shall follow after thee, and shall be thrown into thy lap by my special kindness.

V. 5. *Blessed shall be thy store*—It shall always be well replenished, and the provision thou hast there shall be preserved for, and in due time brought forth to, thy use and service.

V. 6. *Blessed shalt thou be when thou goest out*—In all thy affairs and administrations, which are expressed by this phrase; all thy undertakings shall be blessed; that men may know by thy temporal benefits, how they shall be spiritually blessed that believe in him, and keep his commandments by the strength of his grace.

V. 8. *The Lord shall command the blessing*—Shall by his sovereign and powerful providence give it, even when it seems farthest from thee, and not likely to come to thee, without a command from God himself.

V. 9. *The Lord shall establish thee an holy people unto himself*—Shall confirm and establish his covenant with thee, by which he separated thee to himself, as an holy and peculiar people, and shall publicly own thee for such.

V. 10. *All people of the earth shall see that thou art called by the name of the Lord*—That you are in deed and truth his people and children.

V. 11. *The Lord shall make thee plenteous*—The same things which were said before are repeated, to shew that God would repeat and multiply his blessings upon them.

V. 12. *The Lord shall open unto thee his good treasure*—The heaven, which is God's storehouse, where he treasureth up rain or wind, or other things for man's use.

V. 13. *The Lord shall make thee the head*—The chief of all people

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14 And thou shalt not go aside from any of the words which I command thee this day, to the right hand or to the left, to go after other gods to serve them.

k Lev. 26. 14. Lam. 2. 17. Dan. 9. 11, 13. Mal. 2. 2.

15 ¶ But it shall come to pass, k if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee.

16 Cursed *shalt* thou *be* in the city, and cursed *shalt* thou *be* in the field.

17 Cursed *shall be* thy basket and thy store.

18 Cursed *shall be* the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep.

19 Cursed *shalt* thou *be* when thou comest in, and cursed *shalt* thou *be* when thou goest out.

20 The Lord shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto § for to do; until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken me.

§ Heb. which thou wouldest do.

21 The Lord shall make the pestilence cleave unto thee, until he have consumed thee from off the land, whither thou goest to possess it.

l Lev. 26. 16.

22 l The Lord shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the ‖ sword, and with m blasting, and with mildew: and they shall pursue thee until thou perish.

‖ Or, drought. m Amos 4. 9.

n Lev. 26. 19.

23 And n thy heaven that *is* over thy head shall be brass, and the earth that *is* under thee *shall be* iron.

24 The Lord shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed.

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o Verse 7. Chap. 32. 30. Mal. 3. 11.

25 o The Lord shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them; and p shalt be * removed into all the kingdoms of the earth.

p Jer. 15. 4. and 24. 9. Ezek. 23. 46.

* Heb. for a removing.

q Psal. 79. 2. Jer. 7. 33. and 16. 4. and 34. 20.

26 And q thy carcase shall be meat unto all fowls of the air, and unto the beasts of the earth, and no man shall fray *them* away.

r Exod. 9. 9. and 15. 26.

27 The Lord will smite thee with r the botch of Egypt, and with s the emerods, and with the scab, and with the itch, whereof thou canst not be healed.

s 1 Sam. 5. 6. Psal. 78. 66.

28 The Lord shall smite thee with madness, and blindness, and astonishment of heart.

t Job 5. 14. Isai. 59. 10.

29 And thou shalt t grope at noon-day, as the blind gropeth in darkness, and thou shalt not prosper in thy ways: and thou shalt be only oppressed, and spoiled evermore, and no man shall save *thee*.

u Jer. 8. 10.

30 u Thou shalt betroth a wife, and another man shall lie with her: x thou shalt build an house, and thou shalt not dwell therein: y thou shalt plant a vineyard, and shalt not † gather the grapes thereof.

x Job 31. 8. Jer. 12. 13. Amos 5. 11. Zeph. 1. 13.

y Chap. 20. 6.

† Heb. profane, or, use it as common meat: as Chap. 20. 6.

31 Thine ox *shall be* slain before thine eyes, and thou shalt not eat thereof: thine ass *shall be* violently taken away from before thy face, and ‡ shall not be restored to thee: thy sheep *shall be* given unto thine enemies, and thou shalt have none to rescue *them*.

‡ Heb. shall not return to thee.

32 Thy sons and thy daughters *shall be* given unto another people, and thine eyes shall look, and fail *with longing* for them all the

ple in power, or at least in dignity and privileges, so that even they that are not under thine authority shall reverence thy greatness and excellency.

V. 15. *If thou wilt not hearken unto the voice of the Lord thy God, all these curses shall come upon thee, and overtake thee*—So as thou shalt not be able to escape them, as thou shalt vainly hope and endeavour to do.

V. 20. *The Lord shall send upon thee cursing, vexation, and rebuke*—This seems chiefly to concern the mind, and its torment, arising from the disappointment of hopes, and the presages of its approaching miseries.

V. 23. *Thy heaven that is over thy head shall be brass*—Like brass, hard and dry, and shut up from giving rain. *The earth shall be iron*—Hard and barren.

V. 24. *The Lord shall make the rain of thy land powder and dust*—Instead of rain shall come nothing but dust from heaven, which being raised and carried up by the wind in great abundance, doth return and fall upon the earth as it were in clouds, or showers. *Until thou be destroyed*—By famine following these great droughts.

V. 25. *The Lord shall cause thee to be removed into all the kingdoms of the earth*—To be tossed from place to place, and from people to people. How this is fulfilled in the face of the world this day, doth indeed appear, when we reflect on the state of the people of the Jews, as they are living in this and almost every other country in the world.

V. 28. *The Lord shall smite thee with blindness*—Of mind, so that they shall not know what to do; so as they shall commonly chuse and follow the worst counsels and courses to their own ruin. *And astonishment of heart*—They shall be filled with wonder and horror, because of the strangeness and soreness of their calamities.

V. 29. *Thou shalt grope at noon-day*—In the most clear and evident matters thou shalt grossly mistake and miss thy way—*Thou shalt not prosper in thy ways*—Thy counsels and enterprizes shall be frustrated, and turn to thy destruction.

V. 32. *Thy sons and thy daughters shall be given unto another people*—By those who have conquered them, and taken them captives, who shall give or sell them to other persons, as the manner was. *Thine eyes shall look, and fail*—Be consumed with grief and tears shed for them; with earnest desire, and vain and long

Before Christ 1451. the day long: and *there shall be* no might in thine hand.

o Lev. 26. 16. Jer. 5. 17.

33 o The fruit of thy land, and all thy labours, shall a nation which thou knowest not, eat up; and thou shalt be only oppressed and crushed alway:

a Verse 67.

34 So that thou shalt be mad, a for the sight of thine eyes which thou shalt see.

35 The Lord shall smite thee in the knees, and in the legs, with a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head.

b 2 Kings 17. 4. 5. and 24. 12. and 25. 7. 2 Chro. 33. 11.

36 The Lord shall bring thee, and b thy king which thou shalt set over thee, unto a nation which neither thou, nor thy fathers have known: and c there shalt thou serve other gods, wood and stone.

c Chap. 4. 28. Jer. 16. 13.

d 1 Kings 9. 7. Jer. 24. 9. and 25. 9. Zech. 8. 13.

37 And thou shalt become d an astonishment, a proverb, e and a by-word, among all nations whither the Lord shall lead thee.

e Psal. 44. 14.

f Mic. 6. 15. Hag. 1. 6.

38 f Thou shalt carry much seed out into the field, and shalt gather *but* little in: for the locust shall consume it.

39 Thou shalt plant vineyards, and dress *them*, but shalt neither drink *of* the wine, nor gather *the grapes:* for the worms shall eat them,

40 Thou shalt have olive-trees throughout all thy coasts, but thou shalt not anoint thyself with the oil: for thine olive shall cast *his fruit*,

41 Thou shalt beget sons and daughters, but § thou shalt not enjoy them: for they shall go into captivity.

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§ Heb. they shall not be thine.

42 All thy trees and fruit of thy land shall the locust ‖ consume.

‖ Or, possess.

43 The stranger that *is* within thee shall get up above thee very high; and thou shalt come down very low.

44 He shall lend to thee, and thou shalt not lend to him: g he shall be the head, and thou shalt be the tail.

g Verse 13. Lam. 1. 5.

45 Moreover, all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed: because thou hearkenedst not unto the voice of the Lord thy God, to keep his commandments and his statutes which he commanded thee.

46 And they shall be upon thee for a sign and for a wonder, and upon thy seed for ever.

47 Because thou servedst not the Lord thy God with joyfulness, and with gladness of heart, h for the abundance of all *things:*

h Chap. 32. 15.

48 Therefore shalt thou serve thine enemies which the Lord shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all *things:* and he i shall put a yoke of iron upon thy neck, until he have destroyed thee.

i Jer. 28. 14.

49 k The Lord shall bring a nation against thee

k Jer. 5. 15. and 6. 23. Luke 19. 43.

expectation of their return. *There shall be no might in thine hand*—No power to rescue them, nor money to ransom them.

V. 33. *Thy labours, shall a nation which thou knowest not, eat up*—Which shall come from a far country, which thou didst not at all expect or fear, and therefore will be the more dreadful when they come; a nation whose language thou understandest not, and therefore canst not plead with them for mercy, nor expect any favour from them. *Thou shalt be only oppressed and crushed alway*—Not sometimes conquered, and sometimes conquering, as the course of war commonly is, but at all times, and in all thy actions and attempts, foiled and worsted.

V. 36. *The Lord shall bring thee, and thy king*—The calamity shall be universal, thy king shall not be able to avoid it, much less the subjects; he who shall protect or rescue them shall be lost with them. *There shalt thou serve other gods*—Being corrupted by their examples and counsels, or compelled to it by their tyranny. So what formerly was their choice and delight, now becomes their plague and misery. And this doubtless was the condition of many Israelites under the Assyrian and Babylonish captivities, as we may gather from Jer. xliv. 17, 18, 19. and other places, though many of them kept themselves free from that infection, as many may now, by the grace of the Holy One of Israel, the only Redeemer of men, keep themselves from the common corruptions among them. May it not be one way by which the deceiver of men betrayeth those that bear the name of Christians into mistaken thoughts of themselves, by leading them to consider the Jews as wicked beyond example, and thus divert them from seeing their own necessity of being saved from that state into which all are equally fallen, and of which the Jews are made in the Scriptures an example, to lead us to the knowledge of the whole human race, and especially of ourselves.

V. 37. *Thou shalt become an astonishment, and a by-word, among all nations*—All other nations shall wonder to see such calamities befal such a people, and when they would express any dreadful affliction in a proverbial way, they shall make use of thy example, they shall also sport themselves in thy miseries, and say, These are the people of the Lord, the only saints upon earth, who, for their sins are exposed to all this contempt and misery, that in their sufferings all men may see how God doth visit men for sin.

V. 43. *The stranger that is within thee*—Within thy gates, who formerly honoured and served thee.

V. 45. *Because thou hearkenedst not unto the voice of the Lord thy God*——By his spirit, by his word, his servants, his government, and his works.

V. 46. *And they*——These curses now mentioned. *Shall be upon thee for a wonder*—Signal and wonderful to all that hear of them.

V. 47. *Because thou servedst not the Lord thy God*—But despised the Holy One of Israel thy Redeemer, and therefore all those evils have come upon thee, and shall come upon all them that shall live after thee, who shall reject the counsel of God against themselves; and finally they that believe not the record God hath given of the God-man, the only Saviour of men, shall die in their sins. *For the abundance of all things*—In the abundance of all things bestowed upon thee for his sake alone, who hath stood between the justice of God and thee, and kept from thee every evil, and obtained for thee every blessing.

V. 48. *He shall put a yoke of iron upon thy neck*—Which thou canst neither bear nor break. Well may it be said, Behold the severity of God.

V. 49. *As*

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thee from far, from the end of the earth, [l] *as swift* as the eagle flieth, a nation whose tongue thou shalt not * understand:

50 A nation † of fierce countenance, [m] which shall not regard the person of the old, nor shew favour to the young.

51 And he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed: which *also* shall not leave thee *either* corn, wine, or oil, *or* the increase of thy kine, or flocks of thy sheep, until he have destroyed thee.

52 And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land: and he shall besiege thee in all thy gates, throughout all thy land which the Lord thy God hath given thee.

53 And [n] thou shalt eat the fruit of thine own ‡ body, the flesh of thy sons and of thy daughters (which the Lord thy God hath given thee) in the siege, and in the straitness, wherewith thine enemies shall distress thee:

54 *So that* the man *that is* tender among you, and very delicate, his eye shall be evil toward his brother, and toward [o] the wife of his bosom, and towards the remnant of his children which he shall leave:

55 So that he will not give to any of them of the flesh of his children whom he shall eat: because he hath nothing left him in the siege, and in the straitness wherewith thine enemies shall distress thee in all thy gates.

56 The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil towards the husband of her bosom, and towards her son, and towards her daughter,

57 And towards her § young one that cometh out from between her feet, and towards her children which she shall bear: for she shall eat them for want of all *things* secretly in the siege and straitness wherewith thine enemy shall distress thee in thy gates.

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58 If thou wilt not observe to do all the words of this law *that are* written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD;

59 Then the Lord will make thy plagues wonderful, and the plagues of thy seed, *even* great plagues, and of long continuance, and sore sicknesses, and of long continuance.

60 Moreover, he will bring upon thee all [p] the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee.

61 Also every sickness, and every plague which *is* not written in the book of this law, them will the Lord ‖ bring upon thee, until thou be destroyed.

62 And ye [q] shall be left few in number, whereas ye were [r] as the stars of heaven for multitude: because thou wouldest not obey the voice of the Lord thy God.

63 And it shall come to pass, *that* as the Lord rejoiced over you to do you good, and to multiply you: so the Lord [s] will rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it.

64 And the Lord [t] shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, *even* wood and stone.

65 And [u] among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind.

66 And thy life shall hang in doubt before thee,

1 Jer. 48. 40. and 49. 22. Lam. 4. 19. Hos. 8. 1.
* Heb. hear.
† Heb. strong of face, Prov. 7. 13. Eccles. 8. 1. Dan. 8. 23.
m Isa. 47. 6.
n Lev. 26. 29. 2 Kings 6. 28, 29. Jer. 19. 9. Lam. 2. 20. and 4. 10.
‡ Heb. belly.
o Chap. 13. 6.
§ Heb. after-birth.
p Chap. 7. 15.
‖ Heb. cause to ascend.
q Chap. 4. 27.
r Chap. 10. 22.
s Prov. 1. 26. Isai. 1. 24.
t Lev. 26. 33. Neh. 1. 8. Jer. 16. 13.
u Amos 9. 4.

V. 49. *As swift as the eagle flieth*—As the eagle flieth, not only swiftly, for which the Babylonian is noted and compared to an eagle, but also fiercely and greedily, as the eagle to its prey, also strongly and irresistibly. Possibly this may be understood of the Romans, who did come from far, from the end of the earth, more truly and literally than the Chaldeans, whose country was not far from Judea, and this may allude to the eagle, which was in their ensigns.

V. 50. *Of fierce countenance*—Bold, hardy, and undaunted, cruel, uncompassionate and inflexible, sparing no age nor sex.

V. 54. *His eye shall be evil*—Unkind, envious, covetous, and grudging that their dearest relations should have any part of them.

V. 56. *The tender and delicate woman, her eye shall be evil*—Unmerciful; she will devise or design their destruction for her food. Those that are only *delicate* in their outward appearance, and whose hearts have resisted the grace of God, may be here represented to us as amongst the hardest-hearted of the human race, and more prone than the rudest, to gratify themselves, though it may be at the cost of others misery, ruin, or destruction.

V. 57. *Which she shall bear*—Which she shall have born, her more grown children.

V. 58. *That thou mayest fear this glorious and fearful name*——This glorious God. Names are often put for things and for persons.

V. 63. *Ye shall be plucked from off the land whither thou goest to possess it*—Which was no ordinary land, but a most pleasant land, a land of promise, a token of God's favour, and a pledge of their eternal inheritance, which was a great aggravation of their loss of it.

V. 65. *Neither shall the sole of thy foot have rest*—Ye shall have no settlement in the land whither you are banished, but there you shall be tossed about from place to place.

V. 66. *Thy life shall hang in doubt before thee*—Either because thou art in the hands of thine enemies that have power, and want

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thee, and thou shalt fear day and night, and shalt have none assurance of thy life.

x Job 7. 4. 67 x In the morning thou shalt say, Would God it were even: and at even thou shalt say, Would God it were morning, for the fear of thine heart, wherewith thou shalt fear, y Verse 34. and y for the sight of thine eyes which thou shalt see.

o Jer. 44. 7. Hos. 8. 13. and 9. 3. 68 And the Lord o shall bring thee into Egypt again, with ships, by the way whereof a Chap. 17. 16. I spake unto thee, a Thou shalt see it no more again: and there ye shall be sold unto your enemies for bond-men and bond-women, and no man shall buy *you*.

CHAP. XXIX.

THESE *are* the words of the covenant which the Lord commanded Moses to make with the children of Israel, in the land a Chap. 5. 2, 3. of Moab, beside a the covenant which he made with them in Horeb.

2 ¶ And Moses called unto all Israel, and b Exod. 19. 4. said unto them, b Ye have seen all that the Lord did before your eyes in the land of Egypt, unto Pharaoh, and unto all his servants, and unto all his land;

c Chap. 4. 34. and 7. 19. 3 c The great temptations which thine eyes have seen, the signs and those great miracles:

4 Yet d the Lord hath not given you an heart to perceive, and eyes to see, and ears to hear unto this day.

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d See Isai. 63. 17. John 8. 43. Ephes. 4. 18. 2 Thess. 2. 11, 12.

5 e And I have led you forty years in the wilderness: f your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot.

e Chap. 1. 3. f Chap. 8. 4.

6 Ye have not eaten bread, neither have you drunk wine, or strong drink: that ye might know that I *am* the Lord your God.

7 And when ye came unto this place, g Sihon the king of Heshbon, and Og the king of Bashan, came out against us unto battle, and we smote them.

g Num. 21. 24, 33. Chap. 2. 32. and 3. 1.

8 And we took their land, and h gave it for an inheritance unto the Reubenites, and to the Gadites, and to the half-tribe of Manasseh.

h Num. 32. 33. Chap. 3. 12, 13.

9 i Keep therefore the words of this covenant, and do them, that ye may prosper in all that ye do.

i Chap. 4. 6. Josh. 1. 7. 1 Kings 2. 3.

10 ¶ Ye stand this day all of you before the Lord your God; your captains of your tribes, your elders, and your officers, *with* all the men of Israel,

11 Your little ones, your wives, and thy stranger that *is* in thy camp, from k the hewer

k See Josh. 9. 21, 23, 27.

not will, to destroy thee; or because of the terrors of thy own mind, and the guilt of thy conscience making thee to fear, even where no great cause to fear is.

V. 68. *The Lord shall bring thee into Egypt again*—Whence he hath now so gloriously delivered thee, as repenting of all his kindness to thee, and resolved to undo what he hath done for thee. *With ships*—Which was literally fulfilled under Titus, when multitudes of them were carried thither in ships, and sold there for slaves, as Josephus relates. And this expression seems to mind them of that time when they went over the sea without ships, God miraculously drying up the sea before them, which now they would have occasion sadly to remember. *No man shall buy you*—Because the number of you, captives, shall be so great, that the market shall be glutted with you; or because you shall be so contemptible, that men shall not be willing to have you for slaves. And this was the condition of the Jews after the destruction of Jerusalem, as Josephus relates in his history of his own nation.

CHAP. XXIX.

V. 1. *These are the words of the covenant*—These are the terms or conditions upon which God hath made—renewed his covenant with you. *Beside the covenant which he made with them in Horeb*—The covenant was but one in substance, but various in the time and manner of its dispensation.

V. 4. *The Lord hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day*—This verse cometh in by way of exception to the foregoing clause, in this manner: I said indeed, *ye have seen*, but I must recal my words, for in truth you have not seen them; you have seen them with the eyes of your body, but not with your minds and hearts; you have not seen them to any purpose; you have not yet learned rightly to understand the word and works of God, so as to know them for your good, and to make a right use of them, and to comply with them: Which he expresseth thus, *the Lord hath not given you*, not to excuse their wickedness, but to direct them what course to take, and to whom they must have recourse for the amending of their former errors, and for a good understanding and improvement of God's works, and to aggravate their sin, and to intimate, that although the hearing ear, and the seeing eye, and the understanding heart, be the workmanship of God, and the effects of his special grace, yet their want of this grace was their own fault, and the just punishment of their former sins; their present case being like theirs, who first shut their eyes and ears, that they might not see and hear, and would not understand, and then by the tremenduous, but righteous judgment of God, had their hearts made fat, and their eyes and ears closed, that they should not be able to see and hear, and understand, as is manifest from the history of their carriage in the wilderness.

V. 5. *Thy shoe is not waxen old upon thy foot*—So far, that it was necessary for you to throw them away, and to get new ones.

V. 6. *Ye have not eaten bread*—Common bread, purchased by your own money, or made by your own hands, but heavenly and angelical bread. *Neither have ye drunk wine or strong drink*—But only water out of the rock, and the water was made to you most pleasant and serviceable. *That ye might know that I am the Lord your God*—The Lord Omnipotent, and All-sufficient for your provision without the help of any creatures, and your God in covenant with you, who hath a true affection to you, and fatherly care of you, even when ordinary means fail. They that worship God in spirit and in truth, through the Son of his love, have in heaven a father and a friend, who knoweth what they have need of; and so long as they first seek the kingdom of God and his righteousness, his faithfulness hath charged itself with adding all other things that are necessary for them.

V. 10. *Ye stand this day all of you before the Lord your God*—In his presence who sees your hearts.

V. 15. *Also*

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er of thy wood, unto the drawer of thy water:

12 That thou shouldest * enter into covenant with the Lord thy God, and into his oath, which the Lord thy God maketh with thee this day:

13 That he may establish thee to day for a people unto himself, and *that* he may be unto thee a God, as he hath said unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob.

14 Neither with you only do I make this covenant and this oath;

15 But with *him* that standeth here with us this day before the Lord our God, [l] and also with *him* that *is* not here with us this day:

16 (For ye know how we have dwelt in the land of Egypt, and how we came through the nations which ye passed by.

17 And ye have seen their abominations, and their † idols, wood and stone, silver, and gold, which *were* amongst them)

18 Lest there should be among you man, or woman, or family, or tribe, [m] whose heart turneth away this day from the Lord our God, to go *and* serve the gods of these nations; [n] lest there should be among you a root that beareth ‡ § gall and wormwood.

19 And it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk [o] in the ‖ imagination of mine heart, [p] to add * drunkenness to thirst:

20 [q] The Lord will not spare him, but then the anger of the Lord, and his jealousy shall smoke against that man, and all the curses *that are* written in this book shall lie upon him, and the Lord [r] shall blot out his name from under heaven.

21 And the Lord [s] shall separate him unto evil, out of all the tribes of Israel, according to all the curses of the covenant, *that* ‡ *are* written in this book of the law:

22 So that the generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses ‡ which the Lord hath laid upon it;

23 *And*

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* Heb. pass.

l See Acts 2. 39. 1 Cor. 7. 14.

† Heb. dungy gods.

m Chap. 11. 16.

n Heb. 12. 15.

‡ Or, a poisonful herb.

§ Heb. rosh.

o Num. 15. 19.

‖ Or, slumberness.

p Ps. 36. 1.

* Heb. the drunken to the thirsty.

q Exod. 14. 7, 8.

r Chap. 9. 14.

s Matt. 24. 51.

† Heb. is written.

‡ Heb. wherewith the LORD hath made it sick.

V. 15. *Also with him that is not here with us this day*—With your posterity; for so the covenant was made at first with Abraham and his seed, by which, as God engaged himself to continue the blessing of Abraham upon his posterity, so he also engaged them to the same duties and conditions which were required of Abraham. So it is even amongst men, where a king confers an estate upon a subject and his heirs for ever, upon some certain conditions; all his heirs, who enjoy that benefit, are obliged to the same conditions. But whatsoever becomes of man's right, God, the Creator and Sovereign Lord of all men and things, hath an unquestionable right and power to oblige all persons that are or shall be to such conditions as he pleaseth, and especially to such conditions as are for their own benefit, which is the case in whatever God requireth.

V. 16. *How we came through the nations*—With what hazards, if God had not appeared for us. And may not all men be reminded to look back and see what God hath brought them through? How great must be the ingratitude of not loving him whose goodness and mercy have followed us all our days!

V. 18. *Lest there should be*—Take heed or beware lest there be. Lest any of you or your's should be tempted to depart from God. *Whose heart turneth away*—Who turneth away from God to idols, not by constraint but by choice, and the inclination of his own heart. By this phrase he leadeth them to the spring of their sin and ruin, their own hearts, which he admonisheth them by this to look to above all things. *Lest there should be among you a root*—An evil heart inclining you to such cursed idolatry, and bringing forth future fruits; or some secret and subtile apostate who lurks and works like a root under ground, and spreads his poison to the infection of others, for both the foregoing and following words speak of some particular person. *Gall and wormwood*—Which though for the present it may please your fancy, yet in the end, assure yourselves, will produce bitter fruits, not only distasteful to God, but also destructive to yourselves.

V. 19. *When he*—That man mentioned *verse* 18. *The words of this curse*—Of that oath mentioned *verse* 12, wherein he swore that he would keep covenant with God, and that with a curse pronounced against himself, if he did not perform it. Now if when he reads this again, or hears of it from others. *That he bless himself in his heart*—Flatter himself in his own eyes with vain conceits and hopes, as if God did not mind such things, and either could not or would not punish them. *Saying, I shall have peace*—Safety and prosperity. *Though I walk in the imagination of mine heart*—Though in my practices and worship I do not follow God's command, but my own devices, minding nothing but the gratifying my own inclinations. *To add drunkenness to thirst* Not only to satisfy his thirst, but to exceed it, out of mere wantonness, or from a desire to be drunk. Instead of restraining and mortifying, as he ought to do, fully and greedily to satisfy his wicked inclinations, and resolvedly to give up himself to all the desires of his own heart. Much doth it concern every man to consider, by the only safe rule of judging—the word of God, whether he is not like the persons here described blessing himself, and crying peace to his soul, thinking himself safe from all danger of the wrath of God, because he is full and abounds; crimes differ in their effects as to others, but to a man's self it is equally dangerous, if he is living in the commission of any crime against the law of God,—and especially living contrary to that law which is the end of all the commands of God—charity, the love of God and men, flowing from faith in the only Mediator and Redeemer, which preserveth from the guilt and misery of sin and from the power of it.

V. 20. *The anger of the Lord shall smoke against that man*—Shall burn and break forth with flame and smoke, as it were from a furnace. *The Lord shall blot out his name from under heaven*—Destroy his person and memory from amongst men.

V. 21. *The Lord shall separate him unto evil*—Unto some exemplary plague, he will make him a monument of his displeasure to the whole land. *According to all the curses of the covenant*—This intimates that the covenant of grace, which God made with them, hath not only blessings belonging to it, as this foolish person imagined, but curses also to the transgressors of it.

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23 *And that* the whole land thereof *is* brimstone, [t] and salt, *and* burning, *that* it is not sown, nor beareth, nor any grass groweth therein, [u] like the overthrow of Sodom, and Gomorrah, Admah, and Zeboim, which the Lord overthrew in his anger and in his wrath:

t Jer. 17. 6. Zeph. 2. 9.
u Gen. 19. 24, 25.

24 Even all nations shall say, [x] Wherefore hath the Lord done thus unto this land? what *meaneth* the heat of this great anger?

x 1 Kings 9. 8. Jer. 22. 8.

25 Then men shall say, Because they have forsaken the covenant of the Lord God of their fathers, which he made with them when he brought them forth out of the land of Egypt.

26 For they went and served other gods, and worshipped them, gods whom they knew not, and § *whom* he had not ‖ given unto them.

§ Or, who had not given to them any portion.
‖ Heb. divided.

27 And the anger of the Lord was kindled against this land, to bring upon it all the curses *that are* written in this book.

28 And the Lord rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as *it is* this day.

29 The secret *things belong* unto the Lord our God: but those *things which are* revealed *belong* unto us, and to our children for ever, that we may do all the words of this law.

CHAP. XXX.

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[a] AND it shall come to pass when [o] all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call *them* to mind among all the nations whither the Lord thy God hath driven thee,

a Lev. 26. 40.
o Chap. 28.

2 And shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul:

3 [c] That then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and [d] gather thee from all the nations whither the Lord thy God hath scattered thee.

c Psal. 106. 45. and 126. 1. Jer. 32. 37.
d Psal. 147. 2.

4 [e] If *any* of thine be driven out unto the utmost *parts* of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee.

e Chap. 28. 64. Neh. 1. 9.

5 And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it: and he will do thee good, and multiply thee above thy fathers.

6 And [f] the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and

f Chap. 10. 16. Jer. 32. 39. Ezek. 11. 19. and 36. 26.

V. 23. *The whole land thereof is brimstone, and salt, and burning*—Is burnt up and made barren, as with brimstone and salt. A fruitful land is made barren by the judgment of God for the sins of its inhabitants.

V. 25. *Then men shall say, Because they have forsaken the covenant of the Lord God of their fathers*—Which was made with this people, to make known by the Church the manifold mercies of God to all mankind, and now they have despised him that made them and promised to die for them, they are made monuments of the severity of God, that all that do not believe in him may know their danger, and, with penitent minds, seek his favour whilst it may be found.

V. 26. *For they went and served other gods, whom he had not given unto them*—Gods known to them by no benefits received from them, as they had from their God, whom therefore it was the greater folly and ingratitude to forsake.

V. 27. *The anger of the Lord was kindled against this land*—The state of the country of Canaan is at this time a monument of the truth of what is here declared, before the people of Israel entered that country. And he that declareth this judgment, which the whole world may be witness that it is come to pass, also declareth that he will say to the wicked, Depart from me ye cursed into everlasting fire prepared for the devil and his angels. Who are the wicked? They that die, believing not in God their Redeemer. He that believeth not shall be damned. (Matth. xxv. 41. Mark xvi. 16.)

V. 29. *The secret things belong unto the Lord our God*—Having now mentioned the dreadful and amazing judgments of God upon the whole land and people of Israel, and foreseeing, by the spirit, the destruction which would come upon them for their wickedness, he breaks out into this pathetical exclamation, either to bridle their curiosity, who, hearing this, would be apt to inquire into the time and manner of so great an event, or to quiet his own mind, and satisfy the scruples of others, who perceiving God to deal so severely with his own people, when in the mean time he suffered those nations which were guilty of grosser idolatry and impiety, than the generality of the Jewish people were, to live and prosper in the world, might thence take occasion to deny or reproach his providence, or question the equity of his proceedings. To this he answers, that the ways and judgments of God, though never unjust, are often secret and hidden from us, and unsearchable, and matter for our admiration, not for our inquiry. *But those things which are revealed, belong unto us, and to our children*—But those things which are revealed by God and his word, are the proper objects of our inquiries and studies, that thereby we may come to the knowledge of himself and of our duty.

CHAP. XXX.

V. 1. *The blessing*—When thou art living by faith in God, and by his grace bringing forth fruit unto holiness. *And the curse*—When thou becomest rebellious. *Which I have set before thee*—Placed before thy face, and through thee to all mankind; ever, with the command, offering grace to enable the weakest believer in my promises, to do my will on earth as it is done in heaven. *And thou shalt call them to mind*—Bring them back to thy mind, and deeply affect thy heart with the sense of these things—of the blessings offered and given to them by God's mercy, and the curses brought upon themselves by their sins.

V. 3. *Then the Lord thy God will turn thy captivity*—Bring back thy captives. And thus is the everlasting Gospel published in the law of Moses—When they come unto *him* whom they have grieved, he will in no wise cast them out. *And gather thee*—Thy children, either spiritually such, as it is explained, (John xi. 51, 52.) or literally such.

V. 6. *The*

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and with all thy soul, that thou mayest live.

7 And the Lord thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee.

8 And thou shalt return and obey the voice of the Lord, and do all his commandments, which I command thee this day.

g Chap. 28. 11. 9 g And the Lord thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for the Lord will again h rejoice over thee for good, as he rejoiced over thy fathers:

h Jer. 32. 41.

10 If thou shalt hearken unto the voice of the Lord thy God to keep his commandments and his statutes *which are* written in this book of the law, *and* if thou turn unto the Lord thy God with all thine heart, and with all thy soul.

11 ¶ For this commandment which I command thee this day, i it *is* not hidden from thee, neither *is* it far off.

i Isai. 45. 19.

k Rom. 10. 6, &c.

12 k It *is* not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it?

13 Neither *is* it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it?

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14 But the word *is* very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

15 ¶ See, l I have set before thee this day life and good, and death and evil:

l Verse 19. Chap. 11. 26.

16 In that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply: and the Lord thy God shall bless thee in the land whither thou goest to possess it.

17 But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them:

18 I denounce unto you this day, that ye shall surely perish, *and that* ye shall not prolong *your* days upon the land, whither thou passest over Jordan, to go to possess it.

19 m I call heaven and earth to record this day against you, *that* n I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live:

m Chap. 4. 26.

n Verse 15.

20 That thou mayest love the Lord thy God,

V. 6. *The Lord thy God will circumcise thine heart*—Will, by his Spirit, change and purge thine heart from all thine idolatry, superstition, and wickedness, and incline thy heart to love him. And thus should they be established in that grace received through faith in the Rock of ages.

V. 9. *The Lord thy God will make thee plenteous in the fruit of thy land for good*—Whereas thou didst formerly receive and enjoy these mercies for thy hurt, through thy own wicked and foolish heart, when thou wast full and fat, forgetting God, and kicking against him, now thou shalt have them for thy good, thy heart shall be changed by grace that thou shalt not now abuse them, but employ them to the more cheerful and faithful service of God, the giver of them. *The Lord will again rejoice over thee for good*—To do thee good. God rejoices to do men good, and the angels of heaven rejoice at the heart-felt submission of one soul to the convincing and converting grace of God. (Luke xv. 10.)

V. 10. *If thou shalt hearken*—This caution and condition is added to warn them that they should not receive the grace of God in vain, and to teach them, that the grace of God doth not discharge man's obligation to his duty, nor excuse him for the neglect of it, and that conversion and sanctification, though it be God's work, yet it is man's duty.

V. 11. *Which I command thee this day*——That great command of loving and obeying God, which is the sum of the law, of which yet he doth not here speak simply, or as it is in itself, but as it is accompanied with the grace of the Gospel, whereby God circumciseth men's hearts to do this. The meaning is, that although the practice of God's law strictly and severely be now far from us, and above our strength, yet, considering the advantage of gospel grace, whereby God enableth us to our duty, and accepteth of our sincere endeavours instead of perfection, and imputes Christ's perfect righteousness unto us that believe, now it is near and easy to us. And so this place well agreeth with Rom. x. 6, &c. where Paul expounds or applies this place to the righteousness of faith; by which alone the law is such as it is here described. *Is not hidden from thee*—Is not too wonderful for thee, not too hard for thee to know and do: The will of God, which is clearly and fully revealed unto thee; thou canst not pretend ignorance or invincible difficulty. *Neither is it far off*—Out of thy reach. The law is made plain to thee, and it is not in the power of any to plead ignorance of the law against which they offend, nor can any justly charge God with want of willingness to impart grace to help in every time of need. He that with-held not his only Son, will with him also freely give to those that believe in him all things.

V. 12. *It is not in heaven*—Shut up there, but it hath been delivered and published.

V. 13. *Neither is it beyond the sea*—The knowledge of this commandment is not to be fetched from far distant places, to which divers of the wise heathens travelled for their wisdom, but it was brought to thy very doors and ears, and declared to thee in this wilderness.

V. 14. *The word is in thy mouth*—Thou knowest it so well, that it is the matter of thy common discourse; thou canst not deny thy knowledge of it. *In thy heart*—In thy mind, as the heart is very uncommonly taken.

V. 15. *I have set before thee this day, life and good*—Life, and all the blessings of life. *And death and evil*—That death which all shall die, and that evil which all shall suffer that reject the counsel of God against themselves. This day they are set before thee; to morrow the grace now offered may not return. Shall the *heart* now be opened to him that knocks at the door of it, ready to enter and to save you, (Rev. iii. 20,) or shall it remain filled with the world and shut against God?

V. 17. *If thine heart be drawn away*—By thy own evil mind, or by the examples or persuasions of others.

V. 19. *Choose life*—For why will you die.

V. 20. *Love the Lord thy God, for he is thy life*—The cause or author

Before Christ 1451. God, *and* that thou mayeſt obey his voice, and that thou mayeſt cleave unto him (for he *is* thy life, and the length of thy days) that thou mayeſt dwell in the land which the Lord ſware unto thy fathers, to Abraham, to Iſaac, and to Jacob, to give them.

CHAP. XXXI.

AND Moſes went and ſpake theſe words unto all Iſrael.

a Chap. 34. 7. 2 And he ſaid unto them, [a] I *am* an hundred and twenty years old this day; I can no more go out and come in: alſo the Lord

b Num. 10. 12. and 27. 13. Chap. 3. 27. hath ſaid unto me, [b] Thou ſhalt not go over this Jordan.

3 The Lord thy God, he will go over before thee, *and* he will deſtroy theſe nations from before thee, and thou ſhalt poſſeſs them: *and* Joſhua, he ſhall go over before thee, [c] as the Lord hath ſaid.

c Num. 27. 21. Chap. 3. 28.

d Num. 21. 24, 33. 4 And the Lord ſhall do unto them, [d] as he did to Sihon, and to Og, kings of the Amorites, and unto the land of them, whom he deſtroyed.

e Chap. 7. 2. 5 And [e] the Lord ſhall give them up before your face, that ye may do unto them according unto all the commandments which I have commanded you.

6 Be ſtrong and of a good courage, fear not, nor be afraid of them: for the Lord thy God, he *it is* that doth go with thee, [f] he will not fail thee nor forſake thee.

f Joſh. 1. 5. Heb. 13. 5.

7 ¶ And Moſes called unto Joſhua, and ſaid unto him in the ſight of all Iſrael, Be ſtrong and of a good courage: for thou muſt go with this people unto the land which the Lord hath ſworn unto their fathers to give them; and thou ſhalt cauſe them to inherit it. Before Christ 1451.

g Exod. 13. 21, 22. and 33. 14. 8 And the Lord, [g] he *it is* that doth go before thee, he will be with thee, he will not fail thee, neither forſake thee: [h] fear not, neither be diſmayed. h Joſh. 1. 9.

i Chap. 17. 18. 9 ¶ And Moſes wrote this law, [i] and delivered it unto the prieſts the ſons of Levi, which bare the ark of the covenant of the Lord, and unto all the elders of Iſrael.

10 And Moſes commanded them, ſaying, At the end of *every* ſeven years, in the ſolemnity of the [k] year of releaſe, in the feaſt of tabernacles, k Chap. 15. 1.

11 When all Iſrael is come to appear before the Lord thy God, in the place which he ſhall chooſe: [l] thou ſhalt read this law before all Iſrael, in their hearing. l Joſh. 8. 34, 35. Neh. 8. 1, 2, 5, &c.

12 Gather the people together, men, and women, and children, and thy ſtranger that *is* within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and obſerve to do all the words of this law.

13 And *that* their children which have not known *any thing*, may hear and learn to fear the Lord your God, as long as ye live in the land

author of thy natural life, of ſpiritual and eternal life, far more than the ſun is the giver of light and heat to the natural world. O look to the Sun of Righteouſneſs, that thou, by his bleſſed influence, may be changed into the ſame image. (2 Cor. iii. 18.)

CHAP. XXXI.

V. 1. *Moſes went and ſpake*—Went to the place where he had aſſembled the people, that he might ſpeak to them.

V. 2. *I can no more go out and come in*—Perform the office of a leader or Governor, becauſe I foreſee the time of my death approacheth.

V. 6. *The Lord thy God, he will not fail thee nor forſake thee*—Whoſoever thou art, however deſtitute and deſpiſed of men, if thou art but a believer in the Holy One of Iſrael, who rejoiceth to do them good, and to bleſs all that put their truſt in him.

V. 7. *Moſes called unto Joſhua, and ſaid, Be ſtrong, and of a good courage; for thou muſt go with this people*—And they that go before any people in their journey to the heavenly Canaan, will often have need to remember the encouragement which he giveth who is greater than Moſes.

V. 8. *The Lord he will not fail thee, neither forſake thee: fear not*—For the Lord reigneth, and will guide thee by his counſel, if thou wilt but liſten to his voice.

V. 9. *Moſes wrote this law*—The whole law delivered unto Moſes, contained in theſe five books. *And delivered it unto the prieſts the ſons of Levi*—That they might keep it carefully and religiouſly, and bring it forth upon occaſion, and read it, and inſtruct the people out of it. *And unto all the elders of Iſrael*—Who were aſſiſtants to the prieſts, and overſeers, to take care that the law ſhould be kept, read, and obſerved.

V. 10. *At the end of every ſeven years*—When they were freed from cares of worldly matters, and thereby fitter to attend upon God and his ſervice.

V. 11. *Thou ſhalt read*—Thyſelf in part, for the Jews tell us that the king was in perſon to read ſome part of it, or at leaſt, thou ſhalt cauſe it to be read by the Prieſts or Levites, for he could not read it himſelf in the hearing of all Iſrael, but this was to be done by ſeveral perſons, and to the people met in ſeveral congregations.

V. 12. *Gather the people together, that they may hear, and learn, and fear the Lord*—The fear of the Lord is the beginning of that wiſdom which cometh from above, and the means of obtaining this fear, is by aſſembling where we may hear what God hath ſaid and done to men in paſt ages, the knowledge and the belief of which come by hearing; and they that neglect to aſſemble where the word of God is read, and the truths of it declared, wilfully deprive themſelves of that which is as the beginning of the creation of God's ſpiritual kingdom in the ſoul, and which kingdom muſt take place before we can be partakers of the kingdom of glory, our inheritance, in which we renounce, by neglecting or rejecting the means which are in our power to uſe, and which we are required to uſe, by him to whom we muſt ſoon give account of ourſelves.

V. 13. *That their children*—By the example of their parents, may be accuſtomed to frequent the places of public worſhip, that thus the means of knowing the true God may be preſerved, and have a place in the general regard of all people in every generation.

V. 14. *The*

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land whither ye go over Jordan to poſſeſs it.

14 ¶ And the Lord ſaid unto Moſes, Behold, thy days approach that thou muſt die: call Joſhua, and preſent yourſelves in the tabernacle of the congregation, that [m] I may give him a charge. And Moſes and Joſhua went, and preſented themſelves in the tabernacle of the congregation.

m Num. 27. 19.

15 And [n] the Lord appeared in the tabernacle in a pillar of a cloud: and the pillar of the cloud ſtood over the door of the tabernacle.

n Exod. 33. 9.

16 ¶ And the Lord ſaid unto Moſes, Behold, thou ſhalt * ſleep with thy fathers, and this people will riſe up, and go a whoring after the gods of the ſtrangers of the land whither they go *to be* amongſt them, and will forſake me, and break my covenant which I have made with them.

* Heb. lie down, 2 Sam. 7. 12.

17 Then my anger ſhall be kindled againſt them, in that day, and I will forſake them, and I will [o] hide my face from them, and they ſhall be devoured, and many evils and troubles ſhall † befal them, ſo that they will ſay in that day, [p] Are not theſe evils come upon us, becauſe our God *is* not amongſt us?

o Chap. 32. 20. Pſa. 104. 29.

† Heb. find them.

p Judg. 6. 13.

18 And I will ſurely hide my face in that day, for all the evils which they ſhall have wrought, in that they are turned unto other gods.

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19 Now therefore write ye this ſong for you, and teach it the children of Iſrael: put it in their mouths, that this ſong may be a witneſs for me againſt the children of Iſrael.

20 For when I ſhall have brought them into the land which I ſware unto their fathers, that floweth with milk and honey; and they ſhall have eaten and filled themſelves, [q] and waxen fat; then will they turn unto other gods, and ſerve them, and provoke me, and break my covenant.

q Chap. 32. 15.

21 And it ſhall come to paſs when many evils and troubles are befallen them, that this ſong ſhall teſtify ‡ againſt them, as a witneſs: for it ſhall not be forgotten out of the mouths of their ſeed: for I know their imagination [r] which they § go about, even now before I have brought them into the land which I ſware.

‡ Heb. before.

r Amos 5. 25, 26.

§ Heb. do.

22 ¶ Moſes therefore wrote this ſong the ſame day, and taught it the children of Iſrael.

23 And he gave Joſhua the ſon of Nun a charge, and ſaid, [s] Be ſtrong and of a good courage: for thou ſhalt bring the children of Iſrael into the land which I ſware unto them: and I will be with thee.

s Joſh. 1. 6.

24 ¶ And

V. 14. *The Lord ſaid unto Moſes, call Joſhua, that I may give him a charge*—Immediately from myſelf for his greater encouragement, and to gain him more authority with the people.

V. 16. *Thou ſhalt ſleep*—The death of men, both good and bad, is often called a *ſleep*, becauſe they ſhall certainly awake out of it by reſurrection. *This people will riſe up, and go a whoring*—God foreſeeth all things to come, even thoſe which depend upon the wills of men, or contingencies of things, as this unqueſtionably did. *After the gods of the ſtrangers of the land*—Of the Canaanites, who now are poſſeſſors, but ſhortly will be turned out of their poſſeſſions, and become as ſtrangers in their own land. This aggravates their folly to worſhip ſuch gods as could neither preſerve their friends, nor annoy their enemies.

V. 17. *I will hide my face*—Withdraw my favour and help.

V. 19. *Write ye this ſong*—Which is contained Deut. xxxii. and is put into a ſong that it may be better learned, and more fixed in their minds and memories. *Put it in their mouths*—Cauſe them to learn it, and ſing it one to another, to oblige them to more circumſpection and watchfulneſs. *That this ſong may be a witneſs for me*—Of my kindneſs in giving them ſo many bleſſings, of my patience in bearing ſo long with them, of my clemency in giving them ſuch warnings, and my juſtice in puniſhing.

V. 20. *When I ſhall have brought them into the land, and they ſhall have eaten and filled themſelves, then will they break my covenant*—By the diſobedience of the Jews under ſo many mercies, a general opinion ſeems to have ariſen, that they were prone to evil above all other men. The uſe we are to make of their hiſtory, is to compare the inclinations we feel under the ſame kind of circumſtances in which we ſee them; and aſk ourſelves in proſperity whether we are more watchful, ſober, ſelf-denied, and devoted to the will of God; if we find we are not, then we ought to be convinced we are perſons of like paſſions with the people of Iſrael, and that their conduct is no other than ours would have been, had we been in their ſituation; and againſt which conduct, and the conſequences of it, which ſo many of them have and are now ſuffering, it concerns all men well to conſider how they can be preſerved.

V. 21. *It ſhall not be forgotten*—This ſeems not to be a precept that they ſhould remember it, but a prediction, that God would give them ſad occaſion to remember it, by bringing upon them the dreadful calamities mentioned in it: And what muſt it be, (when the mercies of God are finally rejected,) never to be able to forget all the offers of them? *I know their imagination even now*—Their inward inclinations to idolatry, their ſecret purpoſes to allow themſelves therein, when they are ſettled in their land, which were clearly known to God, though it may not be fully evident to themſelves. And they that are truly convinced of the importance of their immortal intereſts, will, above all things, examine what manner of ſpirit they are of, and judge themſelves from the very thoughts and inclinations of their hearts, as well as from their outward conduct, that they may know more and more of that myſtery of iniquity which there is in the human heart, and their need of the ſanctifying influence of that grace, by which alone the fallen nature can only be brought to what God requireth—truth, holineſs in the inward parts, without which the ſoul cannot dwell with God.

V. 23. *I will be with thee*—And faithfully fulfil all that I have promiſed, that thoſe that may hereafter depart from the living God, and deſpiſe their own mercies, may know that their miſery and their ruin is their own, though their ſalvation is altogether of God.

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24 ¶ And it came to pass when Moses had made an end of writing the words of this law in a book, until they were finished;

25 That Moses commanded the Levites which bare the ark of the covenant of the Lord, saying,

t See 2 Kings 22. 8.

26 Take this book of the law, t and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee.

u Chap. 9. 24. and 31. 29.

27 u For I know thy rebellion, and thy stiff neck: behold, while I am yet alive with you this day, ye have been rebellious against the Lord; and how much more after my death?

28 Gather unto me all the elders of your tribes, and your officers, that I may speak

x Chap. 32. 1.

these words in their ears, x and call heaven and earth to record against them.

y Chap. 32. 5.

29 y For I know, that after my death ye will utterly corrupt *yourselves*, and turn aside from the way which I have commanded you:

z Gen. 49. 1.

and evil will befal you z in the latter days, because ye will do evil in the sight of the Lord, to provoke him to anger through the work of your hands.

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30 And Moses spake in the ears of all the congregation of Israel the words of this song, until they were ended.

CHAP. XXXII.

a Chap. 4. 26. and 30. 19. and 31. 28. Psal. 50. 4. Isai. 1. 2. Jer. 2. 12. and 6. 19. b Isa. 55. 10, 11. 1 Cor. 3. 6, 7, 8.

GIVE a ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth.

2 b My doctrine shall drop as the rain: my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass.

3 Because I will publish the name of the Lord: ascribe ye greatness unto our God.

c 2 Sam. 23. 3. Psa. 18. 2, 46. Hab. 1. 12. d 2 Sam. 22. 31. e Job 34. 10.

4 *He is* c the rock, d his work *is* perfect: for all his ways *are* judgment: e a God of truth, and without iniquity, just and right *is* he.

* Heb. He hath corrupted to himself. f Chap. 31. 29. † Or, that they are not his children, that is, their blot.

5 * f They have corrupted themselves, † their spot *is* not *the spot* of his children: *they are* a perverse and crooked generation.

6 Do

V. 26. *Take this book of the law, and put it in the side of the ark*—Here it was kept for greater security and reverence: And thus should the words of eternal life be laid up in every heart. *That it may be there for a witness against thee*—Against thy people, to whom he here turns his speech, that they might be more affected with it.

V. 27. *I know thy rebellion*—And thus did the Lord of life know the evil of all men when he gave himself to die for them. What manner of love was this? And shall we return it by crucifying him afresh by sin, or by never resting till that mind is in us which also was in him; and till it becomes our delight to walk in his steps by the strength of his grace.

V. 28. *Gather unto me all the elders, that I may call heaven and earth to record against them*—That shall depart from God, that their blood may be upon their own heads, and his justice vindicated, when they shall fall under the effects of their own contempt of his great and freely offered salvation.

V. 29. *Ye will turn aside from the way which I have commanded you: and evil will befal you*—As consequences follow their causes.

CHAP. XXXII.

V. 1. *Give ear, O ye heavens*—Angels and men. Heaven and earth, which he calleth upon as witnesses of the truth of his sayings, and the justice of God's proceedings against them.

V. 2. *My doctrine shall drop as the rain*—Look what effect rain and dew have upon herbs and grass, which they make fresh, fragrant, and growing; the same effect I may justly expect and hope that my discourse will have upon your hearts, to make them soft, pliable, and fruitful. Or this might be a prayer. O that it might do so, that my discourse might not be lost upon you, but be profitable to you.

V. 3. *I will publish the name of the Lord*—His glorious excellencies, and righteous and worthy actions, by which he hath made himself known, as a man is known by his name, and by which it will appear both that there is no blame to be laid upon him whatsoever befalleth you, and that it is gross madness to forsake such a God for dumb idols and meer vanities. *Ascribe ye greatness unto our God*—As I am about to publish the great power, and majesty, and glory of God, so do you also own and acknowledge it, as you have reason to do; or do you attend to the words which God hath commanded me to speak to you in his name, with that diligence, reverence, and godly fear, which the presence of so great and glorious a Majesty calleth for. And do this; ascribe all your salvation to his greatness, and not to any power or goodness of your own having any part in it. Reader, is the eye of your mind, the deliberate attention of your soul, fixed on the love of God in Christ Jesus, as the sole cause of your pardon and acceptance with God; and on his grace working in you to will and to do of his good pleasure, as the sole cause of your restoration to his image and likeness; or are you mixing that hay and stubble of your own vain conceits of your doings, as part of the cause of the pardon and favour of God, and the procuring cause of your being renewed in his image? He buildeth on that which will not stand the fire of Divine justice, which is to try us, who buildeth on any foundation short of that which is eternal and almighty, and was and is manifested to the world by Him, to whom all the prophets and all the apostles bear witness. Do you *now* believe their report and rest your All upon him, as ye would wish to do in *that* day, when you must take leave of all you love below.

V. 4. *He is the rock*—As for the stabilility and everlastingness of his nature, and invincibleness of his power, so also for his fixedness and immutability in his counsels, promises, and ways; so that if there shall be a sad change in your affairs, from an high and prosperous to a calamitous and deplorable condition, remember this proceedeth from yourselves, and from the change of your ways, and not from God, *in whom there is no variableness nor shadow of change*, (James i. 17.) *His work is perfect*—All his works and actions are unblameable, as being perfectly wise and righteous. *All his ways are judgment*—All his administrations in the world, and all his dealings with you, are managed with judgment and justice. *A God of truth*—Constant to his promises: you cannot accuse him of any levity or unfaithfulness towards you to this day.

V. 5. *They*—The Israelites. *Have corrupted themselves*—Their wickedness is not from God but from themselves, and their own choice, they have wilfully and industriously depraved themselves, and

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6 Do ye thus requite the Lord, O foolish people and unwise? *is* not he thy father *that* hath bought thee? hath he not made thee, and established thee?

7 ¶ Remember the days of old, consider the years of ‡ many generations: ask thy father, and he will shew thee, thy elders, and they will tell thee.

‡ Heb. generation and generation.

g Zech. 9. 2. Acts 17. 26.

8 When the Most High [g] divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.

h Exod. 15. 16.

‖ Heb. cord.

9 For [h] the Lord's portion *is* his people: Jacob *is* the ‖ lot of his inheritance.

10 He found him [i] in a desert land, and in the waste howling wilderness: he * led him about, he instructed him, he [k] kept him as the apple of his eye.

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i Chap. 8. 15. Jer. 2. 6. Hos. 13. 5.

* Or, compassed him about.

k Psal. 17. 8. Prov. 7. 2. Zech. 2. 8.

11 [l] As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings;

l Exod. 19. 4. Chap. 1. 31. Isai. 31. 5. and 46. 4. and 63. 9. Hos. 11. 3.

12 *So* the Lord alone did lead him, and *there was* no strange god with him.

13 [m] He made him ride on the high places of the earth, that he might eat the increase of the fields, and he made him to suck [n] honey out of the rock, and oil out of the flinty rock.

m Isa. 58. 14.

n Ezek. 36. 2. n Job 29. 6. Psal. 81. 16.

14 Butter

and sold themselves to sin. Their destruction is not from God, who is *just* and *true*, but wholly from themselves, and from their own wickedness. *Their spot is not the spot of his children*—Their blemishes or sins are not committed through ignorance, but they proceed from wilfulness and contempt, and followed with impenitency. They carry themselves not like my children and people, as they profess to be, but like mine enemies. *They are a perverse and crooked generation*—Forward and untractable, and crooked—irregular and disorderly, not agreeing with the streight and righteous nature of God and of his law.

V. 6. *The Lord, is not he thy father that hath bought thee*—That hath redeemed and rescued thee from Egyptian bondage. *Hath he not made thee*—Not only in a general and common way by creation, but in a peculiar manner by adoption, or making thee his peculiar people and children. *And established thee*—Renewed and confirmed his grace and favour to thee, and not taken it away from thee, which thou hast often provoked him to do.

V. 7. *Remember the days of old*—The history and events of former ages.

V. 8. *When the Most High divided to the nations their inheritance*—When God by his providence did allot the several parts of the world to several people. *When he separated the sons of Adam*—(i. e.) Divided them in their languages and habitations according to their families. *He set the bounds of the people*—He disposed of the several lands and limits of the people, so as he did reserve a convenient and sufficient place for the great numbers of the people of *Israel*, whom he designed to make as numerous as the stars of heaven. And therefore he so guided the hearts of several people, that the posterity of Canaan should be seated in that country which God intended for the children of Israel, that so when their iniquities were ripe and God's time came, they might be rooted out, and the Israelites might come in their stead.

V. 9. *The Lord's portion is his people*—He chose them out of all mankind, as he chooseth to himself them that look to him by faith, for that righteous nature which he imparts to men in every age and in every country, who are his spiritual children, charging himself with all that concerneth them, as the head is concerned for all the members of the body.

V. 10. *He found him*—God found him in an eminent manner, and revealed his mind and will to him, and entered into covenant with him, and imparted himself and his grace and blessing to him. By this word he also signifieth, both their lost condition in themselves, and that their recovery was not from themselves, but only from God, who sought and found them out by his grace. *In a desert land*—In a place destitute of all the necessaries and comforts of life, which also was a type of that desolate and comfortless condition in which all men are before the grace of God findeth them out. *In the waste howling wilderness*—Where, instead of the voices of men, nothing is heard but the howlings of ravenous beasts, to which every temper, appetite and passion of the unrenewed mind is justly compared; of which we may be convinced, when we consider the proportion of human care, which is exercised in fencing the dwellings of men, their persons and their property not against wild beasts, which are now destroyed out of our land, but against men living every where in it, under the influence of their unregenerate nature. Reader, is the devil deceiving your vain mind into a belief that you have escaped the common corruption within, because you are orderly without, or that there is no danger to which you are exposed, though you know nothing of what it is to be born from above? *He led him about*—He conducted him from place to place, by his cloudy pillar and providence; he compassed him about, by his provident care over him, watching over him, and preserving him on every side. *He instructed him*—Made him acquainted with his will. *He kept him as the apple of his eye*—As men used to keep the apple of their eye, with singular care and diligence, this being as most tender, so a most useful part.

V. 11. *As an eagle stirreth up her nest*—Her young ones in the nest, which she by her cry and motion, provoketh to fly by her example. *Spreadeth abroad her wings*—Gently, tenderly, and safely. Some say, the eagle carrieth her young ones upon her wings, till she teacheth them to fly.

V. 12. *So the Lord alone did lead him*—When they were shut up in Egypt, as in their nest, whence they durst not venture to fly nor stir, he taught, encouraged, and enabled them to fly out, and free themselves from that bondage, and brought them into a state of liberty and safety, he dealt tenderly with them, bearing with their infirmities, keeping them from all harms. And the Lord alone is the leader of all who, living by faith, are travelling to his presence in glory eternal; and he alone who knoweth the heart, is also the spiritual leader of every soul into the true knowledge of its state, and under all the difficulties of perplexing doubts, fears, and temptations. O how great are the concerns which every soul hath to transact with him who made and died to redeem us, and whose providence is over us, and his spirit about us, ready to do all that is for his glory, and the good of them that do but hope in his mercy! *There was no strange God with him*—To assist him in that work, or to deliver them, all the help that was given them the Lord did it himself alone.

V. 13. *He made him ride on the high places of the earth*—To conquer their strongest holds, which are in the mountains, and their cities fenced with walls of greatest height and strength. To *ride upon* in Scripture phrase, is to subdue or conquer. *He made him to suck honey out of the rock*—Where the bees made honey, even in the holes of rocks. *And oil out of the flinty rock*—The olive-trees growing in rocky places.

V. 14. By

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14 Butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, [o] with the fat of kidneys of wheat, and thou didst drink the pure blood of the grape.

o Psa. 81. 16. and 147. 14.

15 ¶ But [p] Jeshurun waxed fat, and kicked: [q] thou art waxen fat, thou art grown thick, thou art covered *with fatness*; then he forsook God *which* made him, and lightly esteemed the Rock of his salvation.

p Chap. 33. 5, 26. Isai. 44. 2.
q Neh. 9. 25. Psal. 17. 10. Jer. 5. 7. and 5. 7. Hos. 13. 6.

16 They provoked him to jealousy with strange *gods*, with abominations provoked they him to anger.

17 [r] They sacrificed unto devils, † not to God; to gods whom they knew not, to new *gods that* came newly up, whom your fathers feared not.

r Lev. 17. 7. Psal. 106. 37. 1 Cor. 10. 20. Rev. 9. 20.
† Or, which were not God.

18 Of the Rock *that* begat thee thou art unmindful, and hast forgotten God that formed thee.

19 [s] And when the Lord saw *it*, he ‡ abhorred *them*, [t] because of the provoking of his sons, and of his daughters.

s Jud. 2. 14.
‡ Or, despised.
t Isai. 1. 2.

20 And he said, [u] I will hide my face from them, I will see what their end *shall be*: for they *are* a very froward generation, [x] children in whom *is* no faith.

u Chap. 31. 17.
x Isai. 30. 9.

21 They have moved me to jealousy with *that which is* not God, they have provoked me to anger [y] with their vanities: and [z] I will move them to jealousy with *those which are* not a people, I will provoke them to anger with a foolish nation.

y 1 Sam. 12. 21. 1 Kings 16. 23, 26. Psal. 31. 6. Jer. 8. 19. and 10. 8.
z Hos. 1. 10. Rom. 10. 19.

22 For [a] a fire is kindled in my anger, and § shall burn unto the lowest hell, and ‖ shall consume the earth with her increase, and set on fire the foundations of the mountains.

a Jer. 15. 14. Lam. 4. 11.
§ Or, hath burned.
‖ Or, hath consumed.

23 I will [b] heap mischiefs upon them, [c] I will spend mine arrows upon them.

b Isai. 26. 15.
c Psal. 7. 12, 13.

24 *They shall be* burnt with hunger, and devoured with * burning heat, and with bitter

Ezek. 5. 16.
* Heb. burning coals.

V. 14. By these natural supplies we may understand, that the spiritual consolations to the Israel of God, consist in every thing that can be pleasant to receive, and in their effects useful and delightful to them.

V. 15. *But Jeshurun*—Israel, whom he calls *upright*, or *righteous* (as the word signifieth) not that they were so indeed, but partly by way of instruction, to remind them what they professed, promised, and ought to be; and to shew them how unlike they were to the people of God, which they pretended to be, and what a shame it was to them to degenerate so much from their name and profession. *Waxed fat and kicked*—Grew insolent and rebellious against God and against his word and spirit.

V. 16. *They provoked him to jealousy*—To anger and fury, for *jealousy is the rage of a man;* and it implies the ground of this anger, the falseness to God, whom they had owned and accepted as their husband, and their spiritual whoredom with other gods.

V. 17. *They sacrificed unto devils*—Unto idols, which the devils brought into the world in opposition to God, in and by which the devils often manifested themselves unto men, and gave them answers, and received their worship. The Gentiles pretended to worship God in these idols, and the devils which inspired them, deluded the nations with false pretences, that they were a sort of lower gods. Moses therefore taketh off this mask, and sheweth the Israelites, that these pretended gods were really devils, those great enemies of mankind, and therefore that it was the height of madness to honour or worship them. *Not to God*—This he saith, either because though at first they joined God and idols together in worship, yet at last they quite forsook God, and adhered to idols only: Or because God utterly rejected those sacrifices which they offered to him, together with idols, and took them for no sacrifices. *Gods whom they knew not*—Never shewed any kindness to them, or did them any good. *New gods, that came newly up*—Not absolutely, for some of these gods had been worshipped for generations, and had a fair pretence of long antiquity, but comparatively to the true God, who is *the ancient of days*, and who was worshiped from the beginning of the world. To this original and first antiquity Moses recalleth them; as also our Saviour doth reeal the Jews to the first institution. (Matth. xix. 8.) And therefore we may safely follow both their patterns in despising all pretences of antiquity which are contrary to God's first institutions contained (as all confess) in the holy Scriptures. *Whom your fathers feared not*—Served not, worshipped not, but justly despised and abhorred them.

V. 18. *Of the rock*—Of God, one of whose titles this is; or of Christ, who is called the *rock*, (1 Cor. x. 4.) whom the Israelites are said to have tempted. *That begat thee*—Who hath adopted you to be his people, and hath shewed as much care and kindness to you, as if he had begotten you.

V. 19. *Because of the provoking of his sons, and of his daughters*—Because of their sins, whereby they provoked him to anger.

V. 20. *I will see what their end shall be*—A speech after the manner of men. Or, I *will see* it put for, *I will make them and others to see*, what the fruit of such actions shall be. *Children in whom there it no faith*—Perfidious, that have broken their covenant so solemnly made with me.

V. 21. *I will move them to jealousy with those which are not a people*—With the Gentiles, or Heathenish nations, who scarce deserve the name of a *people*, as being without yoke, without the knowledge and fear of God, which is the foundation of all true policy and government, and without righteous and necessary laws; and many of them are destitute of all government, laws, and order, barbarous, rude, savage, and brutish in their manners; when it came to pass how it provoked the Jews to jealousy, may be gathered from (Matth. xxi. 43, &c. Acts xi. 2, 3. 1 Thess. ii. 15, 16.) *I will provoke them to anger with a foolish nation*—So the Gentiles were, both in the opinion of the Jews, and in truth and reality, notwithstanding all their pretences to wisdom, there being nothing more foolish or brutish than the worship of idols. (1 Cor. xii. 2.)

V. 22. *A fire is kindled*—Great and grievous judgments shall be inflicted, which come under the name of *fire*. *Mine anger shall burn unto the lowest hell*—It shall not only burn up all the corn, fruits, and buildings, which appear above ground, but it shall reach to the inwards and depths of the earth, and burn up the very roots and hopes of future increase, and follow the finally impenitent to their own place.

V. 23. *I will spend mine arrows upon them*—Empty my quiver, and send upon them all my plagues.

V. 24. *They shall be burnt with hunger*—With famine, which burneth and parcheth the inward parts, and maketh the face *black as a coal*, (Lam. iv. 8.) *And devoured with burning heat*—By fevers, or other distempers. *I will also send the teeth of beasts, with the poison of serpents of the dust*—Who feed upon the dust, and lurk in it, that they may surprize unwary passengers.

V. 27. *Were*

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ter deſtruction: I will alſo ſend [d] the teeth of beaſts upon them, with the poiſon of ſerpents of the duſt.

25 [e] The ſword without, and terror † within ſhall ‡ deſtroy both the young man and the virgin, the ſuckling *alſo*, with the man of gray hairs.

26 I ſaid, I would ſcatter them into corners, I would make the remembrance of them to ceaſe from among men:

27 Were it not that I feared the wrath of the enemy, leſt their adverſaries [f] ſhould behave themſelves ſtrangely, *and* leſt they ſhould ſay, § Our hand *is* high, and the Lord hath not done all this.

28 For they *are* a nation void of counſel, neither *is there any* underſtanding in them.

29 [g] O that they were wiſe, *that* they underſtood this, [h] *that* they would conſider their latter end!

30 How ſhould [i] one chaſe a thouſand, and two put ten thouſand to flight, except their rock [k] had ſold them, and the Lord had ſhut them up?

31 For their rock *is* not as our Rock, even our enemies themſelves *being* judges.

32 For their vine § *is* of the vine of Sodom, and of the fields of Gomorrah: their grapes *are* grapes of gall, their cluſters *are* bitter.

33 Their wine *is* the poiſon of dragons, and the cruel venom of aſps.

34 *Is* not this [m] laid up in ſtore with me, *and* ſealed up among my treaſures?

35 To me *belongeth* [n] vengeance, and recompence, their foot ſhall ſlide in *due* time: for [o] the day of their calamity *is* at hand, and the things that ſhall come upon them make haſte.

36 For

d Lev. 26. 22.
e Lam. 1. 20. Ezek. 7. 15. 2 Cor. 7. 5.
† Heb. from the chambers.
‡ Heb. bereave.
f Jer. 10. 4.
§ Or, Our high hand, and not the LORD hath done all this.
g Pſal. 18 8.
h Iſai. 47. 7. Lam. 1. 9.
i Lev. 26. 8. Joſh. 23. 10. 2 Chro 24.24. Iſai. 30. 17.
k Pſal. 44. 12. Iſai. 50. 1. and 52. 3. 1 Sam. 4. 8. Jer. 40. 3.
§ Or, Is worſe than the vine of Sodom, &c.
m Job 14. 17. Jer. 2. 22. Hoſ. 13. 12. Rom. 2 5.
n Pſal. 94. 1. Rom. 12. 19. Heb. 10. 30.
o 2 Pet. 2. 3.

V. 27. *Were it not that I feared the wrath of the enemy*—Of my government, and of all mankind. Satan, who would, upon this people's total deſtruction, be furniſhed with freſh arguments to draw men from God, as if he was unnatural and cruel to his people, or unable to deliver them. Fear is aſcribed to God after the manner of men. *Leſt their adverſaries ſhould behave themſelves ſtrangely*—Inſolently and arrogantly above what they uſed to do.

V. 28. *For they*—The Iſraelites. *A nation void of counſel*—That have not wiſdom to direct themſelves, nor diſcretion to deſire and receive counſel from others, but raſhly and madly go on in thoſe courſes which will certainly ruin them.

V. 29. *O that they would conſider their latter end*—What their end will be, and that although God ſpareth them long, yet at laſt judgment will certainly overtake them. No Scripture is of private interpretation, this is the wiſh of the Father of mercies, that all the children of men, would not, whilſt they are ſeeing their fellow creatures die daily about them, forget that they are to die; for common as it is to all, death can but once come to every creature: the gates of death are placed between our natural and eternal ſtates, and freely do theſe gates open from earth to hell and heaven, but all the powers of angels, men, or devils cannot force a paſſage back for one ſingle mortal, to this buſy dying world; where ſo little are we concerned about the wide extremes of miſery and bliſs, between which we ſtand upon this narrow point of time, that God, whoſe word called the world into exiſtence, calls himſelf to all mankind, and ſays, *O that they would conſider their latter end!* and never reſt a moment longer unprepared to meet their God, who *now* invites a ſinful world to ſeek his mercy and his favour whilſt it may be found. Oppoſed to the wiſhes of infinite goodneſs are the intereſts, the pleaſures of this life, and the ambition of living to be magnified in their eſteem, who, with ourſelves, ſhall ſoon mix with the duſt: And can all that belongeth to earth and ſenſe, compenſate for the loſs of *that nature*, which we are apt to conſider ſo little, and in which our immortal nature can only be found pure and holy, good and happy?

V. 30. *How ſhould one chaſe a thouſand*—Whence ſhould this miraculous change come, that whereas God had promiſed that *five Iſraelites* ſhould *chaſe an hundred* of their enemies; now on the contrary, *one* enemy *ſhould chaſe a thouſand Iſraelites*. *Except their Rock*—Their God, who was their only refuge and defence. *Had ſold them*—For bond ſlaves, had quitted his right and relation to them, and given them up into their enemies hands. *And the Lord had ſhut them up*—As in the net which their enemies had laid for them.

V. 31. *Our enemies themſelves being judges*—Who, by their dear bought experience, have been forced to acknowledge that our God was far ſtronger than they and their falſe gods together.

V. 32. *For—But;* for theſe words ſeem to contain an anſwer. It was not from impotency in God, for if he had not forſaken and delivered them up, they could not have been ſo eaſily chaſed. *But*, ſaith he, the true reaſon was this, *their vine. Is of the vine of Sodom*—The people of Iſrael, which I planted, and brought up as a choice vine, are now degenerated, and become like the vine of Sodom, their principles and practices are all corrupt and abominable. *Their cluſters are bitter*—Their fruits or actions are moſt loathſome to me, malicious and miſchievous to others, and at laſt will be pernicious to themſelves.

V. 33. *The cruel venom of aſps*—Whoſe poiſon kills certainly and ſpeedily.

V. 34. *Is not this*—All their wickedneſs mentioned before. My long-ſuffering towards them, may make them and others think, that I have forgotten their ſins, but I remember them punctually, they are *ſealed up* as *in a bag*, and as men ſeal up their treaſures, that nothing be loſt, and I ſhall bring them to their remembrance alſo.

V. 35. *To me belongeth vengeance*—It is my office to puniſh ſin, and as I know their ſins, ſo I will aſſuredly puniſh them that ſin, and remain impenitent. *Their foot ſhall ſlide*—They who now think they ſtand faſt and unmoveable, ſhall fall into utter deſtruction. *In due time*—Though not ſo ſoon as ſome may expect it, yet in that time when it ſhall be moſt proper and ſeaſonable, when they have refuſed my laſt calls to repentance, and filled up the meaſure of their ſins. This *due time* may be the ſame with that *fulneſs of time*, (Gal. iv. 4.) when Chriſt came into the world, whom this people, by wicked hands, crucified and ſlew, for which *wrath came upon them to the uttermoſt*, (1 Theſſ. ii. 15, 16.) *The day of their calamity is at hand*—Is near. So the Scriptures often ſpeak of thoſe things which are at many hundred years diſtance, to meet with objections ariſing in mens minds from the delays of them, and to ſignify, that though they may be afar off as to our meaſures of time and expectation of things, yet in God's account they are near, they are as near as may be, as ſoon as ever the fit and the full time is come, they come inſtantly, they are nearer

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36 [p] For the Lord shall judge his people, [q] and repent himself for his servants; when he seeth that *their* ‖ power is gone, and [r] *there is* none shut up, or left.

37 And he shall say, [s] Where *are* their gods, *their* rock in whom they trusted,

38 Which did eat the fat of their sacrifices, *and* drank the wine of their drink-offerings? let them rise up and help you, *and* be * your protection.

39 See now that [t] I, *even* I *am* he, and [u] *there is* no god with me: [x] I kill, and I make alive; I wound, and I heal: neither *is there any* that can deliver out of my hand.

40 [y] For I lift up my hand to heaven, and say, I live for ever.

41 [z] If I whet my glittering sword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me.

42 I will make mine arrows drunk with blood (and my sword shall devour flesh) *and that* with the blood of the slain, and of the captives, from the beginning of [a] revenges upon the enemy.

43 † [b] Rejoice, O ye nations, *with* his people: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, *and* to his people.

44 ¶ And Moses came and spake all the words of this song in the ears of the people, he, and * Hoshea the son of Nun.

45 And Moses made an end of speaking all these words to all Israel.

46 And he said unto them, [c] Set your hearts unto all the words which I testify among you this day; which ye shall command your children to observe to do, all the words of this law.

47 For

p Psal. 135. 14.
q Judg. 2. 18. Psal. 106. 45. Jer. 31. 20.
‖ Heb. hand.
r 1 Kings 14. 10. & 21. 21. 2 Kings 9. 8. and 14. 26.
s Judg. 10. 14. Jer. 2. 28.
* Heb. an hiding for you.
t Psal. 102. 27. Hab. 1. 4. and 48. 12.
u Chap. 4. 35. Isai. 45. 5. 18.
x 1 Sam. 2. 6. 2 Kings 5. 7. Job 5. 18. Psal. 68. 20. Hos. 6. 1.
y Gen. 14. 22.
z Isai. 27. 1. and 34. 5. and 66. 16. Ezek. 21. 14, 20.

a Job. 13. 24. Jer. 30. 14. Lam. 2. 5.
† Or, Praise his people, ye nations: or, Sing ye.
b Rom. 15. 10.

* Or, Joshua

c Chap. 6. 6. and 11. 18.

than sinners would have them, when the measure of their sins is once full, the judgment shall not be deferred. And souls that are living in a state of enmity against God, their sufferings are only suspended by that thread of life, which the flying arrows of death may, the next moment, be permitted to hit, and shew the careless wilful sinner against the infinite power that made him, that the judge was at the door, when he thought himself secure and unobserved.

V. 36. *For—Nevertheless*, or, *But yet.* He now turns his discourse into a more comfortable strain, according to the usual method of the prophets, and here begineth to shew, That after God had humbled and sorely chastised his people, yet at last he would have mercy upon them, and turn their captivity, as it here followeth. *The Lord shall judge his people*—Shall plead their cause, shall protect and deliver them. *And repent himself for his servants*—Repent of the evils he hath brought upon them, will change his course and carriage towards them. *When he seeth that their power is gone, and there is none shut up, or left*—None shut up, either in their strong cities, castles, or other hiding places, and none *left*, as the poor and contemptible people are neglected, and usually left in the conquered land, as all seem to be cut off, and the people quite destroyed.

V. 37. *And he shall say*—The Lord, before he delivereth his people, will first convince them of their former folly in forsaking him and following idols; he will find an occasion from that miserable and hopeless condition into which their idols have brought them, to upbraid them with it.

V. 39. *See now*—Learn now by your own sad experience, what vain and impotent things idols are, and what a silly thing it was in you to put your trust in them, as they did, verse 37. *I, even I am he*—The only true and omnipotent and irresistible God. *I kill, and I make alive*—And how should he be feared, on whom life dependeth from one moment to another.

V. 40. *For I lift up my hand to heaven*—I solemnly swear, that I will do what here followeth, that, as I will deliver my people, so I will fully avenge myself upon all mine enemies, whom I have used as rods to scourge my people. *I live for ever*—As sure as I live.

V. 41. *If I whet my glittering sword*—If once I begin to prepare for war, and for the execution of my sentence. *And mine hand take hold on judgment*—Of the instruments of judgment, of the weapons of war. A metaphor from warriors, that take their weapons into their hand, when they intend to fight.

V. 42. *And that with the blood of the slain, and of the captives*—Whom my sword hath sorely wounded, though not utterly killed. *From the beginning of revenges upon the enemy*—When once I begin I will take vengeance upon all mine enemies, upon the head or heads of them.

V. 43. *Rejoice, O ye nations, with his people*—He calleth upon the nations to rejoice, and bless God for his favours, and especially for the last wonderful deliverance which shall be given to the Jews, when they shall be converted unto the gospel in the last days, which they have all reason to do, not only from that duty of sympathy which they owe to all people, and especially to God's ancient people, whereby they are to *rejoice with them that rejoice*, but because of that singular advantage and happiness which all nations will have at that time, and upon that occasion. Or, *rejoice*, O ye Gentiles, who once were not God's people, but now are his people, do ye rejoice for God's mercies to the Jews, his ancient people, bless God for their conversion, and that salvation, which after being neglected and disregarded by so many generations of men, though published and made known in the Scriptures, is now at last attended to, and mercy and grace is sought and found.

V. 44. *And Moses came, and spake all the words of this song, and Hoshea*—Or Joshua; who is here joined with Moses in this action, because this was written and kept for future use, and to be repeated again and again upon solemn occasions, which Joshua and other succeeding magistrates were to take care of.

V. 46. *Set your hearts unto all the words which I testify*—Consider the words which I have declared to you from God with the greatest care, and treasure up the things which they make known to you in your hearts, and *command your children* after you to do the same, that the way of man's salvation, and the will of God, may be known amongst you from one generation to another, and so be spread by your means, to whom is committed the Scriptures of truth, to all the nations of the world. Those that have the Scriptures, and do not use them—do not *set their hearts upon them* to understand them, voluntarily deprive themselves of blessings which all material things cannot afford them; and they that have the Scriptures, and know the great truths they contain, and do not spread the knowledge of them amongst those whom God hath given them the charge of as masters, parents, &c. they withhold that which is of more moment to the best interests of all about them, than if they refused them every necessary blessing of life. Are those endeavours used in your family to make all that

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47 For it *is* not a vain thing for you: [d] because it *is* your life; and through this thing ye shall prolong *your* days in the land whither ye go over Jordan to possess it.

48 [e] And the Lord spake unto Moses that self-same day, saying,

49 [f] Get thee up into this mountain Abarim, *unto* mount Nebo, which *is* in the land of Moab, that *is* over against Jericho; and behold the land of Canaan which I give unto the children of Israel for a possession:

50 And die in the mount whither thou goest up, and be gathered unto thy people; [g] as Aaron thy brother died in mount Hor, and was gathered unto his people:

51 Because [h] ye trespassed against me among the children of Israel, at the waters of † Meribah-kadesh, in the wilderness of Zin; because ye [i] sanctified me not in the midst of the children of Israel.

52 [k] Yet thou shalt see the land before *thee*, but thou shalt not go thither unto the land which I give the children of Israel.

d Chap. 30. 19.

e Num. 27. 12.

f Num. 33. 47. Chap. 34. 1.

g Num. 20. 25, 26. and 33. 38.

h Num. 20. 11, 12, 13. and 27. 14.

† Or, strife at Kadesh.

i See Lev. 10. 3.

k Num. 34. 4.

CHAP. XXXIII.

AND this *is* the blessing wherewith Moses [a] the man of God blessed the children of Israel before his death.

2 And he said, [b] The Lord came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with [c] ten thousands of saints: from his right hand *went* * a fiery law for them.

3 Yea, [d] he loved the people; [e] all his saints *are* in thy hand: and they sat down at thy feet; *every one* shall receive of thy words.

4 Moses

a Psa. 90. title. b Exod. 19. 18. Judges 5. 4. Hab. 3. 3. 1491.

c See Psa. 68. 17. Dan. 7. 10. Acts 7. 53. Gal. 3. 19. Heb. 2. 2. Rev. 5. 11. and 9. 16.

* Heb. a fire of law.

d Exod. 19. 5. e Chap. 7. 6. Psal. 50. 5.

live in it understand the Scriptures, which are necessary to enable any person to understand the meaning of any writings? Are they read to them, and are they read by them? Will children and servants be led to believe that there is any thing of real value in the Scriptures, when they see, for one year after another, that their parents and masters treat the Scriptures as men commonly do those books and writings which they consider to be of no use or value to them. And the difficulty there is to prevail with any person to believe that the same thing is of the highest value, which they have only been accustomed to see treated as of no value, may soon be known, when the influence of custom and long habits of thinking are considered.

V. 47. *It is not a vain thing for you*—It is not an unprofitable or contemptible work which I advise you to, but well worthy of your most serious care to remember and diligently to consider it.

V. 49. *Get thee up into mount Nebo*—Nebo was a ridge or top of the mountains of Abarim.

V. 52. *Thou shalt see the land before thee, but thou shalt not go thither*—But when he disappointeth whom Moses served, it is but the chastening of a kind parent to prepare them that fear him for himself. Moses was taken to Canaan above, where pain and sorrow can never come, instead of entering that Canaan, which, blessed as it was as a country, it only was a faint resemblance of that better world, to which this servant of the Most High was now to be removed.

CHAP. XXXIII.

V. 1. *This is the blessing, wherewith Moses the man of God blessed*—He is said to bless them ministerially, by praying to God with faith for his blessing upon them, and by foretelling the blessings which God would confer upon them. *The children of Israel*—The several tribes: only Simeon is omitted, because that tribe had no distinct inheritance, but was to have his portion in the tribe of Judah, and therefore he must needs partake with them in their blessings.

V. 2. *The Lord came*—To the Israelites; manifested himself graciously and gloriously amongst them. *From Sinai*—Beginning at Sinai, where the first and most glorious appearance of God was, and so going on with them to Seir and Paran. *And rose up*—He appeared or shewed himself, as the sun doth when it riseth. *From Seir*—From the mountain or land of Edom, which is called *Seir*, to which place the Israelites came, and from thence God led them on towards the land of promise, and then gloriously appeared for them, in subduing Sihon and Og before them. All this verse may belong to God's appearance in mount Sinai, where that glorious light which shone upon mount Sinai scattered its beams into the adjacent parts, such as Seir and Paran were, and so this is only a poetical and prophetical variation of the phrase and expression of the same thing in divers words, and God's coming, or rising, or shining from Sinai and Sier, and Paran, note one and the same illustrious action of God appearing there with ten thousands of his saints or holy angels, and there giving a fiery law to them. *From mount Paran*—A place where God eminently manifested his presence and goodness, in appointing the seventy elders, and pouring forth his Spirit upon them. *He came with ten thousands of Saints*—(i. e.) With a great company of holy angels, which attended upon him in this great and glorious work of giving the law, as may be gathered from Acts vii. 53. Gal. iii. 19. Heb. ii. 2. and xii. 22. *From his right hand*—Which both wrote the law and gave it to men. An allusion to men who ordinarily write and give gifts with their right, and not with their left hand. *A fiery law*—The law is called *fiery*, because it is of a fiery nature. God's word is compared to fire, to signify that fiery wrath and curse which it inflicteth upon sinners for the violation of it, and principally because it was delivered out of the midst of the fire.

V. 3. *He loved the people*—The tribes of Israel, which are called *people*. The sense is, This law, though delivered with fire, smoke, and thunder, which might seem to portend nothing but hatred and error, yet in truth it was given to Israel in great love, as being the great mean of their temporal and eternal salvation. *All his saints*—All gods, saints, and holy ones. *Are in thy hand*—Were in thy hand, under God's care, to protect, direct, and govern them. These words are spoken to God. This clause may further note God's kindness to Israel, in upholding and preserving them, when the fiery law was delivered, which was done with so much dread and terror, that not only the people trembled, and were ready to sink under it, but even Moses himself did *exceedingly fear and quake*. But in this fright God sustained both Moses and the people by his hand, whereby he in a manner hid and covered them, that no harm might come to them by this terrible apparition. *They sat down at thy feet*—Like scholars, to receive instructions and counsels from thee. He alludeth to the place where the people waited when the law was delivered, which was at the foot of the mount. *Every one shall receive of thy words*—The people were admitted to receive so great a privilege as the words and laws of God were.

V. 4. *Moses commanded us a law*—Moses speaketh this of himself in the third person, which is usual. *The inheritance of the congregation of Jacob*—The law is called their *inheritance*, because the obligation of it was hereditary passing from parents to their children, and partly because this was the best part of all their inheritance and possessions, the greatest of all those gifts and favours which

God

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4 Moses commanded us a law: [f] *even* the inheritance of the congregation of Jacob.

5 And he was [g] king in [h] Jeshurun, when the heads of the people *and* the tribes of Israel were gathered together.

6 ¶ Let Reuben live, and not die; and let *not* his men be few.

7 ¶ And this *is the blessing* of Judah: and he said, Hear, Lord, the voice of Judah, and bring him unto his people: let his hands be sufficient for him, and be thou an help *to him* from his enemies.

8 ¶ And of Levi he said, [i] *Let* thy Thummim and thy Urim *be* with thy holy one, [k] whom thou didst prove at Massah, *and with* whom thou didst strive at the waters of Meribah;

9 Who said unto his father, and to his mother, I have not seen him, [l] neither did he acknowledge his brethren, nor knew his own children: for [m] they have observed thy word, and kept thy covenant.

10 ‡ They shall teach Jacob thy judgments, and Israel thy law: ‡ they shall put incense § before thee, and whole burnt-sacrifice upon thine altar.

11 Bless, Lord, his substance, and accept the work of his hands: smite through the loins of them that rise against him, and of them that hate him, that they rise not again.

12 ¶ *And* of Benjamin he said, The beloved of the Lord shall dwell in safety by him; *and the LORD* shall cover him all the day long, and he shall dwell between his shoulders.

13 ¶ And

[f] Ver. 3. [g] See Gen. 36. 31. and Judges 8. 2. and 17. 6. [h] Chap. 32. 15.

[i] Exod. 28. 30. [k] Num. 20. 13.

[l] Exod. 32. 26. [m] See Jer. 18. 18. Mal. 2. 5. ‡ Or, Let them teach, &c. § Or, let them put incense. § Heb. at thy nose.

God bestowed upon them." Reader, the word of God, which directeth you to your only Saviour, is your best earthly inheritance, never let it be out of your possession: Ever carry the whole or some part of it about with you; it is neither of great weight nor cost, but of great worth—every word that it contains cost the Almighty as much trouble as it cost him to call the world into being; and shall we carelessly and willingly deprive ourselves for a moment of the use of that inestimable privilege of consulting our glorious Creator and Redeemer's will. Let us remember how many, even in our own country, have suffered scorn, contempt, hunger, cold, imprisonment, and all the fury of the flames that consumed their venerable persons, that the word of God might not be bound in the chains of unknown tongues, but in our native language be made as much our own as the air we breathe, or the light of heaven. O! how will the spirits of the martyrs, for obtaining this inheritance to all that should live after them, look upon those who willingly remain ignorant of the worth of these sacred and invaluable writings, which cost them their lives to procure us the privilege of reading them?

V. 5. *He was king*—Moses was their king, not in title, but in reality, being under God, their governor and lawgiver. Though the word often signifieth only a *prince* or *chief ruler*. *In Jeshrun*—In Israel. *When the tribes of Israel were gathered together*—When the princes and people were met together for the management of public affairs, Moses was owned by them as their king and lawgiver, and he directed and ruled them as their superior. This he saith to shew that the people approved of and consented to the authority and laws of Moses.

V. 6. *Let Reuben live, and let not his men be few*—Though Reuben deserveth to be cut off or greatly diminished and obscured, according to Jacob's prediction, yet God will spare them, and give them a name and portion amongst the tribes of Israel, and bless them with increase of their numbers.

V. 7. *He said, Hear, Lord, the voice of Judah*—God will hear his prayer for the accomplishment of those great things promised to that tribe. This implieth the delays and difficulties Judah would meet with, which would drive him to his prayers, and that those prayers should be crowned with success. *Bring him unto his people*—As thou hast promised *the gathering of the people to him*, even to the *Shiloh*, who was to come out of his loins, so do thou *bring him*—the *Messias*. *Let his hands be sufficient for him*—This tribe shall be so numerous and potent, and valiant, that it shall defend itself, without any aid either from foreign nations or from other tribes. *Be thou an help to him from his enemies*—Thou wilt preserve this tribe in a special manner, so as his enemies shall not be able to ruin it, as they will do other tribes, and that for the sake of the Messias, who shall spring out of it.

V. 8. *Let thy Thummim and thy Urim be with thy holy one*—The Thummim and the Urim, which are thine, O Lord, by special institution and consecration, by which he understandeth the Ephod in which they were put, and the High Priesthood, to which they were appropriated, and withal the gifts and graces signified by the Urim and Thummim, and necessary for the discharge of that high-office, shall be *with thy holy one*—with that Levite, that priest, which thou hast consecrated to thyself, and which is *holy* in a more peculiar manner than all the people were—the priesthood shall be confined to and continued in Aaron's family. *Whom thou didst prove*—Although thou didst try him, and rebuke him, and shut him out of Canaan for his miscarriage about fetching water out of the rock, yet thou didst not therefore take away the priesthood from him. *At Massah*—Called Meribah. *With whom thou didst strive*—Contend; whom thou didst reprove and chastise.

V. 9. *Who said I have not seen him*—I have no respect to them. *For they have observed thy word, and kept thy covenant*—When the rest broke their covenant with God by that foul sin of idolatry with the calf, that tribe kept themselves more pure from that infection, and adhered to God, his worship, and service.

V. 10. *They*—The Priests and Levites. *They shall put incense before thee*—Upon thine altar of incense, which stood before the ark, the place of God's special presence.

V. 11. *Bless, Lord, his substance*—His outward estate, because he hath no inheritance of his own, and therefore wholly dependeth upon thy blessing. *Accept the work of his hands*—All his holy administrations which he fitly calleth *the works of his hands*; or because a great part of the service of the Levites and Priests was done by the labour of their hand and body, whereas the service of evangelical ministers is more spiritual and heavenly. *Smite through the loins of them that rise against him*—He prayeth thus earnestly for them, because he foresaw they who were to teach and admonish, and reprove, and chastise others, would have many enemies, and because they were under God, the great preservers and upholders of religion, and their enemies were the enemies of religion itself, as is evident from the history of the Old Testament.

V. 12. *Of Benjamin he said, The beloved of the Lord*—This beloved tribe so called, in allusion to their father Benjamin, who was the beloved of his father Jacob; and because the love and kindness of God towards this tribe appear in this, That they dwelt in the fattest and best part of the land, (as Josephus affirmeth), and especially in the following privilege. *Shall dwell in safety*

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13 ¶ And of Joseph he said, [n] Blessed of the Lord *be* his land, for the precious things
n Gen. 49. 25. of heaven, for the dew, and for the deep that coucheth beneath,

14 And for the precious fruits *brought forth*
† Heb. thrust forth. by the sun, and for the precious things † put
‡ Heb. moons. forth by the ‡ moon,

o Gen. 49. 26. 15 And for the chief things of [o] the ancient
p Hab. 3. 6. mountains, and for the precious things [p] of the lasting hills,

16 And for the precious things of the earth, and fulness thereof, and for the good will of
o Exod. 3. 2, 4. [o] him that dwelt in the bush: let *the blessing* come upon the head of Joseph, and upon the
r Gen. 49. 26. top of the head of him that [r] was separated from his brethren.

17 His glory *is like* the firstling of his bul-
§ Heb. an unicorn. lock, and his horns *are like* the horns of §
s Psal. 44. 5. unicorns: with them [s] he shall push the people together, to the ends of the earth: and
t Gen. 48. 19. [t] they *are* the ten thousands of Ephraim, and they *are* the thousands of Manasseh.

u Gen. 49. 13, 14, 15. 18 ¶ And of Zebulun he said, [u] Rejoice, Zebulun, in thy going out; and Issachar in thy tents.

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19 They shall call the people unto the mountain, there [x] they shall offer sacrifices of
x Psa. 4. 5. righteousness: for they shall suck *of* the abundance of the seas, and *of* treasures hid in the sand.

20 ¶ And of Gad he said, Blessed *be* he that [y] enlargeth Gad: he dwelleth as a lion,
y See Josh. 13. 10, &c. 1 Chron. 12. 8, &c. and teareth the arm with the crown of the head.

21 And [o] he provideth the first part for
o Num. 32. 16, 17, &c. himself, because there *in* a portion of the law-giver *was he* ‖ seated; and [a] he came with
‖ Heb. covered. a Josh. 4. 12. the heads of the people, he executed the justice of the Lord, and his judgments with Israel.

22 ¶ And of Dan he said, Dan *is* a lion's whelp: he shall leap from Bashan.

23 ¶ And of Naphtali he said, O Naphtali,
o Gen. 49. 21. [o] satisfied with favour, and full with the blessing of the Lord, [c] possess thou the west and
c See Josh. 19. 32, &c. the south.

24 ¶ And

safety by him—Shall have his lot nigh unto God's temple, which was both a singular comfort and safeguard to him. *And the Lord shall cover him all the day long*—Shall protect that tribe continually while they cleave to him. *He shall dwell between his shoulders*—The Lord shall dwell—his temple shall be placed between his shoulders—in his portion, or between his borders: And this was truly the situation of the temple, on both sides whereof was Benjamin's portion; and though mount Sion was in the tribe of Judah, yet mount Moriah, on which the temple was built, was in the tribe of Benjamin.

V. 13. *Of Joseph he said, Blessed of the Lord be his land*—His portion shall be excellent, and endowed with choice blessings from God. *For the precious things of heaven*—The precious fruits of the earth, brought forth by the influences of heaven, the warmth of the sun, and the rain which God will send from heaven. *For the deep that coucheth beneath*—The sweet springs of water out of the earth.

V. 14. *The precious fruits brought forth by the sun*—Which opens and warms the earth, and ripeneth the fruits of it. *The precious things put forth by the moon*—Which, by its moisture, refreshes and promotes them.

V. 15. *The precious things of the lasting hills*—The excellent fruits, which delight in mountains.

V. 16. *The good will of him that dwelt in the bush*—For all other effects of the good will and kindness of God, who not long since did for a time dwell or appear in the bush to me, in order to the relief of his people. *Let the blessing come upon the head of Joseph*—Of Joseph's posterity.

V. 17. *His glory is like the firstling of his bullock*—In whose countenance there is a kind of majesty and comely generosity. *His horns are like the horns of unicorns*—His strength and power shall be very great. *With them he shall push the people*—All that shall oppose him, and particularly the Canaanites.

V. 18. *Of Zebulun he said, Rejoice*—Thou shalt prosper and have cause of rejoicing. *In thy going out*—To war; or to sea, in way of traffick. *And Issachar in thy tents*—Thou shalt give thyself to the management of land and cattle, living quietly in thy own possessions, disliking the troubles of war and of merchandize.

V. 19. *They*—Zebulun. *Shall call the people*—The Gentiles of Galilee, who were their neighbours, or people of other nations, with whom they had commerce, which they endeavoured to improve, in persuading them to the true God, his worship, and service. *Unto the mountain*—(i. e.) To the temple, which Moses knew was to be seated upon a mountain—to the rock of Israel, their Redeemer. Do the Christian nations imitate this conduct in their commerce with those nations that have not the Scriptures. They that endeavour to convey to others the knowledge of the love of God to men, for the sake of the only Mediator, however little they may gain by their commerce, will be numbered with those stars that shall shine with the glory of their Redeemer in heaven for ever. *There they shall offer sacrifices of righteousness*—Such as God requires, and righteousness obligeth them to offer. Their trafficking abroad with heathen nations shall not make them forget or neglect their duty at home, nor shall their distance from the place of sacrifices hinder them from coming to it to discharge their duty. *They shall suck of the abundance of the sea*—They shall grow rich by the traffick of the sea, and their riches shall not make them the worse as they do others, but they shall consecrate themselves and their riches to the service of God. *And of treasures hid in the sand*—Such precious things as are contained in the sand of the sea and rivers, gold and silver, pearls, coral, &c.

N. 20. *Blessed be he that enlargeth Gad*—By praising God for enlarging Gad. *He dwelleth as a lion*—Safe, and secure from his enemies. *And teareth the arm with the crown of the head*—(i. e.) Utterly destroys his enemies.

V. 21. *He provided the first-part*—The first-fruits of the land of promise. *There in a portion of the law-giver*—Of Moses, whose portion this is called. *He executed the justice of the Lord, and his judgment with Israel*—He did or will execute the just judgment of God against the Canaanites, as the rest of the Israelites did; he will join in the war against them, as he promised to do, and actually did. (Jos. i. 14.)

V. 22. *Dan is a lion's whelp*—Courageous, generous, strong, and successful against his enemies.

V. 23. *O Naphtali satisfied with favour*—With God's favour. *Full with the blessing of the Lord*—Seated in a pleasant, fertile, and happy soil, such as Galilee (in which their share lay) eminently was, as Josephus and others report.

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24 ¶ And of Asher he said, [d] *Let* Asher *be* blessed with children; let him be acceptable to his brethren, and let him [e] dip his foot in oil.

[d] Gen. 49 20.
[e] See Job 29. 6.

25 * Thy shoes *shall be* iron and brass; and as thy days, *so shall* thy strength *be*.

* Or, Under thy shoes shall be iron.

26 ¶ *There is* none like unto the God of [f] Jeshurun, [g] *who* rideth upon the heaven in thy help, and in his excellency on the sky.

[f] Chap. 32 15.
[g] Psa. 68. 4. 33. Hab. 3. 8.

27 The eternal God *is thy* refuge, and underneath *are* the everlasting arms: and he shall thrust out the enemy from before thee, and shall say, Destroy *them*.

28 [h] Israel then shall dwell in safety alone: the fountain of Jacob *shall be* upon a land of corn and wine, also his heavens shall drop down dew.

[h] Num. 23. 9. Jer. 23. 6. and 33. 16.

29 Happy *art* thou, O Israel: who *is* like unto thee, O people saved by the Lord, the shield of thy help, and who *is* the sword of thy excellency! and [i] thine enemies † shall be found liars unto thee, and [k] thou shalt tread upon their high places.

[i] 2 Sam. 22. 45. Psa. 18. 44 and 66. 3. and 81. 15.
† Or, shall be subdued.

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[k] Chap. 32. 13.

CHAP. XXXIV.

AND Moses went up from the plains of Moab, [a] unto the mountain of Nebo, to the top of * Pisgah, that *is* over against Jericho: and the Lord shewed him [c] all the land of Gilead, [c] unto Dan,

[a] Num. 33. 47. and 27. 12. Chap. 32. 49.
* Or, the hill.
[c] Chap. 3. 27.
[c] Gen. 14. 14.

2 And all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, [d] unto the utmost sea,

[d] Chap. 11. 24.

3 And the south, and the plain of the valley of Jericho, [e] the city of palm-trees, unto Zoar.

[e] Judges 1. 16. and 3. 13. 2 Chro. 28. 15.

4 And the Lord said unto him, [f] This *is* the land which I sware unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: [g] I have caused thee to see *it* with thine eyes, but thou shalt not go over thither.

[f] Gen. 12. 7. and 13. 15. and 15. 18. and 26. 3. and 28. 13.
[g] Chap. 32 52.

5 ¶ So

V. 24. *Let Asher be blessed with children*—He shall have numerous and healthful children. *Let him be acceptable to his brethren*—By his sweet disposition and winning carriage he shall gain their affections. *Let him dip his foot in oil*—In the fatness and fertility of his country.

V. 25. *Thy shoes shall be iron and brass*—This may note their great strength. *As thy days, so shall thy strength be*—Thy strength shall not be diminished with thine age, but thou shalt have the vigour of youth even in thy old age: Thy tribe shall grow stronger and stronger. All the blessings of Israel of old are spiritually the inheritance of the Israel of God, the worshippers of God in spirit and in truth, in every age and country. And that blessing—As thy days so shall thy strength be, is never to be forgotten by them that live *to him*, who will give grace to help in the moment it is required, and who so careth for all that believe in him, that every one may cast their care upon him, in all that he calls them to do, or to suffer.

V. 26. *There is none like unto the God of Jesurun, who rideth upon the heaven*—Upon the clouds, to succour thee from thence by sending thunder and lightning upon thine enemies. *In his excellency*—With great majesty as well as power.

V. 27. *The eternal God is thy refuge*—Thy dwelling-place, into which all may retire for protection and defence against all that can hurt them. *Underneath*—Though he dwelleth on high, yet he comes down to the earth to assist and deliver thee. *He shall say, Destroy them*—Shall give thee not only command and commission, but also power to destroy them, for God's *saying* is doing, his word comes with power.

V. 28. *Israel then shall dwell in safety alone*—Though they be alone, and have no confederates to defend them, but have all the world against them, yet my single protection shall be sufficient for them: Or, distinct and separated from all other nations, with whom I will not have them to mingle themselves. The posterity of Jacob, which flowed from him as waters from a fountain. They who now only hear of the land of promise shall shortly see it, which I am not suffered to do, and shall enjoy it. *His heavens shall drop down dew*—Those heavens, or that air which hangs over his land.

V. 29. *The Lord is thy excellency*—The giver and preserver of all that excellency, that glory, safety, and happiness, which thou hast above all other people, which thou dost not obtain either by or for thy own wisdom, strength, or goodness.

CHAP. XXXIV.

V. 1. *And Moses went up*—In compliance with God's will, that he should then and there resign up his soul to God. And thus did he shew that he was *willing* to die at the command of God; the grace of his Redeemer had subdued his will, and, in him, had subjected all things to himself. *The Lord shewed him all the land of Gilead unto Dan*—To that city which after his death was called *Dan*; but it seems probable that this chapter was not written by Moses, but by some other man of God, directed by the holy Ghost; this being no more an impeachment to the divine authority of this chapter, that the penman is unknown, which also is the lot of some other books of Scripture, than it is to the authority of the acts of the king or parliament, that they are written or printed by some unknown person.

V. 2. *And all Naphtali*—The land of Naphtali. *And all the land of Judah, unto the utmost sea*—The midland sea, which was the utmost bound of the land of promise on the west.

V. 3. *The south*—The south quarter of the land of Judah, which is towards the salt sea. *The valley of Jericho*—In which lies Jericho; which was in the tribe of Benjamin. *The city of palm-trees*—Jericho, so called both here and from the multitude of palm-trees which were in those parts, as Josephus and Strabo write. From whence, and the palm there growing, it was called Jericho, which signifies, *odoriferous* or *sweet-smelling*.

V. 4. *I have caused thee to see it with thine eyes*—By a miraculous power strengthening thy sight, or making a clear representation of all these parts to thy view; that thy dying testimony may be reported to all men, to the end that they may be led to look for that powerful influence of my grace, by which they shall have the heavenly Canaan to come, realized to their view; that they may, under all the trials of mortal life, encourage and comfort themselves by the sure prospects which my promises set before them, and which by faith they see; and which their delight in possessing shall for ever be increased, by the sufferings through which they shall pass in their way to glory.

V. 5. *So Moses, the servant of the Lord, died there in the land of Moab*—In the land which Israel took from the Amorites, which anciently was the land of Moab.

V. 6. *And*

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5 ¶ [h] So Moſes the ſervant of the Lord died there in the land of Moab, according to the word of the Lord.

6 ¶ And he buried him in a valley in the land of Moab, over againſt Beth-peor: but [i] no man knoweth of his ſepulchre unto this day.

7 ¶ [k] And Moſes *was* an hundred and twenty years old when he died: [l] his eye was not dim, nor his † natural force ‡ abated.

8 ¶ And the children of Iſrael wept for Moſes in the plains of Moab [m] thirty days: ſo the days of weeping *and* mourning for Moſes were ended.

9 ¶ And Joſhua the ſon of Nun was full of the ſpirit of wiſdom; for [n] Moſes had laid his hands upon him: and the children of Iſrael hearkened unto him, and did as the Lord commanded Moſes.

10 ¶ And there aroſe not a prophet ſince in Iſrael like unto Moſes, [o] whom the Lord knew face to face:

11 In all [p] the ſigns and the wonders which the Lord ſent him to do in the land of Egypt, to Pharaoh, and to all his ſervants, and to all his land.

12 And in all that mighty hand, and in all the great terror which Moſes ſhewed in the ſight of all Iſrael.

h Chap. 32. 50.

i See Jude 9.

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k Chap. 31. 2.

l See Joſh. 14. 10, 11.

† Heb. moiſture.

‡ Heb. ſtood.

m See Gen. 50. 3. 10. Num. 20. 29.

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n Numb. 27. 18, 23.

o Exod. 33. 11. Numb. 12. 6, 8. Chap. 5. 4.

p Chap. 4. 34. and 7. 19.

V. 6. *And he*—The Lord, buried him either immediately or by the miniſtry of Angels, whereof Michael was the chief or prince, (Jude verſe 9.) *But no man knoweth of his ſepulchre*—Of the particular place of the valley where he was buried: which God hid from the Iſraelites, to prevent their ſuperſtition and idolatry, to which he knew their great proneneſs. And for this very reaſon the devil endeavoured to have it known, and contended with Michael about it, (Jude verſe 9.) And ſeeing God would not endure the worſhip of the relicks or tomb of ſo eminent a perſon as Moſes was, will God permit this honour to be given to any of the ſucceeding ſaints, who were ſo far inferior to him?

V. 7. *His eye was not dim, nor his natural force abated*—By a miraculous work of God, in mercy to his Church and people; to ſhew them that no years ſhall ever diminiſh their ſtrength, who, as Moſes, derive all their powers from that fulneſs which will never be emptied by communicating all the grace his creatures need; and that thoſe that behold God by faith in their lives, ſhall, when their natural life expires, have eyes of faith, without one diming veil to darken their views of the infinite compaſſion, and to penetrate far beyond all former views, into the promiſed, glorious inheritance, which God and the Lamb are about to beſtow for ever on all that are faithful unto death.

V. 8. *The children of Iſrael wept for Moſes*—And how did his death demand their real grief, who had made known to them ſo many mercies of God, and offered his very life to ſave them from the wrath which their conduct had provoked to deſtroy them; and which would have deſtroyed them, had he not ſtood in the gap between offended juſtice and guilty Iſrael, the great *reſemblance* of Him who ſo loved the children of men as to die in their ſtead: And was all aſcribed to Moſes that was ever ſaid of all the beſt and greateſt kings, governors, and miniſters of God that have been made a bleſſing to mankind? Does not the word of God give a far higher character, only by ſaying Moſes was like unto him?—unto him as man, whoſe mind was the mind of God, and to the ſpiritual communications of which this meekeſt man had ſo ſtedfaſtly, patiently, and humbly yielded an heartfelt ſubmiſſion, till the ſpirit of truth could ſay, The ſervant was like his Lord.

V. 9. *And Joſhua the ſon of Nun was full of the ſpirit of wiſdom*—And other gifts and graces, but wiſdom is mentioned as being moſt neceſſary for the government to which he was now called. *For Moſes had laid his hands upon him*—Which God had appointed as a ſign to Moſes and Joſhua, and the Iſraelites, that this was the perſon whom he had appointed and qualified for his great work.

V. 10. *There aroſe not a prophet ſince in Iſrael like unto Moſes*—In the privileges here following. *Whom the Lord knew face to face*—Whom God did ſo freely, familiarly, and frequently converſe with.

V. 11. *In all the ſigns*—This is to be joined either with the words immediately foregoing, as an eminent inſtance wherein God did know or acknowledge, and own and converſe ſo familiarly with Moſes, namely in the working of all his ſigns and wonders in Egypt, where God ſpake to him ſo often, and ſometimes even in Pharaoh's preſence, and anſwered his requeſts ſo particularly and punctually, whether he called for vengeance or for deliverance; or, with the more remote words, there was none *like unto Moſes* in regard of *all the ſigns*, &c. the words, *whom the Lord knew face to face*, coming in by way of parentheſis.

V. 12. *In all that mighty hand, which Moſes ſhewed in the ſight of all Iſrael*—That though this people publiſhed the hiſtory of their impiety, their wickedneſs, and all that is diſgraceful to men, they ſhould have ſuch a remembrance of the evident manner in which the Almighty revealed his will to Moſes, that the people of Iſrael, in every age, receiving the information from their fathers, ſhould be conſtrained to hold up the writings of Moſes, as the word of God to all mankind. And when will the time come when they ſhall begin to teach their children to compare the words, the life, the ſufferings, the death of JESUS, and the writings of his apoſtles, with the writings of Moſes and the prophets, to the intent that they may ſee and be bleſſed with knowing that there is but one Lord, one faith, one baptiſm, one God, the Father, of whom are all things, and one Lord, Jeſus Chriſt, by whom and for whom all things are made; and that as the law was given by Moſes, ſo is grace and truth only by Jeſus Chriſt, that by faith in him, and by one Spirit, we may all be baptized into one body, whether we be Jews or Gentiles. (1 Cor. xii. 13. John i. 3, 17. Eph. ii. 13. iv. 5. 2 Cor. v 21. Gal. iii. 13. iv. 4. Phil. ii. 5, 6, 7. Col. i. 16, 20. Tit. iii. 6, 7. Heb. i. 2. v. 9. vii 22. x. 10—13.)

AND now looking back on the life of Moſes, from the time he refuſed to be called—to be looked upon as the ſon of the daughter of the king of Egypt, we may aſk ourſelves whether there appears to be any thing ſhort of the hopes of future, endleſs glory with God his Redeemer, to induce this great, this wiſe man to bear up under all the difficulties he met with, even after he knew he ſhould never enter that country which he was appointed to lead the people of Iſrael to. Why did he not comply with the repeated wiſhes of the people, and lead them back to Egypt, where the knowledge of his character, and his reſtoring a much greater number of ſubjects than the government of that country had with ſuch reluctance parted with, afforded him ſo fair a proſpect of having all that one of the firſt governments in the world could beſtow on any man? What had he to outweigh theſe conſiderations? The Almighty, who is head of his church in all ages, was the king over his people Iſrael, and Moſes knew how much

much againſt the Divine will it would be, that the Jews ſhould ever have any other king but GOD. Moſes had therefore no expectations of any of his own deſcendants ſucceeding him in his government, and being honoured by all the people of Iſrael in his place; but any ſuch motive as human regard is evidently contrary to the plaineſt diſcoveries of his principles of acting: He tells the whole nation how unworthily they had acted on ſo many occaſions, as to make it juſt for him to ſay, They had done evil ever ſince he knew them, and yet he was not without affection enough to pray moſt earneſtly for mercy on ſuch as had conſpired to leſſen his authority, and ſo much good-will as to offer his life if the people might be ſpared. The Scriptures do not leave us at a loſs what concluſion we ought to draw from the conduct of this great prophet's life—He *endured* all the difficulties of his ſtation, without the inducements of human regard, or gain, or praiſe—*He endured as ſeeing* HIM *that is invisible* (Heb. xi. 27.) to natural ſight, but who then as now was ſeen by faith, and known by the gracious influence of his new-creating Spirit of power, wiſdom, love, joy, and heavenly peace; and for the endleſs poſſeſſion of this, with HIM from whom it proceeds for ever, Moſes lived, patiently endured, and without a murmur died.

JOSHUA.

IT is not material to know who was the pen-man of this Book, whether JOSHUA, as ſeems moſt probable from Chap. xxiv. 26. or ſome other holy Prophet. It is ſufficient, that this Book was a part of the Holy Scriptures or Oracles of God, committed to, and carefully kept by the Jews, and by them faithfully delivered to us; as appears by the concurring teſtimony of Chriſt and his Apoſtles, who owned and approved of the ſame Holy Scriptures which the Church of the Jews did. But this is certain, that ſeveral paſſages in this Book were put into it after JOSHUA's death. This Book contains twenty-four Chapters.

CHAP. I. The Lord appointeth Joſhua to ſucceed Moſes. The borders of the promiſed land. God promiſeth to aſſiſt Joſhua. He giveth him inſtructions. He prepareth the people to paſs over Jordan. Joſhua putteth the two tribes and half in mind of their promiſe to Moſes. They promiſe him fealty.—CHAP. II. Rahab receiveth and concealeth the two ſpies ſent from Shittim. The covenant between her and them. Their return and relation.—CHAP. III. Joſhua cometh to Jordan. The officers inſtruct the people for the paſſage. The Lord encourageth Joſhua. Joſhua encourageth the people. The waters of Jordan are divided.—CHAP. IV. Twelve men are appointed to take twelve ſtones for a memorial out of Jordan. Twelve other ſtones are ſet up in the midſt of Jordan. The people paſs over. God magnifieth Joſhua. The twelve ſtones are pitched in Gilgal.—CHAP. V. The Canaanites are afraid. Joſhua reneweth circumciſion. The paſſover is kept at Gilgal. Manna ceaſeth. An angel appeareth to Joſhua.—CHAP. VI. Jericho is ſhut up. God inſtructeth Joſhua how to beſiege it. The city is compaſſed. It muſt be accurſed. The walls fall down. Rahab is ſaved. The builder of Jericho is curſed.—CHAP. VII. The Iſraelites are ſmitten at Ai. Joſhua's complaint. God inſtructeth him what to do. Achan is taken by the lot. His confeſſion. He and all that he had are deſtroyed in the valley of Achor. CHAP. VIII. God encourageth Joſhua. The ſtratagem whereby Ai was taken. The king thereof is hanged. Joſhua buildeth an altar, writeth the law on ſtones, propoundeth bleſſings and curſings.—CHAP. IX. The kings combine againſt Iſrael. The Gibeonites, by craft, obtain a league, for which they are condemned to perpetual bondage.—CHAP. X. Five kings war againſt Gibeon. Joſhua reſcueth it. God fighteth againſt them with hailſtones. The ſun and moon ſtand ſtill at the word of Joſhua. The five kings are murdered in a cave. They are brought forth, ſcornfully uſed, and hanged. Seven kings more are conquered. Joſhua returneth to Gilgal.—CHAP. XI. Divers kings overcome at the waters of Merom. Hazor is taken and burnt. All the country taken by Joſhua. The Anakims cut off.—CHAP. XII. The two kings whoſe countries Moſes took and diſpoſed of. The one and thirty kings on the other ſide Jordan, which Joſhua ſmote.—CHAP. XIII. The bounds of the land not yet conquered. The inheritance of the two tribes and half. The Lord and his ſacrifices are the inheritance of Levi. The bounds of the inheritance of Reuben. Balaam ſlain. The bounds of the inheritance of Gad, and of the half-tribe of Manaſſeh.—CHAP. XIV. The nine tribes and an half are to have their inheritance by lot. Caleb by privilege obtaineth Hebron.—CHAP. XV. The borders of the lot of Judah. Caleb's portion and conqueſt. Othniel, for his valour, hath Achſah, Caleb's daughter, to wife. She obtaineth a bleſſing of her father. The cities of Judah. The Jebuſites not conquered.—CHAP. XVI. The general borders of the ſons of Joſeph. The border of the inheritance of Ephraim. The Canaanites not conquered.—CHAP. XVII. The lot of Manaſſeh. His coaſt. The Canaanites not driven out. The children of Joſeph obtain another lot.—CHAP. XVIII. The tabernacle is ſet up at Shiloh. The remainder of the land is deſcribed, and divided into ſeven parts. Joſhua divideth it by lot. The lot and border of Benjamin. Their cities.—CHAP. XIX. The lot of Simeon, of Zebulun, of Iſſachar, of Aſher, of Naphtali, of Dan. The children of Iſrael give an inheritance to Joſhua.—CHAP. XX. God commandeth, and the children of Iſrael appoint the ſix cities of refuge.—CHAP. XXI. Eight and forty cities given by lot out of the other tribes unto the Levites. God gave the land and reſt to the Iſraelites, according to his promiſe.—CHAP. XXII. The two tribes and half with a bleſſing are ſent home. They build the altar of teſtimony, in their journey. The Iſraelites are offended thereat. They give them good ſatisfaction.—CHAP. XXIII. Joſhua's exhortation before his death, by former benefits, by promiſes, and by threatenings.—CHAP. XXIV. Joſhua aſſembleth the tribes at Sechem. A brief hiſtory of God's benefits from Terah. He reneweth a covenant between them and God. A ſtone, the witneſs of the covenant. Joſhua's age, death, and burial. Joſeph's bones are buried. Eleazar dieth.

CHAP.

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CHAP. I.

NOW after the death of Moſes the ſervant of the Lord, it came to paſs, that the Lord ſpake unto Joſhua the ſon of Nun, Moſes

a Deut. 1. 38. [a] miniſter, ſaying,

b Deut. 34. 5. 2 [b] Moſes my ſervant is dead; now therefore ariſe, go over this Jordan, thou, and all this people, unto the land which I do give to them, *even* to the children of Iſrael.

c Deut. 11. 24. Chap. 14. 9. 3 [c] Every place that the ſole of your foot ſhall tread upon, that have I given unto you, as I ſaid unto Moſes.

d Exod. 23. 31. Num. 34. 3. 4 [d] From the wilderneſs and this Lebanon, even unto the great river the river Euphrates, all the land of the Hittites, and unto the great ſea, toward the going down of the ſun, ſhall be your coaſt.

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5 There ſhall not any man be able to ſtand before thee all the days of thy life: [e] as I was with Moſes, *ſo* I will be with thee: [f] I will not fail thee, nor forſake thee.

e Exod. 3. 12.
f Deut. 31. 6, 8. Heb. 13. 5.

6 [g] Be ſtrong and of a good courage: for * unto this people ſhalt thou divide for an inheritance the land which I ſware unto their fathers to give them.

g Deut. 31. 23.
* Or, thou ſhalt cauſe this people to inherit the land, &c.

7 Only be thou ſtrong and very courageous, that thou mayeſt obſerve to do according to all the law, [h] which Moſes my ſervant commanded

h Deut. 31. 7.

CHAP. I.

V. 1. *Now after the death of Moſes*—Joſhua was appointed and declared his ſucceſſor in the government before this time; and, doubtleſs, entered upon the government immediately after his death; and here he receives the confirmation from God. *The ſervant of the Lord*—This title is given to Moſes here, and is often repeated not without cauſe, partly to reflect honour upon him, partly to give authority to his laws and writings, in publiſhing whereof he only acted as God's ſervant in his name and ſtead; and partly that the Iſraelites might not think of Moſes above what they ought, remembering that he was not the Lord himſelf, but only the Lord's ſervant; and therefore not to be worſhipped, nor yet to be followed in all his inſtitutions, when the Lord himſelf ſhould come and aboliſh part of the Moſaical diſpenſation; it being but reaſonable that he, who was only a ſervant in God's houſe, ſhould give place to him who was the Son, Heir, and Lord of it, as Chriſt was. (Heb. iii. 3.) *It came to paſs, that the Lord ſpake unto Joſhua the ſon of Nun, Moſes miniſter*—Who had waited upon Moſes in his great employments, and being intimately acquainted with his government, was fitted and prepared for it.

V. 2. *Moſes my ſervant is dead*—How much is contained in this ſhort character: God himſelf calls Moſes his ſervant; and in being ſo he was the ſervant of juſtice, truth, and love; and he who does not give men's characters from their outward appearance, or the figure their conduct may make in the ſight of men, but looking at the heart, God calls the man his ſervant who in heart yields to the influence of his grace, and in ſpirit and in truth obeys him. *Ariſe, go over this Jordan—This*, which is now near thee, which is the only obſtacle in thy way to Canaan. It was at God's command that the people of Iſrael ſet forward from Egypt; it was at his command they paſſed the Red Sea, and it is now at his command that they are to go into Canaan, where they were to live under the government of God himſelf, and be his people; and it is now by the ſame word applied by his grace that the ſoul ſets out to ſeek that heavenly inheritance in the knowledge and love of God, which is eternal life. It is God that juſtifieth from all things, as he ſaved the people from the rage of the king of Egypt; and it is God that makes known his love to men by ſetting up that kingdom in their hearts, which we are taught to pray for, when we ſay, "Thy kingdom come"—thy kingdom of love, and joy, and peace, and power, live and reign within us, till we ſhall reign with thee in that glory which is the purchaſe and the gift of God, for the Redeemer's ſake, and that as freely, entirely, and as unmerited, as Canaan was the free gift of God to the people of Iſrael. What was required of them that they might inherit the promiſed land, is that which is now required that men may obtain mercy and grace. The commands of God, his promiſes, his miracles, and his mercies, were all addreſſed to the people's faith; they were required to believe his word, and go forward to poſſeſs the promiſed inheritance; but thouſands entered not into it becauſe of unbelief. (Heb. iii. 19.) On what then does the mercy and grace of God now depend? On *faith* in his love through the only Mediator.—By faith, ſelf-condemned guilty ſinners againſt God and men, and againſt their own ſouls are juſtified, as by faith Iſrael paſſed through the Red Sea; and by *faith* ſouls enter into that reſt that remaineth for the people of God, in loving him as their Parent, Redeemer, and Preſerver, with all their power, as by faith it was that the people of Iſrael were now to paſs over Jordan into Canaan, in obedience to this word to Joſhua—*Go over thou, and all this people, unto the land which I do give them*,—now the poſſeſſion of as before I gave it by promiſe, That all men, to the end of the world, may learn to truſt in my ſure word, by which I declare to them it is my good pleaſure to *give* them the kingdom of grace here, and the kingdom of glory hereafter. (Luke xii. 32. 1 Pet. v. 10.)

V. 3. *Every place*—Within the following bounds. *That have I given unto you*—It was and is mine, and I give it unto you, that there you may dwell and ſerve the Lord your Redeemer without fear of any evil under his protection, and holding faſt your confidence in his love, ſtedfaſt unto the end of your lives, your God will give you alſo that glorious inheritance in hearing, which he hath promiſed to all them that believe in him, through the Son of his love to the end of the world.

V. 4. *From the wilderneſs, and this Lebanon*—This being the moſt eminent mountain in Syria, and the Northern border of the land. *All the land of the Hittites*—Of the Canaanites, who elſewhere are all called Amorites, and here Hittites, the Hittites being the moſt conſiderable people. *Unto the great ſea*—The midland ſea, great in itſelf, and eſpecially with thoſe leſſer collections of waters, which the Jews called Seas. *Shall be your coaſt*—All thoſe lands were tributary to them in David's and Solomon's time.

V. 5. *As I was with Moſes*—To aſſiſt him againſt all his enemies, and in all the difficulties of governing this people, which Joſhua might juſtly fear, no leſs than the Canaanites. *I will not fail thee, nor forſake thee*—I will not leave thee deſtitute neither of inward ſupport, or of outward aſſiſtance. And as I ſupported Moſes with ſtrength of mind, and defended him by the interpoſition of my power, ſo will I be with thee as the circumſtances through which thou haſt to paſs, in obedience to my will, ſhall require. And in this manner this gracious promiſe belongs to all that worſhip God in Chriſt Jeſus. He being no reſpecter of perſons, but accepting them in every nation that turn unto him by true repentance and faith in his name.

V. 6. *Be ſtrong, and of a good courage*—Joſhua, though a perſon of great courage and reſolution, ſtands in need of theſe exhortations, becauſe his work was great, and difficult, and long,

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manded thee: [i] turn not from it to the right hand or to the left, that thou mayest † prosper whithersoever thou goest.

i Deut. 5. 32. and 28. 14.
† Or, do wisely.

8 [k] This book of the law shall not depart out of thy mouth, but [l] thou shalt meditate therein day and night, that thou mayest observe to do according to all *that is* written therein: for then thou shalt make thy way prosperous, and then thou shalt ‡ have good success.

k Deut. 17. 18, 19.
l Psal. 1. 2.
‡ Or, do wisely.

9 [m] Have not I commanded thee? Be strong and of a good courage, be not afraid, neither be thou dismayed: for the Lord thy God *is* with thee whithersoever thou goest.

m Deut. 31. 7, 8.

10 ¶ Then Joshua commanded the officers of the people, saying,

11 Pass through the host, and command the people, saying, Prepare you victuals; for [n] within three days ye shall pass over this Jordan, to go in to possess the land which the Lord your God giveth you to possess it.

n Chap. 3. 2.

12 ¶ And to the Reubenites, and to the Gadites, and to half the tribe of Manasseh, spake Joshua, saying,

13 Remember [o] the word which Moses the servant of the Lord commanded you, saying, The Lord your God hath given you rest, and hath given you this land:

o Num. 32. 20, 28.
Chap. 22. 4.

14 Your wives, your little ones, and your cattle shall remain in the land which Moses gave you on this side Jordan; but ye shall pass before your brethren § armed, all the mighty men of valour, and help them:

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§ Heb. marshalled by five: as Exod. 13. 18.

15 Until the Lord have given your brethren rest, as *he hath given* you, and they also have possessed the land which the Lord your God giveth them: [p] then ye shall return unto the land of your possession, and enjoy it, which Moses the Lord's servant gave you on this side Jordan toward the sun-rising.

p Chap. 22. 4, &c.

16 ¶ And they answered Joshua, saying, All that thou commandest us, we will do, and whithersoever thou sendest us, we will go.

17 According as we hearkened unto Moses in all things, so will we hearken unto thee: only the Lord thy God be with thee, as he was with Moses.

18 Whosoever *he be* that doth rebel against thy commandment, and will not hearken unto thy words, in all that thou commandest him, he shall be put to death: only be strong and of a good courage.

CHAP. II.

AND Joshua the son of Nun * sent out of Shittim two men, to spy secretly, saying,

a * Or, had sent.
a Num. 25. 1.

and in a great measure new; and he had a very mean opinion of himself, compared with Moses.

V. 7. *Do according to all the law*—Remember, that though thou art the commander of my people, yet thou art my subject, and obliged to observe all my commands. *Turn not from it to the right hand or to the left*—(i. e.) In any kind, or upon any pretence. *That thou mayest prosper*—God's assistance promised to him and to the Israelites, was conditional, and might justly be withdrawn upon their breach of the conditions. Whereby he instructs him in the true art of Government; and that his greatest wisdom will lie in the observation of all God's commands, and not in pretended reasons of state. *Whithersoever thou goest*—Men's actions are often compared to ways, or journies, or steps, by which they come to the end they aim at.

V. 8. *This book of the law shall not depart out of thy mouth*—(i. e.) Thou shalt constantly read it, and upon occasion discourse of it, and the sentence which shall come out of thy mouth, shall in all things be given according to this rule. *Thou shalt meditate therein day and night*—Diligently study, and frequently, and upon all occasions, consider what is God's will and duty. The greatness of thy place and employments shall not hinder thee from this work, because this is the only rule of all thy private actions, and public administrations. *That thou mayest observe to do according to all that is written therein*—Whereby he teacheth him, that it is his duty to see with his own eyes, and to understand the mind and law of God himself, and not blindly to follow what any other should advise him to. And, as every person's own conduct is of the last moment to themselves, it is material to them that they should be so well acquainted with the laws by which every action is to be tried, as neither to be hindered in the course of their duty, or diverted from it by any advice or persuasions, which are not warranted by the word of God.

V. 9. *Have not I commanded thee*—I, whom thou art obliged to obey: I, who can carry thee through every thing I put thee upon: I, of whose faithfulness thou hast already seen and heard, and known so much.

V. 11. *Within three days ye shall pass over this Jordan*—These words, though placed here, seem not to have been delivered by Joshua, till after the return of the spies.

V. 13. *Remember the words which Moses the servant of the Lord commanded you*—His charge to you, and your promise to him, which they were obliged to keep; and Joshua was to see that they did so. *The Lord your God hath given you rest*—A place of rest, as that word signifies.

V. 14. *Ye shall pass before your brethren armed*—For, by this time, they were well furnished with arms: And they that pass on before their brethren in the way to the heavenly Canaan, must put on the whole armour of God. (Eph. vi. 11.)

V. 16. *Whithersoever thou sendest us, we will go*—This is their language to their Lord, who, in spirit and in truth, do his will on earth as it is done in heaven.

V. 17. *As we hearkened unto Moses in all things, so will we hearken unto thee*—The same obedience which we owed, and those of us who are now alive, performed to Moses, we promise unto thee. *Only the Lord thy God be with thee, as he was with Moses*—This is not a limitation of their obedience, as if they would not obey him any further, or longer, than he was prosperous or successful; but an additional prayer for him, As we have hereby promised thee our obedience, so our prayer shall be, that God would bless and prosper thee, as he did Moses.

V. 18. *Whosoever will not hearken unto thy words in all that thou commandest him*—Not repugnent to God's command.

CHAP. II.

V. 1. *Joshua the son of Nun sent*—Had sent. *Two men*—Not twelve,

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saying, Go view the land, even Jericho: and they went, and [b] came into an harlot's house, named [c] Rahab, and † lodged there.

b Heb. 11. 31. James 2. 25.
c Matt. 1. 5.
† Heb. lay.

2 And it was told the king of Jericho, saying, Behold, there came men in hither to night of the children of Israel, to search out the country.

3 And the king of Jericho sent unto Rahab, saying, Bring forth the men that are come to thee, which are entered into thine house: for they be come to search out all the country.

4 And the woman took the two men, and hid them, and said thus, There came men unto me, but I wist not whence they *were*:

5 And it came to pass *about the time* of shutting of the gate, when it was dark, that the men went out: whither the men went, I wot not: pursue after them quickly, for ye shall overtake them.

d See 2 Sam. 17. 19.

6 But [d] she had brought them up to the roof of the house, and hid them with the stalks of flax, which she had laid in order upon the roof.

7 And the men pursued after them the way to Jordan, unto the fords: and as soon as they which pursued after them were gone out, they shut the gate.

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8 ¶ And before they were laid down, she came up unto them upon the roof;

9 And she said unto the men, I know that the Lord hath given you the land, and that [e] your terror is fallen upon us, and that all the inhabitants of the land ‡ faint because of you.

e Gen. 35. 5. Exod. 23. 27.
‡ Heb. melt.

10 For we have heard how the Lord [f] dried up the water of the Red sea for you, when you came out of Egypt; and what you did unto the two kings of the Amorites that *were* on the other side Jordan, [g] Sihon and Og, whom ye utterly destroyed.

f Exod. 14. 21. Chap. 4. 23.
g Num. 21. 24, 34.

11 And as soon as we had heard *these things*, [h] our hearts did melt, neither § did there remain any more courage in any man, because of you: for [i] the Lord your God, he *is* God in heaven above, and in earth beneath.

h Exod. 15. 14.
§ Heb. rose up.
i Deut. 4. 39.

12 Now therefore, I pray you, swear unto me by the Lord, since I have shewed you kindness, that ye will also shew kindness unto [k] my father's house; and give me a true token:

k See 1 Tim. 5. 8.

13 And *that* ye will save alive my father, and

twelve, as Moses did, partly because the people of Canaan were now more alarmed than in Moses's time. *To spy*—To learn the state of the land and people, and what way and method they should proceed in. It is evident enough, that Joshua did not this out of distrust, and it is most probable, he had God's command and direction in it for the encouragement of himself and his army in their present enterprize. *Secretly*—With reference not to his enemies, which being the constant and necessary practice of all spies, was needless to be mentioned, but to the Israelites to prevent the inconveniency which possibly might have arisen, if their report had been doubtful or discouraging. *Go view the land, even Jericho*—The land about Jericho, together with the city. They obeyed Joshua's command, even with the hazard of their own lives, considering that they were under the protection of divine Providence, which could easily secure them; or being willing to sacrifice their lives in their country's service. *They went, and came into an harlot's house*—So the Hebrew word is used, and so it is rendered by two Apostles, (Heb. xi. 31. James ii. 25.) such she either now was, or formerly had been; and such a person's house they might come to with less observation than to an *hostess*, as some render it, or to a public victualling-house.

V. 4. *The woman took the two men, and hid them*—Had hid them before the messengers came from the king; as soon as she understood that there was a suspicion, and guessed that search would be made. And this is mentioned as an act of faith, (Heb. xi. 31.) for she did apparently venture her life upon a stedfast persuasion of the truth of God's word and promise given to the Israelites. *I wist not whence they were*—Her answer contained in these and the following words, was palpably false, and therefore unquestionably sinful, and therefore as unnecessary. The cause of God and of his church and people, never require to be served at the expence of any man's sin: they that do evil, or commit sin, are the servants of him whom they obey; but this does not prevent infinite goodness from making all things work together for good to them that trust in his mercy; and in doing so, the Divine government does something like that which is done by human governments, who are reminded of necessary provisions for the safety of their peaceable subjects, by new offences committed by the lawless; thus turning past evil into future good, and for which evil neither the government, nor the subjects that obey the laws, can in any wise be answerable. But God, who is rich in mercy, forgave Rahab's crime, and her faith was amply rewarded.

V. 7. *The men pursued after them unto the fords*—The places where people used to pass over Jordan.

V. 8. *And before they were laid down*—To sleep, as they intended, after the departure of the searchers.

V. 9. *She said unto the men*—The Hebrew and the Canaan, or Phœnician languages, have a very great resemblance, and are thought to be but differing dialects of one and the same tongue.

V. 11. *As soon as we had heard these things, our hearts did melt*—We lost all courage. *The Lord your God, he is God in heaven above, and in the earth beneath*—He can do whatsoever he pleaseth in heaven and earth.

V. 12. *Swear unto me by the Lord*—By your God, who is the only true God; so she shews her conversion to God, and owns his worship, one eminent act whereof is swearing by his name. *Shew kindness unto my father's house*—My near kindred; it seems she had none. And for herself, it was needless to speak, it being a plain and undeniable duty to save their preserver. *Give me a true token*—Either an assurance that you will preserve me and mine from the common ruin: or, a token which I may produce as a witness of this agreement, and a mean of my security. And shall we say, that it is beyond the power and goodness of God to give unto souls that enter into covenant with himself an assurance of his favour, and of their safety both in life and in death? Surely nothing will prevent a God of love from doing this, but when it is more merciful to with-hold than to give such tokens to them that believe in him.

V. 14. *The*

Before Christ 1451. and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death.

‖ Heb. instead of you to die. 14 And the men answered her, Our life ‖ for yours, if ye utter not this our business. And it shall be when the Lord hath given us
[1] Judg. 1. 24. the land, that [1] we will deal kindly and truly with thee.

15 Then she let them down by a cord through the window: for her house *was* upon the town-wall, and she dwelt upon the wall.

16 And she said unto them, Get you to the mountain, lest the pursuers meet you: and hide yourselves there three days, until the pursuers be returned: and afterward may ye go your way.

17 And the men said unto her, We *will be* blameless of this thine oath which thou hast made us swear.

18 Behold, *when* we come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by: and thou shalt * bring thy father, and thy mother, and thy brethren, and all thy father's household home unto thee.

* Heb. gather.

19 And it shall be, *that* whosoever shall go out of the doors of thy house into the street, his blood *shall be* upon his head, and we *will be* guiltless: and whosoever shall be with thee
[m] Matt. 27. 25. in the house, [m] his blood *shall be* on our head, if *any* hand be upon him.

20 And if thou utter this our business, Before Christ 1451. then we will be quit of thine oath, which thou hast made us to swear.

21 And she said, According unto your words, so *be* it. And she sent them away, and they departed: and she bound the scarlet line in the window.

22 And they went, and came unto the mountain, and abode there three days, until the pursuers were returned. And the pursuers sought *them* throughout all the way, but found *them* not.

23 ¶ So the two men returned, and descended from the mountain, and passed over, and came to Joshua the son of Nun, and told him all *things* that befel them;

24 And they said unto Joshua, Truly the Lord hath delivered into our hands all the land; for even all the inhabitants of the country do † faint because of us.

† Heb. melt.

CHAP. III.

AND Joshua rose early in the morning, and they removed [a] from Shittim, and came to Jordan, he and all the children of Israel, and lodged there before they passed over.

[a] Chap. 2. 1.

2 And it came to pass [b] after three days, that the officers went through the host;

[b] Chap. 1. 10, 11.

3 And they commanded the people, saying, [c] When ye see the ark of the covenant

[c] See Num. 10. 33.

of

V. 14. *The men answered her, Our life for yours*—We will venture our lives for the security of yours. *If ye utter not this our business*—This agreement of ours, and the way and condition of it, lest others, under this pretence, secure themselves. By which they shew both their piety and prudence in managing their oath with so much circumspection and caution, that neither their own consciences might be ensnared, nor the public justice obstructed.

V. 15. *Her house was upon the town-wall*—Which gave her the opportunity of dismissing them when the gates were shut.

V. 16. *She said unto them, Get ye to the mountain*—To some of the mountains wherewith Jericho was encompassed, in which also there were many caves where they might hide themselves.

V. 17. *And the men said*—Had said, before she let them down. *We will be blameless*—Free from guilt, if the following condition be not observed.

V. 18. *When we come into the land, thou shalt bind this line of scarlet thread in the window*—That it may be seen by our soldiers.

V. 19. *Whosoever shall go out of the doors, his blood shall be upon his head*—The blame of his death shall rest wholly upon himself, as being occasioned by his own neglect or contempt of the means of safety. *Whosoever shall be with thee in the house, his blood shall be upon our head*—We are willing to bear the sin, and shame, and punishment of it. *If any hand be upon him*—So as to kill him. And in this manner does God charge himself with the safety of all that are in covenant with him: they that depart from him by distrust—unbelief leading to all wickedness, their blood will be upon their own head; they that remain with him in a faithful regard to the terms of his covenant, was the world in flames, the destroying fire would not have power to hurt them.

V. 21. *She bound the scarlet line in the window*—Forthwith, that the spies might see it hung out before their departure, and so the better know it at some distance; and lest some accident might occasion a mistake or neglect about it; and for her own comfort, it being pleasant and encouraging to her to have in her eye the pledge of her deliverance. And they that have fled for refuge to the hope set before them, know how much their happiness depends on living from one moment to another by faith in him, in whom they have believed.

V. 22. *The pursuers sought them, but found them not*—And were secured by him for whose people they had gone on the public service, at the hazard of their lives.

V. 23. *The two men returned, and passed over*—Jordan unto Joshua. *And came to Joshua the son of Nun, and told him*—Alone, not the people.

CHAP. III.

V. 1. *Joshua rose early in the morning*—Not after the return of the spies, as may seem at first view; but after the three days. *They came to Jordan, he, and all the children of Israel, and lodged there*—That night, that they might go over in the day time, that the miracle might be more evident and unquestionable; and to strike the greater terror into their enemies.

V. 2. *The officers went through the host*—The second time, to give them more particular directions, as they had given them a general notice before.

V. 3. *They commanded the people*—In Joshua's name, and by his authority. *When ye see the ark of the covenant of the Lord your God, go after it*—Towards Jordan, to go over it.

V. 4. *There*

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of the Lord your God, [d] and the priests the Levites bearing it, then ye shall remove from your place, and go after it.

d Deut. 31. 25.

4 Yet there shall be a space between you and it, about two thousand cubits by measure: come not near unto it, that ye may know the way by which ye must go: for ye have not passed *this* way * heretofore.

* Heb. since yesterday and the third day.

5 And Joshua said unto the people, [e] Sanctify yourselves: for to morrow the Lord will do wonders among you.

e Exod. 19. 10, 14, 15. Lev. 20. 7. Num. 11. 18. Chap. 7. 13. 1 Sam. 16. 5. Joel 2. 16.

6 And Joshua spake unto the priests, saying, [f] Take up the ark of the covenant, and pass over before the people. And they took up the ark of the covenant, and went before the people.

f Num. 4. 15.

7 ¶ And the Lord said unto Joshua, This day will I begin to magnify thee in the sight of all Israel, that they may know that [g] as I was with Moses, *so* I will be with thee.

g Chap. 1. 5.

8 And thou shalt command the priests that bear the ark of the covenant, saying, When ye are come to the brink of the water of Jordan, ye shall stand still in Jordan.

9 ¶ And Joshua said unto the children of Israel, Come hither, and hear the words of the Lord your God.

10 And Joshua said, Hereby ye shall know that the living God *is* among you, and *that* he will without fail drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites.

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11 Behold, the ark of the covenant of the Lord of all the earth, passeth over before you into Jordan.

h Verse 13. Mic. 4. 13. Zech. 4. 14. and 6. 5.

12 Now therefore take ye twelve men out of the tribes of Israel, out of every tribe a man.

13 And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the Lord, the Lord of all the earth, shall rest in the waters of Jordan, *that* the waters of Jordan shall be cut off *from* the waters that come down from above: and they [i] shall stand upon an heap.

i Psal. 114. 3.

14 ¶ And it came to pass when the people removed from their tents, to pass over Jordan, and the priests bearing the [k] ark of the covenant before the people;

k Acts 7. 45.

15 And as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the

V. 4. *There shall be a space between you and it, about two thousand cubits*—Which make a thousand yards. *That ye may know the way by which ye must go*—That the ark marching so far before you into the river, and standing still there till you pass over, may give you the greater assurance of your safe passage.

V. 5. *Joshua said unto the people, sanctify yourselves*—Both in soul and body, that you may be meet to receive such a favour, and, with more attention and reverence, observe and ponder this great work, and fix it in your hearts and memories. And how many discoveries of the Divine power and goodness may pass by unobserved by many, for want of that purity of heart which sees God in his glorious works and ways? How many and great are the motives why all should cry with the king of Israel—Create in me a clean heart, O God? (Psal. li. 10.)

V. 6. *Joshua spake unto the priests, saying, Take up the ark, and pass over before the people*—That you who are made first in station may be foremost in danger, and by your stedfast reliance on him whom ye serve, the people may learn to stay themselves upon your God and their God, and trust themselves to his Almighty care, in the midst of the waters of Jordan, with all that are dear to them, and experiencing his faithfulness in preserving them, it may for ever after be known to them, and to all men, that when God shall call them, that trust in his mercy, to pass through the dark valley of the shadow of death, that Redeemer, that gave himself to ransom them from the power of sin, satan, and death, both can and will safely keep that which is committed to his care. Who can say, That they are not now as near the borders of the world to come, as Israel was at this time to Jordan? Do I so know in whom I have believed, as to be enabled to say, with an heart-felt confidence, Lord Jesus receive my spirit? (Acts vii. 59.)

V. 7. *This day will I begin to magnify thee in the sight of all Israel*—To gain thee authority and reputation among them, as the person whom I have set in Moses's stead, and by whom I will conduct them to the possession of the promised land.

V. 8. *When ye are come to the brink of the water of Jordan*—To the extremity; so far as the river then spread itself, which was now more than ordinary, verse 15. *Ye shall stand still in Jordan*—Within the waters of Jordan, in the first entrance into the river; where they stood for a season, till the river was divided, and then they went into the midst of it, as it is implied, verse 17. and there abode till all the people were passed over, as it follows.

V. 9. *Joshua said unto the children of Israel, Come hither*—To the ark or tabernacle, the place of the public assemblies. *Hear the words of the Lord your God*—Who is now about to give a proof that he is both the *Lord*, the Omnipotent Governor of heaven and earth, and all creatures; *and your God*, in covenant with you, having a tender care and true affection for you.

V. 10. *Hereby ye shall know*—By experience and sensible evidence. *That the living God*—Not a senseless and inactive God, such as the gods of the nations are; but a God of life, and power, and activity watcheth over you, and worketh for you. *Is among you*—Is present with you, to strengthen and help you.

V. 11. *Behold, the ark passeth over before you into Jordan*—Into the river.

V. 12. *Now therefore take ye twelve men*—For the work described, Josh. iv. 2, 3.

V. 13. *It shall come to pass as soon as the soles of the feet of the priests that bear the ark of the Lord*—That so it may appear that this is the Lord's doing, and that in pursuance, and for the accomplishment of his covenant made with Israel. *The Lord of all the earth*—The Lord of all this terrestrial globe made of earth and water, who therefore can dispose of this river and the adjoining land as he pleaseth. *The waters of Jordan shall be cut off from the waters that come down from above*—The waters which now are united shall be divided, and part shall flow down the channel towards the dead sea, and the other part that is nearer the spring of the river, and flows down from it, shall stand still. *They shall*

Before Christ 1451. the water (for [l] Jordan overfloweth all his banks [m] all the time of harvest.)

l 1 Chron. 12. 15. Jer. 12. 5. and 49. 19. m Chap. 4. 19. and 5. 10, 12.

16 That the waters which came down from above, stood *and* rose up upon an heap very far from the city Adam, that *is* beside [n] Zaretan: and those that came down [o] toward the sea of the plain, *even* [p] the salt-sea failed, *and* were cut off: and the people passed over right against Jericho.

n 1 Kings 4. 12. and 7. 46. o Deut. 3. 17. p Num. 34. 3.

17 And the priests that bare the ark of the covenant of the Lord, stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan.

CHAP. IV.

AND it came to pass when all the people were clean passed [a] over Jordan, that the Lord spake unto [b] Joshua, saying,

a Deut. 27. 2. b Chap. 3. 12.

2 Take you twelve men out of the people, out of every tribe a man,

3 And command you them, saying, Take you hence out of the midst of Jordan, out of the place where the priests feet stood firm, twelve stones, and ye shall carry them over with you, and leave them in [c] the lodging-place where you shall lodge this night.

c Ver. 19. 20.

4 Then Joshua called the twelve men, whom he had prepared of the children of Israel, out of every tribe a man.

5 And Joshua said unto them, Pass over before the ark of the Lord your God into the midst of Jordan, and take ye up every man of you a stone upon his shoulder, according unto the number of the tribes of the children of Israel:

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6 That this may be a sign among you, *that* when your children ask *their fathers* * in time to come, saying, What *mean* you by these stones?

* Heb. to morrow.

7 Then ye shall answer them, That [d] the waters of Jordan were cut off before the ark of the covenant of the Lord, when it passed over Jordan, the waters of Jordan were cut off: and these stones shall be for a memorial unto the children of Israel for ever.

d Chap. 3. 13, 16.

8 And the children of Israel did so as Joshua commanded, and took up twelve stones out of the midst of Jordan, as the Lord spake unto Joshua, according to the number of the tribes of the children of Israel, and carried them over with them unto the place where they lodged, and laid them down there.

9 And Joshua set up twelve stones in the midst of Jordan, in the place where the feet of the priests which bare the ark of the covenant stood: and they are there unto this day.

10 ¶ For the priests which bare the ark, stood in the midst of Jordan, until every thing was finished that the Lord commanded Joshua to speak unto the people, according to all that Moses commanded Joshua: and the people hasted and passed over. 11 And

stood upon an heap—Being as it were congealed, as the Red Sea was, (Exod. xv. 8.) and so kept from overflowing all the country.

V. 15. *The feet of the priests that bare the ark were dipped in the brim of the water*—And thus, reader, must your feet and mine be one moment set upon the brim of the ocean of eternity, when no other hand but his that saved Peter from sinking, can save any soul of man from sinking, overwhelmed with shame and misery. (Matth. xiv. 28.) *For Jordan overfloweth all his banks all the time of harvest*—And this time God chose for this work, that the miracle might be more glorious in itself, more obliging to the Israelites, and more amazing and terrible to the Canaanites.

V. 16. *The waters stood and rose up upon an heap very far from the city Adam, that is beside Zaretan*—The meaning is, That the waters were stopped in their course at that place, and so kept at a due distance from the Israelites whilst they passed over. *The people passed over right against Jericho*—Here God carried them over, because this part was the strongest, as having in its neighbourhood an eminent city, a potent king, and a stout and warlike people, and was the most pleasant and fruitful, and therefore more convenient for the refreshment of the Israelites, and for their encouragement. How must the inhabitants of the land look and wonder! And how will they wonder that shall see the Israel of God, with Jesus at their head, pass through the elements on fire, (1 Pet. iii. 10.) unhurt, to the heavenly Canaan above; when all those that served other gods are left with the devoted people of Jericho to be destroyed.

V. 17. *The priests that bare the ark of the covenant of the Lord, stood firm*—In one and the same place and posture. *On dry ground, in the midst of Jordan*—In the middle and deepest part of the river.

CHAP. IV.

V. 2. *Take you twelve men, out of every tribe a man*—For the greater evidence and certainty, and the more effectual spreading of the report of this marvellous work.

V. 4. *Then Joshua called the twelve men, whom he had prepared*—Appointed or chosen for that work, and commanded them to be ready for it.

V. 5. *Joshua said unto them, Pass over before the ark*—Go back again to the place where the ark stands.

V. 6. *That this may be a sign among you*—A monument or memorial of this day's work.

V. 7. *Then ye shall answer them, That the waters of Jordan were cut off before the ark*—As it were at the sight and approach of the ark, to give it and the Israelites a safe passage.

V. 9. *Set up twelve stones in the midst of Jordan*—Properly so called, as Joshua iii. 17. *They are there unto this day*—This might be written by Joshua some years after this was done; or by some other inspired penman who lived after him.

V. 10. *The priests stood in the midst of Jordan, until every thing was finished that the Lord commanded Joshua to speak unto the people*—To command the people to do. *According to all that Moses commanded Joshua*—Which he did not particularly, but in the general; because he commanded Joshua to observe and do all that God had commanded him by Moses, and all that he should command him any other way. *The people hasted and passed over*—Passed over with haste, which is noted as an argument of their fear, or weakness of their faith; as on the contrary, the priests are commended that they stood firm, and fixed, and settled in their minds, as well as in the posture of their bodies.

V. 11. *When*

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11 And it came to pass when all the people were clean passed over, that the ark of the Lord passed over, and the priests in the presence of the people.

12 And [e] the children of Reuben, and the children of Gad, and half the tribe of Manasseh, passed over armed before the children of Israel, as Moses spake unto them:

13 About forty thousand † prepared for war, passed over before the Lord unto battle, to the plains of Jericho.

14 ¶ On that day the Lord [f] magnified Joshua in the sight of all Israel, and they feared him as they feared Moses, all the days of his life.

15 And the Lord spake unto Joshua, saying,

16 Command the priests that bear [g] the ark of the testimony, that they come up out of Jordan.

17 Joshua therefore commanded the priests, saying, Come ye up out of Jordan.

18 And it came to pass when the priests that bare the ark of the covenant of the Lord, were come up out of the mids of Jordan, *and* the soles of the priests feet were ‡ lift up unto the dry land, that the waters of Jordan returned unto their place, [h] and § flowed over all his banks, as *they did* before.

19 ¶ And the people came up out of Jordan on the tenth *day* of the first month, and encamped [i] in Gilgal, in the east border of Jericho.

20 ¶ And those twelve stones which they took out of Jordan, did Joshua pitch in Gilgal.

21 And he spake unto the children of Israel, saying, When your children shall ask their fathers ‖ in time to come, saying, What *mean* these stones?

22 Then ye shall let your children know, saying, Israel came over this Jordan on dry land.

23 For the Lord your God dried up the waters of Jordan from before you, until ye were passed over, as the Lord your God did to the Red sea, [k] which he dried up from before us, until we were gone over:

24 That all the people of the earth might know the hand of the Lord, that it *is* mighty: that ye might fear the Lord your God * for ever.

CHAP. V.

AND it came to pass when all the kings of the Amorites, which *were* on the side of Jordan westward, and all the kings of the Canaanites, [a] which *were* by the sea, [b] heard that the Lord had dried up the waters of Jordan from before the children of Israel until we were passed over, that their heart melted; neither was their spirit in them any more, because of the children of Israel.

2 ¶ At that time the Lord said unto Joshua, Make thee * [c] sharp knives, and circumcise again the children of Israel the second time.

3 And Joshua made him sharp knives, and circumcised the children of Israel, at the hill of the † foreskins.

4 And this *is* the cause why Joshua did circumcise:

e Num. 32. 20, 27, 28.

† Or, ready armed.

f Chap. 3. 7.

g Exod. 25. 16, 22.

‡ Heb. plucked up.

h Chap. 3. 15.

§ Heb. went.

i Chap. 5. 9.

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‖ Heb. to morrow.

k Exod. 14. 21.

* Heb. all days.

a Num. 13. 29.

b Exod. 15. 14.

* Or, knives of flints.

c Exod. 4. 25.

† Or, Gibeah-haaraloth.

V. 11. *When all the people were clean passed over, the ark of the Lord passed over, and the priests in the presence of the people*—The people looking on, and beholding this wonderful work of God.

V. 16. *Command the priests that bear the the ark of testimony, that they come up*—For being now in the middle, and lowest, and deepest place of the river, they are said to *go up* to the land.

V. 17. *Joshua therefore commanded the priests*—Who staid in the river, till God, by Joshua, called them out; that their faith might be cleared of every suspicion in the sight of all the people, who observed them patiently to wait, surrounded with danger, till he that commanded them to do their duty, told them it was discharged; as faithful Noah continued in the ark after the ground was dry, waiting for the Divine command, to go and take his family and all the living creatures with him. And thus must patience have its perfect work, which is carried on to the full establishment of faith, by tarrying humbly the Lord's leisure to relieve from sufferings, and call the sufferer to inherit the promises.

V. 18. *When the priests that bare the ark were come up out of Jordan, the waters returned unto their place*—Came down from their heaps, and returned to their channel, according to their usual course; but not before those that trusted in the Lord were all removed beyond the reach of the rushing flood.

V. 19. *The people came out of Jordan, on the tenth day of the first month*—Nisan, which wanted but five days of forty years from the time of their coming out of Egypt, which was on the fifteenth day of this month. So punctual is God in the performing of his word, whether promised or threatened.

V. 20. *These twelve stones which they took out of Jordan, did Joshua pitch in Gilgal*—In remembrance of this miraculous benefit to this people.

V. 23. *As the Lord your God did to the Red Sea, which he dried up from before us*—Myself and Caleb, and all of us here present; for this benefit, though done to their fathers, is justly said to be done to themselves, because their very being, and all their happiness, depended upon that deliverance.

V. 24. *That all the people of the earth might know the hand of the Lord, that it is mighty*—To save them that put their trust in him, and to destroy them that regard not his power, nor believe their necessity of being saved, or his willingness to do it.

CHAP. V.

V. 1. *When all the kings of the Amorites, heard that the Lord had dried up the waters of Jordan, their heart melted*—They lost all their courage, and durst attempt nothing upon the Israelites; not without God's special providence, that the Israelites might quietly participate of the two great Sacraments of their Church, Circumcision and the Passover.

V. 2. *Circumcise the children of Israel the second time*—For the renewing of the covenant between them and me again.

V. 6. *The*

Before Christ 1451. cumcise: All the people that came out of Egypt, *that were* males, *even* all the men of war died in the wilderness by the way, after they came out of Egypt.

5 Now all the people that came out, were circumcised; but all the people *that were* born in the wilderness by the way, as they came forth out of Egypt, *them* they had not circumcised.

6 For the children of Israel walked forty years in the wilderness, till all the people *that were* men of war which came out of Egypt were consumed, because they obeyed not the voice of the Lord: unto whom the Lord
d Num. 14. 23. sware, that [d] he would not shew them the land which the Lord sware unto their fathers that he would give us, a land that floweth with milk and honey.

7 And their children, *whom* he raised up in their stead, them Joshua circumcised: for they were uncircumcised, because they had not circumcised them by the way.

† Heb. when the people had made an end to be circumcised.
e See Gen. 34. 25.
f Num. 14. 33. See Lev. 19. 23. Chap. 24. 14. Ezek. 20. 7. and 23. 3, 8.
‡ That is, rolling.
g Chap. 4. 19.
8 And it came to pass † when they had done circumcising all the people, that they abode in their places in the camp, [e] till they were whole.

9 And the Lord said unto Joshua, This day have I rolled away [f] the reproach of Egypt from off you: wherefore the name of the place is called ‡ [g] Gilgal unto this day.

10 ¶ And the children of Israel encamped in Gilgal, and kept the passover [h] on the fourteenth day of the month at even, in the plains of Jericho. Before Christ. 1451.

h Exod. 12. 6.

11 And they did eat of the old corn of the land on the morrow after the passover, unleavened cakes, and parched *corn* in the self-same day.

12 ¶ And [i] the manna ceased on the morrow after they had eaten of the old corn of the land, neither had the children of Israel manna any more, but they did eat of the fruit of the land of Canaan that year. i Exod. 16. 35.

13 ¶ And it came to pass when Joshua was by Jericho, that he lift up his eyes, and looked, and behold, there stood [k] a man over against him, with his sword drawn in his hand: and Joshua went unto him, and said unto him, *Art* thou for us, or for our adversaries? k Exod. 23. 23. Zech. 1. 8.

§ Or, prince.
See Exod. 23. 20.
Dan. 10. 13, 21. & 12. 1. Rev. 12. 7. and 19. 11, 14.
14 And he said, Nay, but *as* § captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my Lord unto his servant?

15 And the captain of the Lord's host said unto Joshua, [l] Loose thy shoe from off thy foot, for the place whereon thou standest *is* holy: and Joshua did so. l Exod. 3. 5. Acts 7. 33.

CHAP.

V. 6. *The children of Israel walked forty years in the wilderness, till all the people which came out of Egypt were consumed*—The word here used for people commonly signifies the Gentiles; so he calls them, to note that they were unworthy of the name and privileges of Israelites. *Unto whom the Lord sware that he would not shew them the land*—Not give them so much as a sight of it, which he granted to Moses, much less the possession and enjoyment of it.

V. 7. *Their children whom he raised up in their stead, them Joshua circumcised*—Which God would have now done, to ratify the covenant between God and them, whereof circumcision was a sign and seal, to assure them that God would now make good his covenant, in giving them this land; and to oblige them to perform all the duties and services to which that covenant bound them, of which circumcision was the beginning and foundation, all which they were expressly enjoined to do, as soon as ever they came into Canaan; and they only that are circumcised in heart, and purified by the Holy Spirit from all filthiness of flesh and spirit, can ever have possession of the heavenly Canaan, for without holiness no man shall see the Lord. (Heb. xii. 14.)

V. 9. *This day have I rolled away the reproach of Egypt*—Because many of them lay under this reproach in Egypt, having neglected this duty there for worldly reasons.

V. 10. *And the children of Israel encamped in Gilgal, and kept the passover*—Which was their third passover: the first was in Egypt, the second at mount Sinai, and the third here.

V. 11. *They did eat of the old corn*—The corn of the last year, which the inhabitants of those parts had doubtless left, being fled for fear of the Israelites.

V. 12. *The manna ceased*—Which God now with-held, to shew that manna was not an ordinary production of nature, as, by the long and constant enjoyment of it, they might think, but an extraordinary and special gift of God to supply their necessity. Extraordinary blessings are only with-held from the church of God, when their place is supplied by the blessings which God gives in the orderly course of his providence.

V. 13. *When Joshua was by Jericho*—In the country adjoining to Jericho; whither he went to view the fittest place for his attempt. *There stood a man*—One in the appearance of man. *With his sword drawn*—In readiness to fight, not, as Joshua thought, against him, but for him and his people.

V. 14. *He said, Nay*—I am neither Israelite nor Canaanite. *But as captain of the host of the Lord*—The sense is, I am the chief captain of this people, and will conduct and assist thee and them in this great undertaking. This person is the son of God, who went along with the Israelites in this expedition, (1 Cor. x. 4.) as their chief and captain. And this appears by his acceptance of adoration here, which a created angel durst not admit of, because the place was made holy by his presence, verse 15. which was God's prerogative; and because he is called the Lord Jehovah, Josh. vi. 2. *What saith my Lord unto his servant*—I acknowledge thee for my Lord and captain, and therefore wait for thy commands, which I am ready to obey.

V. 15. *Loose thy shoe from off thy foot*—In token of reverence and subjection. *The place whereon thou standest is holy*—Consecrated by my presence; which, when it was withdrawn, it was no more holy than any other place, the reason of its holiness being removed. Grace, or the Spirit of God, is received by faith in the Lord Jesus Christ; and so far as the Lord, by his Spirit, is present in the believing mind, so far is the place of his presence made holy.

CHAP.

CHAP. VI.

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NOW Jericho * was ſtraitly ſhut up, becauſe of the children of Iſrael: none went out, and none came in.

* Heb. did ſhut up, and was ſhut up.

2 And the Lord ſaid unto Joſhua, See, I have given into thine hand Jericho, and the king thereof, *and* the mighty men of valour.

3 And ye ſhall compaſs the city, all *ye* men of war, *and* go round about the city once: thus ſhalt thou do ſix days.

4 And ſeven prieſts ſhall bear before the ark ſeven [a] trumpets of rams horns: and the ſeventh day ye ſhall compaſs the city ſeven times, and the prieſts ſhall blow with the trumpets.

a See Judges 7. 16, 22.

5 And it ſhall come to paſs that when they make a long *blaſt* with the rams horn, *and* when ye hear the ſound of the trumpet, all the people ſhall ſhout with a great ſhout: and the wall of the city ſhall fall down † flat, and the people ſhall aſcend up every man ſtraight before him.

† Heb. under it.

6 ¶ And Joſhua the ſon of Nun called the prieſts, and ſaid unto them, Take up the ark of the covenant, and let ſeven prieſts bear ſeven trumpets of rams horns before the ark of the Lord.

7 And he ſaid unto the people, Paſs on, and compaſs the city, and let him that is armed paſs on before the ark of the Lord.

8 ¶ And it came to paſs when Joſhua had ſpoken unto the people, that the ſeven prieſts bearing the ſeven trumpets of rams horns, paſſed on before the Lord, and blew with the trumpets; and the ark of the covenant of the Lord followed them.

9 ¶ And the armed men went before the prieſts that blew with the trumpets, [b] and the ‡ rere-ward came after the ark, *the prieſts* going on, and blowing with the trumpets.

b Num. 10. 25.

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‡ Heb. gathering hoſt.

10 And Joſhua had commanded the people, ſaying, Ye ſhall not ſhout, nor § make any noiſe with your voice, neither ſhall *any* word proceed out of your mouth, until the day I bid you ſhout, then ſhall ye ſhout.

§ Heb. make your voice to be heard.

11 So the ark of the Lord compaſſed the city, going about *it* once: and they came into the camp, and lodged in the camp.

12 ¶ And Joſhua roſe early in the morning, [c] and the prieſts took up the ark of the Lord.

c Deut. 31. 25.

13 And ſeven prieſts bearing ſeven trumpets of rams horns before the ark of the Lord, went on continually, and blew with the trumpets: and the armed men went before them, but the rere-ward came after the ark of the Lord, *the prieſts* going on, and blowing with the trumpets.

14 And the ſecond day they compaſſed the city once, and returned into the camp: ſo they did ſix days.

15 And it came to paſs on the ſeventh day, that they roſe early about the dawning of the day, and compaſſed the city after the ſame manner, ſeven times: only on that day they compaſſed the city ſeven times.

16 And it came to paſs at the ſeventh time, when the prieſts blew with the trumpets, Joſhua ſaid unto the people, Shout, for the Lord hath given you the city.

17 ¶ And the city ſhall be ‖ accurſed, *even* it, and all that *are* therein, to the Lord: only Rahab the harlot ſhall live, ſhe and all that *are* with her in the houſe, becauſe [d] ſhe hid the meſſengers that we ſent.

‖ Or, devoted. Mic. 4. 13.

d Chap. 2. 4.

18 And

CHAP. VI.

V. 1. *Jericho was ſtraitly ſhut up*—Not only by night, but conſtantly and diligently.

V. 2. *I have given into thine hand Jericho, and the king thereof, and the mighty men of valour*—Who are in it, reſolved and ready to defend it with their utmoſt ſtrength.

V. 3. *Ye ſhall go round about the city once*—At convenient diſtance, out of the reach of their arrows. *Thus ſhalt thou do ſix days*—Every day once. This and the following courſe might ſeem ridiculous and abſurd, and is therefore preſcribed and uſed by God, that they might learn to take new meaſures of things, and to expect ſucceſs, not from their own valour or ſkill, or probable means, but merely from God's appointment and bleſſing; and, in general, not to judge of any of God's inſtitutions by mere carnal reaſon, to which divers of their ceremonies would ſeem no leſs fooliſh than this action, and that they might have a full demonſtration of the all-ſufficiency of that God who can do what he pleaſeth, even by the means ſo weak and ſmall, as even to be contemptible in the ſight of men.

V. 4. *Seven prieſts ſhall bear before the ark ſeven trumpets of rams horns*—Such trumpets wherewith they were to ſound in the years of jubilee.

V. 5. *The wall of the city*—A conſiderable part of it. *Shall fall down flat*—Without any viſible force.

V. 7. *Let him that is armed paſs on before the ark of the Lord*—God would have them armed, for the defence of themſelves and the ark, and for the execution of the Lord's vengeance upon that city.

V. 9. *The rere-ward came after the ark*—Which being oppoſed to *the armed men*, may ſeem to note the unarmed people, who were deſirous to be ſpectators of this wonderful work.

V. 10. *Joſhua commanded the people, ſaying, Ye ſhall not ſhout*—Becauſe ſhouting before the time appointed would be ineffectual, and ſo might give them ſome diſcouragement, and their enemies matter of inſulting.

V. 16. *Joſhua ſaid unto the people, Shout*—To teſtify your faith in God's promiſe.

V. 17. *The city ſhall be accurſed*—Devoted to utter deſtruction, Levit. xxvii. 21, 29. Deut. xii. This he ſpake by direction from God. (1 Kings xvi. 34.)

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18 And you, [e] in any wise keep *yourselves* from the accursed thing, lest ye make *yourselves* accursed when ye take of the accursed thing, and make the camp of Israel a curse, and [f] trouble it.

e Deut. 7. 26. and 13. 17.

f Chap. 7. 25.

19 But all the silver and gold, and vessels of brass and iron, *are* * consecrated unto the Lord: they shall come into the treasury of the Lord.

* Heb. holiness.

20 So the people shouted when *the priests* blew with the trumpets: and it came to pass when the people heard the sound of the trumpet, and the people shouted with a great shout, that [g] the wall fell down † flat, so that the people went up into the city, every man straight before him, and they took the city.

g Heb. 11. 30.

† Heb. under it.

21 And they utterly destroyed all that *was* in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword.

22 But Joshua had said unto the two men that had spied out the country, Go into the harlot's house, and bring out thence the woman, and all that she hath, [h] as ye sware unto her.

h Chap. 2. 12. Heb. 11. 31.

23 And the young men that were spies, went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had: and they brought out all her ‡ kindred, and left them without the camp of Israel.

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‡ Heb. families.

24 And they burnt the city with fire, and all that *was* therein: only the silver and the gold, and the vessels of brass and of iron, they put into the treasury of the house of the Lord.

25 And Joshua saved Rahab the harlot alive, and her father's household, and all that she had; and she dwelleth in Israel *even* unto this day: because she hid the messengers which Joshua sent to spy out Jericho.

26 ¶ And Joshua adjured *them* at that time, saying, [i] Cursed *be* the man before the Lord, that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his first-born, and in his youngest *son* shall he set up the gates of it.

i 1 Kings 16. 34.

27 So the Lord was with Joshua, and his fame was *noised* throughout all the country.

CHAP.

V. 18. *Keep yourselves from the accursed thing, lest ye make the camp of Israel a curse*—By provoking God to punish them for your sin, in which they may be one way or other involved; or at least upon the occasion of your sin; for God will not (the case of Adam's sin only excepted) punish one man for the sin of another, as he hath often declared; but the whole camp having sins of their own, God might take what occasion he saw fit to inflict this punishment.

V. 19. *But all the silver, and gold, and vessels of brass and iron, shall come into the treasury of the Lord*—To be employed wholly for the public service, or uses of the tabernacle, and not to be applied to the use of any private person, or priest.

V. 21. *They utterly destroyed all that was in the city, both man and woman, young and old*—Being commanded to do so by the Sovereign Lord of every man's life. Who can read these expressions of the severity of God against sin, without calling to mind that God is no less displeased with any man's committing sin now, than he was at the times of his sending those dreadful judgments, that are recorded in so many places in the history of his dealings with men?

V. 22. *Joshua had said unto the two men that had spied out the country, Go into the harlot's house*—Which, together with the wall upon which it leaned, was left standing; and this Joshua did, that the public faith might be exactly maintained.

V. 23. *And left them without the camp of Israel*—Till they were cleansed from the impurities of their Gentile state, and instructed in the Jewish religion, and solemnly admitted into that Church in the usual way, to which Rahab's good counsel and example had doubtless very much prepared them; and this work of God confirmed their purposes.

V. 25. *Joshua saved Rahab the harlot alive*—For that general commanding of rooting out the Canaanites evidently had exceptions, in case any of them had sincerely cast off their idolatry and wickedness, and submitted themselves to the Israelites, and become professed members of the Church of God; infinite justice, in all these public judgments, not shutting that door which infinite mercy had opened through a Mediator, by which every penitent person might turn unto God, and have redemption, through the blood of the Lamb, even the forgiveness of sins (Col. i. 14.); which benefits were only to be received by faith in the Redeemer of men, as appears by this instance before us, for it was "by *faith* the harlot Rahab perished not with them that believed not." (Heb. xi. 31.) By which we are plainly informed, that it was one and the same cause which occasioned the death of the people of Israel in the wilderness, and the destruction of the ancient inhabitants of Canaan—the Israelites entered not in because of *unbelief*, (Heb. iii. 19.) and Rahab's faith prevented her perishing with the people of Jericho, who *believed not*:—They believed not first how much every one stood exposed to the wrath of God; and they believed not his power and willingness to save all them that *believe* in him; or, in other words, apply unto him for pardon and for grace. Not to believe we stand in need of mercy, is to be wilfully ignorant of ourselves, both of our tempers, passions, and affections, as well as of our conduct; and not to believe in the love and good will of God, is to be wilfully ignorant of that which is so evident in the whole creation, and which calls for the entire love of every rational creature to its Creator; a law which not having been obeyed, leaves all mankind without any other plea for the mercy of God but that which shall make atonement for those that have offended; and as the guilty cannot in the nature of things atone for themselves, faith in God, our Redeemer, is the only way by which the guilty can escape the necessary consequences of any crime against the unalterable laws of God, requiring every soul to love him; and, in doing so, live a life of obedience to his holy will.

V. 26. *Joshua adjured them*—Made them to swear; caused the people, or some in the name of all, to swear for the present and succeeding generations, and to confirm their oath by a curse. *Cursed be the man before the Lord*—From God's presence. *He that riseth up and buildeth this city*—God would have the ruins of this city remain as a standing monument of God's justice against this wicked and idolatrous people, and of his Almighty power in destroying

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CHAP. VII.

BUT the children of Israel committed a trespass in the accursed thing: for [a] * Achan the son of Carmi, the son of † Zabdi, the son of Zerah, of the tribe of Judah, took of the accursed thing: and the anger of the Lord was kindled against the children of Israel.

a Chap. 22. 20. * 1 Chro. 2. 7, Achar. † Or, Zimri, 1 Chro. 2. 6.

2 And Joshua sent men from Jericho to Ai, which *is* beside Beth-aven, on the east side of Beth-el, and spake unto them, saying, Go up and view the country. And the men went up and viewed Ai.

3 And they returned to Joshua, and said unto him, Let not all the people go up: but let ‡ about two or three thousand men go up and smite Ai, *and* make not all the people to labour thither; for they *are but* few.

‡ Heb. about 2000 men, or about 3000 men.

4 So there went up thither of the people about three thousand men, and they fled before the men of Ai.

5 And the men of Ai smote of them about thirty and six men: for they chased them *from* before the gate *even* unto Shebarim, and smote them § in the going down: wherefore [b] the hearts of the people melted, and became as water.

§ Or, in Morad. b Chap. 2. 9, 11. Psal. 22. 14.

6 ¶ And Joshua rent his clothes, and fell to the earth upon his face, before the ark of the Lord, until the even-tide, he and the elders of Israel, and [c] put dust upon their heads.

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c 1 Sam. 4. 16. 2 Sam. 13. 19. Neh. 9. 1. Job 2. 12.

7 And Joshua said, Alas, O Lord God, wherefore hast thou at all brought this people over Jordan, to deliver us into the hand of the Amorites, to destroy us? would to God we had been content, and dwelt on the other side Jordan.

8 O Lord, what shall I say, when Israel turneth their ‖ backs before their enemies?

‖ Heb. necks.

9 For the Canaanites, and all the inhabitants of the land shall hear *of it*, and shall environ us round, and cut off our name from the earth: and [d] what wilt thou do unto thy great name?

d See Exod. 32. 12. Num. 14. 13.

10 ¶ And the Lord said unto Joshua, Get thee up, wherefore * liest thou thus upon thy face?

* Heb. fallest.

11 Israel hath sinned, and they have also transgressed my covenant which I commanded them: [e] for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put *it* even amongst their own stuff.

e Chap. 6. 17.

12 Therefore

destroying so great and strong a city by such contemptible means. That shall attempt or endeavour to build it. He shall lose all his children in the work, the first at the beginning, others in the progress of it by degrees, and the youngest in the close of it, when the gates use to be set up. This was fulfilled, 1 Kings xvi. 34.

CHAP. VII.

V. 1. *But the children of Israel*—One of them. *Committed a trespass in the accursed thing*—In taking some of the forbidden and accursed goods. Why did God punish the whole society for this one man's sin? *Ans.* All of them were punished for their own sins, whereof each had a sufficient proportion; and God took this occasion to inflict the punishment upon the society, to make the sin more hateful, as being the cause of such dreadful and public judgments; and to oblige all the members of every society to be both circumspect in the ordering of their own actions, and more diligent to watch over one another.

V. 3. *They returned to Joshua, and said unto him, Let not all the people go up: but let about two or three thousand men go up*—Which was done, that their sins might be punished, and they awakened and reformed, with as little hazard, and mischief, and reproach, as might be: For if the defeat of these caused so great a consternation in Joshua, it is easy to guess what dread, confusion, and despair it would have caused in the people, if a great host had been defeated; and thus does the Almighty make use of what the people themselves thought the wisest measure, in order to punish them for the crimes which they were guilty of.

V. 4. *So there went up thither of the people about three thousand men, and they fled*—Not having their usual courage, which was a plain evidence that God had forsaken them; and an useful instruction, to shew them what weak and inconsiderable creatures they were when God left them; and that it was God, not their own valour, that gave the Canaanites, and their land, into their hands.

V. 5. *The men of Ai smote of them about thirty and six men*—A dear victory to them, whereby Israel was awakened and reformed, and reconciled to their God and shield, and they hardened to their own ruin. *The heart of the people melted, and became as water*—Soft and weak, fluctuating and trembling.

V. 6. *Joshua rent his clothes*—In testimony of great sorrow for the loss felt, the consequent mischief feared, and the sin which he suspected. *Fell to the earth upon his face*—In deep humiliation and fervent supplication; continuing the whole day in fasting and prayer. *He, and the Elders of Israel, and put dust upon their heads*—As was usual in case of grief and astonishment.

V. 7. *O Lord God, wherefore hast thou at all brought this people over Jordan*—This, and the following clause, though well intended, and offered to God only by way of expostulation and argument, yet fall short of that reverence and submission which he owed to God, and are mentioned as instances, that the holy men of God were subject to like passions and infirmities with other men.

V. 8. *O Lord, what shall I say*—In answer to the reproaches cast by our insulting enemies upon us, and upon thy name. *When Israel*—God's own people, which he hath singled out of all nations for his own. *Turneth their backs before their enemies*—Unable to make any resistance.

V. 9. *And what wilt thou do unto thy great name*—Which will, upon this occasion, be charged with inconstancy, unkindness, and unfaithfulness to thine own people, and with inability to resist them, or to do thy people that good thou didst intend them.

V. 10. *Wherefore liest thou thus upon thy face*—This business is not to be done by unactive supplication, but by vigorous endeavours for reformation.

V. 11. *Israel*—Some of them. *And have also transgressed my covenant*—Broken the conditions of my covenant which I have commanded them, and they have promised to perform. *They have taken of the accursed thing*—Which I charged them not to meddle with. *And have also stolen*—Taken my portion, which I had

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12 Therefore the children of Israel could not stand before their enemies, *but* turned *their* backs before their enemies, because they were accursed: neither will I be with you any more, except ye destroy the accursed from amongst you.

f Chap. 3. 5.

13 Up, sanctify the people, and say, [f] Sanctify yourselves against to morrow: for thus saith the Lord God of Israel, *There is* an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you.

14 In the morning therefore ye shall be brought according to your tribes: and it shall be *that* the tribe which the Lord taketh, shall come according to the families *thereof*; and the family which the Lord shall take, shall come by households; and the household which the Lord shall take, shall come man by man.

15 And it shall be, *that* he that is taken with the accursed thing, shall be burnt with fire, he and all that he hath: because he hath transgressed the covenant of the Lord, and because he [g] hath wrought † folly in Israel.

g Gen. 34. 7. Judg. 20. 6.
† Or, wickedness.

16 ¶ So Joshua rose up early in the morning, and brought Israel by their tribes; and the tribe of Judah was taken:

17 And he brought the family of Judah; and he took the family of the Zarhites: and he brought the family of the Zarhites man by man; and Zabdi was taken:

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18 And he brought his household man by man; and Achan the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, was taken.

19 And Joshua said unto Achan, My son, [h] give, I pray thee, glory to the Lord God of Israel, [i] and make confession unto him; and tell me now what thou hast done, hide *it* not from me.

h See 1 Sam. 6. 5. Jer. 13. 16. John 9. 24.
i Num. 5. 6.

20 And Achan answered Joshua, and said, Indeed I have sinned against the Lord God of Israel, and thus and thus have I done.

21 When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a ‡ wedge of gold of fifty shekels weight, then I coveted them, and took them, and behold, they *are* hid in the earth, in the midst of my tent, and the silver under it.

‡ Heb. tongue.

22 ¶ So Joshua sent messengers, and they ran unto the tent, and behold, *it was* hid in his tent, and the silver under it.

23 And

had reserved. *And dissembled*—Covered the fact with dissimulation. *And they have put it even amongst their own stuff*—Converted it to their own use.

V. 12. *The children of Israel could not stand before their enemies, because they were accursed*—They have put themselves out of my protection and blessing, and therefore are liable to the same destruction which belongs to this accursed people.

V. 13. *Up, sanctify the people, and say, Sanctify yourselves*—Purify yourselves from that defilement, which you have all in some sort contracted by this accursed fact, and prepare yourselves to appear before the Lord, expecting the sentence of God for the discovery and punishment of the sin, and that the guilty person might hereby be awakened and terrified, and brought to a free and seasonable confession of his fault.

V. 14. *The tribe which the Lord taketh*—Which shall be discovered, or declared guilty by the lot, which is disposed by the Lord, (Prov. xvi. 33.) and which was to be cast, in the Lord's presence, before the ark. Of such use of lots, see 1 Sam. xiv. 41, 42. Jon. i. 7. Acts i. 26.

V. 15. *He that is taken with the accursed thing, shall be burnt with fire*—As persons and things accursed were to be. *He, and all that he hath*—His children and goods, as is noted, verse 24. *Because he hath wrought folly*—So sin is often called in Scripture, in opposition to the idle opinion of sinners, who commonly esteem it to be their wisdom and interest. *In Israel*—Among the Church and people of God, who had such excellent laws to direct them, and such an all-sufficient and gracious God to provide for them, without any such indirect and unworthy practices.

V. 17. *He brought the family*—The tribe or people, as the word *family* sometimes signifies. *Man by man*—Every head of the several families.

V. 18. *And he brought*—Either Joshua, or Zabdi, by Joshua's appointment.

V. 19. *Joshua said unto Achan, My son*—So he calls him, to shew, that this severe inquisition and sentence did not proceed from any hatred to his person, which he loved as a father doth his son, and as a prince ought to do each of his subjects. *Give, I pray thee, glory to the Lord God of Israel*—As thou hast highly dishonoured him, now take the shame and blame to thyself, and ascribe unto God the glory of his omniscience in knowing thy sin, of his justice in punishing it in thee, and others, for thy sake; of his omnipotency, which was obstructed by thee; and of his kindness and faithfulness to his people, which was eclipsed by thy wickedness; all which will now be evident by thy sin confessed and punished.

V. 20. *Achan answered Joshua, and said, Indeed, I have sinned*—He seems to make a sincere and ingenuous confession, and loads his sin with all just aggravations. *Against the Lord*—Against his express command, just rights, and glorious attributes. *God of Israel*—Against the true God, who hath chosen me, and all Israel, to be the people of his peculiar love and care.

V. 21. *When I saw*—He accurately describes the progress of his sin, which began at his eye, which he permitted to gaze and fix upon them, which inflames his desire, and made him *covet* them; and that desire put him upon action, and made him *take* them; and having taken them, resolve to keep them; and to that end *hide* them in his tent. They that would avoid condemnation and shame, must guard against the beginnings of evil, and resist every inducement to whatever is wrong in its first offers to the mind, and this against all the considerations of pleasure, gain, or credit; shame, sufferings, or sorrow, being the sure consequences of every compliance with whatever is evil in itself.

V. 22. *So Joshua sent messengers*—That the truth of his confession might be evident. *And they ran*—Longing to see themselves and all the people from the curse under which they lay.

V. 23. *And*

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23 And they took them out of the midſt of the tent, and brought them unto Joſhua, and unto all the children of Iſrael, and § laid them out before the Lord.

§ Heb. poured.

24 And Joſhua and all Iſrael with him, took Achan the ſon of Zerah, and the ſilver, and the garment, and the wedge of gold, and his ſons, and his daughters, and his oxen, and his aſſes, and his ſheep, and his tent, and all that he had: and they brought them unto [k] the valley of Achor.

k Verſe 26.

25 And Joſhua ſaid, [l] Why haſt thou troubled us? the Lord ſhall trouble thee this day. [m] And all Iſrael ſtoned him with ſtones, and burned them with fire, after they had ſtoned them with ſtones.

l Chap. 6. 18. Gal. 5. 12.

m Deut. 17. 5.

26 And they [n] raiſed over him a great heap of ſtones unto this day: So the Lord turned from the fierceneſs of his anger: wherefore the name of that place was called, [o] The valley of ‖ Achor unto this day.

n Chap. 8. 29. 2 Sam. 18. 17. Lam. 3. 53.

o Iſai. 65. 10. Hoſ. 2. 15.

‖ That is, trouble.

CHAP. VIII.

AND the Lord ſaid unto Joſhua, [a] Fear not, neither be thou diſmayed: take all the people of war with thee, and ariſe, go up to Ai: ſee, I have given into thy hand the king of Ai, and his people, and his city, and his land.

a Deut. 1. 21. and 7. 18.

2 And thou ſhalt do to Ai and her king, as thou didſt unto [b] Jericho and her king: only [c] the ſpoil thereof, and the cattle thereof ſhall ye take for a prey unto yourſelves: lay thee an ambuſh for the city, behind it.

b Chap. 6. 21.

c Deut. 20. 14.

3 ¶ So Joſhua aroſe, and all the people of war, to go up againſt Ai: and Joſhua choſe out thirty thouſand mighty men of valour, and ſent them away by night.

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4 And he commanded them, ſaying, Behold, [d] ye ſhall lie in wait againſt the city, *even* behind the city: go not very far from the city, but be ye all ready:

d Judg. 20. 29.

5 And I, and all the people that *are* with me, will approach unto the city: and it ſhall come to paſs when they come out againſt us, as at the firſt, that we will flee before them.

6 (For they will come out after us) till we have * drawn them from the city; for they will ſay, They flee before us, as at the firſt: therefore we will flee before them.

* Heb. pulled.

7 Then ye ſhall riſe up from the ambuſh, and ſeize upon the city: for the Lord your God will deliver it into your hand.

8 And it ſhall be when ye have taken the city, *that* ye ſhall ſet the city on fire: according to the commandment of the Lord ſhall ye do. See, I have commanded you.

9 ¶ Joſhua therefore ſent them forth; and they went to lie in ambuſh, and abode between Beth-el and Ai, on the weſt ſide of Ai: but Joſhua lodged that night among the people.

10 And Joſhua roſe up early in the morning, and numbered the people, and went up, he and the elders of Iſrael, before the people to Ai.

11 And all the people, *even the people* of war that *were* with him, went up, and drew nigh, and came before the city, and pitched on the north ſide of Ai: now *there was* a valley between them and Ai. 12 And

V. 23. *And laid them out before the Lord*—Where Joſhua and the elders continued yet in their aſſembly, waiting the final determination of this buſineſs.

V. 24. *And his ſons, and his daughters*—It is very probable they were conſcious of the fact, as the Jewiſh doctors affirm. *And his oxen, and his aſſes, and his ſheep*—Which, though not capable of ſin, yet, as they were made for man's uſe, and being daily killed for food, it cannot ſeem ſtrange to kill them for the inſtruction of our minds, that hereby we might learn the deteſtable and contagious nature of ſin, which involves innocent creatures in its plagues.

V. 25. *All Iſrael ſtoned him with ſtones, and burned them with fire*—God would have them burned, to ſhew his utmoſt deteſtation of ſuch perſons as break forth into ſins of ſuch a public ſcandal and miſchief.

V. 26. *They raiſed over him a great heap of ſtones*—As a monument of the ſin and judgment here mentioned, that others might be inſtructed and warned by the example; and as a brand of infamy. *The name of that place was called, The valley of Achor*—Or, the valley of trouble.

CHAP. VIII.

V. 1. *Take all the people of war with thee*—To ſtrengthen them againſt thoſe fears which their late defeat had wrought in them.

V. 2. *Thou ſhalt do to Ai*—The city and people of Ai. *As thou didſt unto Jericho and her king*—Overcome and deſtroy them.

V. 5. *We will flee before them*—Though they acted under the immediate command of God in their general undertaking, yet, in many particulars, they muſt exerciſe their own judgment. The Iſraelites fled after their leader, Joſhua, before their enemies; and many times muſt the Iſrael of God fly before their ſpiritual enemies; but it muſt always be to their Leader and living Head, who has promiſed to give all them the victory that look to him.

V. 8. *Ye ſhall ſet the city on fire*—As a ſign to their brethren of their ſucceſs.

V. 9. *Joſhua lodged that night among the people*—The main body of that hoſt, conſiſting of 30,000: And thus does Jeſus lodge amongſt all that are acting in obedience to his command.

V. 10. *Joſhua numbered the people*—The reſt of that hoſt of 30,000, whereof 5000 were ſent away; and now the remainder are numbered, partly to ſee whether ſome of them had not withdrawn themſelves, taking the advantage of the night, and of the deſign of laying an ambuſh; and partly that it might be evident, that this work was done without any loſs of men, and thereby they might be encouraged to truſt in God, and to proceed vigorouſly and reſolutely in their work. *He, and the elders of Iſrael*—The chief magiſtrates and rulers of Iſrael under Joſhua.

V. 11. *And all the people of war that were with him, went up*—The 30,000, or the moſt of them.

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12 And he took about five thousand men, and set them to lie in ambush between Beth-el and Ai, on the west side † of the city.

† Or, of Ai.

13 And when they had set the people, *even* all the host that *was* on the north of the city, and ‡ their liers in wait on the west of the city: Joshua went that night into the midst of the valley.

‡ Heb. their lying in wait.

14 ¶ And it came to pass when the king of Ai saw *it*, that they hasted and rose up early, and the men of the city went out against Israel to battle, he and all his people, at a time appointed, before the plain; but he wist not that *there were* liers in ambush against him, behind the city.

15 And Joshua and all Israel made as if they were beaten before them, and fled by the way of the wilderness.

16 And all the people that *were* in Ai, were called together to pursue after them: and they pursued after Joshua, and were drawn away from the city.

17 And there was not a man left in Ai, or Beth-el, that went not out after Israel: and they left the city open, and pursued after Israel.

18 And the Lord said unto Joshua, Stretch out the spear that *is* in thy hand, toward Ai; for I will give it into thine hand. And Joshua stretched out the spear that *he had* in his hand toward the city.

19 And the ambush arose quickly out of their place, and they ran as soon as he had stretched out his hand: and they entered into the city, and took it, and hasted, and set the city on fire.

20 And when the men of Ai looked behind them, they saw, and behold, the smoke of the city ascended up to heaven, and they had no § power to flee this way or that way: and the people that fled to the wilderness turned back upon the pursuers.

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§ Heb. hands.

21 And when Joshua and all Israel saw that the ambush had taken the city, and that the smoke of the city ascended, then they turned again, and slew the men of Ai.

22 And the other issued out of the city against them, so they were in the midst of Israel, some on this side, and some on that side: and they smote them, so that they [e] let none of them remain, or escape.

e Deut. 7. 2.

23 And the king of Ai they took alive, and brought him to Joshua.

24 And it came to pass, when Israel had made an end of slaying all the inhabitants of Ai, in the field, in the wilderness wherein they chased them, and when they were all fallen on the edge of the sword, until they were consumed, that all the Israelites returned unto Ai, and smote it with the edge of the sword.

25 And *so* it was, *that* all that fell that day, both of men and women, *were* twelve thousand, *even* all the men of Ai.

26 For Joshua drew not his hand back wherewith he stretched out the spear, until he had utterly destroyed all the inhabitants of Ai.

27 [f] Only the cattle and the spoil of that city, Israel took for a prey unto themselves, according unto the word of the Lord, which he [g] commanded Joshua.

f Num. 31. 22, 26.

g Verse 2.

28 And Joshua burnt Ai, and made it an heap for ever, *even* a desolation unto this day.

29 And the king of Ai he hanged on a tree

V. 12. *He took*—He had taken, out of the number of 30,000.

V. 13. *Joshua went*—Accompanied with a small part of the host now mentioned. *Into the midst of the valley*—Which was near the city, thereby to allure them forth.

V. 14. *The king of Ai, and all his people*—All his men of war. *At a time appointed*—At a certain hour, agreed upon by the king and people of Ai. *But he wist not that there were liers in ambush against him*—The former success having made him more careless and secure, God blinding his mind, as he useth to do with those which he intends to destroy.

V. 15. *Joshua and all Israel made as if they were beaten before them*—Fled from them. *And fled by the way of the wilderness*—Which lay between Ai and Jericho, whither they now seemed to fly.

V. 16. *And all the people*—All that were able to bear arms.

V. 17. *There was not a man left in Ai*—Fit for war. *Or Bethel*—Which, being a neighbouring city, and encouraged by the former success, had sent some forces to assist them; and now all their men of war join with those of Ai in the pursuit.

V. 18. *And Joshua stretched out the spear that he had in his hand toward the city*—As a token of God's presence and assistance.

V. 19. *They set the city on fire*—Some part of it, enough to raise a smoke, and give notice to their brethren of their success.

V. 21. *When Joshua and all Israel*—All the Israelites present, or all those who seemed to flee away before.

V. 22. *And the other*—They who lay in ambush. *They let none of them remain or escape*—So their late success was a real mischief to them, as being the occasion of their total ruin.

V. 23. *The king of Ai they took alive*—Reserving him to a peculiar punishment.

V. 24. *The Israelites returned unto Ai, and smote it*—The inhabitants of it.

V. 25. *Twelve thousand, even all the men of Ai*—The men of Bethel are included in this number.

V. 26. *Joshua drew not his hand back, wherewith he stretched out the spear*—He kept his hand and spear, stretched out and lifted up, as a sign both to encourage them, and to direct them to go on in the work.

V. 29. *The king of Ai he hanged on a tree*—He dealt more severely with the kings of Canaan than with the people, partly because the abominable wickedness of that people was not restrained

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tree until even-tide: [h] and as soon as the sun was down, Joshua commanded that they should take his carcase down from the tree, and cast it at the entering of the gate of the city, and [i] raise thereon a great heap of stones *that remaineth* unto this day.

h Deut. 21. 23. Chap. 10. 26.

i Chap. 7. 26.

30 ¶ Then Joshua built an altar unto the Lord God of Israel [k] in mount Ebal,

k Deut. 27. 4.

31 As Moses the servant of the Lord commanded the children of Israel as it is written in the [l] book of the law of Moses, an altar of whole stones, over which no man hath lift up *any* iron: and they offered thereon burnt-offerings unto the Lord, and sacrificed peace-offerings.

l Exod. 20. 25. Deut. 27. 5.

32 And [m] he wrote there upon the stones a copy of the law of Moses, which he wrote in the presence of the children of Israel.

m Deut. 27. 2, 8.

33 And all Israel, and their elders, and officers, and their judges, stood on this side the ark, and on that side, before the priests the Levites, [n] which bare the ark of the covenant of the Lord, as well the stranger, as he that was born among them; half of them over against mount Gerizzim, and half of them over against mount Ebal: [o] as Moses the servant of the Lord had commanded before, that they should bless the people of Israel.

n Deut. 31. 25.

o Deut. 11. 29. and 27. 12.

34 And afterward he read all the words of the law, the blessings and cursings, according to all *that is* written in the book of the law.

35 There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel, [p] with the women, and the little ones, and the strangers that ‖ were conversant among them.

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p Deut. 31. 12.

‖ Heb. walked.

CHAP. IX.

AND it came to pass, when all the kings which *were* on this side Jordan, in the hills, and in the valleys, and in all the coasts of the great sea over against Lebanon, the Hittite, and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite heard *thereof;*

2 That they gathered themselves together to fight with Joshua, and with Israel, with one * accord.

* Heb. mouth.

3 ¶ And when the inhabitants of Gibeon heard what Joshua had done unto Jericho, and to Ai,

4 They did work wilily, and went and made as if they had been ambassadors, and took old sacks upon their asses, and wine-bottles, old, and rent, and bound up,

5 And old shoes, and clouted upon their feet, and old garments upon them, and all the bread of their provision was dry *and* mouldy.

6 And they went to Joshua unto the camp at Gilgal, and said unto him, and to the men of Israel, We be come from a far country: now therefore make ye a league with us.

7 And

strained and punished, (as it should have been) but countenanced and encouraged by their evil examples and administrations; and partly because they were the principal authors of the destruction of their own people, by engaging them in an obstinate opposition against the Israelites. *Joshua commanded, that they should take his carcase down from the tree*—According to God's command in that case. *And cast it at the entering of the gate of the city*—Because this was the usual place of judgment; and therefore proper to bear the monument of God's just sentence against him, not without reflection upon that injustice which he had been guilty of in that place.

V. 30. *Then*—After the taking of Ai. *Joshua built an altar*—That they might renew their covenant with, and profess their subjection to that God by whose help alone they could expect success. *In mount Ebal*—That in that place, whence the curses of the law were denounced against sinners, there might also be the tokens and means of grace, peace, and reconciliation with God.

V. 32. *He wrote the law of Moses*—Not upon the stones of the altar, which were to be rough and unpolished, verse 31. but upon other stones, smooth and plastered, as is manifest from Deut. xxvii. 2. Not certainly the whole five books of Moses, for what stones and time would have sufficed for this! nor the blessings and the curses here following, which never are, nor can without great impropriety be called *the law of Moses*, seeing they presuppose the law, and the observation or transgression thereof, to which they belong, only as rewards of the one, and punish the most weighty and substantial parts of the law, as may be gathered from the laws which are mentioned, and to the violators whereof the curses are applied, and especially the law of the ten commandments.

V. 33. *And all Israel*—The whole congregation, old and young, male and female. *Half of them over mount Gerizzim*—These two places were in the tribe of Ephraim, not far from Shechem.

V. 34. *And afterward*—After the altar was built. *He read all that is written in the book of the law*—He saith not, *according to all that was written upon those stones*, but *in the book of the law*.

V. 35. *There was not a word of all that Moses commanded, which Joshua read not*—Therefore he read not the blessings and curses only, but the whole law.

CHAP. IX.

V. 2. *They gathered themselves together*—They entered into a league to do this.

V. 3. *And*—But. *When the inhabitants of Gibeon*—A great and royal city of the Hivites.

V. 4. *They made as if they had been ambassadors*—Sent from a far country.

V. 6. *They went to Joshua, unto the camp at Gilgal*—The place of their head quarters. *And said unto him, and to the men of Israel*—To those who used to meet in council with Joshua. *Now therefore make ye a league with us*—Because we are not of this people, whom, as we are informed, you are obliged utterly to destroy.

V. 7. *The men of Israel said unto the Hivite*—The Gibeonites, who were Hivites. *Peradventure ye dwell among us*—In this land,

and

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7 And the men of Israel said unto the Hivites, Peradventure ye dwell among us, and [a] how shall we make a league with you?

a Exod. 23. 32.

8 And they said unto Joshua, We *are* thy servants. And Joshua said unto them, Who *are* ye? and from whence come ye?

9 And they said unto him, From a very far country thy servants are come, because of the name of the Lord thy God; for we have heard the fame of him, and all that he did in Egypt.

b Num. 21. 24, 33.

10 And [b] all that he did to the two kings of the Amorites, that *were* beyond Jordan, to Sihon king of Heshbon, and to Og king of Bashan, which *was* at Ashtaroth.

11 Wherefore our elders and all the inhabitants of our country, spake to us, saying. Take victuals † with you for the journey, and go to meet them, and say unto them, We *are* your servants: therefore now make ye a league with us.

† Heb. in your hand.

12 This our bread we took hot *for* our provision out of our houses, on the day we came forth to go unto you; but know behold, it is dry, and it is mouldy:

13 And these bottles of wine which we filled, *were* new, and behold, they be rent: and these our garments and our shoes are become old, by reason of the very long journey.

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14 And the § men took of their victuals, [c] and asked not *counsel* at the mouth of the Lord.

§ Or, they received the men by reason of their victuals.

c Num. 27. 21.

15 And Joshua made peace with them, and made a league with them, to let them live: and the princes of the congregation sware unto them.

16 And it came to pass at the end of three days, after they had made a league with them, that they heard that they *were* their neighbours, and *that* they dwelt among them.

17 And the children of Israel journeyed, and came unto their cities on the third day: now their cities *were* Gibeon, [d] and Chephirah, and Beeroth, and Kirjath-jearim.

d Chap. 18. 25, 26. Ezra 2. 25.

18 And the children of Israel smote them not, because the princes of the congregation had sworn unto them by the Lord God of Israel: and all the congregation murmured against the princes.

19 But all the princes said unto all the congregation, We have sworn unto them by the Lord God of Israel: now therefore we may not touch them.

20 This

and so are of that people with whom we are forbidden to make any league or covenant. In all doubtful cases, when any man wants to know his duty, he is to ask wisdom of God; Joshua did not do so, and he was deceived. Whilst the human mind remains in its natural state, power and deceit are its ordinary means of bringing about its ends; one part of the inhabitants of the land thought to resist the danger with force, the other to evade it by fraud; but neither of them turned from their vain and sinful courses to the living God, that he might *unite* them to his people.

V. 8. *They said unto Joshua, We are thy servants*—We desire a league with you upon your own terms; we are ready to accept of any conditions. *Joshua said unto them, Who are ye? and from whence come ye*—For this free and general concession of theirs gave Joshua just cause to suspect that they were of the cursed Canaanites.

V. 9. *Thy servants are come, because of the name of the Lord*—Being moved thereunto by the report of his great and glorious nature and works; so they gave them hopes that they would embrace their religion. *We have heard the fame of him, and all that he did in Egypt*—They cunningly mentioned those things only which were done some time since, and say nothing of the dividing of Jordan, nor of the destruction of Jericho and Ai, as if they lived so far off that the fame of those things had not yet reached them.

V. 14. *And the men*—The princes of Israel. *Took of their victuals*—That they might examine the truth of what they said. *And asked not counsel at the mouth of the Lord*—As they ought to have done upon all such weighty and doubtful occasions. So they are accused of rashness and neglect of their duty. For though it is probable, if God had been consulted, he would have consented to the sparing of the Gibeonites.

V. 15. *Joshua made peace with them, to let them live*—That they would not destroy them. Some question whether this league was lawful, because it is contrary to a positive and precedent law of God, by which they were enjoined to make no peace with them, but utterly to destroy them. But this law seems to admit of some exception, because God foresaw that the Israelites would be most prone to err on that hand, by sparing those whom they should destroy; yet that it, as to penitents and true converts, might easily be gathered both from the example of Rahab, and from the tenor of Divine threatenings, which, though absolutely delivered, allow of this exception, from the great kindness and favour which God hath manifested unto all true penitents, in delivering them from evils threatened to them, and inflicted upon others; which kindness of God we also are obliged to imitate, by virtue of that natural and moral law of God implanted in us, and revealed to us, to which such positive commands as this, of killing the Canaanites, must give place. And that this league was lawful and obliging, may seem probable, 1. Because Joshua, and all the princes upon the review concluded it so to be, and spared them accordingly. 2. Because God punished the violation of it long after, (2 Sam. xxi. 1.)

V. 17. *Their cities were Gibeon, and Chephirah, and Beeroth and Kirjath-jearim*—Which cities were subject to Gibeon, which was the royal city.

V. 18. *All the congregation murmured against the princes*—From that proneness which is in people to censure the actions of their rulers, and because they might think the princes, by their rashness, had brought them into a snare, that they could neither kill them for fear of the oath, nor spare them for fear of God's command to the contrary; and partly from their desire of the possession and spoil of these cities, of which they thought themselves hereby deprived.

V. 19. *We have sworn unto them by the Lord*—They plead not the lawfulness nor the prudence of the action, but only the obligation of an oath. *Therefore we may not touch them*—Not hurt them, nor smite them.

V. 21. *Let them be hewers of wood, and drawers of water unto all the congregation*—Let them be public servants, and employed in the meanest offices and drudgeries, for the benefit of the congregation.

V. 23. *Now*

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20 This we will do to them; we will even let them live, leſt [e] wrath be upon us, becauſe of the oath which we ſware unto them.

e See 2 Sam. 21. 1, 6.

21 And the princes ſaid unto them, Let them live, (but let them be [f] hewers of wood, and drawers of water unto all the congregation) as the princes had [g] promiſed them.

f Deut. 29. 11.

g Verſe 15.

22 ¶ And Joſhua called for them, and he ſpake unto them, ſaying, Wherefore have ye beguiled us, ſaying, We *are* very far from you; when ye dwell among us?

23 Now therefore ye *are* curſed, and there ſhall ‖ none of you be freed from being bondmen, and hewers of wood, and drawers of water for the houſe of my God.

‖ Heb. not be cut off from you.

24 And they anſwered Joſhua, and ſaid, Becauſe it was certainly told thy ſervants, how that the Lord thy God [h] commanded his ſervant Moſes to give you all the land, and to deſtroy all the inhabitants of the land from before you, therefore we were ſore afraid of our lives becauſe of you, and have done this thing.

h Deut. 7. 1, 2.

25 And now behold, we *are* in thine hand: as it ſeemeth good and right unto thee to do unto us, do.

26 And ſo did he unto them, and delivered them out of the hand of the children of Iſrael, that they ſlew them not.

27 And Joſhua made them that day hewers of wood, and drawers of water for the congregation, and for the altar of the Lord, even unto this day, [i] in the place which he ſhould chooſe.

i Deut. 12. 5.

CHAP. X.

NOW it came to paſs, when Adonizedek king of Jeruſalem had heard how Joſhua had taken Ai, and had utterly deſtroyed it, ([a] as he had done to Jericho and her king, ſo he had done to [b] Ai and her king) and how the inhabitants of Gibeon had made peace with Iſrael, and were among them;

a Chap. 6. 15.

b Chap. 8. 3.

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2 That they feared greatly, becauſe Gibeon *was* a great city, as one of the * royal cities, and becauſe it *was* greater than Ai, and all the men thereof *were* mighty.

* Heb. cities of the kingdom.

3 Wherefore Adoni-zedek king of Jeruſalem, ſent unto Hoham king of Hebron, and unto Piram king of Jarmuth, and unto Japhia king of Lachiſh, and unto Debir king of Eglon, ſaying,

4 Come up unto me, and help me, that we may ſmite Gibeon: for it had made peace with Joſhua, and with the children of Iſrael.

5 Therefore the five kings of the Amorites, the king of Jeruſalem, the king of Hebron, the king of Jarmuth, the king of Lachiſh, the king of Eglon, gathered themſelves together, and went up, they and all their hoſts, and encamped before Gibeon, and made war againſt it.

6 ¶ And the men of Gibeon ſent unto Joſhua, to the camp to Gilgal, ſaying, Slack not thy hand from thy ſervants; come up to us quickly, and ſave us, and help us: for all the kings of the Amorites that dwell in the mountains, are gathered together againſt us.

7 So Joſhua aſcended from Gilgal, he and all the people of war with him, and all the mighty men of valour.

8 ¶ And the Lord ſaid unto Joſhua, Fear them not: for I have delivered them into thine hand; there ſhall not a man of them ſtand before thee.

9 Joſhua therefore came unto them ſuddenly, *and* went up from Gilgal all night.

10 And

V. 23. *Now therefore ye are curſed*—You ſhall not eſcape the curſe of God, which, by Divine ſentence, belongs to all the Canaanites, who are a people devoted by God to ruin; but only change the quality of it. *There ſhall none of you be freed from being bondmen*—The ſlavery which is upon you ſhall be entailed to your poſterity. *And hewers of wood, and drawers of water for the houſe of my God*—This only ſervice they mention here, becauſe it was their principal and moſt durable ſervitude, being firſt in the tabernacle, and then in the temple, whence they were called *Nethinims*.

V. 25. *We are in thine hand*—In thy power to uſe us as thou wilt. *As it ſeemeth good and right unto thee to do unto us, do*—We refer ourſelves to thee, and thy own piety, and probity, and faithfulneſs to thy word and oath; If thou wilt deſtroy us, we ſubmit.

V. 27. *Joſhua made them hewers of wood, and drawers of water for the altar of the Lord*—By which it appears, that they were not only to do this ſervice in God's houſe, but upon all other occaſions, as the congregation needed or required their help.

CHAP. X.

V. 5. *The five kings of the Amorites*—This name being here taken generally for any of the Canaanites.

V. 6. *The men of Gibeon ſent*—When their enemies were drawing towards them. *Unto Joſhua to the camp to Gilgal, ſaying, Slack not thy hand*—Do not neglect nor delay to help us. *From thy ſervants*—Whom thou art obliged to protect, both in duty, as thou art our maſter and ruler, and by thy own intereſt, we being part of thy poſſeſſions; and we have given ourſelves to thee, and put ourſelves under thy protection. *The Amorites that dwell in the mountains*—In the mountainous country.

V. 7. *So Joſhua aſcended*—Having, no doubt, aſked advice of God firſt, which is implied by the anſwer God gives to him, verſe 8. *All the mighty men of valour*—An army of the moſt valiant men picked out from the reſt.

V. 9. *Joſhua therefore came unto them ſuddenly*—Though aſſured by God of the victory, yet he uſeth all prudent means, and ſurprizeth them. *And went up from Gilgal all night*—It is not ſaid

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10 And the Lord [c] discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up [d] to Beth-horon, and smote them to Azekah, and unto Makkedah.

[c] 1 Sam. 7. 10, 12. Psal. 18. 14. Isai. 28. 21.
[d] Chap. 16. 3. 5.

11 And it came to pass as they fled from before Israel, *and* were in the going down to Beth-horon, that the Lord cast down great stones from heaven upon them unto Azekah, and they died: *they were* more which died with hailstones, than *they* whom the children of Israel slew with the sword.

12 ¶ Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, [e] Sun, † stand thou still upon Gibeon, and thou moon, in the valley of Ajalon.

[e] Isai. 28. 21. Hab. 3. 11.
† Heb. be silent.

13 And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. [f] *Is* not this written in the book of ‡ Jasher? so the sun stood still in the midst of heaven, and hasted not to go down about a whole day.

[f] 2 Sam. 1. 18. 19.
‡ Or, the upright.

14 And there was no day like that before it or after it, that the Lord hearkened unto the voice of a man: for the Lord fought for Israel.

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15 ¶ [g] And Joshua returned, and all Israel with him, unto the camp to Gilgal.

[g] Verse 43.

16 But these five kings fled, and hid themselves in a cave at Makkedah.

17 And it was told Joshua, saying, The five kings are found hid in a cave at Makkedah.

18 And Joshua said, Roll great stones upon the mouth of the cave, and set men by it for to keep them.

19 And stay you not, *but* pursue after your enemies, and § smite the hindmost of them, suffer them not to enter into their cities: for the Lord your God hath delivered them into your hand.

§ Heb. cut off the tail.

20 And it came to pass when Joshua and the children of Israel had made an end of slaying them with a very great slaughter, till they were consumed, that the rest *which* remained

that he went from Gilgal to Gibeon in a night's space, but only that he travelled all night.

V. 10. *The Lord discomfited them before Israel, and slew them*—He slew them; either God, or Israel.

V. 11. *The Lord cast down great stones from heaven upon them*—Hailstones of extraordinary greatness and hardness, cast down with that certainty as to hit the Canaanites, and not kill their pursuers, the Israelites; and with that force as to kill them.

V. 12. *Then spake Joshua to the Lord*—He speaks the following words before the people, that they might be witnesses of it. *He said in the sight of Israel*—In the presence of Israel; seeing being sometimes put for hearing, may seem rather to be joined with the following, thus, *in the sight of Israel, stand still, O Sun*, &c. which sense the Hebrew accents favour. *Sun, stand thou still upon Gibeon*—In that place in which now it stands, and looks upon Gibeon. Let it not go down lower. It may seem that the sun was declining, and Joshua perceiving that his work was great and long, and his time but short, begs of God the lengthening out of the day, and that the sun and moon might stop their course, and keep the place in which they now were. He begs that he may have the help and benefit of longer light to pursue them, and to that end that the sun might stand still, and the moon also; not that he needed the moon's light when he had the sun's, but because it was fit either that both sun and moon should go, or that both should stand still, to prevent disorder and confusion in the heavenly bodies.

V. 13. *And the sun stood still*—Was still. *Until the people had avenged themselves upon their enemies*—Till they had utterly destroyed them, as is mentioned in the following chapter. *Is not this written in the book of Jasher*—But this, as well as some few other historical books, is lost, not being a canonical book, and therefore not preserved by the Jews with the same care as they were. *So the sun stood still*—Here is no mention of the moon, because the sun's standing was the only thing which Joshua needed. Some take this to be but a poetical phrase and relation of the victory, that Joshua did so many and such great things in that day, as if the sun and moon had stood still and given him longer time for it. But the frequent repetition and magnificent declaration of this wonder manifestly confutes that. That the sun and moon did really stand still, is affirmed (Habak. iii. 11.) And if it seem strange to any one, that so wonderful a work, observed by the whole world that then was, should not be mentioned in any heathen writers, he must needs be satisfied, if he considers that it is confessed by the generality of writers, heathens and others, that there is no certain history or monument in heathen authors of any thing done before the Trojan wars, which was a thousand years after Joshua's time; and that all time before that is called, by the learnedest heathens, the *uncertain, unknown*, or *obscure time*. *And hasted not to go down about a whole day*—For the space of a whole day; between sun-rising and sun-setting; for that was the day which Joshua needed and desired—a day to give him light for his work.

V. 14. *The Lord hearkened unto the voice of a man*—In such a manner as to alter the course of nature, and of the heavenly bodies. *For the Lord fought for Israel*—This is added, as the reason why God was so ready to answer Joshua's petition herein, because he was engaged and resolved to fight for Israel, and that in a more than ordinary manner.

V. 15. *And Joshua returned*—After he had dispatched the matter which follows.

V. 16. *These five kings*—Named, verse 3. *And hid themselves in a cave*—But there is no escaping the eye or hand of God, who here brought them into a net of their own making. *At Makkedah*—Not in the city, for that was not yet taken; but in the territory of it.

V. 19. *Stay ye not*—Lose not your opportunity. *Smite the hindmost of them*—All whom you can overtake. *Suffer them not to enter into their cities*—Whereby they will recover their strength, and renew the war. *The Lord your God hath delivered them into your hand*—Your work will be easy; God hath already done the work to your hands.

V. 20. *When Joshua and the children of Israel*—Joshua by the children of Israel; a party of them, by the command of Joshua; for Joshua himself went not with them, but abode in the siege before Makkedah, verse 21.

V. 21. *And*

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mained of them, entered into fenced cities.

21 And all the people returned to the camp to Joſhua at Makkedah in peace: [h] none moved his tongue againſt any of the children of Iſrael.

h Exod. 11. 7.

22 Then ſaid Joſhua, Open the mouth of the cave, and bring out thoſe five kings unto me out of the cave.

23 And they did ſo, and brought forth thoſe five kings unto him out of the cave, the king of Jeruſalem, the king of Hebron, the king of Jarmuth, the king of Lachiſh, *and* the king of Eglon.

24 And it came to paſs when they brought out thoſe kings unto Joſhua, that Joſhua called for all the men of Iſrael, and ſaid unto the captains of the men of war, which went with him, Come near, put your feet upon the necks of theſe kings. And they came near and put their feet upon the necks of them.

25 And Joſhua ſaid unto them, Fear not nor be diſmayed, be ſtrong and of good courage: for thus ſhall the Lord do to all your enemies againſt whom ye fight.

26 And afterward Joſhua ſmote them, and ſlew them, and hanged them on five trees: and they were hanging upon the trees [i] until the evening.

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i Chap. 8. 29.

27 And it came to paſs at the time of the going down of the ſun, *that* Joſhua commanded, and they [k] took them down off the trees, and caſt them into the cave wherein they had been hid, and laid great ſtones in the cave's mouth, *which remain* until this very day.

k Deut 21. 23. Chap. 8. 29.

28 ¶ And that day Joſhua took Makkedah, and ſmote it with the edge of the ſword, and the king thereof he utterly deſtroyed, them, and all the ſouls that *were* therein, he let none remain: and he did to the king of Makkedah, [l] as he did unto the king of Jericho.

l Chap. 6. 21.

29 Then Joſhua paſſed from Makkedah, and all Iſrael with him, unto Libnah, and fought againſt Libnah.

30 And the Lord delivered it alſo, and the king thereof, into the hand of Iſrael, and he ſmote it with the edge of the ſword, and all the ſouls that *were* therein: he let none remain in it, but did unto the king thereof, as he did unto the king of Jericho.

31 ¶ And

V. 21. *And all the people returned to the camp*—To the body of the army, which were encamped there with Joſhua to beſiege that place. *None moved his tongue*—They were all ſo confounded, that they could not move their tongues to reproach, as doubtleſs they did when the Iſraelites were firſt repulſed and ſmitten at Ai; but now they were ſilenced as well as conquered.

V. 22. *Then ſaid Joſhua, bring out thoſe five kings unto me*—And thus in the great day of the Lord will Jeſus, the Judge of all, command the kings of the earth to be brought before him, to give an account of themſelves, how far they governed according to what they knew, or might have known, of juſtice, mercy, and truth; and how, as men, they lived to him who made and died to redeem them.

V. 24. *Come near, put your feet upon the necks of theſe kings*—This he did not from pride and contempt of their dignity in itſelf, but partly as a puniſhment of their impious rebellion againſt their Sovereign Lord; partly in purſuance of that curſe of ſervility pronounced on all this people; partly as a token to aſſure his captains, that God would ſubdue the proudeſt of them under their feet; and partly to oblige and teach his people to execute the judgment of God upon them, and not to ſpare any of them, either out of a fooliſh pity, or out of reſpect to their dignity; that all the millions of mankind might learn to live in the fear of that God, whoſe ſeverity againſt all ſin, and contempt of his divine power, is thus expreſſed.

V. 25. *Thus ſhall the Lord do to all your enemies*—And you, the ſpiritual Iſrael of God, who are contending with thoſe natural enemies to the kingdom of God within you—pride, anger, ſelf-will, ſelf-love; thus will the Lord of all put them under your feet that look unto him. Read not his word in vain; his kingdom will come to all that look for it as the free gift of God, for the ſake of his beloved Son; by his grace are ye ſaved through faith in him; and delay not to exercite it according to the meaſure that he has given you, that you may have all the peace and comfort of Chriſt's reigning in you by his Spirit; and as you ſee the Church of old conquering their enemies, and putting their feet upon their necks, fear not, but believe that all the native corruptions of your heart, and the inbred enemies of God and of your conſcious peace in him, ſhall be caſt out or trampled under your feet. Faith makes the fulneſs of redeeming love your own. Look to him who is the author and the finiſher of your faith; delight yourſelf in him, and he will give you your hearts deſires.

V. 26. *Joſhua ſmote them, and ſlew them, and hanged them*—That it might be known to all Iſrael that he had done this. And when the Spirit of the Lord gives the victory over thoſe evils that reigned as kings in the heart, it is for the honour of God and the good of mankind, that it ſhould be made known to all them that fear the Lord what God has done, and the victory he hath given, that others may be led to look unto the Redeemer of Iſrael for his ſanctifying grace. (1 Theſſ. iv. 3.)

V. 27. *Joſhua caſt them into the cave*—The whole work is here aſcribed to Joſhua, as the whole work of every ſoul's redemption, as well as ſanctification, is only to be aſcribed to Jeſus, who may make uſe of means as Joſhua uſed the Iſraelites to do his pleaſure, but all that was done flowed from him under God; and ſo does all power, and every good and perfect gift, come through the perſon of the God-man, Chriſt Jeſus, to all that believe in him; and all the good that is done, he does it alone himſelf. Reader, is your ſole dependance on the Lord Jeſus Chriſt for mercy and for grace? Who is there in heaven but him to receive gifts for you? God knows no man but through the Son of his love, ſo as to pardon and to ſave him. Separate from Jeſus, God is a conſuming fire. It is grace, the gift of God, for Chriſt's ſake, that muſt convince of ſin, and alſo caſt it out and deſtroy it.

V. 28. *And that day*—On which the ſun ſtood ſtill. Nor is it ſtrange that ſo much work was done, and places ſo far diſtant taken in one day, when the day was ſo long, and the Canaanites ſtruck with ſuch a terror.

V. 29. *Then Joſhua paſſed down, and all Iſrael*—Who were with him in this expedition. *Unto Libnah*—A city of Judah.

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31 ¶ And Joshua passed from Libnah, and all Israel with him, unto Lachish, and encamped against it, and fought against it.

32 And the Lord delivered Lachish into the hand of Israel, which took it on the second day, and smote it with the edge of the sword, and all the souls that *were* therein, according to all that he had done to Libnah.

33 ¶ Then Horam king of Gezer, came up to help Lachish; and Joshua smote him and his people, until he had left him none remaining.

34 ¶ And from Lachish, Joshua passed unto Eglon, and all Israel with him, and they encamped against it, and fought against it.

35 And they took it on that day, and smote it with the edge of the sword, and all the souls that *were* therein he utterly destroyed that day, according to all that he had done to Lachish.

36 And Joshua went up from Eglon, and all Israel with him, unto [m] Hebron, and they fought against it.

[m] See Chap. 14. 13. and 15. 13.

37 And they took it, and smote it with the edge of the sword, and the king thereof, and all the cities thereof, and all the souls that *were* therein: he left none remaining (according to all that he had done to Eglon) but destroyed it utterly, and all the souls that *were* therein.

38 ¶ And Joshua returned, and all Israel with him to [n] Debir, and fought against it.

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39 And he took it, and the king thereof, and all the cities thereof, and they smote them with the edge of the sword, and utterly destroyed all the souls that *were* therein, he left none remaining: as he had done to Hebron, so he did to Debir, and to the king thereof, as he had done also to Libnah, and to her king.

[n] Chap. 15. 15.

40 ¶ So Joshua smote all the country of the hills, and of the south, and of the vale, and of the springs, and all their kings: he left none remaining, but utterly destroyed all that breathed, as the Lord God of Israel [o] commanded.

[o] Deut. 20. 16, 17.

41 And Joshua smote them from Kadesh-barnea, even unto Gaza [p] and all the country of Goshen, even unto Gibeon.

[p] Chap. 11. 16.

42 And all these kings, and their land did Joshua take at one time: because the Lord God of Israel fought for Israel.

43 And Joshua returned, and all Israel with him, unto the camp to Gilgal.

CHAP. XI.

AND it came to pass when Jabin king of Hazor had heard *those things*, that he sent to Jobab king of Madon, and to the king [a] of Shimron, and to the king of Achshaph,

1450.

[a] Chap. 19. 15.

2 And

V. 34. *Joshua passed unto Eglon*—A city of Judah.

V. 35. *They took it on that day*—On which they first attempted it.

V. 36. *Joshua went, and all Israel with him, unto Hebron*—Which though they took, and killed all its inhabitants, yet they did not keep it.

V. 37. *And all the cities thereof*—Which were subject to its jurisdiction; this being, it seems, a royal city, as Gibeon was, verse 2. and having cities under it, as that had.

V. 38. *Joshua returned to Debir*—He is said to return thither, not as if he had been there before, but because, having gone as far westward and southward as he thought fit, he now returned towards Gilgal, which lay northward and eastward from him, and in his return fell upon Debir.

V. 40. *He left none remaining, but utterly destroyed all that breathed*—All mankind. *As the Lord God of Israel commanded*—This is added for the vindication of the Israelites, whom God would not have to suffer in their reputation for executing his commands; and therefore he acquits them of that implacable hatred and heinous cruelty, which they might be thought guilty of, and ascribes it to himself, and his own just indignation against this people, who had forfeited their lives to the author of their being, by their disregard of the duties they owed to him. And God, who so often under the ordinary administration of his providence, takes away the lives of men before they have lived out half their days, by various diseases and accidents, here makes use of the people of Israel to destroy the inhabitants of Canaan, that it might be made known to all mankind the danger to which they exposed themselves, who live without worshipping God as he requires to be worshipped—that is in spirit and in truth, as their Creator, Preserver, and Redeemer, and to whom they owe unfeigned love and devotion to his Almighty will.

V. 41. *Joshua smote them from Kadesh-barnea*—Which lay in the south of Canaan. *Even unto Gaza*—Which was in the south-west of Canaan. So he here signifies that Joshua did, in this expedition, subdue all those parts which lay south and west from Gilgal. *And all the country of Goshen*—Not that Goshen in Egypt, but another in Judah.

V. 42. *All these kings did Joshua take at one time, because the Lord God of Israel fought for Israel*—All power belongeth to God, and he imparts it to whom and when he pleases; and Israel conquered all their enemies, because God fought for Israel, and this was the sole cause of their success. And the heirs of faith may ever say, If God be for us, who can be against us? (Rom. viii. 31.)

V. 43. *Joshua returned, and all Israel, to Gilgal*—And what must be their reflections on what they had experienced of the power and faithfulness of God, in performing for them thus far all that he had promised?

CHAP. XI.

V. 1. *Jabin king of Hazor*—The chief city of all those parts. *Had heard those things*—This was a remarkable instance of the wisdom and goodness of Divine providence, which so governed the minds and hearts of the Canaanites, that they were not at all united under one king, but divided amongst many petty kings; and next, that these did not all unanimously join their counsels and forces together, to oppose the Israelites at their first entrance, but quietly suffered the destruction of their brethren, thereby preparing the way for their own. *The king of Shimron*—Called *Shimronmeron*. *The king of Achshaph*—A place in the tribe of Aser.

V. 2. *The*

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2 And to the kings that *were* on the north of the mountains, and of the plains, south of Cinneroth, and in the valley, and in the
b Chap. 17. 11 Judges 1. 27. 1 Kings 4. 12. borders [b] of Dor, on the west;
3 *And to* the Canaanite on the east and on the west, and *to* the Amorite, and the Hittite, and the Perizzite, and the Jebusite in the
c Judg. 3. 3. mountains, [c] and *to* the Hivite under Hermon, [d] in the land of Mizpeh.
d Gen. 31. 48. 4 And they went out, they and all their hosts with them, much people, even as the sand that *is* upon the sea-shore in multitude, with horses and chariots very many.
* Heb. assembled by appointment. 5 And when all these kings were * met together, they came and pitched together at the waters of Merom, to fight against Israel.
6 ¶ And the Lord said unto Joshua, Be not afraid because of them: for to morrow about this time will I deliver them up all slain
e 2 Sam. 8. 4. before Israel: thou shalt [e] hough their horses, and burn their chariots with fire.
7 So Joshua came, and all the people of war with him, against them by the waters of Merom suddenly, and they fell upon them.

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8 And the Lord delivered them into the hand of Israel, who smote them, and chased them unto † great Zidon, and unto [f] ‡ § Misrephoth-maim, and unto the valley of Mizpeh eastward, and they smote them until they left them none remaining.
† Or, Zidon-rabbah. f Chap. 13. 6. ‡ Or, fair-, &c. § Heb. burnings of waters.
9 And Joshua did unto them as the Lord bade him: he houghed their horses, and burnt their chariots with fire.
10 ¶ And Joshua at that time turned back, and took Hazor, and smote the king thereof with the sword: for Hazor beforetime was the head of all those kingdoms.
11 And they smote all the souls that *were* therein with the edge of the sword, utterly destroying *them*: there was not ‖ any left to breathe; and he burnt Hazor with fire.
‖ Heb. any breath.
12 And all the cities of those kings, and all the kings of them did Joshua take, and smote them with the edge of the sword, *and* he

V. 2. *The kings that were on the north of the mountains*—In the mountainous country *The plains of Cinneroth*—In the plain lying southward from Cinneroth, or the lake of Genesareth. *The borders of Dor*—A place upon the coast of the midland sea.

V. 3. *To the Canaanite on the east, and on the west*—The Canaanites lived part of them on the east near Jordan, and part on the west near the sea, and both are here united. *The Hivite under Hermon*—That dwelt under mount Hermon, in the north of Canaan, from those Hivites who lived in Gibeon, of which before. *The land of Mizpeh*—That Mizpeh which was in the northern part of Gilead; but there were other cities called by that name, which signified a watching-place.

V. 5. *These kings met together, and pitched at the waters of Merom*—A lake made by the river Jordan, which was in the territory of the king of Schimron, and near Hazor, Jabin's royal city, and almost in the middle of these confederate kings.

V. 6. *The Lord said, To morrow about this time will I deliver them up all slain before Israel*—How seasonably does God repeat his promises, and apply his word when it is wanted, to encourage them that fear him to go forward in the ways of his Almighty will. *Thou shalt hough their horses*—Cut their hamstrings, that they may be unfit for war; for God forbade them to have or keep many horses, that they might not trust to their horses, as men are apt to do, nor distrust God for want of so necessary an help in war; nor ascribe the conquest of the land to their own strength, but wholly to God, by whose power alone a company of raw and unexperienced footmen were able to subdue so potent a people, which, besides their great numbers, and giants, and walled cities, had the advantage of many thousands of horses and chariots. These things are written for our learning, that we may encourage ourselves in the Lord, when our hearts are fully set to do his will, that we may be convinced no opposition from within, nor difficulties from without, are too great to be overcome by that patient faith which trusts in God for help to do his will, or suffer whatever he sees best.

V. 7. *Joshua came, and all the people of war against them suddenly*—When they least expected them; intending there to refresh, prepare, and order themselves for the offensive war which they designed; and in this way—*suddenly*, must every one fall upon those enemies of their peace—wrong habits and ways of living, and, as at one stroke, cut them off. Reader, what are the compliances with your own corrupt desires, or the customs of those that fear not God, which daily wound your peace, and fill you with the bitterness of self-condemnation? Make war on all that is spiritually opposed to God, not by any thought, word, or action of unkindness to others, but *suddenly* set upon all God would have you do. Whose friendship will compensate you for the loss of God's favour? His favour is better than life; and if the sudden change of your conduct to please God was to cost you your life, fear not them that can only kill the body, and after that have no more that they can do; but fear Him, who after death will condemn the wicked, whoever they had to countenance them in their course. With the end of this day the night may come, in which you shall find repentance and turning to God are things that continue no longer than *the day of salvation*, which, neglected and despised, infinite as was the price, it returns no more again for ever, and the miseries consequent upon its loss never to be abated. (Luke xvi. 24.)

V. 8. *Israel chased them unto great Zidon*—A great and famous city in the northwest part of Canaan, and upon the sea. *Unto Misrephoth-maim*—A place not far from Zidon. *And unto the valley of Mispeh*—This lay on the east as Zidon did on the west; and as they fled several ways, the Israelites also divided themselves in pursuing.

V. 9. *Joshua did as the Lord bade him*—And strengthened by grace thus must all do, that hope to hear the Judge of all say to them—Well done ye good and faithful servants, enter ye into the *joy* of your Lord. Joy, how great who can tell, any more than how near it may be at hand. Faithful reader, soon, very soon it will be that *this hour* shall be the last that you shall have patiently to endure temptations and trials, and to live to God. But who that knows what a gracious God and king they serve in the person of Christ Jesus the Lord, would not be thankful to live a thousand years in weakness, pain, poverty, persecution and temptation, that by his grace they might approve themselves to God, and promote his glory, and the present and eternal interests of those for whom he died.—The souls of all he made.

Before Christ 1450. he utterly destroyed them, [g] as Moses the servant of the Lord commanded.

g Num. 33. 52. Deut. 7. 2. and 20. 16, 17. * Heb. in their heap.

13 But *as for* the cities that stood still * in their strength, Israel burned none of them, save Hazor only; *that* did Joshua burn.

14 And all the spoil of these cities, and the cattle, the children of Israel took for a prey unto themselves: but every man they smote with the edge of the sword, until they had destroyed them, neither left they any to breathe.

h Exod. 34. 11. i Deut. 7. 2. † Heb. he removed nothing.

15 ¶ [h] As the Lord commanded Moses his servant, so [i] did Moses command Joshua, and so did Joshua: † he left nothing undone of all that the Lord commanded Moses.

k Chap. 12. 8. l Chap. 10. 41.

16 [k] So Joshua took all that land, the hills, and all the south-country, [l] and all the land of Goshen, and the valley, and the plain, and the mountain of Israel, and the valley of the same:

m Chap. 12. 7. ‡ Or, the smooth mountain.

17 [m] *Even* from ‡ the mount Halak, that goeth up to Seir, even unto Baal-gad, in the valley of Lebanon, under mount Hermon: and all their kings he took, and smote them, and slew them.

§ Till 1445. Verse 23.

18 § Joshua made war a long time with all those kings.

n Chap. 9. 3.

19 There was not a city that made peace with the children of Israel, save [n] the Hivites the inhabitants of Gibeon; all *other* they took in battle.

20 For it was of the Lord to harden their hearts, that they should come against Israel in battle, that he might destroy them utterly, *and* that they might have no favour, but that he might destroy them, [p] as the Lord commanded Moses.

Before Christ 1450.

p Deut. 20. 16, 17.

21 ¶ And at that time came Joshua, and cut off [q] the Anakims from the mountains, from Hebron, from Debir, from Anab, and from all the mountains of Judah, and from all the mountains of Israel: Joshua destroyed *them* utterly with their cities.

q Num. 13. 22, 28. Deut. 1. 28.

22 There was none of the Anakims left in the land of the children of Israel: only in Gaza, in Gath, [r] and in Ashdod, there remained.

r Chap. 15. 46.

23 So Joshua took the whole land, according to all that the Lord said unto Moses, and Joshua gave it for an inheritance unto Israel, [s] according to their divisions by their tribes. [t] And the land rested from war.

s Num. 26. 53. t Chap. 14. 15. and 21. 43. and 22. 4. and 23. 1.

CHAP. XII.

NOW these *are* the kings of the land, which the children of Israel smote, and possessed their land on the other side Jordan, toward the rising of the sun: from the river Arnon, [a] unto mount Hermon, and all the plain on the east.

1445. Verse 18.

a Deut. 3. 9.

2 [b] Sihon king of the Amorites, who dwelt in

1452. b Num. 21. 24. Deut. 2. 36. and 3. 6, 16.

V. 13. *But as for the cities that stood still in their strength*—The walls or bulwarks, which were not utterly ruined in the taking of them. *Israel burned none of them, save Hazor only*—Which though taken by the Israelites, was not so much destroyed as other places were. *That did Joshua burn*—Because this city began the war.

V. 15. *Joshua left nothing undone of all that the Lord commanded*—Is there any thing which you, reader, have left undone, were you now to be called to give an account of your stewardship to God, who gave you life, reason, time, and all the talents with which he has intrusted you?

V. 16. *Joshua took all that land*—Of Canaan. *The hill*—Or the mountainous country of Judea. *And all the south country*—All the country of Judea. *And the vale*—The low countries. *The plain*—The fields. *The mountain of Israel*—The mountainous country of Israel. *The vale of the same*—Of Israel.

V. 17. *That goeth up to Seir*—To the country of Sier or Edom. *Unto Baal-Gad*—A part of mount Lebanon.

V. 18. *Joshua made war a long time*—For divers years together God would have the land to be conquered gradually, for many reasons. 1. Lest the sudden extirpation of those nations should have made a great part of the land desert, and thereby have encreased the number of wild beasts. 2. Lest being done suddenly and easily, it should soon be forgotten and despised, as the nature of man is apt to do in those cases. 3. That by long exercise the Israelites might grow skilful in the art of war, which was very useful and needful for them in that land. 4. For the trial and exercise of their patience and courage, and trust in God. 5. To oblige them to the greater care to please and obey God, whom they yet needed for their help against their enemies.

V. 19. *All other they took in battle*—All that were taken by Joshua, were taken by the sword. All that did not submit were taken by force.

V. 20. *It was of the Lord to harden their hearts*—They were given up to their own animosity, pride, confidence and stubbornness, that so their incorrigible wickedness might be punished.

V. 21. *At that time came Joshua, and cut off the Anakims*—A race of giants. *From Anab*—A place in the tribe of Judah. *And from all the mountain of Israel*—It doth not follow from hence, which some conclude, that this book was written by some other person long after Joshua's death, even after the division of the Israelites into two kingdoms, of Israel and Judah; but only that this was one of those clauses which were added or altered, and suited to the stile of the present times by Ezra. *Joshua destroyed them utterly with their cities*—How could Joshua utterly destroy these, when Caleb and Othoniel destroyed some of them after Joshua's death? This might be, because this work, though done by the particular valour and industry of Caleb, is ascribed to Joshua as the general of the army, according to the manner of all historians; and therefore it is here attributed to Joshua, though afterwards, that Caleb might not lose his deserved honour, the history is more particularly described, and Caleb owned as the great instrument in the atchievement of it.

V. 22. *In Gaza, in Gath, and in Ashdod*—Three cities of the Philistines.

V. 23. *So Joshua took the whole land*—The greatest and the best part of it. *The land rested from war*—From actual war, so far that they could now quietly survey, distribute, and possess the land.

CHAP. XII.

V. 1. *All the plain on the east*—On the east of Jordan, called *the plain*, and *the plains of Moab*.

V. 3. *The*

Before Christ 1452. in Heſhbon, *and* ruled from Aroer, which *is* upon the bank of the river Arnon, and from the middle of the river, and from half Gilead, even unto the river Jabbok, *which is* the border of the children of Ammon:

c Deut. 3. 17. 3 And [c] from the plain to the ſea of Cinneroth on the eaſt, and unto the ſea of the

d Chap. 13. 20. plain, *even* the ſalt-ſea on the eaſt, [d] the way

* Or, Teman. to Beth-jeſhimoth: and from [*] the ſouth,

† Or, the ſprings of Piſgah, or, the hill. under † [e] Aſhdoth-piſgah.

e Deut. 3. 17. and 4. 49. 4 And the coaſt of Og king of Baſhan,

f Deut. 3. 11. Chap. 13. 12. *which was* of [f] the remnant of the giants

g Deut. 1. 4. [g] that dwelt at Aſhtaroth, and at Edrei,

h Deut. 3. 10. 5 And reigned in mount Hermon, [h] and

i Deut. 3. 14. in Salcah, and in all Baſhan, [i] unto the border of the Geſhurites, and the Maachathites, and half Gilead, the border of Sihon king of Heſhbon.

k Num. 21. 24, 33. 6 [k] Them did Moſes the ſervant of the

l Num. 32. 29, 33. Deut. 3. 12. Chap. 13. 8. Lord, and the children of Iſrael ſmite, and [l] Moſes the ſervant of the Lord gave it *for* a poſſeſſion unto the Reubenites, and Gadites, and the half-tribe of Manaſſeh.

7 ¶ And theſe *are* the kings of the country which Joſhua and the children of Iſrael ſmote on this ſide Jordan on the weſt, from Baal-gad in the valley of Lebanon, even unto

m Chap. 10. 40. and 11. 17. [m] the mount Halak, that goeth up to Seir, which Joſhua gave unto the tribes of Iſrael *for* a poſſeſſion, according to their diviſions:

n Chap. 11. 16. 8 [n] In the mountains, and in the valleys, and in the plains, and in the ſprings, and in the wilderneſs, and in the ſouth country: the Hittites, the Amorites, and the Canaanites, the Perizzites, the Hivites, and the Jebuſites.

1451. 9 ¶ [o] The king of Jericho, one: [p] the

o Chap. 6. 2. p Chap. 8. 29. king of Ai, which *is* beſide Beth-el, one:

q Chap. 10. 23. 10 [q] The king of Jeruſalem, one: the king of Hebron, one:

r Chap. 10. 32. 11 The king of Jarmuth, one: [r] the king of Lachiſh, one:

s Chap. 10. 33. 12 The king of Eglon, one: [s] the king of Gezer, one:

t Chap. 10. 38. 13 [t] The king of Debir, one: the king of Geder, one:

14 The king of Hormah, one: the king of Arad, one: Before Christ 1451.

u Chap. 10. 29. 15 [u] The king of Libnah, one: the king of Adullam, one:

x Chap. 10. 28. y Chap. 8. 17. 16 [x] The king of Makkedah, one: [y] the king of Beth-el, one:

z 1 Kings 4. 10. 17 The king of Tappuah, one: [z] the king of Hepher, one:

18 The king of Aphek, one: the king of

‡ Or, Sharon. ‡ Laſharon, one:

a Chap. 11. 10. 19 The king of Madon, one: [a] the king of Hazor, one:

1450. b Chap. 11. 1. and 19. 15. 20 The king [b] of Shimron-meron, one: the king of Achſhaph, one:

21 The king of Taanach, one: the king of Megiddo, one:

c Chap. 19. 37. 22 [c] The king of Kedeſh, one: the king of Jokneam of Carmel, one:

d Gen. 14. 1, 2. Iſai. 9. 1. 23 The king of Dor, in the coaſt of Dor, one: the king of [d] the nations of Gilgal, one:

24 The king of Tirzah, one: all the kings thirty and one.

CHAP. XIII.

1445. NOW Joſhua [a] was old, *and* ſtricken in years; *and* the Lord ſaid unto him, Thou art old *and* ſtricken in years, and there remaineth yet very much land [*] to be poſſeſſed.

a See Chap. 14. 10. and 23. 1. * Heb. to poſſeſs it.

b Judg. 3. 3. c Joel 3. 4. 2 [b] This *is* the land that yet remaineth: [c] all the borders of the Philiſtines, and all Geſhuri.

d Jer. 2. 18. 3 [d] From Sihor, which *is* before Egypt, even unto the borders of Ekron northward, *which* is counted to the Canaanite: [e] five lords of the Philiſtines; the Gazathites, and the Aſhdothites, the Eſhkalonites, the Gittites, and the Ekronites; alſo [f] the Avites.

e Judges 3. 3. 1 Sam. 6. 16. Zeph. 2. 5. f Deut. 2. 23.

4 From the ſouth, all the land of the Canaanites, and † Mearah that *is* beſide the Sidonians, [g] unto Aphek, to the borders of [h] the Amorites:

† Or, the cave. g Chap. 19. 30. h See Judges 1. 34.

5 And the land of [i] the Giblites, and all Lebanon, toward the ſun-riſing, from Baal-gad,

i 1 Kings 5. 18. Pſal. 83. 7. Ezek. 27. 9.

V. 3. *The ſea of the plain*—So called, becauſe it was a famous plain, pleaſant and fruitful, before it was turned into a ſalt ſea.

V. 4. *The coaſt of Og king of Baſhan, that dwelt at Aſhtaroth, and at Edrei*—Succeſſively, both being his royal manſions.

V. 8. *In the wilderneſs*—This word here, and elſewhere in Scripture, notes not a land wholly deſart and uninhabited, but one thin of inhabitants.

V. 9. *Which is beſide Bethel*—This is added to diſtinguiſh it from Ai of the Ammonites.

V. 24. *All the kings thirty and one*—Each being confined to a narrow compaſs, and being king only of one city, or ſmall province belonging to it.

CHAP. XIII.

V. 1. *The Lord ſaid unto him, Thou art old*—Therefore delay not to do the work which I have appointed and commanded thee to do. And did ſo wiſe a man as Joſhua was, require to be reminded of ſo plain a truth? *There remaineth yet very much land to be poſſeſſed*—To be conquered, and ſo poſſeſſed by the people.

V. 2. *This is the land that yet remaineth*—Unconquered by thee, and to be conquered by the Iſraelites. *All Geſhuri*—A people in the north-eaſt of Canaan, as the Philiſtines are on the ſouth-weſt.

V. 3. *Which is counted to the Canaanite*—Which, though now poſſeſſed by the Philiſtines, is a part of the land of Canaan, and therefore belongs to the Iſraelites.

V. 6. *Them*

Before Christ 1445. gad, under mount Hermon, unto the entering into Hamath.

6 All the inhabitants of the hill-country, from Lebanon unto [k] Misrephoth-maim, *and* all the Sidonians, them will I drive out from before the children of Israel: only divide thou it by lot unto the Israelites for an inheritance, as I have commanded thee.

7 Now therefore divide this land for an inheritance unto the nine tribes, and the half tribe of Manasseh,

8 With whom the Reubenites, and the Gadites have received their inheritance, [l] which Moses gave them beyond Jordan eastward, *even* as Moses the servant of the Lord gave them:

9 From Aroer, that *is* upon the bank of the river Arnon, and the city that *is* in the midst of the river, [m] and all the plain of Medeba unto Dibon:

10 And all the cities of Sihon king of the Amorites, which reigned in Heshbon, unto the border of the children of Ammon:

11 [n] And Gilead, and the border of the Geshurites, and Maachathites, and all mount Hermon, and all Bashan unto Salcah:

12 All the kingdom of Og in Bashan, which reigned in Ashtaroth and in Edrei, who remained of [o] the remnant of the giants: for these did Moses smite, and cast them out.

13 Nevertheless, the children of Israel expelled [p] not the Geshurites, nor the Maachathites: but the Geshurites and the Maachathites dwell among the Israelites until this day.

14 [q] Only unto the tribe of Levi he gave none inheritance; the sacrifices of the Lord God of Israel made by fire, *are* their inheritance, [r] as he said unto them.

15 ¶ And Moses gave unto the tribe of the children of Reuben, *inheritance* according to their families:

16 And their coast was [s] from Aroer that *is* on the bank of the river Arnon, [t] and the city that *is* in the midst of the river, [u] and all the plain by Medeba:

17 Heshbon, and all her cities that *are* in the plain; Dibon, and ‡ Bamoth-baal, and Beth-baal-meon,

18 [x] And Jahaz, and Kedemoth, and Mephaath,

19 [y] And Kirjathaim, and Sibmah, and Zareth-shahar, in the mount of the valley,

20 And Beth-peor, and [z] § Ashdoth-pisgah, and Beth-jeshimoth,

21 [a] And all the cities of the plain, and all the kingdom of Sihon king of the Amorites, which reigned in Heshbon, [b] whom Moses smote [c] with the princes of Midian, Evi, and Rekem, and Zur, and Hur, and Reba, *which were* dukes of Sihon, dwelling in the country.

22 ¶ [d] Balaam also the son of Beor, the ‖ sooth-sayer did the children of Israel slay with the sword, among them that were slain by them.

23 And

k Chap. 11. 8.
l Num. 32. 33. Deut. 3. 12, 13. Chap. 22. 4.
m Num. 21. 30.
n Chap. 12. 5.
o Deut. 3. 11. Chap. 12. 4.
p Verse 13.
q Chap. 14. 3, 4.
r Verse 33.
s Chap. 12. 2.
t Num. 21. 28.
u Num. 21. 30.
‡ Or the high places of Baal, and house of Baal-meon: See Num. 32. 38.
x Num. 21. 23.
y Num. 32. 37.
z Deut. 3. 17. Chap. 12. 3.
§ Or springs of Pisgah, or, the hill.
a Deut. 3. 10.
b Num. 21. 24.
c Num. 31. 8.
d Num. 22. 5. and 24. 8.
‖ Or, diviner.

V. 6. *Them will I drive out from before the children of Israel*—Presently after thy death, if the Israelites do not hinder it by their unbelief and consequent wickedness. *Divide thou it by lot unto the Israelites for an inheritance*—Though they be now unconquered, yet divide them, as a pledge to assure them of my help in conquering them after thy death; and to lay an obligation upon the Israelites to proceed, and to bear witness against them, in case they did not; and as a wall of partition between them and the Canaanites, to prevent all agreements and confederacies with them.

V. 8. *As Moses the servant of the Lord gave them*—Which Moses gave them by my command, and therefore do not thou disturb them in their possessions, but proceed to divide the other possessions to the rest.

V. 11. *The border of the Maachathites*—Whose land God had been given to the Israelites without Jordan, though they had not yet used the gift of God, nor taken possession of it.

V. 13. *But the Geshurites and the Maachathites dwell among the Israelites unto this day*—This seems added by way of reflection upon the present Israelites; implying that although Moses did and might permit them to remain, both because the land which he had conquered was more than enough for the Israelitish possessors; and because, being intent upon their passage over Jordan into the land of Canaan, he would not delay them, by searching their enemies out of all their corners; yet they were in fault, in not going on and perfecting the work which was begun by Moses, and carried on so far by Joshua.

V. 14. *The sacrifices of the Lord God of Israel are their inheritance*—This passage is often repeated, to prevent those calumnies and injuries which God foresaw the Levites were likely to meet with from the malice, envy, and covetousness of their brethren; and to oblige all the other tribes to a cheerful giving to the Levites their dues, to which they had as good a title as they had to the several possessions which God continued to the descendants of Abraham, till the ceremonial law, with the Levitical priesthood, were together abolished.

V. 15. *Moses gave unto the children of Reuben inheritance*—Dividing the inheritance into as many parts as they had families.

V. 21. *Which were dukes of Sihon*—There were divers petty kings in those parts, which were subject to greater kings, and such are here called dukes or princes of Sihon, because they were subject and tributaries to him, and therefore did one way or other assist Sihon in this war, though they were not killed at this time.

V. 22. *Balaam the soothsayer*—So he was in truth, though a prophet, in title and profession. *Him did the children of Israel slay with the sword*—He had shewn his desire to curse Israel for reward: They that despise the Israel of God, despise God himself, who is related to his church and people by the tenderest ties—as the head is to the body; and whatever is done against one is felt by the other, and our Lord takes directly to himself both the good and ill treatment which those receive which live by faith in him. (Matth. xxv. 35. Acts ix. 5.) And, in this instance of Balaam, we see how long after the time of his shewing his desire to have the people of Israel destroyed, he himself is destroyed by them,

Before Christ 1445.

23 And the border of the children of Reuben was Jordan, and the border *thereof.* This *was* the inheritance of the children of Reuben after their families, the cities, and the villages thereof.

24 And Moſes gave *inheritance* unto the tribe of Gad, *even* unto the children of Gad, according to their families:

e Num.21.35. and 32. 35.

25 [e] And their coaſt was Jazer, and all the cities of Gilead, and half the land of the children of Ammon, unto Aroer, that *is* before Rabbah:

26 And from Heſhbon unto Ramoth-mizpeh, and Betonim: and from Mahanaim unto the border of Debir:

f Num. 32.36. g Gen. 33. 17. 1 Kings 7. 46.

27 And in the valley, [f] Beth-aram, and Beth-nimrah, [g] and Succoth, and Zaphon, the reſt of the kingdom of Sihon king of Heſhbon, Jordan and *his* border, *even* unto

h Num.34.11.

the edge [h] of the ſea of Cinnereth, on the other ſide Jordan eaſtward.

28 This *is* the inheritance of the children of Gad after their families, the cities, and their villages.

29 ¶ And Moſes gave *inheritance* unto the half-tribe of Manaſſeh: and *this* was *the poſſeſſion* of the half-tribe of the children of Manaſſeh, by their families.

30 And their coaſt was from Mahanaim, all Baſhan, all the kingdom of Og king of

i Num.32.41. 2 Chron. 2.23.

Baſhan, and [i] all the towns of Jair, which *are* in Baſhan, threeſcore cities:

31 And half Gilead, and Aſhtaroth, and Edrei, cities of the kingdom of Og in Baſhan, *were pertaining* unto the children of Machir, the ſon of Manaſſeh, *even* to the one half of

k Num.32.39.

the [k] children of Machir by their families.

32 Theſe *are the countries* which Moſes did diſtribute for inheritance in the plains of Moab, on the other ſide Jordan by Jericho eaſtward.

Before Christ 1445.

33 [l] But unto the tribe of Levi Moſes gave not *any* inheritance: the Lord God of Iſrael *was* their inheritance, [m] as he ſaid unto them.

l Chap. 18. 7.

m Num.18.20. Deut. 10. 9. and 18. 1, 2.

CHAP. XIV.

1444.

AND theſe *are the countries* which the children of Iſrael inherited in the land of Canaan, [a] which Eleazar the prieſt, and Joſhua the ſon of Nun, and the heads of the fathers of the tribes of the children of Iſrael diſtributed for inheritance unto them.

a Num.34.17.

2 [b] By lot *was* their inheritance, as the Lord commanded by the hand of Moſes, for the nine tribes, and *for* the half-tribe.

b Num.26.55. and 33. 54. and 34. 13.

3 For Moſes had given the inheritance of two tribes, and an half-tribe, on the other ſide Jordan: but unto the Levites he gave none inheritance among them.

4 For [c] the children of Joſeph were two tribes, Manaſſeh and Ephraim: therefore they gave no part unto the Levites in the land, ſave cities to dwell *in*, with their ſuburbs for their cattle, and for their ſubſtance.

c Gen. 48. 5. 1 Chron.5.1,2.

5 [d] As the Lord commanded Moſes, ſo the children of Iſrael did, and they divided the land.

d Num. 35. 2. Chap. 21. 2.

6 ¶ Then the children of Judah came unto Joſhua in Gilgal: and Caleb the ſon of Jephunneh the [e] Kenezite ſaid unto him, Thou knoweſt [f] the thing that the Lord ſaid unto Moſes the man of God, concerning me and thee, [g] in Kadeſh-barnea.

e Num.32.12. and Chap. 15. 17. f Num. 14.24. g Num.13.26.

7 Forty

them, God giving in his perſon an example to all men, that as a man ſoweth ſo ſhall he reap; that whoever does but wiſh or deſire any thing to another's prejudice, does but lay up for himſelf ſorrow, or ſuffering—ſorrow for his crime againſt that univerſal charity which God requires of all, or ſuffering if he does not truly repent of the crime. And ſo jealous is God of his own honour, that many times, when he has forgiven the ſin and ſaved the ſouls of men, he has allowed their lives to be taken for the crimes they did commit, or would have committed if they could.

V. 29. *Moſes gave inheritance unto the half-tribe of Manaſſeh*—As a recompence to Machir the Manaſſite, for his valiant acts againſt Og; and becauſe the country was too large for the two tribes of Reuben and Gad.

V. 33. *The Lord God of Iſrael was their inheritance*—He was their portion and exceeding great reward; without him nothing is good; and they that have found his favour have found that which is better than life, and all things in it.

CHAP. XIV.

V. 1. *Eleazar the prieſt*—He beſt underſtood the laws of God by which this diviſion was to be regulated. *The heads of the fathers of the tribes*—Twelve perſons, each the head of his tribe, which were appointed by God, (Numb. xxxiv. 19.)

V. 2. *By lot was their inheritance*—This courſe God ordained, partly to prevent diſcontents, enmities, animoſities, and quarrels among the tribes about the quality of their ſeveral portions; and partly to demonſtrate the truth and wiſdom of his providence, by which alone thoſe parts fell to each of them, which Jacob long ſince, and Moſes lately, foretold.

V. 4. *The children of Joſeph were two tribes*—Had the double portion, or the portion of two tribes; and therefore, though Levi was excluded, there remained nine tribes and a half to be provided for in Canaan.

V. 5. *They divided the land*—They; the perſons named, who repreſented and acted in the name of the children of Iſrael.

V. 6. *The children of Judah came unto Joſhua: and Caleb*—Not ſo much to intercede for Caleb, which was not needful for Joſhua, eſpecially in a thing already promiſed by God, but only to juſtify and countenance him in his deſire. *Thou knoweſt the thing that the Lord ſaid unto Moſes*—In general, the gracious promiſe he made us of poſſeſſing this land, and in particular for my part.

V. 7. *I brought him word again, as it was in mine heart*—I ſpake ſincerely without flattery and fear, when the other ſpies were biaſſed by their own fears, and the dread of the people, to ſpeak otherwiſe than in their conſciences they believed.

Before Christ 1444.

7 Forty years old *was* I when Moſes the
servant of the Lord [h] ſent me from Kadeſh-
barnea, to eſpy out the land; and I brought
him word again, as *it was* in mine heart.

8 Nevertheleſs, [i] my brethren that went
up with me, made the heart of the people
melt: but I wholly [k] followed the Lord my
God.

9 And Moſes ſware on that day, ſaying, [l]
Surely the land [m] whereon thy feet have trod-
den, ſhall be thine inheritance, and thy chil-
drens for ever: becauſe thou haſt wholly fol-
lowed the Lord my God.

10 And now behold, the Lord hath kept
me alive, [n] as he ſaid, theſe forty and five
years, even ſince the Lord ſpake this word
unto Moſes, while *the children of* Iſrael * wan-
dered in the wilderneſs: and now lo, I *am*
this day fourſcore and five years old.

11 [o] As yet I *am as* ſtrong this day, as *I*
was in the day that Moſes ſent me: as my
ſtrength *was* then, even ſo *is* my ſtrength
now, for war, both to go out, and to come
in.

12 Now therefore give me this mountain,
whereof the Lord ſpake in that day, (for thou
heardeſt in that day how [p] the Anakims *were*
there, and *that* the cities *were* great *and* fenced)
if ſo be the Lord *will be* with me, then I ſhall
be able to drive them out, as the Lord ſaid.

13 And Joſhua bleſſed him, [o] and gave
unto Caleb the ſon of Jephunneh, Hebron
for an inheritance.

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14 [r] Hebron therefore became the inherit-
ance of Caleb the ſon of Jephunneh the
Kenezite, unto this day: becauſe that he
wholly followed the Lord God of Iſrael.

15 And [s] the name of Hebron before *was*
Kirjath-arba, *which Arba was* a great man
among the Anakims. [t] And the land had
reſt from war.

CHAP. XV.

THIS then was the lot of the tribe of
the children of Judah by their families,
[a] *even* to the border of Edom; the [b] wilder-
neſs of Zin ſouthward, *was* the uttermoſt
part of the ſouth coaſt.

2 And their ſouth border was from the
ſhore of the ſalt ſea, from the * bay that
looketh ſouthward.

3 And it went out to the ſouth ſide [c] to †
Maaleh-acrabbim, and paſſed along to Zin,
and aſcended up on the ſouth ſide unto Kadeſh-
barnea: and paſſed along to Hezron, and
went up to Adar, and fetched a compaſs to
Karkaa.

4 *From thence* it paſſed toward Azmon, and
went out unto the river of Egypt, and the
goings out of that coaſt were at the ſea: this
ſhall be your ſouth coaſt.

5 And the eaſt border *was* the ſalt ſea,
even

[h] Num. 13. 6. and 14. 6.
[i] Num 13. 31, 32.
[k] Num. 14. 24.
[l] Deut. 11. 24. Chap. 1. 3.
[m] See Num. 13. 22.
[n] Num. 14. 30.
* Heb. walked.
[o] See Deut. 34. 7.
[p] Num. 13. 28, 32, 33.
[o] Chap. 10. 36 and 11. 21. and 15. 13. Judg. 1. 20.
[r] See Chap. 21. 11, 12. 1 Chr. 6. 55, 56.
[r] Chap. 21. 12.
[s] Gen. 23. 2. Chap. 15. 13.
[t] Chap. 11. 23.
[a] Num. 34. 3.
[b] Num. 33. 36.
* Heb. tongue.
[c] Num. 34. 4.
† Or, the going up to Acrabbim.

V. 8. *But I wholly followed the Lord my God*—Which ſelf-commendation is juſtifiable, becauſe it was neceſſary, as being the ground and foundation of his petition.

V. 10. *Now behold, the Lord hath kept me alive*—No power ſhort of that which gave life to all the living, can continue life to any creature from one breath to another. How great the obligation of living to him, to whoſe mighty power all are thus indebted for life. *Theſe forty and five years*—Whereof thirty-eight years were ſpent in the wilderneſs, and ſeven ſince they came into Canaan.

V. 11. *I am as ſtrong this day, as I was in the day that Moſes ſent me.* Thus we ſee that they that wholly follow the Lord have the bleſſings of the life that now is, and full ſtrength is continued to advanced age. *So is my ſtrength now, for war*—Not only for counſel but for action, for marching and fighting. *Both to go out, and to come in*—To perform all the duties belonging to my place.

V. 12. *Now therefore give me this mountain*—This mountainous country, in which was Hebron. *For thou heardeſt*—Didſt underſtand, both by the reports of others, and by thy own obſervation. *If ſo be the Lord will be with me*—A modeſt, humble, and pious expreſſion, ſignifying both the abſolute neceſſity of God's help and his godly fear, leſt God for his ſins ſhould deny his aſſiſtance to him, as he might juſtly do; for, although he was well aſſured in general, that God would crown his people with ſucceſs in this war, yet he might doubt of his particular ſucceſs in this or that enterprize. *Then I ſhall be able to drive them out, as the Lord ſaid*—Out of their faſtneſſes where they yet remain. Caleb deſires this difficult work as a teſtimony of his own faith, and as a motive to quicken and encourage his brethren to the like attempts.

V. 13. *Joſhua bleſſed him*—Prayed to God to bleſs and help him, according to his own deſire.

V. 14. *Hebron therefore became the inheritance of Caleb, becauſe he wholly followed the Lord God of Iſrael*—His obtaining his inheritance was the conſequence of his obedience, and his obedience was the conſequence of his faith: by faith he followed the Lord, and he obtained all that God had promiſed: and will not they do the ſame, who, by faith, wholly follow the Lord?

V. 15. *Which Arba was a great man*—In ſtature, ſtrength, dignity, and authority, as being the progenitor of Anak, the father of thoſe famous giants called Anakims. *The land had reſt from war*—Which gave them opportunity for the diſtribution of the land.

CHAP. XV.

V. 1. *This then was the lot*—This work of caſting lots was tranſacted with great ſerioufneſs and ſolemnity in God's preſence, with prayer and appeal to him for the deciſion of the matter. It is probable that there were two urns, into one of which were put the names of all the tribes, each in a diſtinct paper, and into the other the names of each portion deſcribed; then Eleazar, or ſome other perſon, drew out firſt the name of one of the tribes, and then the name of one portion out of the other, and that portion was appropriated to that tribe, and ſo the reſt. And with reſpect to theſe urns, in the bottom of which the papers lay, theſe lots are often ſaid to *come up*, or *come forth*. *Of the children of Judah*—Whoſe lot came out firſt by God's diſpoſition, as a note of his pre-eminency above his brethren.

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even unto the end of Jordan: and *their* border in the north quarter, *was* from the bay of the sea, at the uttermost part of Jordan.

6 And the border went up to Bethogla, and passed along by the north of Beth-arabah, and the border went up [d] to the stone of Bohan the son of Reuben.

d Chap. 18. 17.

7 And the border went up toward Debir from the valley of Achor, and so northward looking toward Gilgal, that *is* before the going up to Adummim, which *is* on the south side of the river: and the border passed towards the waters of En-shemesh, and the goings out thereof were at [e] Enrogel.

e 2 Sam. 17. 17. 1 Kings 1. 9.

8 And the border went up [f] by the valley of the son of Hinnom, unto the south side of the Jebusite, the same *is* Jerusalem: and the border went up to the top of the mountain, that *lieth* before the valley of Hinnom, westward, which *is* at the end [o] of the valley of the giants northward.

f Jer. 19. 6.

o Chap. 18. 16.

9 And the border was drawn from the top of the hill unto the fountain of the water of Nephtoah, and went out to the cities of mount Ephron, and the border was drawn [h] to Baalah, which *is* Kirjath-jearim.

h 1 Chron. 13. 6.

10 And the border compassed from Baalah westward unto mount Seir, and passed along unto the side of mount Jearim (which *is* Chesalon) on the north-side, and went down to Beth-shemesh, and passed on to Timnah.

11 And the border went out unto the side of Ekron northward: and the border was drawn to Shicron, and passed along to mount Baalah, and went out unto Jabneel; and the goings out of the border were at the sea.

12 And the west border *was* [i] to the great sea, and the coast *thereof*: this *is* the coast of the children of Judah round about, according to their families.

i Verse 47. Num. 34. 6, 7.

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13 ¶ [k] And unto Caleb the son of Jephunneh, he gave a part among the children of Judah, according to the commandment of the Lord to Joshua, *even* [l] ‡ the city of Arba the father of Anak, which *city is* Hebron.

k Chap. 14. 13.

l Chap. 14. 15. ‡ Or, Kirjath-arba.

14 And Caleb drove thence [m] the three sons of Anak, [n] Sheshai, and Ahiman, and Talmai, the children of Anak.

m Judges 1. 10, 20.

n Num. 13. 22.

15 And [o] he went up thence to the inhabitants of Debir: and the name of Debir before *was* Kirjath-sepher.

o Chap. 10. 38. Judg. 1. 11.

16 ¶ And Caleb said, He that smiteth Kirjath-sepher, and taketh it, to him will I give Achsah my daughter to wife.

17 And [p] Othniel the son of Kenaz, the brother of Caleb, took it: and he gave him Achsah his daughter to wife.

p Judg. 1. 13. and 3. 9.

18 And it came to pass, as she came *unto him*, that she moved him to ask of her father a field: and [q] she lighted off *her* ass: and Caleb said unto her, What wouldest thou?

q See Gen. 24. 64. 1 Sam. 25. 23.

19 Who answered, Give me a blessing; for thou hast given me a south land, give me also springs of water: and he gave her the upper springs, and the nether springs.

20 This *is* the inheritance of the tribe of the children of Judah, according to their families.

21 And the uttermost cities of the tribe of the children of Judah, toward the coast of Edom southward, were Kabzeel, and Eder, and Jagur,

22 And Kinah, and Dimonah, and Adadah,

23 And Kedesh, and Hazor, and Ithnan,

24 Ziph, and Telem, and Bealoth,

25 And

V. 5. *The east border was the salt sea, even unto the end of Jordan*—The place where Jordan runs into the salt sea.

V. 13. *And unto Caleb the son of Jephunneh he*—Joshua. *Gave a part among the children of Judah*—Of which tribe Messiah was to come; so that Caleb had also a part with them to whom the promise of this distinguished blessing was made; and they that follow the Lord with their whole heart, whatever tribe they are of, will have part with them on whom the best blessings are bestowed.

V. 14. *Caleb drove thence the three sons of Anak*—These giants having either recovered their cities, or defended themselves in the mountains.

V. 16. *Caleb said, He that smiteth Kirjath-sepher, and taketh it, to him will I give Achsah my daughter to wife*—Which is to be understood with some conditions, as if he were one who could marry her by God's law; for every promise contrary to that is void: And if she were willing—for though parents had a great power over their children, they could not force them to marry any person against their own wills. He might otherwise be an unfit and unworthy person; but this was no ordinary proposal for the imitation of others, but a divine impulse, that Othniel's valour might be more manifest, and so the way prepared for his future government of the people.

V. 17. *Othniel the son of Kenaz, the brother of Caleb, took it*—The word *brother* is commonly used for any kinsman.

V. 18. *As she came unto him*—As she went from her father's house to her husband's. *She moved him to ask*—She persuaded her husband, that he would suffer her to ask as she did.

V. 19. *Give me a blessing*—A gift, as that word signifies. *Thou hast given me a south land*—(i. e.) A dry land, which was much exposed to the south wind, which in those parts was very hot and drying, as coming from the deserts of Arabia. *Give me also springs of water*—A field wherein are springs of water, which, in that country, were of great price.

V. 21. *The uttermost cities*—Those which were on the borders of the land, not the midland cities.

V. 45. *Ekron*

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25 And Hazor, Hadattah, and Kerioth, *and* Hezron, which *is* Hazor.
26 Amam, and Shema, and Moladah,
27 And Hazar-gaddah, and Heſhmon, and Beth-palet,
28 And Hazar-ſhual, and Beerſheba, and Bizjothjah,
29 Baalah, and Iim, and Azem,
30 And Eltolad, and Cheſil, and Hormah,
31 And Ziklag, and Madmannah, and Sanſannah,
32 And Lebaoth, and Shilhim, and Ain, and Rimmon: all the cities *are* twenty and nine, with their villages.
33 *And* in the valley, Eſhtaol, and Zoreah, and Aſhnah,
34 And Zanoah, and En-gannim, Tappuah, and Enam,
35 Jarmuth, and Adullam, Socoh, and Azekah,
36 And Sharaim, and Adithaim, and Gederah, ‖ and Gederothaim: fourteen cities with their villages.
37 Zenan, and Hadaſhah, and Migdelgad;
38 And Dilean, and Mizpeh, [t] and Jokthеel,
39 Lachiſh, and Bozkath, and Eglon,
40 And Cabbon, and Lahmas, and Kithliſh,
41 And Gederoth, Beth-dagon, and Naamah, and Makkedah: ſixteen cities with their villages.
42 Libnah, and Ether, and Aſhan,
43 And Jiphtah, and Aſhnah, and Nezib,
44 And Keilah, and Achzib, and Mareſhah: nine cities with their villages.
45 Ekron, with her towns, and her villages.
46 From Ekron even unto the ſea, all that ‖ near Aſhdod, with their villages.
47 Aſhdod with her towns and her villages, Gaza with her towns and her villages, unto the river of Egypt, and the great ſea, and the border *thereof*.
48 ¶ And in the mountains, Shamir, and Jattir, and Socoh,
49 And Dannah, and Kirjath-ſannah, which *is* Debir,
50 And Anab, and Eſhtemoh, and Anim,
51 [s] And Gothen, and Holon, and Giloh: eleven cities with their villages.
52 Arab, and Dumah, and Eſhean,
53 And * Janum, and Beth-tappuah, and Aphekah,
54 And Humtah, and [t] Kirjath-arba (which *is* Hebron) and Zior: nine cities with their villages.
55 Maon, Carmel, and Ziph, and Juttah,
56 And Jezreel, and Jokdeam, and Zanoach,
57 Cain, Gibeah, and Timnah: ten cities with their villages.
58 Halhul, Beth-zur, and Gedor,
59 And Maarath, and Beth-anoth, and Eltekon: ſix cities with their villages.
60 Kirjath-baal (which *is* Kirjath-jearim) and Rabbah: two cities with their villages.
61 ¶ In the wilderneſs, Beth-arabah, Middin, and Secacah,
62 And Nibſhan, and the city of Salt, and En-gedi: ſix cities with their villages.
63 As for the Jebuſites the inhabitants of Jeruſalem, [u] the children of Judah could not drive them out: [x] but the Jebuſites dwell with the children of Judah at Jeruſalem unto this day.

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t 2 Kings 14. 7.
‖ Or, or.
‖ Heb. by the lay place of.
s Chap. 10. 41. and 11. 16.
* Or, Janus.
t Chap. 14. 15.
u See Judges 1. 8. 2 Sam. 5. 7.
x Judges 1. 21.

CHAP. XVI.

AND the lot of the children of Joſeph * fell from Jordan by Jericho, unto the water of Jericho on the eaſt, to the wilderneſs that goeth up from Jericho throughout mount Beth-el,
2 And goeth out from Beth-el to [a] Luz, and paſſeth along unto the borders of Archi to Ataroth,
3 And

* Heb. went forth.
a Judg. 1. 26.

V. 45. *Ekron*—Here, and in the following verſes, are contained all the cities of the Philiſtines, among which are Gath and Aſkelon, which probably are here omitted, becauſe they were not, at this time, places of ſuch power as afterwards they were. *With her towns*—Leſſer cities, or towns, ſubject to Ekron's juriſdiction. *And her villages*—Leſſer towns or hamlets.

V. 47. *The border thereof*—The ſea-coaſt and all other cities, towns, and villages upon it.

V. 48. *The mountains*—In the higher grounds called mountains or hills, in compariſon of the ſea-coaſt.

V. 61. *In the wilderneſs*—So the Hebrews call places having but few inhabitants.

V. 63. *The Jebuſites the inhabitants of Jeruſalem, the children of Judah could not drive them out*—Becauſe of their unbelief, as Chriſt *could do no mighty work—becauſe of the people's unbelief*, (Mark vi. 5, 6.) and becauſe of their ſloth, cowardice, and wickedneſs, whereby they forfeited God's help, and then they muſt needs be impotent; but this inability was wilful, and brought upon them by themſelves. *The Jebuſites dwell at Jeruſalem unto this day*—When this book was written, whether in Joſhua's life, or after his death, when this clauſe was added here, and elſewhere in this book, by ſome other man of God, which muſt needs be done before David's time, when the Jebuſites were quite expelled, and their fort taken.

CHAP. XVI.

V. 1. *The lot of the children of Joſeph*—Of Ephraim, and the half-tribe of Manaſſeh, which are here put together.

V. 4. *The*

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3 And goeth down westward to the coast of Japhleti, [b] unto the coast of Beth-horon the nether, and to Gezer: and the goings out thereof are at the sea.

[b] Chap. 18. 13. 2 Chron. 8. 5.

4 [c] So the children of Joseph, Manasseh and Ephraim, took their inheritance.

[c] Chap. 17. 14.

5 ¶ And the border of the children of Ephraim, according to their families, was *thus:* even the border of their inheritance on the east side, was Ataroth-addar, [d] unto Beth-horon the upper.

[d] 2 Chron. 8. 5.

6 And the border went out toward the sea, to Michmethah on the north side, and the border went about eastward unto Taanath-shiloh, and passed by it on the east to Janohah:

7 And it went down from Janohah, to Ataroth, [e] and to Naarath, and came to Jericho, and went out at Jordan.

[e] 1 Chro. 7. 28.

8 The border went out from Tappuah westward unto the river Kanah: and the goings out thereof were at the sea. This *is* the inheritance of the tribe of the children of Ephraim by their families.

[f] Chap. 17. 9.

9 And [f] the separate cities for the children of Ephraim, *were* among the inheritance of the children of Manasseh, all the cities with their villages.

[g] Judg. 1. 29. See 1 Kings 9. 16.

10 [g] And they drave not out the Canaanites that dwelt in Gezer: but the Canaanites dwell among the Ephramites unto this day, and serve under tribute.

CHAP. XVII.

[a] Gen. 41. 51. and 46. 20. [b] Gen. 50. 23. Num. 26. 20. and 32. 39, 40. 1 Chron. 7. 14.

THERE was also a lot for the tribe of Manasseh; (for he *was* the [a] first-born of Joseph) *to wit*, for [b] Machir the first-born of Manasseh the father of Gilead: because he was a man of war, therefore he had Gilead and Bashan.

[c] Num. 26. 29. [d] 1 Chro. 7. 18. * Num. 26. 30. Jezer. [e] Num. 26. 31. [f] Num. 26. 32.

2 There was also *a lot* for [c] the rest of the children of Manasseh by their families; [d] for the children of * Abiezer, and for the children of Helek, [e] and for the children of Asriel, and for the children of Shechem, [f] and for the children of Hepher, and for the children of Shemida: these *were* the male-children of Manasseh the son of Joseph by their families.

3 ¶ But [g] Zelophead the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, had no sons, but daughters: and these *are* the names of his daughters, Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

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[g] Num. 26. 33. and 27. 1. and 36. 2.

4 And they came near before Eleazar the priest, and before Joshua the son of Nun, and before the princes, saying, The LORD commanded Moses to give us an inheritance among our brethren: therefore according to the commandment of the LORD, he gave them an inheritance among the brethren of their father.

5 And there fell ten portions to Manasseh, beside the land of Gilead and Bashan, which *were* on the other side Jordan;

6 Because the daughters of Manasseh had an inheritance among his sons: and the rest of Manasseh's sons had the land of Gilead.

7 ¶ And the coast of Manasseh was from Asher to Michmethah, that *lieth* before Shechem, and the border went along on the right hand, unto the inhabitants of En-tappuah.

8 *Now* Manasseh had the land of Tappuah: but Tappuah on the border of Manasseh *belonged* to the children of Ephraim.

† Or, brook of reeds. [h] Chap. 16. 9.

9 And the coast descended unto the † river Kanah, southward of the river: [h] these cities of Ephraim *are* among the cities of Manasseh: the coast of Manasseh also *was* on the north side of the river, and the out-goings of it were at the sea.

10 Southward *it was* Ephraim's, and northward *it was* Manasseh's, and the sea is his border, and they met together in Asher on the north, and in Issachar on the east.

[i] 1 Chro. 7. 29.

11 [i] And Manasseh had in Issachar and in Asher, Beth-shean and her towns, and Ibleam and her towns, *and* the inhabitants of Dor and her towns, and the inhabitants of Endor and her towns, and the inhabitants of Taanach and her towns, and the inhabitants of Megiddo and her towns, *even* three countries.

[k] Judg. 1. 27.

12 Yet [k] the children of Manasseh could not drive out *the inhabitants of* those cities, but

V. 4. *The children of Joseph, Manasseh*—Half Manasseh. *Ephraim, took their inheritance*—Their several portions.

CHAP. XVII.

V. 6. *The daughters of Manasseh had an inheritance among his sons*—No less than the sons; their sex was no bar to their inheritance. In that glory which is to come, the daughters of Israel will have the same inheritance as the sons.

V. 9. *These cities of Ephraim are among the cities of Manasseh*—Are intermixed with their cities, these two being united together by a nearer alliance than the rest.

V. 11. *Manasseh had the inhabitants of Dor*—Not the places only, but the people; whom, contrary to God's command, they spared and used for servants.

V. 12. *The Canaanites would dwell in that land*—Were resolved to fight, rather than be turned out of their ancient habitations. Those that only *seek* to enter into that rest that remaineth for the

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13 Yet it came to pass when the children of Israel were waxen strong, that they put the Canaanites to tribute; but did not utterly drive them out.

1 Chap. 16. 4. 14 [1] And the children of Joseph spake unto Joshua, saying, Why hast thou given me *but* one lot and one portion to inherit, seeing I *am* a great people, forasmuch as the Lord hath blessed me hitherto?

15 And Joshua answered them, If thou *be* a great people, *then* get thee up to the wood-*country*, and cut down for thyself there in the land of the Perizzites, and of the * giants, if mount Ephraim be too narrow for thee.

* Or, Rephaims.

16 And the children of Joseph said, The hill is not enough for us: and all the Canaanites that dwell in the land of the valley, have [m] chariots of iron, *both they* who *are* of Bethshean and her towns, and *they* who *are* [n] of the valley of Jezreel.

m Judg. 4. 3.

n Chap 19. 18. 2 Kings 4. 12.

17 And Joshua spake unto the house of Joseph, *even* to Ephraim, and to Manasseh, saying, Thou *art* a great people, and hast great power: thou shalt not have one lot *only*.

18 But the mountain shall be thine, for it *is* a wood: and thou shalt cut it down: and the out-goings of it shall be thine: for thou shalt drive out the Canaanites, though they have iron chariots, *and* though they *be* strong.

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CHAP. XVIII.

AND the whole congregation of the children of Israel assembled together [a] at Shiloh, and set up the tabernacle of the congregation there, and the land was subdued before them.

a Chap. 19. 51. and 21. 2. and 22. 9.

2 And there remained among the children of Israel seven tribes, which had not yet received their inheritance.

3 And Joshua said unto the children of Israel, How long *are* you slack to go to possess the land which the Lord God of your fathers hath given you?

4 Give out from among you three men, for *each* tribe: and I will send them, and they shall rise, and go through the land, and describe it according to the inheritance of them, and they shall come *again* to me.

5 And they shall divide it into seven parts: Judah shall abide in their coast on the south, and the house of Joseph shall abide in their coasts on the north.

6 Ye shall therefore describe the land *into* seven parts, and bring *the description* hither to me, that I may cast lots for you here before the Lord our God.

7 But

people of God, will also find that the Canaanites—their evil dispositions and habits will remain with them; but they that will *strive* to enter into the spiritual possessions that are promised them, will, by faith, be able to bind and cast out all that oppose their peace.

V. 13. *When the children of Israel were waxen strong, they put the Canaanites to tribute*—They made gain of them, which, according to the command of God, they ought to have driven out.

V. 14. *The children of Joseph*—Of Ephraim and Manasseh. *I am a great people*—Or numerous, for so the Hebrew word often signifies.

V. 15. *Joshua answered them, If thou be a great people*—Turn thy complaints into actions and valiant exploits, and enlarge thy borders by thy own hand. *In the land of the Perizzites*—Supposed to be a savage kind of people, that lived in woods and mountains.

V. 16. *The hill is not enough for us*—If we should conquer it, yet it would not be sufficient for us. *The Canaanites have chariots of iron*—Not all made of iron, but armed with iron, having scythes and swords fastened to them, to cut down all that stood in the way. They at once complain of what they wanted, and of the difficulty of obtaining it—dissatisfied with their present circumstances, and unwilling to use the means of changing them for the better.

V. 17. *Thou shalt not have one lot only*—Thou needest and deservest more than that lot of which thou art actually possessed, and thou hast power to get more, which, if thou endeavourest to do, God will bless thee and give thee more.

CHAP. XVIII.

V. 1. *The children of Israel assembled together at Shiloh, and set up the tabernacle of the congregation there*—By God's appointment; hither it was removed from Gilgal, partly for the honour and convenience of Joshua, that he being of the tribe of Ephraim, and seating himself there, might have the opportunity of consulting with God as often as he desired and needed; and partly for the conveniency of all the tribes, that, being in the heart and center of them, they might more easily resort to it from all places. Here the tabernacle continued for above 300 years, till Samuel's days.

V. 3. *How long are you slack to go to possess the land*—Having sufficient plenty of all things in their present condition, they grew slothful, and were unwilling to run into new hazards and wars. And is it not thus with many of the spiritual Israel, when they have advanced far enough in religion to become somewhat easy in themselves, and creditable in the esteem of others, they are willing to sit still, and forget what is the will of God concerning their advancement, in obtaining all the spiritual blessings he hath promised, and in living to his praise?

V. 4. *Give out from among you three men of each tribe*—Of each of these tribes, who were yet unprovided for.

V. 5. *They shall divide it into seven parts*—All which the Lord of the whole earth had given them a right to, and of which, when they pleased, they might take possession.

V. 6. *That I may cast lots for you here before the Lord*—Before the ark, that God may be witness, judge, and author of the division, that each may be contented with his lot, and that your several possessions may be secured to you as things sacred, and not to be alienated. And as the possessions of the people of Israel were divided to them by lot, so is every one's lot in life given them by the Almighty disposer of all things; and from hence arises the duty of all being contented with the things that they have. And when it is considered that God has the good of all and of every one continually in view, and that it is a part of his gracious government to make difficulties and afflictions the very means of doing good to them that fear him, how much must the happiness of all

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7 But the Levites have no part among you, for the prieſthood of the Lord *is* their inheritance: and Gad, and Reuben, and half the tribe of Manaſſeh, have received their inheritance beyond Jordan on the eaſt, which Moſes the ſervant of the Lord gave them.

8 ¶ And the men aroſe, and went away: and Joſhua charged them that went to deſcribe the land, ſaying, Go, and walk through the land, and deſcribe it, and come again to me, that I may here caſt lots for you before the Lord in Shiloh.

9 And the men went, and paſſed through the land, and deſcribed it by cities, into ſeven parts, in a book, and came *again* to Joſhua to the hoſt at Shiloh.

10 ¶ And Joſhua caſt lots for them in Shiloh, before the Lord: and there Joſhua divided the land unto the children of Iſrael according to their diviſions.

11 ¶ And the lot of the tribe of the children of Benjamin came up according to their families: and the coaſt of their lot came forth between the children of Judah, and the children of Joſeph.

12 And their border on the north ſide was from Jordan, and the border went up to the ſide of Jericho, on the north ſide, and went up through the mountains weſtward, and the goings out thereof were at the wilderneſs of Beth-aven.

13 And the border went over from thence
b Gen. 28. 19. toward Luz, to the ſide of Luz, (b which *is* Beth-el) ſouthward, and the border deſcended to Ataroth-adar, near the hill that *lieth*
c Chap. 16. 3. on the ſouth ſide c of the nether Beth-horon.

14 And the border was drawn *thence*, and compaſſed the corner of the ſea ſouthward, from the hill that *lieth* before Beth-horon ſouthward: and the goings out thereof were at Kirjath-baal (which *is* Kirjath-jearim) a city of the children of Judah: this *was* the weſt quarter.

15 And the ſouth quarter *was* from the end of Kirjath-jearim, and the border went out on the weſt, and went out to the well of waters of Nephtoah.

16 And the border came down to the end of the mountain that *lieth* before the valley of the ſon of Hinnom, *and* which *is* in the valley of the giants on the north, and deſcended to the valley of Hinnom, d to the ſide of Jebuſi on the ſouth, and deſcended to e En-rogel,

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d Chap. 15. 8.

e Chap. 15. 7.

17 And was drawn from the north, and went forth to En-ſhemeſh, and went forth toward Geliloth, which *is* over againſt the going up of Adummim, and deſcended to f the ſtone of Bohan the ſon of Reuben,

f Chap. 15. 6.

18 And paſſed along toward the ſide over againſt * Arabah northward, and went down unto Arabah.

* Or, the plain.

19 And the border paſſed along to the ſide of Beth-hoglah northward: and the outgoings of the border were at the north † bay of the ſalt ſea at the ſouth end of Jordan: This *was* the ſouth coaſt.

† Heb. tongue.

20 And Jordan was the border of it on the eaſt ſide. This *was* the inheritance of the children of Benjamin, by the coaſt thereof round about, according to their families.

21 Now the cities of the tribe of the children of Benjamin, according to their families, were Jericho, and Beth-hoglah, and the valley of Keziz,

22 And Beth-arabah, and Zemaraim, and Beth-el,

23 And Avim, and Parah, and Ophrah,

24 And Chephar-haammonai, and Ophni, and Gaba: twelve cities with their villages.

25 Gibeon, and Ramah, and Beeroth,

26 And Mizpeh, and Chephirah, and Mozah,

27 And Rekem, and Irpeel, and Taralah,

28 And Zelah, Eleph, and Jebuſi, (which *is* Jeruſalem) Gibeath, *and* Kirjath: fourteen cities with their villages. This *is* the inheritance of the children of Benjamin according to their families.

CHAP. XIX.

AND the ſecond lot came forth to Simeon, *even* for the tribe of the children of Simeon, according to their families: and their inheritance was within the inheritance of the children of Judah.

2 And

all depend on a thankful ſubmiſſion to his will, whatever their lot may be in this ſhort life of trial?

V. 9. *The men went, and deſcribed it by cities*—According to the cities, to which the ſeveral parts or territories belonged.

V. 11. *The lot of Benjamin came up, between the children of Judah and the children of Joſeph*—Wherein we ſee the wiſdom of Divine providence, this being the only place in which that prophecy (Deut. xxxiii. 12.) could have been accompliſhed.

V. 14. *Kirjath-baal (which is Kirjath-jearim)*—The Iſraelites changed the name, to blot out the remembrance of Baal.

V. 16. *To the ſide of Jebuſi*—To that part where the Jebuſites lived, which was in and near Jeruſalem.

V. 21. *Now the cities of Benjamin were Jericho, &c.*—Though the city was deſtroyed, the territory remained, and ſome houſes probably were built and inhabited there, though it was not made a city with walls and gates, which was the thing forbidden.

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2 And [a] they had in their inheritance, Beer-ſheba, and Sheba, and Moladah,

a 1 Chron. 4. 28.

3 And Hazar-ſhual, and Balah, and Azem,

4 And Eltolad, and Bethul, and Hormah,

5 And Ziklag, and Beth-marcaboth, and Hazar-ſuſah,

6 And Beth-lebaoth, and Sharuhen: thirteen cities and their villages.

7 Ain, Remmon, and Ether, and Aſhan: four cities and their villages.

8 And all the villages that *were* round about theſe cities, to Baalath-beer, Ramath of the ſouth. This *is* the inheritance of the tribe of the children of Simeon, according to their families.

9 Out of the portion of the children of Judah, *was* the inheritance of the children of Simeon: for the part of the children of Judah was too much for them: therefore the children of Simeon had their inheritance within the inheritance of them.

10 ¶ And the third lot came up for the children of Zebulun, according to their families: and the border of their inheritance was unto Sarid.

b Gen. 49. 13.

11 [b] And their border went up toward the ſea, and Maralah, and reached to Dabbaſheth, and reached to the river that *is* [c] before Jokneam,

c Chap. 12. 22.

12 And turned from Sarid eaſtward, toward the ſun-riſing, unto the border of Chiſloth-tabor, and then goeth out to Daberath, and goeth up to Japhia,

13 And from thence paſſeth on along on the eaſt to Gittah-hepher, to Ittah-kazin, and goeth out to Remmon-* methoar to Neah.

*Or, which is drawn.

14 And the border compaſſeth it on the north ſide to Hannathon: and the out-goings thereof are in the valley of Jiphthah-el.

15 And Kattath, and Nahallal, and Shimron, and Idalah, and Beth-lehem: twelve cities with their villages.

16 This *is* the inheritance of the children of Zebulun, according to their families, theſe cities with their villages.

17 ¶ *And* the fourth lot came out to Iſſachar, for the children of Iſſachar, according to their families.

18 And their border was *toward* Jezreel, and Cheſulloth, and Shunem, Before Christ 1444.

19 And Hapharaim, and Shihon, and Anaharath,

20 And Rabbith, and Kiſhion, and Abez,

21 And Remeth, and En-gannim, and En-haddah, and Beth-pazzez.

22 And the coaſt reacheth to Tabor, and Shahazimah, and Beth-ſhemeſh, and the out-goings of their border were at Jordan: ſixteen cities with their villages.

23 This *is* the inheritance of the tribe of the children of Iſſachar, according to their families, the cities and their villages.

24 ¶ And the fifth lot came out for the tribe of the children of Aſher, according to their families.

25 And their border was Helkath, and Hali, and Beten, and Achſhaph,

26 And Alammelech, and Amad, and Miſheal; and reacheth to Carmel weſtward, and to Shihor-libnath,

27 And turneth toward the ſun-riſing to Beth-dagon, and reacheth to Zebulun, and to the valley of Jiphthah-el toward the north ſide of Beth-emek, and Neiel, and goeth out to Cabul on the left hand,

28 And Hebron, and Rehob, and Hammon, and Kanah, [d] *even* unto great Zidon:

d Judg. 1. 31.

29 And *then* the coaſt turneth to Ramah, and to the ſtrong city † Tyre, and the coaſt turneth to Hoſah: and the out-goings thereof are at the ſea from the coaſt to [e] Achzib.

† Heb. Tzor.

e Gen. 38. 5. Judg. 1. 31. Mic. 1. 14.

30 Ummah alſo, and Aphek, and Rehob: twenty and two cities with their villages.

31 This *is* the inheritance of the tribe of the children of Aſher, according to their families, theſe cities with their villages.

32 ¶ The ſixth lot came out to the children of Naphtali: *even* for the children of Naphtali, according to their families.

33 And their coaſt was from Heleph, from Allon to Zaanannim, and Adami, Nekeb, and Jabneel unto Lakum: and the out-goings thereof were at Jordan.

34 And *then* [f] the coaſt turneth weſtward to Aznoth-tabor, and goeth out from thence to

f Deut. 33. 23.

CHAP. XIX.

V. 15. *Beth-lehem*—Not that where the Lord Jeſus was born, which was in Judah, thence called *Bethlehem-Judah*, but another.

V. 26. *Carmel weſtward*—Carmel by the ſea, to diſtinguiſh it from that Carmel in the tribe of Judah. This was a place of eminent fruitfulneſs, agreeable to the prophecy concerning Aſher, Gen. xlix. 20.

V. 28. *Great Zidon*—Called *great* for its antiquity, riches, and glory. This city either was not given to the Iſraelites, but is only mentioned as their border, or at leaſt never was poſſeſſed by them; not without a ſingular providence of God, that they might not, by the opportunity of ſo good a port, be engaged in much commerce with other nations; from which, together with wealth, that great corrupter of mankind, they might contract their errors and vices.

V. 29. *To the ſtrong city Tyre*—This city was no part of the land given them.

V. 35. *Cinnereth*

Before Christ 1444. to Hukkok, and reacheth to Zebulun on the south side, and reacheth to Asher on the west side, and to Judah upon Jordan toward the sun-rising.

35 And the fenced cities *are* Ziddim, Zer, and Hammath, Rakkath, and Cinnereth,

36 And Adamah, and Ramah, and Hazor,

37 And Kedesh, and Edrei, and En-hazor,

38 And Iron, and Migdal-el, Horem, and Beth-anath, and Beth-shemesh: nineteen cities with their villages.

39 This *is* the inheritance of the tribe of the children of Naphtali according to their families, the cities and their villages.

40 ¶ *And* the seventh lot came out for the tribe of the children of Dan, according to their families.

41 And the coast of their inheritance was Zorah, and Eshtaol, and Ir-shemesh,

42 And Shaalabbin, and Ajalon, and Jethlah,

43 And Elon, and Thimnathah, and Ekron,

44 And Eltekeh, and Gibbethon, and Baalath,

45 And Jehud, and Bene-berak, and Gath-rimmon,

46 And Me-jarkon, and Rakkon, with the border ‡ before § Japho.

‡ Or, over against
§ Or, Joppa, Acts, 9. 39.

47 And [g] the coast of the children of Dan went out *too little* for them: therefore the children of Dan went up to fight against Leshem, and took it, and smote it with the edge of the sword, and possessed it, and dwelt therein, and called Leshem, [h] Dan, after the name of Dan their father.

g See Judg. 18.

h Judg. 18. 29.

48 This *is* the inheritance of the tribe of the children of Dan, according to their families, these cities with their villages. Before Christ 1444.

49 ¶ When they had made an end of dividing the land for inheritance by their coasts, the children of Israel gave an inheritance to Joshua the son of Nun, among them:

50 According to the word of the LORD, they gave him the city which he asked, *even* [i] Timnath-[k]serah in mount Ephraim: and he built the city, and dwelt therein.

i Chap. 24. 30.
k 1 Chron. 7. 24.

51 [l] These *are* the inheritances which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, divided for an inheritance by lot, [m] in Shiloh before the LORD at the door of the tabernacle of the congregation: so they made an end of dividing the country. 1443.

l Num. 34. 17.

m Chap. 18. 1.

CHAP. XX.

THE LORD also spake unto Joshua, saying, 1444.

2 Speak to the children of Israel, saying, [a] Appoint out for you cities of refuge, whereof I spake unto you by the hand of Moses:

a Exod. 21. 13. Num. 35. 6, 11, 14. Deut. 19. 2, 9.

3 That the slayer that killeth *any* person unawares, *and* unwittingly, may flee thither: and they shall be your refuge from the avenger of blood.

4 And when he that doth flee unto one of those cities, shall stand at the entering of the gate of the city, and shall declare his cause in the ears of the elders of that city; they shall take him into the city unto them, and give him a place that he may dwell among them.

5 [b] And if the avenger of blood pursue after him, then they shall not deliver the slayer

b Num. 35. 12.

V. 35. *Cinnereth*—Whence the lake of Cinnereth or Genesareth received its name.

V. 49. *The children of Israel gave an inheritance to Joshua*—They are said to give it, because the whole land was given to Joshua; and Eleazar and the princes as trustees, acting in the name, and for the good of the people; so that even Joshua could take nothing without their gift. As Joshua lived to glorify God by promoting the people's good, the people gave to him his share in their possessions.

V. 50. *According to the word of the Lord*—As God promised; Joshua having shewed the same courage and faithfulness which Caleb did, received equal encouragement from God.

V. 51. *So they made an end of dividing the country*—Thus carefully did infinite wisdom and goodness provide for preserving the several tribes in the peaceable possession of the several inheritances which he gave them, by describing the limits of each, and giving to them all enough and to spare. And thus will the redeemed of the Lord have their heavenly inheritance in Canaan above secured to them, in the full possession of all the blessings they are capable of enjoying for ever.

CHAP. XX.

V. 2. *Appoint out for you cities of refuge*—The possessions being now divided among you, do you reserve some of them for the use which I have commanded.

V. 3. *That the slayer that killeth any person unawares, and unwittingly*—Without knowledge. The same thing twice repeated, to cut off all the claims and expectations that wilful murderers might have of protection here; and God having declared, That such should be taken even from his altar, that they might be killed, (Exod. xxi. 14.) and accordingly Joab was, by Solomon's order, killed even at the altar. *They shall be your refuge from the avenger of blood*—The kinsman, who had right or power to demand, or take vengeance of the slaughter.

V. 4. *He that doth flee shall stand at the entering of the gate*—Where the judges used to sit. *Shall declare his cause*—What he hath done. *The ears of the elders of that city; they shall take him into the city unto them, and gave him a place*—Which they might well allow him, because God gave them the city with a reservation for such persons. And, thus may the guilty against God fly for refuge to the hope set before them; and confessing their

Before Christ 1444. slayer up into his hand: because he smote his neighbour unwittingly, and hated him not before-time.

6 And he shall dwell in that city, until he stand before the congregation for judgment, *and* [c] until the death of the high priest that shall be in those days: then shall the slayer return and come unto his own city, and unto his own house, unto the city from whence he fled.

c Num. 35. 12, 25.

* Heb sanctified.

7 ¶ And they * appointed Kedesh in Galilee in mount Naphtali, and Shechem in mount Ephraim, and Kirjath-arba (which *is* Hebron) in the mountain of Judah.

8 And on the other side Jordan by Jericho eastward, they assigned [d] Bezer in the wilderness upon the plain, out of the tribe of Reuben, and Ramoth in Gilead out of the tribe of Gad, and Golan in Bashan out of the tribe of Manasseh.

d Deut. 4. 43. 1 Chron. 6. 78.

9 These were the cities appointed for all the children of Israel, and for the stranger that sojourneth among them, that whosoever killeth *any* person at unawares, might flee thither, and not die by the hand of the avenger of blood, until he stood before the congregation.

CHAP. XXI.

THEN came near the heads of the fathers of the Levites unto Eleazar the priest, and unto Joshua the son of Nun, and unto the heads of the fathers of the tribes of the children of Israel. Before Christ 1444.

2 And they spake unto them at [a] Shiloh, in the land of Canaan, saying, [b] The Lord commanded by the hand of Moses, to give us cities to dwell in, with the suburbs thereof for our cattle. a Chap. 18. 1. b Num. 35. 2.

3 And the children of Israel gave unto the Levites out of their inheritance at the commandment of the Lord, these cities and their suburbs.

4 And the lot came out for the families of the Kohathites: and [c] the children of Aaron the priest, *which were* of the Levites, [d] had by lot out of the tribe of Judah, and out of the tribe of Simeon, and out of the tribe of Benjamin, thirteen cities. c Verse 8. 19. d See Chap. 24. 33.

5 And [e] the rest of the children of Kohath *had* by lot, out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the half-tribe of Manasseh, ten cities. e Verse 20, &c.

6 And [f] the children of Gershon *had* by lot, out of the families of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the half-tribe of Manasseh in Bashan, thirteen cities. f Verse 27, &c.

7 [g] The children of Merari by their families, *had* out of the tribe of Reuben, and out g Verse 34, &c.

crimes to God, and in that truly repenting of them, they shall find mercy, and not be rejected or given up to the avenging justice of God.

V. 6. *He shall dwell in that city, until he stand before the congregation*—Assembly; the counsel appointed to judge of these matters.

V. 7. *In the mountain of Judah*—Concerning these cities, they were all upon mountains, that they might be seen at a great distance, and so direct those who fled thither. They were seated at a convenient distance one from another, for the benefit of the several tribes; for Kedesh was in the north, Hebron in the south, and Shechem between them; and they all belonged to the Levites; partly, that these causes might be more impartially examined, and justly determined by them who are presumed best able to understand the law of God, and most obliged and likely to follow it in their judgment, and not to be biassed by any affection or corrupt interest; and partly, that their just reputation with the people, and their good counsels, might lay some restraint upon revengeful persons, who might be inclined or tempted to follow the man-slayer thither, and endeavour to kill him.

V. 8. *They assigned Bezer on the plain*—And to be seen from far.

V. 9. *These were the cities appointed for all the children of Israel, and for the stranger*—Not only proselytes, but others also; because this was a matter of common right, that a distinction might be made between casual man-slayers and wilful murderers. Refuge was provided for all, but those whose lives were to be taken for their wilful crimes: And such is the mercy purchased by redeeming love, that those whose lives are taken for their crimes—their souls shall not be left to perish who look unto Jesus for mercy. (Luke xxiii. 43.)

V. 1. *Then*—When the whole land was distributed unto the several tribes, but not actually possessed by them; which was the proper season for them to put in their claim. *The heads of the fathers of the Levites*—The fathers of the Levites were Kohath, Gershom, and Merari, and the heads of these were the chief persons now alive of these several families.

V. 3. *The children of Israel gave unto the Levites out of their inheritance*—Out of their several possessions; partly, that the burden and loss might be equally divided; and principally, that the Levites being dispersed among the several tribes, according to Jacob's prediction, (Gen. xlix. 7.) might more easily, and frequently, *teach the Israelites God's law and judgments*, which they were engaged to do, (Deut. xxxiii. 10.) and that the people might upon all occasions resort to them, and *require* the meaning *of the law at their mouths*. *These cities and their suburbs*—Not only the use but the dominion of them.

V. 4. *The Levites had by lot, out of the tribe of Judah, and out of the tribe of Simeon, and out of the tribe of Benjamin*—Which three tribes were nearest to the temple, where their business lay. *Thirteen cities*—For though the priests were now few enough for one city, yet respect was to be had to their succeeding numbers; this division being made for all future generations. And seeing the Levites might sell their houses until the jubilee, much more might they let them; and therefore it is probable their cities were not very long uninhabited, many being inclined to dwell with them, by virtue of relations contracted with them, or out of respect to the service of God, and the constant opportunity of hearing and conversing on the things of God, and their own immortal interests.

V. 12. *But*

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out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.

8 And the children of Israel gave by lot unto the Levites these cities with their suburbs, as the Lord commanded by the hand of Moses.

9 ¶ And they gave out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, these cities which

* Heb. called. are *here* * mentioned by name,

10 Which the children of Aaron *being* of the families of the Kohathites, *who were* of the children of Levi, had: (for theirs was the first lot)

† Or, Kirjath-arba, Gen. 23. 2.

11 And they gave them † the city of Arba, the father of [h] Anak (which *city is* Hebron) in the hill-*country* of Judah, with the suburbs thereof round about it.

h Chap. 15. 13. 14.

i Chap. 14. 14. 1 Chron. 6. 56.

12 But [i] the fields of the city, and the villages thereof, gave they to Caleb the son of Jephunneh, for his possession.

k 1 Chron. 6. 57.

13 ¶ Thus [k] they gave to the children of Aaron the priest, [l] Hebron with her suburbs, *to be* a city of refuge for the slayer, [m] and Libnah with her suburbs,

l Chap. 15. 54.

m Chap. 15. 42.

n Chap. 15. 48.

14 And [n] Jattir with her suburbs, [o] and Eshtemoa with her suburbs,

o Chap. 15. 20.

p 1 Chron. 6. 58. Hilen, Chap. 15. 51.

15 And [p] Holon with her suburbs, [q] and Debir with her suburbs,

q Chap. 15. 49.

r 1 Chron. 6. 59. Ashan, Chap. 15. 7.

s Chap. 15. 54. 55.

t Chap. 15. 10.

16 And [r] Ain with her suburbs, [s] and Juttah with her suburbs, *and* [t] Beth-shemesh with her suburbs: nine cities out of those two tribes.

17 And out of the tribe of Benjamin, Gibeon with her suburbs, Geba with her suburbs,

u 1 Chron. 6. 60. Alemeth.

18 Anathoth with her suburbs, and [u] Almon with her suburbs: four cities.

19 All the cities of the children of Aaron, the priests, *were* thirteen cities with their suburbs.

20 ¶ And the families of the children of Kohath, the Levites, which remained of the children of Kohath, even they had the cities of their lot out of the tribe of Ephraim.

21 For they gave them Shechem with her suburbs in mount Ephraim, *to be* a city of refuge for the slayer, and Gezer with her suburbs,

22 And Kibzaim with her suburbs, and Beth-horon with her suburbs: four cities.

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23 And out of the tribe of Dan, Eltekeh with her suburbs, Gibbethon with her suburbs,

24 Aijalon with her suburbs, Gath-rimmon with her suburbs: four cities.

25 And out of the half-tribe of Manasseh, Tanach with her suburbs, and Gath-rimmon with her suburbs: two cities.

26 All the cities *were* ten with their suburbs, for the families of the children of Kohath that remained.

27 ¶ And unto the children of Gershon of the families of the Levites, out of the *other* half-tribe of Manasseh, *they gave* Golan in Bashan with her suburbs, *to be* a city of refuge for the slayer: and Beesh-terah with her suburbs: two cities.

28 And out of the tribe of Issachar, Kishon with her suburbs, Dabareh with her suburbs,

29 Jarmuth with her suburbs, En-gannim with her suburbs: four cities:

30 And out of the tribe of Asher, Mishal with her suburbs, Abdon with her suburbs,

31 Helkath with her suburbs, and Rehob with her suburbs; four cities:

32 And out of the tribe of Naphtali, Kedesh in Galilee with her suburbs, *to be* a city of refuge for the slayer: and Hammoth-dor with her suburbs, and Kartan with her suburbs: three cities.

33 All the cities of the Gershonites, according to their families, *were* thirteen cities with their suburbs.

34 ¶ And unto the families of the children of Merari the rest of the Levites, out of the tribe of Zebulun, Jokneam with her suburbs, and Kartah with her suburbs,

35 Dimnah with her suburbs, Nahalal with her suburbs: four cities.

36 And out of the tribe of Reuben, Bezer with her suburbs, and Jahazah with her suburbs,

37 Kedemoth with her suburbs, and Mephaath with her suburbs: four cities.

38 And out of the tribe of Gad, Ramoth in Gilead with her suburbs, *to be* a city of refuge for the slayer: and Mahanaim with her suburbs,

39 Heshbon

V. 12. *But the fields of the city, and the villages thereof, gave they to Caleb*—(i. e.) All beyond the 2000 cubits expressed, (Numb. xxxv. 5.) This is here mentioned, not as his peculiar case, but as one eminent instance, to shew, that it was so in all the rest of the cities here named; that the fields and villages thereof still belonged to the several tribes from whom the cities and their suburbs were taken; and to make the rest of the Israelites more contentedly and cheerfully resign so great a part of their possessions to the Levites, because even Caleb did so, though his possession had been long before promised, and now actually given to him by God's special command, as a mark of honour and compensation for his long and faithful service.

V. 41. *All*

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39 Heshbon with her suburbs, Jazer with her suburbs: four cities in all.

40 So all the cities for the children of Merari by their families, which were remaining of the families of the Levites, were *by* their lot, twelve cities.

41 All the cities of the Levites within the possession of the children of Israel *were* forty and eight cities with their suburbs.

42 These cities were every one with their suburbs round about them: thus *were* all these cities.

43 ¶ And the Lord gave unto Israel all the land which he sware to give unto their fathers: and they possessed it, and dwelt therein.

x Chap.11.23. 44 x And the Lord gave them rest round about, according to all that he sware unto their fathers: and there stood not a man of all their enemies before them; the Lord delivered all their enemies into their hand.

y Chap.23.14, 15. 45 y There failed not ought of any good thing which the Lord had spoken unto the house of Israel: all came to pass.

CHAP. XXII.

THEN Joshua called the Reubenites, and the Gadites, and the half-tribe of Manasseh,

a Num.32.20. Deut. 3. 18. 2 And said unto them, Ye have kept a all that Moses the servant of the Lord commanded you, and have obeyed my voice in all that I commanded you.

3 Ye have not left your brethren these many days unto this day, but have kept the charge of the commandment of the Lord your God.

4 And now the Lord your God hath given rest unto your brethren, as he promised them: therefore now return ye, and get ye unto your tents, *and* unto the land of your possession, which Moses the servant of the Lord gave you on the other side Jordan. Before Christ 1444. b Num.32.33. Deut. 29. 8. Chap. 13. 8.

5 But take diligent heed to do the commandment and the law, which Moses the servant of the Lord charged you, c to love the Lord your God, and to walk in all his ways, and to keep his commandments, and to cleave unto him, and to serve him with all your heart, and with all your soul. c Deut.10.12.

6 So Joshua blessed them, and sent them away: and they went unto their tents.

7 ¶ Now to the *one* half of the tribe of Manasseh, Moses had given *possession* in Bashan: but unto the *other* half thereof gave Joshua among their brethren on this side Jordan westward. And when Joshua sent them away also unto their tents, then he blessed them,

8 And he spake unto them, saying, Return with much riches unto your tents, and with very much cattle, with silver, and with gold, and with brass, and with iron, and with very much raiment: d divide the spoil of your enemies with your brethren. d Num.31.27. 1 Sam. 30.24.

9 ¶ And the children of Reuben, and the children of Gad, and the half-tribe of Manasseh, returned, and departed from the children of Israel out of Shiloh, which *is* in the land of Canaan, to go unto the country of Gilead, to the land of their possession, whereof they were possessed, according to the

V. 41. *All the cities of the Levites were forty and eight cities*—God was pleased to deal liberally with his ministers, that, being free from all outward distractions, they might more intirely and fervently devote themselves to the service of God, and the instruction of souls. And that no neglect of theirs might be chargeable against the Father of Mercies, but against those who were thus provided for, if they were careless and remiss in the discharge of their great and important duties to God, under whom they were to be employed for the general good of the people.

V. 43. *The Lord gave unto Israel all the land*—He gave them the right to all, and the actual possession of the greatest part of it, and power to possess the rest as soon as it was needful and convenient for them, which was by degrees, when their numbers were increased, and the absolute dominion of all the people remaining in it.

V. 44. *There stood not a man of all their enemies before them*—All the days of Joshua; afterwards it was otherwise with them.

V. 45. *All came to pass*—All was found true which God had promised, that all men might know, that whoever believes in the faithfulness of God, to them there will assuredly be an accomplishment of the things promised, notwithstanding any difficulties which may appear to be in the way of their performance.

CHAP. XXII.

V. 3. *Ye have not left your brethren these many days*—For years together, so long as the war lasted.

V. 4. *Get ye unto your tents*—To your settled habitations, which are often called *tents*.

V. 5. *Take diligent heed*—Watch over yourselves and all your actions. *Do the commandment and the law*—Two words expressing the same thing, the law of commandments delivered by Moses. *Love the Lord your God, walk in all his ways, keep his commandments, cleave unto him, serve him with all your heart, and with all your soul*—With the whole strength of your minds, wills, and affections.

V. 7. *When Joshua sent them away unto their tents, then he blessed them*—For having fulfilled their promise, and discharged their duty: And blessed will they be of God who faithfully do his will, whatever their reward may be from men.

V. 8. *Divide the spoil of your enemies with your brethren*—With them who staid beyond Jordan for the defence of their land, and wives, and children, who therefore were to have a share, though not an equal share with these.

V. 10. *When they came unto the borders of Jordan, they built there an altar*—On the other side Jordan in Gilead. The reason

they

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the word of the Lord by the hand of Moſes.

10 ¶ And when they came unto the borders of Jordan, that *are* in the land of Canaan, the children of Reuben, and the children of Gad, and the half-tribe of Manaſſeh built there an altar by Jordan, a great altar to ſee to.

11 ¶ And the children of Iſrael heard ſay, Behold, the children of Reuben, and the children of Gad, and the half-tribe of Manaſſeh, have built an altar over againſt the land of Canaan, in the borders of Jordan, at the paſſage of the children of Iſrael.

12 And when the children of Iſrael heard *of it*, the whole congregation of the children of Iſrael gathered themſelves together at Shiloh, [e] to go up to war againſt them.

e Deut. 13. 15. Judg. 20. 1, 2.

13 And the children of Iſrael ſent unto the children of Reuben, and to the children of Gad, and to the half-tribe of Manaſſeh into the land of Gilead, [f] Phinehas the ſon of Eleazar the prieſt,

f Exod. 6. 25. Num. 25. 7.

* Heb. houſe of the father.

14 And with him ten princes, of each * chief houſe a prince, throughout all the tribes of Iſrael, and each one *was* an head of the houſe of *their* fathers, among the thouſands of Iſrael.

15 And they came unto the children of Reuben, and to the children of Gad, and to the half-tribe of Manaſſeh unto the land of Gilead, and they ſpake with them, ſaying,

16 Thus ſaith the whole congregation of the Lord, What treſpaſs *is* this that ye have committed againſt the God of Iſrael, to turn away this day from following the Lord, in that ye have builded you an altar, that ye might rebel this day againſt the Lord?

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17 *Is* the iniquity [g] of Peor too little for us, from which we are not cleanſed until this day, (although there was a plague in the congregation of the Lord)

g Num. 25. 3, 4. Deut. 4. 3.

18 But that ye muſt turn away this day from following the Lord? and it will be, *ſeeing* ye rebel to day againſt the Lord, that to morrow he will be wroth with the whole congregation of Iſrael.

19 Notwithſtanding, if the land of your poſſeſſion *be* unclean, *then* paſs ye over unto the land of the poſſeſſion of the Lord, wherein the Lord's tabernacle dwelleth, and take poſſeſſion among us: but rebel not againſt the Lord, nor rebel againſt us, in building you an altar, beſide the altar of the Lord our God.

20 [h] Did not Achan the ſon of Zerah commit a treſpaſs in the accurſed thing, and wrath fell on all the congregation of Iſrael? and that man periſhed not alone in his iniquity.

h Chap. 7. 1, 5.

21 ¶ Then the children of Reuben, and the children of Gad, and the half-tribe of Manaſſeh, anſwered and ſaid unto the heads of the thouſands of Iſrael,

22 The Lord God of gods, the Lord God of

they give for building of this altar, for fear leſt the Iſraelites within Jordan, and in Canaan, ſhould ſay unto their children dwelling beyond Jordan, *The Lord hath made Jordan a border between us and you*, &c. Which jealouſy would have been much confirmed by building the altar in Canaan, but would be ſatisfied and confuted by having on the other ſide of Jordan, and in their own land, a pattern of that altar at which God was ſerved in the land of Canaan, as a witneſs that they owned the ſame God, and the ſame way of worſhip with their brethren that lived in Canaan.

V. 11. *In the borders of Jordan, at the paſſage of the children of Iſrael*—Where they paſſed over Jordan, either at their firſt entrance into Canaan, or afterwards, and uſually.

V. 12. *When the children of Iſrael*—Not in their own perſons, but by their elders, who uſed to tranſact all affairs of this kind in the name and ſtead of all the people. *Iſrael gathered themſelves together at Shiloh, to go up to war againſt them*—As apoſtates from God, according to God's command, (Deut. xiii. 13, &c.)

V. 16. *Thus ſaith the whole congregation of the Lord*—Who do and are reſolved to cleave unto that God from whom you have revolted, and who ſpeak this to you in the name of the Lord. *What treſpaſs is this*—How heinous a crime is this! *To turn away this day*—(i. e.) So ſoon after God hath obliged you by ſuch wonderful favours, and when God is now conducting you home, to reap the fruits of all your pains and hazards. *That ye have builded you an altar, that ye might rebel*—With a deſign to revolt from, and rebel againſt God, and againſt his expreſs command of worſhipping him at one altar.

V. 17. *Is the iniquity of Peor*—Of our worſhipping of Baal-Peor. *Too little for us, from which we are not cleanſed until this day*—For though God had pardoned it, as to the national puniſhment of it, yet they were not yet purged from it, becauſe the ſhame of that odious practice was not yet wiped off; and becauſe ſome of that corrupt leaven ſtill remained among them, and though ſmothered for a time, yet was ready to break forth upon all occaſions. And God alſo took notice of theſe idolatrous inclinations in particular perſons, and found out ways to puniſh them.

V. 18. *That to morrow*—Suddenly. *He will be wroth with the whole congregation of Iſrael*—With you for doing ſo, and with us for ſuffering, or not puniſhing it.

V. 19. *If the land of your poſſeſſion be unclean*—For want of the tabernacle and altar there, as the following words imply; if you now repent of your former choice, in preferring the worldly advantages of that country before the advantage of God's preſence and favour, and more frequent opportunities of his ſervice. *Paſs ye over, and take poſſeſſion among us*—We will readily reſign part of our poſſeſſions to you for the prevention of this ſin and miſchief, wherein they ſhew great zeal for God's honour, and charity to their brethren.

V. 20. *That man periſhed not alone*—But brought deſtruction upon his whole family, and part of our forces ſent againſt Ai.

21. *Heads of the thouſands of Iſrael*—Theſe ſeem to be greater perſons than thoſe that were rulers of thouſands.

V. 22. *The Lord God of gods*—That Jehovah whom we no leſs than you acknowledge and adore as the *God of gods*, infinitely ſuperior to all that are called gods. The multiplying of his titles,

Before Christ 1444. of gods, he knoweth, and Israel he shall know, if *it be* in rebellion, or if in transgression against the Lord, (save us not this day)

23 That we have built us an altar to turn from following the Lord, or if to offer thereon burnt-offering, or meat-offering, or if to offer peace-offerings thereon, let the Lord himself require *it*;

24 And if we have not *rather* done it for fear of *this* thing, saying, † In time to come your children might speak unto our children, saying, What have you to do with the Lord God of Israel?

† Heb. To morrow.

25 For the Lord hath made Jordan a border between us and you; ye children of Reuben, and children of Gad, ye have no part in the Lord: so shall your children make our children cease from fearing the Lord.

26 Therefore we said, Let us now prepare to build us an altar, not for burnt-offering, nor for sacrifice:

‡ Gen. 31. 48. Chap. 24. 27. Verse 34.

27 But *that* it *may be* ‡ a witness between us and you, and your generations after us, that we might do the service of the Lord before him with our burnt-offerings, and with our sacrifices, and with our peace-offerings, that your children may not say to our children in time to come, Ye have no part in the Lord.

28 Therefore said we, that it shall be, when they should *so* say to us, or to our generations in time to come, that we may say *again*, Behold the pattern of the altar of the Lord, which our fathers made, not for burnt-offerings, nor for sacrifices, but it *is* a witness between us and you.

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29 God forbid that we should rebel against the Lord, and turn this day from following the Lord, to build an altar for burnt-offerings, for meat-offerings, or for sacrifices, besides the altar of the Lord our God, that *is* before his tabernacle.

30 ¶ And when Phinehas the priest, and the princes of the congregation, and heads of the thousands of Israel which *were* with him, heard the words that the children of Reuben, and the children of Gad, and the children of Manasseh spake, † it pleased them.

† Heb. it was good in their eyes.

31 And Phinehas the son of Eleazar the priest, said unto the children of Reuben, and to the children of Gad, and to the children of Manasseh, This day we perceive that the Lord *is* among us, because ye have not committed this trespass against the Lord: § now ye have delivered the children of Israel out of the hand of the Lord.

§ Heb. then.

32 ¶ And Phinehas the son of Eleazar the priest, and the princes, returned from the children of Reuben, and from the children of Gad, out of the land of Gilead, unto the land of Canaan, to the children of Israel, and brought them word again.

33 And the thing pleased the children of Israel, and the children of Israel blessed God, and

and the repetition of these words, shew their zeal, earnestness, and their abhorrency of the very thoughts of it. *The Lord God of gods, he knoweth*—To him we appeal who knoweth all things, and the truth of what we are now saying. *Israel he shall know if it*—Not only our present words, but our future and constant course shall satisfy all Israel of our perseverance in the true religion. *If in transgression against the Lord (save us not this day)*—Thou, O Lord, to whom we have appealed, and without whom we cannot be saved or preserved, save us not from any of our enemies, nor from the sword of our brethren

V. 23. *Let the Lord himself require it*—Call us to an account, and punish us for it.

V. 24. *What have you to do with the Lord God of Israel*—You have no relation to him, nor interest in him, or his worship. And what have we to do this day with the Lord God of Israel? We have to cry to him for mercy, to live in his fear, and to look to him for every blessing that we can possess or hope for.

V. 25. *For the Lord hath made Jordan a border between us and you*—To shut ye out of the land of promise, and consequently from the covenant made between God and our fathers. *Ye have no part in the Lord*—Nothing to do with him, no right to serve him, or expect favour from him.

V. 27. *That it may be a witness between us and you, and that we might do the service of the Lord before him*—That we may have our privilege of serving and worshipping God, not upon this altar, but in the place of God's presence, in your tabernacle, and upon your altar.

V. 28. *That we may say again, Behold the pattern*—An exact representation and resemblance. *It is a witness between us and you*—That we both serve one God, and approve and make use of one and the same altar.

V. 30. *When Phinehas, and the princes, and heads of the thousands of Israel, heard the words, it pleased them*—They were fully satisfied with this answer.

V. 31. *This day we perceive that the Lord is among us*—By his gracious presence, and preventing goodness, in keeping you from so great an offence, and all of us from those dismal calamities that would have followed upon it. *Ye have delivered the children of Israel out of the hand of the Lord*—From the wrath and dreadful judgments of God, by avoiding that sin which would have involved both you and us in war: You have delivered us from the evils we feared.

V. 33. *The children of Israel did not intend to go up to destroy the land*—As they were by the law of God obliged to do, if they had been guilty and persisted therein. How much did all the people of Israel, in the land of Canaan, mistake the design of the two tribes and half which dwelt on the other side Jordan: they concluded them guilty, and charged them with the crime, before they inquired into the motives for their conduct. And if all these thousands of Israel were so much mistaken in judging from appearances, have we not, by this instance, sufficient cause to believe that there is an evil spirit which addresses false accusations to the minds of men, and is ever ready to set them against one another, to their mutual discontent or destruction? And ought we not from such an eminent instance as this, of a whole nation drawing a most mistaken conclusion from appearances, never allow

ourselve

Before Christ 1444. and did not intend to go up against them in battle, to destroy the land wherein the children of Reuben and Gad dwelt.

34 And the children of Reuben, and the children of Gad, called the altar ‖ *Ed:* for it *shall be* a witness between us, that the Lord *is* God.

‖ That is, A witness: See chap. 24. 27.

CHAP. XXIII.

cir. 1427. AND it came to pass, a long time after that the Lord [a] had given rest unto Israel from all their enemies round about, that Joshua waxed old *and* * stricken in age.

a Chap. 21. 43. and 22. 6.

* Heb. come into days.

2 And Joshua called for all Israel, *and* for their elders, and for their heads, and for their judges, and for their officers, and said unto them, I am old *and* stricken in age:

3 And ye have seen all that the Lord your God hath done unto all these nations, because of you; for the [b] Lord your God *is* he that hath fought for you.

b Exod. 14. 14.

4 Behold, I have divided unto you by lot these nations that remain, to be an inheritance for your tribes, from Jordan, with all the nations that I have cut off, even unto the great sea † westward.

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† Heb. at the sun-set.

5 And the Lord your God, he shall expel them from before you, and drive them from out of your sight, and ye shall possess their land, [c] as the Lord your God hath promised unto you.

c Num. 33. 53.

6 Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moses, [d] that ye turn not aside therefrom, to the right hand or to the left,

d Deut. 5. 32. and 28. 14.

7 That ye come not among these nations, these that remain amongst you, neither [e] make mention of the name of their gods, nor cause to swear *by them*, neither serve them, nor bow yourselves unto them:

e Exod. 23. 13. Num. 32. 38. Psal. 16. 4. Jer. 5. 7. Zeph. 1. 5.

8 ‡ But [f] cleave unto the Lord your God, as ye have done unto this day.

‡ Or, For if you will cleave, &c.

f Deut. 11. 22.

9 § For the Lord hath driven out from before you, great nations and strong: but *as for* you, no man hath been able to stand before you unto this day.

§ Or, Then the LORD will drive.

10 One

ourselves to judge in our own minds, or express a single sentence of condemnation of any person's conduct, till the accused or suspected person has leave to answer for himself? What mischiefs amongst mankind in public, and what miseries in private life, might be prevented by a constant careful regard to the Scripture rules, and examples against judging from any appearances, or concluding from any suspicions, or even information, without hearing the accused.

V. 34. *It shall be a witness between us, that the Lord is God*—Over all; and to be worshipped as our Creator, Preserver, Governor, and Redeemer.

CHAP. XXIII.

V. 1. *And it came to pass, a long time after*—About 14 years.

V. 2. *And Joshua called*—Either to his own city, or to Shiloh, the usual place of such assemblies. *All Israel*—Not all the people in their own persons, but in their representatives, by their elders, heads, judges, and officers.

V. 3. *Ye have seen all that the Lord your God hath done because of you*—For your sake and good, that you might gain by their losses.

V. 4. *I have divided unto you by lot these nations that remain*—Not yet conquered. *To be an inheritance for your tribes*—You shall certainly subdue them, and inherit their land, as you have done the rest, if you be not wanting to yourselves. *With all the nations that I have cut off*—With the land of these nations. *Unto the great sea westward*—Where the Philistines, your most formidable adversaries, yet survive; but them also and their land I have given to you, and you shall undoubtedly destroy them, if you will proceed in obedience to my commands.

V. 5. *Ye shall possess their land, as the Lord your God hath promised unto you*—For faithful is He that has promised, who also will assuredly do it; and as plainly as God promised this land to the people of Israel, so plainly has He also declared that it is his good pleasure to give an inheritance in the kingdom of glory to all them that look for it by faith in his never-failing goodness, through and for the sake of the Redeemer of men. (Luke xii. 32.) Why did the last generation of the Israelites wander forty years in the wilderness, and never entered the promised land? They entered not in because of unbelief. And let us fear lest, a promise being left us of entering into heaven by the blood of the covenant of grace, we should fall short of it after the example of unbelief. (Heb. iii. and iv.)

V. 6. *Be ye therefore very courageous*—For it requires great courage and resolution to execute all the commands of God. *Turn not aside therefrom, to the right hand or to the left*—In one kind or other, by adding to the law, or taking from it; but strictly and exactly regard and follow all that the Lord your God hath commanded you, no conduct being safe or advisable but such as is warranted by the word of God.

V. 7. *Come not among these nations*—Avoid all familiar converse and contracts, but especially marriages with them. And so should they that fear God avoid all unnecessary intercourse with them that live as without God in the world, living for their interest or pleasure, without regarding his holy will as the rule of life, or his mercy and favour as the end of living. *Neither make mention of the name of their gods*—Unnecessarily and familiarly, lest the mention of them breed discourse about them, and so by degrees bring you to the approbation and worship of them. *Nor cause to swear by them*—Nor require the Gentiles to swear by them. *Nor bow yourselves unto them*—Neither give them any inward reverence, or outward adoration. Here is an observable gradation, whereby he shews what progress sin usually makes, and what need there is to look to the beginning of it, forasmuch as a civil and common conversation with their persons was likely to bring them, and indeed did actually bring them, by insensible steps, to the worship of their gods. So it is no wonder if some things, not simply and in themselves evil, be forbidden by God, as here the naming of their gods is, because they are occasions and introductions to evil.

V. 8. *Cleave unto the Lord*—By firm faith, constant obedience, intire affection, and spiritual worship of him alone. *As ye have done unto this day*—Since you came into Canaan.

V. 9. *As for you, no man*—Whom you have invaded. *Hath been able to stand before you*—The Lord fulfilling his word in putting the fear of you into their hearts.

V. 10. *The*

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10 [g] One man of you shall chase a thousand: for the Lord your God, he *it is* that fighteth for you, [h] as he hath promised you.

g Lev. 26. 8. Deut. 32. 30. See Judg. 3. 31. and 15. 15. 2 Sam. 23. 8.

11 Take good heed therefore unto yourselves, that ye love the Lord your God.

h Exod. 14. 14. and 23. 27.

12 Else if ye do in any wise go back, and cleave unto the remnant of these nations, *even* these that remain among you, and shall make marriages with them, and go in unto them, and they to you:

‖ Heb. souls.

i Judg. 2. 3.

13 Know for a certainty, that [i] the Lord your God will no more drive out *any of* these nations from before you; [k] but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the Lord your God hath given you.

k Exod. 23. 33. Num. 33. 55. Deut. 7. 16.

l 1 Kings 2. 2. See Heb. 9. 27.

14 And behold, this day [l] I *am* going the way of all the earth, and ye know in all your hearts and in all your souls, that [m] not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, *and* not one thing hath failed thereof.

m Chap. 21. 45.

15 Therefore it shall come to pass, *that* as all good things are come upon you, which the Lord your God promised you: so shall the Lord bring upon you [n] all evil things, until he have destroyed you from off this good land which the Lord your God hath given you.

n Lev. 26. 16. Deut. 28. 15, 16.

16 When ye have transgressed the covenant of the Lord your God, which he commanded you, and have gone and served other gods, and bowed yourselves to them: then shall the anger of the Lord be kindled against you, and ye shall perish quickly from off the good land which he hath given unto you.

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CHAP. XXIV.

AND Joshua gathered all the tribes of Israel to Shechem, and called for the elders of Israel, and for their heads, and for their judges, and for their officers, and they presented themselves before God.

2 And Joshua said unto all the people, Thus saith the Lord God of Israel, [a] Your fathers dwelt on the other side of the flood in old time, *even* Terah the father of Abraham, and the father of Nachor: and [b] they served other gods.

a Gen. 11. 26, 31. and 12. 1.

b Gen. 31. 53.

3 And [c] I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed, and [d] gave him Isaac.

c Gen. 12. 1.

d Gen. 21. 2.

4 And I gave unto Isaac, [e] Jacob and Esau: and I gave unto [f] Esau mount Seir, to possess it; [g] but Jacob and his children went down into Egypt.

e Gen. 25. 24, 26.

f Gen. 36. 8. Deut. 2. 5.

g Gen. 46. 1, 6.

5 [h] I sent Moses also and Aaron, and I plagued Egypt, according to that which I did amongst

h Exod. 3. 10.

V. 10. *The Lord your God, he it is that fighteth for you*—Impute not this therefore to your own valour, as you will be ready to do, but to God's gracious and powerful assistance.

V. 11. *Take good heed unto yourselves*—Now it requires more watchfulness and diligence than it did in the wilderness, because your temptations are now more and stronger; from the examples and insinuations of your bad neighbours, the remainder of this wicked people; and from your own peace and prosperity; and the pride, security, forgetfulness of God, and luxury, which usually attend upon that condition.

V. 12. *Else if ye do in any wise go back*—From God, and from his worship and service.

V. 13. *Know for a certainty, these nations shall be snares and traps unto you*—And you will be inticed and drawn by degrees into their errors and impieties. *And thorns in your eyes*—When they have seduced, and thereby weakened you, then they will vex you, no less than a severe scourge, or a thorn doth the eye, when it is got within it. *Until ye perish from off this good land*—They shall persecute you, and fight against you with success.

V. 14. *This day I am going the way of all the earth*—Of all men, the way which all men go; I am about to die, as all men must, (Heb. ix. 27.) *Ye know in all your hearts and in all your souls*—You know assuredly. *That not one thing hath failed of all the Lord your God spake concerning you; all are come to pass unto you*—According to his word, in all the variety of trials which you have had of his faithfulness.

V. 15. *So shall the Lord bring upon you all evil things*—The accomplishment of God's promises is a pledge that he will also fulfil his threatnings, both of them depending upon the same ground, the faithfulness of God.

V. 16. *When ye have transgressed the covenant of the Lord your God, then shall the anger of the Lord be kindled against you*—And which never can be quenched but by your sincere repentance, and forsaking your sins, and looking to the only Mediator with your offended God for mercy.

CHAP. XXIV.

V. 1. *Joshua gathered all the tribes of Israel to Shechem*—To Shiloh. *They presented themselves before God*—Before the ark or tabernacle.

V. 2. *And they*—Both Abraham and Nahor were no less idolaters than the rest of mankind. This is said to prevent their vain boasting in their worthy ancestors, and to assure them that whatsoever good was in, or had been done by their progenitors, was wholly from God's free grace, and not for their own merit or righteousness.

V. 3. *I took your father Abraham*—I apprehended him by my grace, and snatched him out of that idolatrous and wicked place, and took him into acquaintance and covenant with myself, which was the highest honour and happiness he was capable of. *And led him throughout all the land of Canaan*—I brought him into Canaan, and conducted and preserved him in safety in all his travels. *And multiplied his seed*—Gave him a numerous posterity. *And gave him Isaac*—By my special power and grace to be the heir of my covenant, and all my promises, and the seed in or by which all nations were to be blessed.

V. 4. *I gave unto Esau mount Seir, to possess it*—That he might leave Canaan intire to his brother Jacob, and his posterity. *Jacob and his children went down into Egypt*—Where they long lived in grievous bondage.

V. 5. *According to that which I did*—With such plagues as I inflicted, and are recorded.

V. 7. *Your*

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amongst them: and afterward I brought you out.

i Exod. 12. 37.

6 And I [i] brought your fathers out of

k Exod. 14. 2.

Egypt: and [k] you came unto the sea, and the Egyptians pursued after your fathers with

l Exod. 14. 9.

chariots and horsemen unto [l] the Red sea.

7 And when they cried unto the Lord, he put darkness between you and the Egyptians, and brought the sea upon them, and covered them; and your eyes have seen what I have done in Egpyt: and ye dwelt in the wilderness a long season.

8 And I brought you into the land of the Amorites, which dwelt on the other side Jordan;

m Num. 21. 21, 33. Deut. 2. 32.

[m] and they fought with you: and I gave them into your hand, that ye might possess their land, and I destroyed them from before you.

n See Judges 11. 25.

9 Then [n] Balak the son of Zippor king of Moab, arose and warred against Israel, and

o Num. 22. 5. Deut. 23. 4.

[o] sent and called Balaam the son of Beor to curse you:

10 But I would not hearken unto Balaam,

p Deut. 23. 5.

[p] therefore he blessed you still: so I delivered you out of his hand.

q Chap. 3. 14. and 4. 13.

11 And [q] ye went over Jordan, and came

r Chap. 6. 1. and 10. 1. and 11. 1.

unto Jericho: and [r] the men of Jericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hivites, and the Jebusites, and I delivered them into your hand.

s Exod. 23. 28. Deut. 7. 20.

12 And [s] I sent the hornet before you, which drave them out from before you, *even*

t Psal. 44. 3, 6.

the two kings of the Amorites: *but* [t] not with thy sword, nor with thy bow.

13 And I have given you a land for which ye did not labour, and [u] cities which ye built not, and ye dwell in them: of the vineyards and olive-yards which ye planted not, do ye eat.

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u Deut. 6. 10, 11.

14 ¶ Now therefore, fear the Lord, and serve him in sincerity and in truth, and put away the gods which your fathers served on the other side of the flood, and [x] in Egypt: and serve ye the Lord.

x Lev. 17. 7. Ezek. 20. 8. and 23. 3.

15 And if it seem evil unto you to serve the Lord, [y] choose you this day whom you will serve, whether the gods which your fathers served, that *were* on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord.

y See Ruth 1. 15. 1 Kings 18. 21. Ezek. 20. 39. John 6. 67.

16 And the people answered and said, God forbid that we should forsake the Lord, to serve other gods.

17 For the Lord our God, he *it is* that brought us up, and our fathers out of the land of Egypt, from the house of bondage, and which did those great signs in our sight, and preserved us in all the way wherein we went, and among all the people through whom we passed.

18 And the Lord drave out from before us all the people, even the Amorites, which dwelt in the land: *therefore* will we also serve the Lord, for he *is* our God.

19 And Joshua said unto the people, Ye cannot serve the Lord; for he *is* an holy God: he *is* a jealous God, [z] he will not forgive your transgressions, nor your sins.

z Exod. 23. 21.

20 If

V. 7. *Your eyes have seen what I have done in Egypt*—He speaketh this to the elders, who were so, not only by power and dignity, but many of them by age; and there being now not sixty years past since those Egyptian plagues, it is very probable that a considerable number of those present had seen those things in Egypt, and being not twenty years old, were exempted from that dreadful sentence of destruction, passed upon all who were then of more years standing.

V. 9. *Balak warred against Israel*—Though not by open force, yet by counsel and wicked devices.

V. 10. *But I would not hearken unto Balaam*—Who hereby appears to have desired of God leave to curse Israel; and therefore it is not strange, that God, who permitted him simply to go, was highly angry with him for going with so wicked an intent. *So I delivered you out of his hand*—From Balak's malicious design against you.

V. 12. *I sent the hornet*—Terrors and plagues.

V. 14. *Fear the Lord, and serve him in sincerity and in truth*—Either of these two expressions note the same thing; or *sincerity* is opposed to the mixture of false gods with the true, as it here follows; or of a false and corrupt worship of God, with that which God appointed; and *truth* is opposed to dissimulation and falseness, and instability of heart. *And put away the gods*—Whereby it appears, that although Joshua had doubtless prevented and purged out all public and manifest idolatry, yet there were some of them who practised it in their private houses and retirements.

V. 15. *If it seem evil*—Unjust or unreasonable. *Choose you this day whom you will serve*—Not that he leaves them to their liberty, whether they would serve God or idols; for Joshua had no such power or liberty himself, nor could give it to any other; and both he and they were obliged, by the law of Moses, to give their worship to God only, and to forbear all idolatry in themselves, and severely to punish it in others; but it implies, that the worship of God is so highly reasonable, so necessary and beneficial, and the service of idols is so absurd, vain, and pernicious, that, if it were left free to all men to make their choice, every man must needs choose the service of God, or be left without any reasonable excuse. *As for me and my house, we will serve the Lord*—But know this, if you should all prefer senseless and impotent idols before the true and living God, it is my firm purpose, that I will, and my children and servants (as far as I can influence them) shall be constant and faithful to the Lord.

V. 19. *Ye cannot serve the Lord*—The meaning is, God's service is not, as you seem to fancy, a slight and easy thing, as soon done as said, but it is a work of great difficulty, and requires great care, courage, and resolution; and when I consider the in-

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20 If ye forsake the Lord, and serve strange gods, [a] then he will turn and do you hurt, and consume you, after that he hath done you good.

[a] Chap. 23. 15.

21 And the people said unto Joshua, Nay, but we will serve the Lord.

22 And Joshua said unto the people, Ye *are* witnesses against yourselves, that [b] ye have chosen you the Lord, to serve him. And they said, *We are* witnesses.

[b] Psa. 119. 173.

23 Now therefore put away *(said he)* the strange gods which *are* among you, and incline your heart unto the Lord God of Israel.

24 And the people said unto Joshua, The Lord our God will we serve, and his voice will we obey.

[c] See Exod. 15. 25.

25 So Joshua [c] made a covenant with the people that day, and set them a statute, and an ordinance [d] in Shechem.

[d] Verse 26.

26 ¶ And Joshua wrote these words in the book of the law of God, and took [e] a great stone, and set it up there [f] under an oak that *was* by the sanctuary of the Lord.

[e] See Judges 9. 6.

[f] Gen. 35. 4.

27 And Joshua said unto all the people, Behold, this stone shall be a witness unto us; for [g] it hath heard all the words of the Lord which he spake unto us: it shall be therefore a witness unto you, lest ye deny your God.

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[g] See Deut. 32. 1.

28 So [h] Joshua let the people depart, every man unto his inheritance.

[h] Judg. 2. 9.

29 ¶ [i] And it came to pass after these things, that Joshua the son of Nun the servant of the Lord died, *being* an hundred and ten years old.

[i] Judg. 2. 8.

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30 And they buried him in the border of his inheritance in [k] Timnath-serah, which *is* in mount Ephraim, on the north side of the hill of Gaash.

[k] Chap. 19. 50. Judg. 2. 9.

31 And [l] Israel served the Lord all the days of Joshua, and all the days of the elders that † overlived Joshua, and which had known all the works of the Lord, that he had done for Israel.

[l] Judg. 2. 7.

† Heb. prolonged their days after Joshua.

32 ¶ And [m] the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which

[m] Gen. 50. 25. Exod. 13. 19.

finite purity of God, that he will not be mocked or abused; and withal your great and often manifested proneness to superstition and idolatry, even during the life of Moses, and in some of you, whilst I live, and whilst the obligations which God hath laid upon you in this land, are fresh in remembrance; I cannot but fear that after my decease you will think the service of God too hard and burdensome for you, and therefore will cast it off, and revolt from him, if you do not double your watch, and carefully avoid all occasions of idolatry, which I hereby exhort you to do. *He is an holy God: he is a jealous God*—He will not endure a rival or partner in his worship; you cannot serve him and idols together, as you will be inclined and tempted to do. *He will not forgive your transgressions*—If you, who own yourselves for his people and servants, shall wickedly and wilfully transgress his laws by idolatry, or other crimes, he will not let this go unpunished in you, as he doth in other nations; therefore consider what you do when you take the Lord for your God, weigh your advantages and inconveniences together; for as if you be sincere and faithful in God's service, you will have great benefits by it; so if you be false to your professions, and forsake him whom you have so solemnly avouched to be your God, he will deal more severely with you, than with any people in the world.

V. 20. *If ye forsake the Lord, then he will turn*—He will alter his course and the manner of his dealing with you, and will be as severe as ever he was kind and gracious. *And consume you, after that he hath done you good*—He will repent of all his former kindness, and his goodness abused will be turned into fury.

V. 21. *We will serve the Lord*—Him only, and not strange gods, as was supposed by Joshua, verse 20.

V. 22. *Ye are witnesses against yourselves*—This solemn profession will be a witness against you, if hereafter you apostatize from God.

V. 23. *Put away the strange gods which are among you*—Those idols which you either brought out of Egypt, or have taken in Canaan.

V. 24. *The Lord our God will we serve*—We will live to please God, who only requires our obedience for our good. *And his voice will we obey*—His will made known to us by his word, his servants, or by his spirit, shall be the rule of our conduct.

V. 25. *So Joshua set them an ordinance*—To bind themselves, and their posterity, unto God for ever, as a statute and ordinance of God doth.

V. 26. *Joshua wrote these words*—This covenant or agreement of the people with the Lord. *In the book of the law of God*—In that volume which was kept in the ark; this he did for the perpetual remembrance of this great and solemn action, to lay the greater obligation upon the people to be true to their engagement; and as a witness for God, and against the people, if afterwards he severely punished them for their defection from God, to whom they had so solemnly and freely engaged themselves. *And took a great stone, and set it up there*—As a monument of this great transaction. *An oak that was by the sanctuary of the Lord*—Near to the place where the ark and tabernacle then were.

V. 27. *This stone shall be a witness unto us; for it hath heard*—It shall be as sure a witness against you, as if it had heard. This is a common figure, whereby the sense of hearing is often ascribed to the heavens and the earth.

V. 29. *Joshua died*—After having been a faithful servant to God from his youth; in which service he was so determined to persevere, that had there been none but himself to have made the will of God the rule of life, he was resolved to do it, and to require all that were under his immediate authority to do the same thing. All men are required to take the prophets who have spoken, as Joshua did, in the name of the Lord, for an example of suffering afflictions, however great, in the course of their duty. (James v. 10.).

V. 31. *Israel served the Lord all the days of Joshua, and all the days of the elders that overlived Joshua*—So much did it please God to make their lives the means of influencing the minds of the whole nation.

V. 32. *The bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem*—Joseph in faith gave charge concerning his remains, and by this we see whatever is committed to the care of a merciful Redeemer, he will faithfully keep.

Before Christ cir. 1426. which Jacob bought of [n] the sons of Hamor the father of Shechem, for an hundred † pieces of silver; and it became the inheritance of the children of Joseph.

n Gen. 33. 19.
† Or, lambs.

33 And Eleazar the son of Aaron died, and they buried him in a hill *that pertained to* [o] Phinehas his son, which was given him * in mount Ephraim.

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o Judg. 20. 28.

keep. Precious in his sight is the very dust of them who living put their trust in his sacred promises.

* V. 33. By special favour, and for his better conveniency in attending upon the ark, which then was, and for a long time was to be in Shiloh, which was near to this place; whereas the cities which were given to the priests, were in Judah, Benjamin, and Simeon, which were remote from Shiloh, though near to the place where the ark was afterwards to have its settled abode. Who can look back to the promises made to Abraham, and compare them with their performance to this period of the sacred History, without adoring the wisdom of God, in foreseeing all the complication of events and circumstances from the making of the promises to the performance of them, and the power by which they were performed. And from this the feebleſt believer may encourage themselves in the gracious promises of life and immortality, so fully made known to us in the Scriptures of truth: Can greater difficulties oppose our passage to the heavenly Canaan, than those through which we have seen the children of faithful Abraham pass to the promised land? The Lord Jehovah is the strength of all them that trust in him, and he will bring them into the possession of whatever he has promised, who are faithful to the end.

JUDGES

JUDGES.

THE Author of this Book is not certainly known; whether it was SAMUEL, or EZRA, or ſome other prophet: Nor is it material to know. It matters not who was the King's Secretary, or with what pen it was written, if it be once known that it was the King who made the order or decree: It is ſufficient, that unto the Jews were committed the oracles of God, (Rom. iii. 2.) the Holy Scriptures of the Old Teſtament, one part of which this was, by confeſſion of all; and that the Jews did not falſify their truſt, but kept thoſe Holy Books themſelves, and delivered them to the world entire, without addition or diminution: for neither Chriſt nor his Apoſtles, who ſeverely rebuke them for their miſtakes and miſunderſtandings of ſome paſſages of Scripture, ever charge them with any perfidiouſneſs about the Books of the Scripture. This is called the Book of Judges, becauſe it treats of the judges, or of the ſtate of the commonwealth of Iſrael under all the judges, except Eli and Samuel, who being the laſt of the judges, and the occaſions or inſtruments of the change of this government, are omitted in this Book. The judges were a ſort of magiſtrates inferior to kings, and could neither make new laws, nor impoſe any tributes, but were the ſupreme executors of God's laws and commands, and the generals of their armies.

This Book contains twenty-one Chapters.

CHAP. I. The acts of Judah and Simeon. Adoni-bezek juſtly requited. Jeruſalem taken. Hebron taken. Othniel hath Achſah to wife for taking of Debir. The Kenites dwell in Judah. Hormah, Gaza, Aſkelon and Ekron taken. The acts of Benjamin. Of the houſe of Joſeph, who take Bethel. Of Zebulun. Of Aſher. Of Naphtali. Of Dan.—CHAP. II. An angel rebuketh the people at Bochim. The wickedneſs of the new generation after Joſhua. God's anger and pity towards them. The Canaanites are left to prove Iſrael.—CHAP. III. The nations which were left to prove Iſrael. By communion with them they commit idolatry. Othniel delivereth them from Chuſhan-riſhathaim, Ehud from Eglon, Shamgar from the Philiſtines.—CHAP. IV. Deborah and Barak deliver Iſrael from Jabin and Siſera. Jael killeth Siſera.—CHAP. V. The ſong of Deborah and Barak.—CHAP. VI. The Iſraelites for their ſins are oppreſſed by Midian. A prophet rebuketh them. An angel ſendeth Gideon for their deliverance. Gideon's preſent is conſumed with fire. Gideon deſtroyeth Baal's altar, and offereth a ſacrifice upon the altar Jehovah-ſhalom. Joaſh defendeth his ſon, and calleth him Jerubbaal. Gideon's army. Gideon's ſigns.—CHAP. VII. Gideon's army of two and thirty thouſand is brought to three hundred. He is encouraged by the dream and interpretation of the barley cake. His ſtratagem of trumpets and lamps in pitchers. The Ephraimites take Oreb and Zeeb.—CHAP. VIII. Gideon pacifieth the Ephraimites. Succoth and Penuel refuſe to relieve Gideon's army. Zebah and Zalmunna are taken. Succoth and Penuel are deſtroyed. Gideon revengeth his brethren's death on Zebah and Zalmunna. He refuſeth government. His ephod cauſe of idolatry. Midian ſubdued. Gideon's children and death. The Iſraelites idolatry, and ingratitude.—CHAP. IX. Abimelech, by conſpiracy with the Shechemites, and murder of his brethren, is made king. Jotham, by a parable, rebuketh them, and foretelleth their ruin. Gaal conſpireth with the Shechemites againſt him. Zebul revealeth it. Abimelech overcometh them, and ſoweth the city with ſalt. He burneth the hold of the god Berith. At Thebaz he is ſlain by a piece of a millſtone. Jotham's curſe is fulfilled.—CHAP. X. Tola judgeth Iſrael in Shamir. Jair, whoſe thirty ſons had thirty cities. The Philiſtines and Ammonites oppreſs Iſrael. In their miſery, God ſendeth them to their falſe gods, upon their repentance he pitieth them.—CHAP. XI. The covenant between Jephthah and the Gileadites, that he ſhould be their head. The treaty of peace between him and the Ammonites is in vain. Jephthah's vow. His conqueſt of the Ammonites. He performeth his vow on his daughter.—CHAP. XII. The Ephraimites quarrelling with Jephthah, and diſcerned by Shibboleth, are ſlain by the Gileadites. Jephthah dieth. Ibzan, who had thirty ſons, and thirty daughters, and Elon, and Abdon, who had forty ſons, and thirty nephews, judged Iſrael.—CHAP. XIII. Iſrael is in the hand of the Philiſtines. An angel appeareth to Manoah's wife. The angel appeareth to Manoah. Manoah's ſacrifice, whereby the angel is diſcovered. Samſon is born.—CHAP. XIV. Samſon deſireth a wife of the Philiſtines. In his journey he killeth a lion. In a ſecond journey he findeth honey in the carcaſe. Samſon's marriage-feaſt. His riddle by his wife is made known. He ſpoileth thirty Philiſtines. His wife is married to another.—CHAP. XV. Samſon is denied his wife. He burneth the Philiſtines' corn with foxes and fire-brands. His wife and her father are burnt by the Philiſtines. Samſon ſmiteth them. He is bound by the men of Judah, and delivered to the Philiſtines. He killeth them with a jaw-bone. God maketh the fountain En-hakkore for him in Lehi.—CHAP. XVI. Samſon at Gaza eſcapeth, and carrieth away the gates of the city. Delilah corrupted by the Philiſtines, enticeth Samſon. Thrice ſhe is deceived. At laſt ſhe overcometh him. The Philiſtines take him, and put out his eyes. His ſtrength renewing, he pulleth down the houſe upon the Philiſtines, and dieth.—CHAP. XVII. Of the money that Micah firſt ſtole, then reſtored; his mother maketh images, and he ornaments for them. He hireth a Levite to be his prieſt.—CHAP. XVIII. The Danites ſend five men to ſeek out an inheritance. At the houſe of Micah they conſult with Jonathan, and are encouraged in their way. They ſearch Laiſh, and bring back news of good hope. Six hundred men are ſent to ſurprize it. In the way they rob Micah of his prieſt and his conſecrated things. They win Laiſh, and call it Dan. They ſet up idolatry, wherein Jonathan inherited the prieſthood.—CHAP. XIX. A Levite goeth to Bethlehem to fetch home his wife. An old man entertaineth him at Gibeah. The Gibeathites abuſe his concubine to death. He divideth her into twelve pieces, to ſend them to the twelve tribes.—CHAP. XX. The Levite in a general aſſembly declareth his wrong. The decree of the aſſembly. The Benjamites being cited, make head againſt the Iſraelites. The Iſraelites in two battles loſe forty thouſand. They deſtroy, by a ſtratagem, all the Benjamites, except ſix hundred.—CHAP. XXI. The people bewail the deſolation of Benjamin. By the deſtruction of Jabeſh-gilead, they provide them four hundred wives. They adviſe them to ſurpriſe the virgins that danced at Shiloh.

CHAP.

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CHAP. I.

NOW after the death of Joshua, it came to pass, that the children of Israel [a] asked the Lord, saying, Who shall go up for us against the Canaanites first to fight against them?

a Num. 27. 21. Chap. 20. 18.

2 And the Lord said, Judah shall go up: behold, I have delivered the land into his hand.

3 And Judah said unto Simeon his brother, Come up with me into my lot, that we may fight against the Canaanites, and I likewise will go with thee into thy lot. So Simeon went with him.

4 And Judah went up, and the Lord delivered the Canaanites and the Perizzites into their hand: and they slew of them in Bezek ten thousand men.

5 And they found Adoni-bezek in Bezek: and they fought against him, and they slew the Canaanites, and the Perizzites.

6 But Adoni-bezek fled, and they pursued after him, and caught him, and cut off his thumbs and his great toes.

7 And Adoni-bezek said, Threescore and ten kings, having * their thumbs and their great toes cut off, † gathered *their meat* under my table: as I have done, so God hath requited me. And they brought him to Jerusalem, and there he died.

* Heb. the thumbs of their hands and of their feet.
† Or, gleaned.

b See Josh. 15. 63.

8 (Now [b] the children of Judah had fought against Jerusalem, and had taken it, and smitten it with the edge of the sword, and set the city on fire.)

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9 ¶ [c] And afterward the children of Judah went down to fight against the Canaanites that dwelt in the mountain, and in the south, and in the ‡ valley.

c Josh. 10. 36. and 11. 21. and 15. 13.

‡ Or, low country.

10 And Judah went against the Canaanites that dwelt in Hebron, (now the name of Hebron before *was* [d] Kirjath-arba) and they slew Sheshai, and Ahiman, and Talmai.

d Josh. 15. 13.

11 [e] And from thence he went against the inhabitants of Debir: (and the name of Debir before *was* Kirjath-sepher)

e Josh. 15. 15, &c.

12 [f] And Caleb said, He that smiteth Kirjath-sepher, and taketh it, to him will I give Achsah my daughter to wife.

1444. f Josh. 15. 16.

13 And Othniel the son of Kenaz [g] Caleb's younger brother took it: and he gave him Achsah his daughter to wife.

g Chap. 3. 9.

14 And it came to pass when she came *to him*, that she moved him to ask of her father a field: and she lighted from off her ass; and Caleb said unto her, What wilt thou?

15 And she said unto him, [h] Give me a blessing: for thou hast given me a south land, give me also springs of water. And Caleb gave her the upper springs, and the nether springs.

h Gen. 33. 11.

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16 ¶ [i] And the children of the Kenite, Moses' father in law, went up out [k] of the city of palm-trees, with the children of Judah into

i Chap. 4. 11, 17. 1 Sam. 15. 6. 1 Chro. 2. 55. Jer. 35. 2.
k Deut. 34. 3.

CHAP. I.

V. 1. *After the death of Joshua*—Not long after it Othniel, the first judge, lived in Joshua's time. *The children of Israel asked the Lord*—Being assembled together at Shiloh, they inquired of the high-priest. *Who shall go up for us against the Canaanites first*—They do not inquire who shall be the Captain General to all the tribes; but (as appears by the answer) what tribe shall first undertake the expedition, that by their success the other tribes may be encouraged to make the like attempt upon the Canaanites in their several lots.

V. 2. *The Lord said, Judah*—The tribe of Judah is chosen for the first enterprise, because they were both most populous, and so most needing enlargement; and withal most valiant, and therefore most likely to succeed: for God chooseth fit means for the work which he designs.

V. 3. *Judah said unto Simeon his brother*—As nearest to him by relation, being his brother, and by habitation.

V. 4. *They slew of them in Bezek*—In the territory of it.

V. 5. *They found Adoni-bezek*—The lord or king of Bezek, as his name signifies. *In Bezek*—Whither he fled, when he had lost the field. *And they fought against him*—Against the city into which he had gone to secure himself, and the rest of his army.

V. 6. *They cut off his thumbs and his great toes*—That he might be disenabled to fight with his hands, or to run away upon his feet. And this they did, either by the direction of God, or upon notice of his former tyranny and cruelty expressed upon others, in this manner, as a just requital.

V. 7. *Adoni-bezek said, Threescore and ten kings*—Anciently each ruler of a city, or great town, was called a *king*, and had kingly power in that place; and many such kings we meet with in Canaan: and it is probable that, some years before, kings were more numerous there, till the greater devoured many of the less. *Having their thumbs and their great toes cut off*—That so their hands might be unable to manage weapons of war. *Gathered their meat under my table*—An act of barbarous inhumanity thus to insult over the miserable. *As I have done, so God hath requited me*—He acknowledgeth the providence and vindictive justice of God, which also Pharaoh did, and others too, without any true sense of piety. *They brought him to Jerusalem, and there he died*—They carried him in triumph, as a monument of God's righteous vengeance. As a man sows, so shall he reap. None can offend and escape the justice of God but by repentance, which will ever have included in it the best restitution that can be made.

V. 8. *The children of Judah had fought against Jerusalem*—In Joshua's time; which, though done before, may be here repeated, to shew why they brought Adoni-bezek to Jerusalem, because that city was in their hands.

V. 16. *The children of the Kenite, Moses' father in law*—Of Jethro, so called from the people from whom he descended. His posterity came into Canaan with the Israelites, and were there seated with them. *Went up out of the city of palm-trees, into the wilderness of Judah*—From Jericho, so called, (Deut. xxxiv. 3.) not the city, which was utterly destroyed; but the territory belonging to it, where it seems they were seated as in a most plea-

Before Christ cir. 1425. into the wilderness of Judah, which *lieth* in the south of [t] Arad, and they went and dwelt among the people.

[t] Num. 21. 1.

17 And Judah went with Simeon his brother, and they slew the Canaanites that inhabited Zephath, and utterly destroyed it: (and the name of the city was called [m] Hormah.)

[m] Num. 21. 3. Josh. 19. 4.

18 Also Judah took [n] Gaza with the coast thereof, and Askelon with the coast thereof, and Ekron with the coast thereof.

[n] Josh. 11. 22.

19 And the Lord was with Judah, and § he drave out *the inhabitants of* the mountain, but could not drive out the inhabitants of the valley, because they had [o] chariots of iron.

§ Or, he possessed the mountain.

[o] Josh. 17. 16, 18.

20 [p] And they gave Hebron unto Caleb, as Moses said: and he expelled thence the three sons of Anak.

[p] Num. 14. 24. Josh. 14. 9, 13. and 15. 13.

21 And the children of Benjamin did not drive out the Jebusites that inhabited Jerusalem: but the Jebusites dwell [q] with the children of Benjamin in Jerusalem [r] unto this day.

[q] Josh. 18. 28. [r] Josh. 15. 63.

22 ¶ And the house of Joseph, they also went up against Beth-el: and the Lord *was* with them.

23 ¶ And the house of Joseph sent to descry Beth-el: (now the name of the city before *was* [s] Luz)

[s] Gen. 28. 19.

24 And the spies saw a man come forth out of the city, and they said unto him, Shew us, we pray thee, the entrance into the city, and [t] we will shew thee mercy.

[t] Josh. 2. 12, 14.

25 And when he shewed them the entrance into the city, they smote the city with the edge of the sword: but they let go the man and all his family.

26 And the man went into the land of the Hittites, and built a city, and called the name thereof Luz: which *is* the name thereof unto this day.

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27 ¶ [u] Neither did Manasseh drive out *the inhabitants of* Beth-shean and her towns, nor Taanach and her towns, nor the inhabitants of Dor and her towns, nor the inhabitants of Ibleam and her towns, nor the inhabitants of Megiddo and her towns: but the Canaanites would dwell in that land.

[u] Josh. 17. 11, 12, 13.

28 And it came to pass when Israel was strong, that they put the Canaanites to tribute, and did not utterly drive them out.

29 ¶ [x] Neither did Ephraim drive out the Canaanites that dwelt in Gezer: but the Canaanites dwelt in Gezer among them.

[x] Josh. 16. 10. 1 Kings 9. 16.

30 ¶ [y] Neither did Zebulun drive out the inhabitants of Kitron, nor the inhabitants of Nahalol: but the Canaanites dwelt among them, and became tributaries.

[y] Josh. 19. 15.

31 ¶ [z] Neither did Asher drive out the inhabitants of Accho, nor the inhabitants of Zidon, nor of Ahlab, nor Achzib, nor Helbah, nor Aphik, nor of Rehob:

[z] Josh. 19. 30.

32 But the Asherites dwelt among the Canaanites, the inhabitants of the land: for they did not drive them out.

33 ¶ Neither did Naphtali drive out the inhabitants of Beth-shemesh, nor the inhabitants of Beth-anath; but he dwelt among the Canaanites, the inhabitants of the land: nevertheless the inhabitants of Beth-shemesh and of Beth-anath became tributaries unto them.

34 And the Amorites forced the children of

sant, fruitful, and safe place, according to the promise made by Moses to their father, (Num. x. 31, 32.) and whence they might remove, either to avoid society, or out of love to the children of Judah, whom they went to; or to avoid temptations to luxury, and exercise themselves in self-denial, and contempt of the world, and the lusts thereof; as may be thought from Jer. xxxv. 6, &c.

V. 18. *Judah took Gaza, Askelon, and Ekron*—They *took* the cities, and probably contented themselves with making them tributary; but it is not said that they slew the people, as it is said of the other cities. And being thus spared, did, by God's just judgment, recover their strength, and expel the Jews out of their cities, as we find afterwards.

V. 19. *Judah drave out the inhabitants of the mountain, but could not drive out the inhabitants of the valley*—Because of their unbelief, whereby they doubted and distrusted God's power to destroy those who had chariots of iron, and so gave way to their own fear and sloth, whereby God was provoked to withdraw his helping hand from them, and so they were really made as impotent as they were unwilling. Those tempers and desires which shew themselves as the inhabitants of the mountains are more easily overcome, than those which, like the inhabitants of the valley, are less observed from the view of others, and often lay concealed from ourselves: but whatever difficulty we may find in driving out our inbred foes, the things impossible with men are possible with God; and they who, without fearing the future, will *now* act against the sinful tempers, desires, and habits which most easily beset them, relying on the communications of spiritual strength, will be more than conquerors.

V. 20. *They gave Hebron unto Caleb, as Moses said*—They remembered and obeyed the word of the Lord by Moses.

V. 22. *The house of Joseph*—The tribe of Ephraim.

V. 24. *Shew us, we pray thee, the entrance into the city*—On which side it is weakest, that we may best invade and take it. And in our spiritual warfare great is the advantage of having those to go before us, and direct us how to take advantage of all that must be overcome, before we can dwell in that rest which remaineth for the people of God.

V. 26. *The man went into the land of the Hittites*—Where the Hittites seated themselves after they were driven out of Canaan, which seems to be northward from Canaan, and near unto it.

V. 27. *Neither did Manasseh drive out the inhabitants*—That half of this tribe which dwelt in Canaan.

V. 29. *The Canaanites dwelt in Gezer*—Which they possessed till Solomon's time.

V. 33. *Beth-shemesh*—A place differing from that Beth-shemesh, (Josh. xv. 10.)

V. 35. *The*

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of Dan into the mountain: for they would not suffer them to come down to the valley.

35 But the Amorites would dwell in mount Heres [a] in Aijalon, and in Shaalbim: yet the hand of the house of Joseph ‖ prevailed, so that they became tributaries.

36 And the coast of the Amorites *was* [b] from * the going up to Akrabbim, from the rock, and upward.

CHAP. II.

AND an * angel of the Lord came up from Gilgal [a] to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I sware unto your fathers; and [b] I said, I will never break my covenant with you.

2 And [c] ye shall make no league with the inhabitants of this land, [d] you shall throw down their altars: but ye have not obeyed my voice; why have ye done this?

3 Wherefore I also said, I will not drive them out from before you: but they shall be [e] *as thorns* in your sides, and [f] their gods shall be a [g] snare unto you.

4 And it came to pass, when the angel of the Lord spake these words unto all the children of Israel, that the people lift up their voice, and wept.

5 And they called the name of that place † Bochim: and they sacrificed there unto the Lord.

6 ¶ And when [h] Joshua had let the people go, the children of Israel went every man unto his inheritance to possess the land.

7 [i] And the people served the Lord all the days of Joshua, and all the days of the elders ‡ that outlived Joshua, who had seen all the great works of the Lord, that he did for Israel.

8 And [k] Joshua the son of Nun, the servant of the Lord, died, *being* an hundred and ten years old.

9 [l] And they buried him in the border of his inheritance in [m] Timnath-heres, in the mount of Ephraim, on the north side of the hill Gaash.

10 And also all that generation were gathered unto their fathers: and there arose another generation after them, which knew not the Lord, nor yet the works which he had done for Israel.

11 ¶ And the children of Israel did evil in the sight of the Lord, and served Baalim:

12 And they forsook the Lord God of their fathers, which brought them out of the land

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† That is, weepers. cir. 1444.

h Josh. 22. 6. and 24. 28.

i Josh. 24. 31.

‡ Heb. prolonged days after Joshua.

k Josh. 24. 29. cir. 1426.

l Josh. 24. 30.

m Josh. 19. 50. and 24. 30. Timnath-serah.

cir. 1406.

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a Josh. 19. 42.

‖ Heb. was heavy.

b Num. 34. 4.

* Or, Maaleh-akrabbim.

* Or, messenger.

a Verse 5.

b Gen. 17. 7.

c Deut. 7. 2.

d Deut. 12. 3.

e Josh. 23. 13. 1 Cor. ap. 3. 7.

f Or, idols.

g Exod. 23. 33. and 34. 12. Deut. 7. 16.

V. 35. *The Amorites would dwell in mount Heres*—And as the ancient inhabitants of the country would do this, so will every natural passion bear rule which the will consents to allow to live within.

V. 36. *The coast of the Amorites was from the going up to Akrabbim*—Which was in the southern part of Canaan, from whence it went up towards the north. This is added to shew the power and extent of their dominion.

CHAP. II.

V. 1. *An angel of the Lord came*—Christ, the angel of the covenant, who is often called *the angel of the Lord;* who alone could speak the following words in his own name and person; whereas created angels and prophets do universally usher in their divine messages with *Thus saith the Lord*, or some equivalent expression. And this angel having assumed the outward shape of a man, it is not strange that he imitates the local motion of a man, and comes as it were from Gilgal to the place where now they were; by which motion he signified, that he was the person that brought them to Gilgal, the first place where they rested in Canaan, and there renewed covenant with them, and protected them there so long, and from thence went out with them to battle, and gave them success. *I will never break my covenant with you*—But as I have done hitherto, so I will for the time to come fulfil all I have promised; and whatever you may suffer by your not driving out the enemies of your peace in obedience to my word, it is owing to your want of faith in me, and not from any alteration of my designs in performing all I promised to your fathers.

V. 2. *Ye shall make no league with the inhabitants of this land*—They that have entered into covenant with God by unfeigned repentance and faith in his mercy, must make no league—comply with nothing contrary to the nature and will of God. *Why have ye done this*—Disobeyed these express commands of mine?

V. 3. *Wherefore I also said*—With myself I have now taken up this resolution. *They shall be as thorns in your sides*—And thus shall you suffer for having sown to your corrupt inclinations—love of ease and temporal interest, rather than a resolute compliance with the whole will of God. And as the Lord came to remind the children of Israel of their short-comings, so does he in love and faithfulness come to all his children, to admonish them by his Spirit, which brings every duty and every defect to remembrance.

V. 4. *The people lift up their voice, and wept*—From a true sense of their sins, and of their danger.

V. 5. *They sacrificed there unto the Lord*—For the expiation of their sins, by which they had provoked God to this resolution; and for the regaining of God's favour.

V. 6. *When Joshua had let the people go*—When he had distributed their inheritances, and dismissed them severally to take possession of them. This was done before this time, whilst Joshua lived; but is now repeated, in order to the discovery of the time and cause of the people's defection from God, and of God's desertion of them.

V. 10. *There arose another generation after them, which knew not the Lord*—Which had no experimental nor affectionate knowledge of God. Though it is not in the power of them that know the Lord, either to convince others of sin or turn them to the Lord; yet it has pleased God to shew us in his word, that it is by means of men that fear, know, and love God, that others are brought to, and preserved in, the possession of the same mind and spirit; how great then must be the value of this means of grace—religious fellowship. Reader, are you willingly allowing yourself to live without the great advantage of being connected with some or other of your fellow creatures, for the set purpose of receiving and communicating the knowledge of those things which make for your present and endless peace; or are you afraid to confess that you are resolved to worship and obey God according to his word?

V. 11. *The children of Israel did evil in the sight of the Lord, and served Baalim*—Whoever commits sin does it in the sight of God;

land of Egypt, and followed other gods, of the gods of the people that *were* round about them, and bowed themſelves unto them, and provoked the Lord to anger.

13 And they forſook the Lord, [n] and ſerved Baal and Aſhtaroth.

14 ¶ And the anger of the Lord was hot againſt Iſrael, and he delivered them into the hands of ſpoilers that ſpoiled them, and [o] he ſold them into the hands of their enemies round about, ſo that they could not any longer ſtand before their enemies.

15 Whitherſoever they went out, the hand of the Lord was againſt them for evil, as the Lord had ſaid, and [p] as the Lord had ſworn unto them: and they were greatly diſtreſſed.

16 ¶ Nevertheleſs, [q] the Lord raiſed up Judges, which § delivered them out of the hand of thoſe that ſpoiled them.

17 And yet they would not hearken unto their judges, but they went a whoring after other gods, and bowed themſelves unto them: they turned quickly out of the way, which their fathers walked in, obeying the commandments of the Lord; *but* they did not ſo.

18 And when the Lord raiſed them up judges, then the Lord was with the judge, and delivered them out of the hand of their enemies, all the days of the judge: ([r] for it repented the Lord, becauſe of their groanings, by reaſon of them that oppreſſed them, and vexed them)

19 And it came to paſs, [s] when the judge was dead, *that* they returned, and ‖ corrupted *themſelves* more than their fathers, in following other gods, to ſerve them, and to bow down unto them: * they ceaſed not from their own doings, nor from their ſtubborn way.

20 ¶ And the anger of the Lord was hot againſt Iſrael; and he ſaid, Becauſe that this people hath tranſgreſſed my covenant which I commanded their fathers, and have not hearkened unto my voice:

21 [t] I alſo will not henceforth drive out any from before them, of the nations which Joſhua left when he died:

22 [u] That through them I may prove Iſrael, whether they will keep the way of the Lord, to walk therein, as their fathers did keep *it*, or not.

23 Therefore the Lord † left thoſe nations, without driving them out haſtily, neither delivered he them into the hand of Joſhua.

CHAP.

n Chap. 3. 7. and 10. 6.

o Pſal. 44. 12. Iſai. 50. 1.

p Lev. 26. Deut. 28.

q Chap. 3. 9, 10, 15.

§ Heb. ſaved.

r See Gen. 6 6 Deut. 32. 36.

s Chap. 3. 12. and 4. 1. and 8. 33.

‖ Or, were corrupt.

* Heb. they let nothing fall of their.

t Joſh. 23. 13.

u Chap. 3. 4.

† Or, ſuffered.

God; and however the immortal ſpirit may be veiled in a mortal body till death opens its paſſage to the world of ſpirits, yet God beholds every motion of the ſoul, and ſees, hears, and knows all that is intended, ſaid, or done; and they that are not living to God, are, with Iſrael of old, ſerving ſome other god, living to another end—none being able to ſerve two maſters. To whom am I now living, is an inquiry of the laſt moment, and cannot be too frequently made by all; for of all is it required, that whether they eat or drink, or whatſoever they do, to do all to the glory of God.

V. 12. *They forſook the Lord God, and followed other gods*—But what ſhall be ſaid of thoſe that have not only heard and read of all the mighty acts which God performed to the Jews, and of all thoſe gracious things which Jeſus did, to ſhew his power and willingneſs to ſave, and all he ſuffered to purchaſe pardon and grace for men, and yet chuſe, love, and follow ſome object of time and ſenſe, which ſhall as certainly periſh as any idol?

V. 13. *They ſerved Aſhtaroth*—The ſun and the moon, whom many heathens worſhipped, though under divers names: They ran into that error which God had ſo expreſsly warned them againſt, (Deut iv. 19.)

V. 14. *The Lord delivered them into the hand of ſpoilers that ſpoiled them, and ſold them*—Delivered them up, as the ſeller doth his commodities, unto the buyer. All power belongeth to God, and he giveth victory to whom he pleaſeth; and none are ſo weak as they who know what the Lord their God requireth of them, and at the ſame time comply with evil cuſtoms, and yield themſelves the ſervants and ſlaves of ſin.

V. 15. *Whitherſoever they went out*—Whatſoever expedition or buſineſs they undertook, which is uſually ſignified by *going out, and coming in. The hand of the Lord was againſt them, and they were greatly diſtreſſed*—As all muſt be whom God is againſt. The Jews believed not, when they were at eaſe in the ways of their own inclinations, that they ſhould ever feel the divine diſpleaſure; as little as he feared the pains of future miſery, who lived to himſelf till he finally fell ſhort of the favour of God. And with all the diſcoveries God hath given to us of his diſpleaſure at ſin, ſhall any go on fearleſs of the wrath to come, till they know themſelves to be in the way to heaven?

V. 16. *The Lord raiſed up*—By inward inſpiration, and teſtified by ſome extraordinary action. *Judges*—Supreme magiſtrates, whoſe office it was, under God, and by his particular direction, to govern the commonwealth of Iſrael by God's laws, and to protect and ſave them from their enemies; to preſerve and purge religion; to maintain the liberties of the people againſt all oppreſſors.

V. 17. *And yet they would not hearken unto their judges*—Who admoniſhed them of their ſin and folly, and of the danger and miſery which would certainly befal them.

V. 18. *For it repented the Lord*—(i. e.) The Lord changed his courſe and dealings with them, as penitent men uſe to do; removed his judgments, and returned to them in mercy. O! who would offend againſt a Being ſo full of goodneſs and compaſſion.

V. 19. *When the judge was dead, that they returned*—To their former courſe. *And corrupted themſelves more than their fathers*—In Egypt, or in the wilderneſs. *They ceaſed not from their own doings*—From their evil practices, which he calls their *own*, becauſe they were agreeable to their own natures, which, in all mankind, are deeply and univerſally corrupted, (Gen. vi. 5.) and becauſe they were familiar and cuſtomary to them.

V. 21, 22. *I will not drive out any of the nations; that through them I may prove Iſrael*—That I may try and ſee whether Iſrael will be true and faithful to me, or whether they will ſuffer themſelves to be corrupted by the evil counſels and examples of their bad neighbours, whom I will leave among them for their trial and exerciſe.

V. 23. *The Lord left thoſe nations, without driving them out haſtily*—Speedily, when the Iſraelites deſired it. What hiſtory can be compared with this, which makes known the *cauſes* as plainly as the events that flowed from them?

CHAP.

CHAP. III.

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NOW these *are* the nations which the Lord left, to prove Israel by them, (*even* as many *of Israel* as had not known all the wars of Canaan;

2 Only that the generations of the children of Israel might know to teach them war, at the least such as before knew nothing thereof.)

a Josh. 13. 3. 3 *Namely*, [a] five lords of the Philistines, and all the Canaanites, and the Sidonians, and the Hivites, that dwelt in mount Lebanon, from mount Baal-hermon, unto the entering in of Hamath.

b Chap. 2. 22. 4 [b] And they were to prove Israel by them, to know whether they would hearken unto the commandments of the Lord, which he commanded their fathers by the hand of Moses.

5 ¶ And the children of Israel dwelt among the Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebusites:

c Exod. 34. 16. Deut. 7. 3. 6 And [c] they took their daughters to be their wives, and gave their daughters to their sons, and served their gods.

cir. 1406. d Chap. 2. 11. 7 [d] And the children of Israel did evil in the sight of the Lord, and forgat the Lord their God, [e] and served Baalim, and [f] the groves.

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e Chap. 2. 13.
f Exod. 34. 13. Deut. 16. 21. Chap. 6. 25.

8 ¶ Therefore the anger of the Lord was hot against Israel, and he sold them into the hand of [g] Chushan-rishathaim king of * Mesopotamia: and the children of Israel served Chushan-rishathaim eight years.

g Hab. 3. 7.
* Heb. Aram-naharaim.

cir. 1402. cir. 1394.

9 And when the children of Israel cried unto the Lord, the Lord raised up a † deliverer to the children of Israel, who delivered them, *even* [h] Othniel the son of Kenaz, Caleb's younger brother.

† Heb. saviour.

h Chap. 1. 13.

10 And [i] the spirit of the Lord ‡ came upon him, and he judged Israel, and went out to war; and the Lord delivered Chushan-rishathaim king of § Mesopotamia into his hand: and his hand prevailed against Chushan-rishathaim.

i See Num. 27. 18. Chap. 6. 34. and 11. 29. and 13. 25. 1 Sam. 11. 6.
‡ Heb. was.
§ Heb. Aram.

11 And the land had rest forty years: and Othniel the son of Kenaz died.

12 ¶ [k] And the children of Israel did evil again in the sight of the Lord: and the Lord strengthened [l] Eglon the king of Moab against Israel, because they had done evil in the sight of the Lord.

k Chap. 2. 19. cir. 1354.
l 2 Sam. 12. 9.

13 And he gathered unto him the children of

CHAP. III.

V. 1. *Many of Israel as had not known all the wars of Canaan*—Had no experience of those wars, nor of God's extraordinary power and providence manifested in them.

V. 2. *That the generations might know to teach them war*—That, by the neighbourhood of such warlike enemies, they might be purged from sloth and security, and obliged to inure themselves to martial exercises, and to stand continually upon their guard, and consequently to keep close to that God, whose assistance they had so great and constant need of. And does not the same God leave many trials and temptations in the way of his church in all ages, that the true members of it may be blessed with enduring temptations, and suffering after the example of the children of God, whose lives are recorded in his word; that, from living witnesses, every rising generation may learn also to endure the trials of this life, as becometh those that are the disciples of a crucified Saviour?

V. 3. *All the Canaanites*—Numerous, and dispersed through several parts of the land, whence they gave denomination to all the rest of the people. *The Sidonians*—The people living near Zidon, and subject to its jurisdiction. *Baal-Hermon*—Which was the eastern part of mount Lebanon.

V. 4. *They were to prove Israel by them, to know whether they would hearken unto the commandments of the Lord*—That they and others might know by experience.

V. 6. *They took their daughters, and served their gods*—Were drawn to idolatry by their persuasions and examples.

V. 7. *The children of Israel served Baalim and the groves*—In the groves, in which the heathens usually worshipped their idols. The crimes of the people are thus carefully recorded, that the divine justice may be vindicated as the righteous governor of the world.

V. 8. *The children of Israel served Chushan-rishathaim*—Were made subject and tributary to him.

V. 9. *When the children of Israel cried*—Prayed fervently for deliverance. *The Lord raised up a deliverer*—And blessed be his name, his mercy endureth for ever; and he is no respecter of persons—This poor man cried, and the Lord heard him, and saved him out of all his troubles. (Psal xxxiv. 6.)

V. 10. *The spirit of the Lord came upon him*—With extraordinary influences, indowing him with singular wisdom, courage, and resolution; and stirring him up to this great undertaking. *He judged Israel*—Pleaded and avenged the cause of Israel against their oppressors. And in judging of them, declaring to them wherein they had offended God, that they might turn to him by true repentance, and so obtain his mercy and gracious support which he had promised to them, and to all that wait for his mercy in his appointed ways.

V. 11. *The land had rest forty years*—Recovered its interrupted rest in the fortieth year, either after Joshua's death, or after that first and famous rest procured for them by Joshua, when he subdued the Canaanites, and gave them quiet possession of the land.

V. 12. *The children of Israel did evil again, and the Lord strengthened Eglon*—By giving him courage, power, and success against them, to punish them for the evil they had committed, and with the merciful design that in their sufferings they might again turn unto the Lord, who does not willingly afflict the children of men, but as a kind parent chastens them for their profit, that men may be brought to himself, and perfected by that grace which accompanies every trial and temptation to the penitent mind; that in all things souls may be benefited, and glory and praise be given to God, whose wisdom, power, and goodness, makes all things work together for good to all that truly fear him. Reader, are you yet blessed with any degree of that mind which enabled one to say of old—Shall we receive good at the hand of God, and shall we not receive evil? (Job ii. 10.)

Before Christ cir. 1354.

of Ammon, and [m] Amalek, and went and smote Israel, and possessed [n] the city of palm-trees.

m Chap. 5. 14.
n Chap. 1. 16.

14 So the children of Israel served Eglon the king of Moab eighteen years.

cir. 1336.

15 But when the children of Israel cried unto the Lord, the Lord raised them up a deliverer, Ehud the son of Gera, ‖ a Benjamite, a man * left-handed: and by him the children of Israel sent a present unto Eglon the king of Moab.

‖ Or, the son of Jemini.
* Heb. shut of his right hand, Chap. 20. 16.

16 But Ehud made him a dagger (which had two edges) of a cubit length, and he did gird it under his raiment, upon his right thigh.

17 And he brought the present unto Eglon king of Moab: and Eglon *was* a very fat man.

18 And when he had made an end to offer the present, he sent away the people that bare the present.

o Josh. 4. 20.

19 But he himself turned again [o] from the † quarries that *were* by Gilgal, and said, I have a secret errand unto thee, O king: who said, Keep silence. And all that stood by him, went out from him.

† Or, graven images.

20 And Ehud came unto him, and he was sitting in ‡ a summer-parlour, which he had for himself alone: and Ehud said, I have a message from God unto thee. And he arose out of *his* seat.

‡ Heb. a parlour of cooling: See Amos 3. 15.

21 And Ehud put forth his left hand, and took the dagger from his right thigh, and thrust it into his belly.

22 And the haft also went in after the blade: and the fat closed upon the blade, so that he could not draw the dagger out of his belly, and § the dirt came out.

§ Or, it came out at the fundament.

23 Then Ehud went forth through the porch, and shut the doors of the parlour upon him, and locked them.

24 When he was gone out, his servants came; and when they saw, that behold, the doors of the parlour *were* locked, they said, Surely he ‖ covereth his feet in his summer-chamber.

Before Christ cir. 1336.

‖ Or, doeth his easement.

25 And they tarried till they were ashamed: and behold, he opened not the doors of the parlour, therefore they took a key, and opened *them:* and behold, their lord *was* fallen down dead on the earth.

26 And Ehud escaped while they tarried: and passed beyond the quarries, and escaped unto Seirath.

27 And it came to pass when he was come, that [p] he blew a trumpet in the mountain of Ephraim, and the children of Israel went down with him from the mount, and he before them.

p Chap. 5. 14. and 6. 34.

28 And he said unto them, Follow after me: for the Lord hath delivered your enemies the Moabites into your hand. And they went down after him, and took the fords of Jordan towards Moab, and suffered not a man to pass over.

29 ¶ And they slew of Moab at that time about ten thousand men, all * lusty, and all men of valour; and there escaped not a man.

* Heb. fat.

30 So Moab was subdued that day under the hand of Israel: and the land had rest fourscore years.

q Chap. 5. 6, 8.
1 Sam. 13. 19, 22.
It seems to concern only the country next to the Philistines.

31 ¶ And after him was [q] Shamgar the son of Anath, which slew of the Philistines six hundred men with an ox-goad, and he also delivered [r] Israel.

cir. 1306.

r So part is called Israel, Chap. 4. 1. Chap. 4. 1, 3. &c. and 10. 7, 17. & 11. 4. &c. 1 Sam. 4. 1.

CHAP. IV.

AND [a] the children of Israel again did evil in the sight of the Lord when Ehud was dead.

cir. 1316.

a Chap. 2. 19.

2 And the Lord [b] sold them into the hand of Jabin king of Canaan, that reigned [c] in Hazor; the captain of whose host *was* [d] Sisera, which dwelt in Harosheth of the Gentiles.

b Chap. 2. 14.
c Josh. 19. 36.
d 1 Sam. 12. 9. Psal. 83. 9.
It seems to concern only North-Israel.

3 And

V. 15. *The Lord raised them up a deliverer, Ehud the son of Gera, a Benjamite*—The son of Jemini, who was of the tribe of Benjamin.

V. 17. *He brought the present*—Which was to be paid to him as a part of his tribute.

V. 19. *He himself turned again*—As if he had forgot or neglected some important business. *From the quarries*—Either first, Whence they hewed stones: Or, secondly, The twelve stones which Joshua set up there, by the fight whereof he was animated to his work: Or, thirdly, The idols, as the word also signifies, which that heathen king might place there, either in spight and contempt to the Israelites who had that place in great veneration; or, that he might ascribe his conquest of the land to his idols, as the Israelites did to the true God, by setting up this monument. *Who said, Keep silence*—Till my servants be gone.

V. 20. *He arose out of his seat*—In token of reverence to God.

V. 24. *They said, Surely he covereth his feet*—To take a little sleep or rest.

V. 25. *They tarried till they were ashamed*—Lest they should either disturb him, or be guilty of neglect.

V. 28. *They took the fords of Jordan*—Where they passed over Jordan, that neither the Moabites that were got into Canaan might escape, nor any more Moabites come over Jordan to their succour.

V. 31. *Shamgar slew of the Philistines six hundred men with an ox-goad*—When God is pleased to save, or to destroy, he can do it by any means, however small; he can produce the greatest events from the least causes.

CHAP. IV.

V. 2. *The Lord sold them into the hand of Jabin king of Canaan*—Of the land where the most of the Canaanites now dwelt.

V. 3. *Twenty*

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3 And the children of Israel cried unto the Lord: for he had nine hundred [e] chariots of iron; and twenty years [f] he mightily oppressed the children of Israel.

[e] Chap. 1. 19.
[f] Chap. 5. 8.

4 ¶ And Deborah a prophetess, the wife of Lapidoth, she judged Israel at that time.

5 [g] And she dwelt under the palm-tree of Deborah, between Ramah and Beth-el in mount Ephraim: and the children of Israel came up to her for judgment.

[g] Gen. 35. 8.

cir. 1296.

6 And she sent and called [h] Barak the son of Abinoam, out [i] of Kedesh-naphtali, and said unto him, Hath not the Lord God of Israel commanded, *saying*, Go, and draw toward mount Tabor, and take with thee ten thousand men of the children of Naphtali, and of the children of Zebulun?

[h] Heb. 11. 32.
[i] Josh. 19. 36.

7 And I will draw unto thee, to the [k] river Kishon, Sisera the captain of Jabin's army, with his chariots, and his multitude; and I will deliver him into thine hand.

[k] Psal. 83. 9, 10. Chap. 5. 21.

8 And Barak said unto her, If thou wilt go with me, then I will go: but if thou wilt not go with me, *then* I will not go.

9 And she said, I will surely go with thee: notwithstanding the journey that thou takest shall not be for thine honour; for the Lord shall sell Sisera into the hand of a woman. And Deborah arose, and went with Barak to Kedesh.

10 ¶ And Barak called Zebulun and Naphtali to Kedesh, and he went up with ten thousand men [l] at his feet: and Deborah went up with him.

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[l] 1 Sam. 12. 1 Kings 20. 10.

11 Now Heber [m] the Kenite, *which was* of the children of [n] Hobab the father in law of Moses, had severed himself from the Kenites, and pitched his tent unto the plain of Zaanaim, [o] which *is* by Kedesh.

[m] Chap. 1. 16.
[n] Num. 10. 29.
[o] Ver. 6.

12 And they shewed Sisera, that Barak the son of Abinoam was gone up to mount Tabor.

13 And Sisera * gathered together all his chariots, *even* nine hundred chariots of iron, and all the people that *were* with him, from Harosheth of the Gentiles, unto the river of Kishon.

* Heb. gathered by cry or proclamation.

14 And Deborah said unto Barak, Up; for this *is* the day in which the Lord hath delivered Sisera into thine hand: [p] is not the Lord gone out before thee? So Barak went down from mount Tabor, and ten thousand men after him.

[p] 2 Sam. 5. 24. Psal. 68. 7.

15 And [o] the Lord discomfited Sisera, and all *his* chariots, and all *his* host with the edge of the sword, before Barak; so that Sisera lighted down off *his* chariot, and fled away on his feet.

[o] Psal. 83. 9, 10.

16 But

V. 3. *Twenty years he mightily oppressed the children of Israel*—More than the former tyrants; partly from his malice and hatred against the Israelites, and principally from God's just judgment, the growing punishment being most suitable to their aggravated wickedness. But this affliction was in mercy, to lead them to a sense of their sins, and that they might return unto that gracious God and Redeemer against whom they had so highly offended.

V. 4. *Deborah a prophetess*—As there were men-prophets, so there were also women-prophetesses. *She judged Israel*—Determined causes and controversies arising among the Israelites.

V. 5. *The children of Israel came up to her for judgment*—To have their suits and causes determined by her sentence. Those that are sent of God to discharge any duty, are to be known by their being found able to go through the employment; and when they have done so, by their ascribing all the power, and giving all the praise to God alone.

V. 6. *She sent and called Barak*—By virtue of that power which God had given her, and the people owned in her. *Hath not the Lord God of Israel commanded*—Assuredly God hath commanded thee; this is not the fancy of a weak woman, but the command of God by my mouth. *Go, and draw toward mount Tabor*—A place most fit for his purpose.

V. 7. *I*—The Lord. *Will draw unto thee Sisera, the captain of Jabin's army*—By my powerful providence, ordering and overruling his inclinations that way.

V. 9. *The Lord shall sell Sisera into the hand of a woman*—The honour of the victory shall be ascribed to her. In this instance the Almighty gave the same knowledge of his will and authority in Israel to the prophetess, as on other occasions he gave to several of the prophets.

V. 10 *He went up with ten thousand men at his feet*—Who followed him.

V. 11. *Now Heber*—The husband of Jael, v. 17. *Of the children of Hobab*—Called also Jethro. *Who had severed himself from the Kenites*—From the rest of his brethren, who lived in the wilderness of Judah; which removal is here mentioned, lest any should wonder to find the Kenites in this place. *And pitched his tent unto the plain of Zaanaim*—His dwelling, which probably was in tents, as shepherds used.

V. 12. *They shewed Sisera*—He was told.

V. 14. *Deborah said unto Barak, Up; for this is the day in which the Lord hath delivered Sisera into thine hand*—Arise, delay not, fall to thy work. *Is not the Lord gone out before thee*—As general of thine army, to fight for thee. *So Barak went down from mount Tabor*—He does not make use of the advantage which he had of the hill, where he might have been out of the reach of his iron chariots, but marcheth down into the valley, where Sisera could use all his horses and chariots, that so the victory might be more glorious and wonderful.

V. 15. *The Lord discomfited Sisera*—And his army, by withdrawing their strength and courage of mind. With great terror and noise, as the word signifies; most probably with thunder, lightning, and hailstones, or other such instruments of destruction poured upon them from heaven. *With the edge of the sword*—By the sword of Barak and his army, whose ministry God used to execute his justice on this people. *Sisera lighted down off his chariot, and fled away on his feet*—That he might flee away more secretly and securely in the quality of a common soldier, whereas his chariot would have exposed him to more observation and hazard. But

who-

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16 But Barak purſued after the chariots, and after the hoſt unto Haroſheth of the Gentiles: and all the hoſt of Siſera fell upon the edge of the ſword, *and* there was not † a man left.

† Heb. unto one.

17 Howbeit, Siſera fled away on his feet to the tent of Jael the wife of Heber the Kenite: for *there was* peace between Jabin the king of Hazor, and the houſe of Heber the Kenite.

18 ¶ And Jael went out to meet Siſera, and ſaid unto him, Turn in, my lord, turn in to me, fear not: and when he had turned in unto her, into the tent, ſhe covered him with a ‡ mantle.

‡ Or, rug, or, blanket.

19 And he ſaid unto her, Give me, I pray thee, a little water to drink, for I am thirſty: and ſhe opened r a bottle of milk, and gave him drink, and covered him.

r Chap. 5. 25.

20 Again he ſaid unto her, Stand in the door of the tent, and it ſhall be when any man doth come and inquire of thee, and ſay, Is there any man here? that thou ſhalt ſay, No.

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21 Then Jael Heber's wife, took a nail of the tent, and § took an hammer in her hand, and went ſoftly unto him, and ſmote the nail into his temples, and faſtened it into the ground: (for he was faſt aſleep, and weary) ſo he died.

§ Heb. put.

22 And behold, as Barak purſued Siſera, Jael came out to meet him, and ſaid unto him, Come, and I will ſhew thee the man whom thou ſeekeſt. And when he came into her *tent*, behold, Siſera lay dead, and the nail *was* in his temples.

23 So God ſubdued on that day, Jabin the king of Canaan, before the children of Iſrael.

24 And

who can eſcape beyond the reach of infinite juſtice, any more than make a ſucceſsful reſiſtance to infinite power.

V. 16. *There was not a man left*—In the field; for there were ſome who fled away, as Siſera did.

V. 17. *Siſera fled to the tent of Jael*—And here he thought to lay ſecure. *For there was peace between Jabin the king of Hazor, and the houſe of Heber the Kenite*—Not a league, which they were forbidden to make, but only a ceſſation of hoſtilities, which he afforded them becauſe they were a peaceable people, abhorring war, and wholly minding paſturage, and were not Iſraelites, with whom his principal quarrel was; and eſpecially by God's overruling diſpoſal of his heart to favour them who were careful to keep themſelves uncorrupted with Iſrael's ſins, and therefore are preſerved from their plagues.

V. 18. *Jael went out to meet Siſera, and ſaid unto him, Turn in, my lord, turn in to me, fear not*—This was a promiſe of ſecurity, and therefore ſhe cannot be excuſed from diſſimulation and treachery in the manner of executing her purpoſe. So weak and wicked is human nature, that one and the other is conſtantly breaking out, as if God could not carry on the deſigns of his providence without the aid of that wiſdom which is from beneath, and which we are ſhewn in the Scriptures, as in this caſe he frequently allows to produce its own effects, that men may ſee how prone they are to err, and that no fleſh may pretend to juſtify themſelves in his ſight; but that in the very way and manner in which they forward the purpoſes of the divine will, all muſt acknowledge themſelves to be unprofitable ſervants.

V. 19. *She gave him drink, and covered him*—Under pretence of hiding him, but really to diſpoſe him to ſleep.

V. 20. *He ſaid unto her, When any man doth come and inquire of thee, and ſay, Is there any man here? that thou ſhalt ſay, No*—It is obſervable, that ſhe gives him no promiſe to do ſo, nor makes him any anſwer; poſſibly becauſe ſhe knew ſhe had proceeded too far in uſing diſſimulation already, and found herſelf condemned for uſing treachery, in doing what ſhe thought to be a duty. He required her to tell an untruth for his ſafety. This was doing evil that good might come of it, and his laſt words, before he laid him down to ſleep, were falſe; he awoke in the world of ſpirits. And let thoſe that juſtify themſelves in uſing deceit and falſhood, conſider, that the author of life may require their ſouls of them at the time they are wilfully oppoſing themſelves to the nature of a God of truth, who has declared their damnation to be juſt, that think they ought to do evil as the means of obtaining ſecurity againſt evil, or of obtaining any good; or in other words, yield obedience to ſatan to obtain the bleſſings of God, who alone can give whatever in itſelf is good.

V. 21. *Jael ſmote the nail into his temples, and he died*—What ſhall we judge of this act of Jael's? On the one hand, there ſeems to be groſs perfidiouſneſs, and an horrid violation of all the laws of hoſpitality and friendſhip, and of the peace which was eſtabliſhed with Siſera; and on the other ſide, is not this fact of hers applauded and commended in Deborah's ſong? (Judg. v. 24, &c.) Deborah does not commend Jael's words, *Turn in my Lord, fear not*; but only her actions. Every word or diſcourſe which is recorded in Scripture, is not divinely inſpired, becauſe ſome of them were uttered by the devil, and others by holy men of God, but miſtaken (the prophets themſelves not always ſpeaking by inſpiration) ſuch as the diſcourſe of Nathan to David, (2 Sam. vii. 3.) which God preſently contradicted, ver. 4, 5, &c. and ſeveral diſcourſes of Job's three friends, which were ſo far from being divinely inſpired, that they were in a great degree unſound, as God himſelf tells them, (Job xlii. 7.) *Ye have not ſpoken of me the thing that is right, as my ſervant Job hath*; this being ſo, the worſt that any malicious mind can infer from this place is, That this ſong, though indicted by a good man or woman, was not divinely inſpired, but only compoſed by a perſon piouſly minded, and tranſported with joy for the deliverance of God's people, but ſubject to miſtake; who therefore, out of zeal to commend the happy inſtrument of ſo great a deliverance, might eaſily overlook the indirectneſs of the means by which it was accompliſhed, and commend that which ſhould have been diſliked. And if it be further objected, that it was compoſed by a propheteſs, Deborah, and therefore muſt be divinely inſpired; it may be replied, that every expreſſion of a true prophet was not divinely inſpired, as is evident from Nathan's miſtake above-mentioned, and from Samuel's miſtake concerning Eliab, whom he thought to be *the Lord's anointed*, (1 Sam. xvi. 6.) And ſo far from its being the deſign of the Scriptures to vindicate all that is ſaid and done by all, or any of the ſervants or prophets of God, it is the deſign of the Scriptures to ſhew us the contrary, that ſo univerſal is the corruption of men that none eſcaped it, but that it is of the Lord's mercy that the beſt that ever lived were not conſumed; (Lam. iii. 22.) which they would have been, had it not been for that Mediator by whom, and for whoſe ſake alone, all muſt be ſaved.

CHAP.

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24 And the hand of the children of Israel ‖ prospered, and prevailed against Jabin the king of Canaan, until they had destroyed Jabin king of Canaan.

‖ Heb. going went and was hard.

CHAP. V.

THEN sang Deborah and Barak the son of Abinoam, on that day, saying,

2 Praise ye the Lord for the avenging of Israel, [a] when the people willingly offered themselves.

a 2 Chro. 17. 6.

3 Hear, O ye kings, give ear, O ye princes; I, *even* I will sing unto the Lord, I will sing *praise* to the Lord God of Israel.

4 Lord, [b] when thou wentest out of Seir, when thou marchedst out of the field of Edom, [c] the earth trembled, and the heavens dropped, the clouds also dropped water.

b Deut. 4. 11. and 33. 2.

c Deut. 32. 2. Psal. 68. 8. Isa. 64. 3. Hab. 3. 3.

5 [d] The mountains * melted from before the Lord, *even* [e] that Sinai from before the Lord God of Israel.

d Psal. 97. 5. * Heb. flowed. e Exod. 19. 18.

6 In the days of [f] Shamgar the son of Anath, in the days of [g] Jael, [h] the highways were unoccupied, and the † travellers walked through ‡ by-ways.

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f Chap. 3. 31.
g Chap. 4. 18.
h Lev. 26. 22. 2 Chro. 15. 5. Isai. 33. 8. Lam. 1. 4. and 4. 18.
† Heb. walkers of paths.
‡ Heb. crooked ways.

7 *The inhabitants* of the villages ceased, they ceased in Israel, until that I Deborah arose, that I arose [i] a mother in Israel.

i Isai. 49. 23.

8 They chose new gods; then *was* war in the gates: [k] was there a shield or spear seen among forty thousand in Israel?

k So 1 Sam. 13. 19, 22. Chap. 4. 3.

9 My heart *is* toward the governors of Israel, that offered themselves willingly among the people: Bless ye the Lord.

10 § Speak ye [l] that ride on white asses, ye that sit in judgment, and walk by the way.

§ Or, Meditate.
l Chap. 10. 4. and 12. 14.

11 *They that are delivered* from the noise of archers in the places of drawing water; there shall they rehearse the ‖ righteous acts of the Lord, *even* the righteous acts *towards* the

‖ Heb. righteousnesses of the LORD.

CHAP. V.

V. 1. *Then sang Deborah*—The composer of this song, as may be gathered from verse 7.

V. 2. *Praise ye the Lord*—Give him the praise who hath delivered you, and take that to yourselves which belongs to all men in the sight of God—shame and confusion of face. *For the avenging of Israel*—For taking vengeance upon his and their enemies. *When the people willingly offered themselves*—When neither Deborah nor Barak had any power to compel them, but were led to offer themselves by God, who inclined their hearts to do so.

V. 3. *Hear, O ye kings, give ear, O ye princes*—You especially that live near to Israel, and have evil minds and designs against Israel, know this, if ye shall presume to molest them. *I will sing praise to the Lord God of Israel*—Who is both able and resolved to defend them from all their enemies, who worship him as he requires to be worshipped—by faith in his mercy, and protecting care, through and for the sake of their living head and Redeemer.

V. 4. *When thou wentest out of the field of Edom*—Seir and Edom are the same place; and these two expressions note the same thing—God's marching in the head of his people from Seir or Edom, towards the land of Canaan. *The earth trembled*—Either the inhabitants of the land, or the earth itself. God prepared the way for his people, and struck a dread into their enemies, by earthquakes, as well as by other terrible signs. *The clouds dropped water*—Thou didst send dreadful showers of rain, storms and tempests, and other tokens of thy displeasure upon thine enemies.

V. 5. *The mountains melted*—Flowed, with floods of water poured out of the clouds upon them, and from them flowing down in a mighty stream upon the lower grounds. *Even that Sinai*—Or, as that Sinai did upon a like manifestation of thyself.

V. 6. *The travellers walked through by-ways*—Because of the Canaanites, who, besides the public burdens and tributes which they laid upon them, waited for all opportunities of doing them mischief secretly; and because of the robbers even of their own people, who having cast off the fear and worship of God, and there being no king or ruler in Israel to restrain or punish them, and being also many of them reduced to great want, through the oppression of the Canaanites; it is not strange, if, in those times of public disorder, divers of the Israelites themselves broke out into acts of injustice and violence, even against their own brethren, whom they could meet with in convenient places, which made travellers seek for by-paths. By how many ways can God punish a people that forget him, and carelessly or wilfully offend against him.

V. 7. *The inhabitants of the villages ceased*—The people forsook all their unfortified towns, as not being able to protect them. *Until I Deborah arose a mother in Israel*—(i. e.) To be to them as a mother, to instruct, rule, and protect them.

V. 8. *They chose*—They did not only submit to idolatry when they were forced to it by tyrants, but they freely chose. *New gods*—*New* to them, and unknown to their fathers, and *new* in comparison of the true and everlasting God of Israel, being but of yesterday. *Then was war in the gates*—In their walled cities. *Was there a shield or spear seen among forty thousand in Israel*—(i. e.) They had but few arms among them, being many thousands of them disarmed by the Canaanites; or, that they generally neglected the use of arms, as being utterly dispirited, and without all hope of recovering their lost liberty.

V. 9. *My heart is toward the governors of Israel*—I greatly honour and love those, who, being the chief of the people in wealth and dignity, did not withdraw themselves from the work, but exposed themselves to the same hazards, and joined with their brethren in this noble, but dangerous attempt; and, by their examples and countenance, engaged others in it. *Bless ye the Lord*—Who inclined their hearts to this undertaking, and gave them success in it. As she gives instruments their due, so she is careful the Sovereign Cause, and Lord of all, lose not his glory.

V. 10. *Speak*—Celebrate the praises of our mighty God, whose hand hath done this. *Ye that ride on white asses*—Magistrates and nobles, who used to do so, horses being in a manner forbidden there. *And* ye that *walk by the way*—You that now can safely travel about your business in those highways, which before you durst neither ride nor walk in: So great and small are jointly excited to praise God.

V. 11. *They that are delivered from the archers in the places of drawing water*—At those springs of water, which were scarce and precious in those hot countries, to which the people's necessities forced them to resort, and nigh to which the archers laid in wait to kill and spoil them. *There shall they rehearse the righteous acts of the Lord*—When they come to those places with freedom and safety, which before they could not, they shall with thankfulness rehearse this righteous, faithful, and gracious work of God, in rescuing his people, and punishing his enemies. *Even*

Before Christ cir. 1296. *the inhabitants* of his villages in Israel: then shall the people of the Lord go down to the gates.

12 Awake, awake, Deborah: awake, awake, utter a song: arise, Barak, and lead thy captivity captive, thou son of Abinoam.

13 Then he made him that remaineth have dominion over the nobles among the people: the Lord made me have dominion over the mighty.

m Chap. 3. 27. n Chap. 3. 13.

14 [m] Out of Ephraim *was there* a root of them [n] against Amalek; after thee, Benjamin, among thy people: out of Machir came down governors, and out of Zebulun they that * handle the pen of the writer.

* Heb. draw with the pen, &c.

15 And the princes of Issachar *were* with Deborah: even Issachar, and also [o] Balak, he was sent on † foot into the valley: ‡ for the divisions of Reuben *there were* great § thoughts of heart.

o Chap. 4. 14. † Heb. his feet. ‡ Or, in the divisions, &c. § Heb. impressions.

16 Why abodest thou [p] among the sheepfolds, to hear the bleatings of the flocks? ‖ for the divisions of Reuben *there was* great searchings of heart.

p Gen. 49. 14. ‖ Or, in.

17 Gilead abode beyond Jordan: and why did Dan remain in ships? [q] Asher continued on the sea-* shore, and abode in his † breaches.

q Josh. 19. 29 * Or, port. † Or, creeks.

18 [r] Zebulun and Naphtali *were* a people *that* ‡ jeoparded their lives unto the death, in the high places of the field.

r Chap. 4. 10. ‡ Heb. exposed to reproach.

19 The kings came *and* fought, then fought the kings of Canaan in Taanach by the waters of Megiddo, [s] they took no gain of money.

s Chap. 4. 16. Psal. 44. 12.

20 They fought from heaven, [t] the stars in their § courses fought against Sisera.

t Chap. 4. 15. § Heb. paths.

21 The river of Kishon swept them away, that ancient river, the river Kishon: O my soul, thou hast trodden down strength.

22 Then were the horse-hoofs broken, by the means of the ‖ pransings, the pransings of their mighty ones.

‖ Or, tramplings, or plungings.

23 Curse

the righteous acts towards the inhabitants of his villages—Whom he mentions, because as their danger was greater, so was their deliverance and their obligation to praise God. *Then shall the people of the Lord go down to the gates*—Of their cities, which were the chief places to which both city and country resorted for public business and matters of justice, from which they had been debarred by their oppressors; but now they had free access and passage, either in or out of the gates, as their occasions required; and they who had been driven from their cities, now returned to them in peace.

V. 12. *Awake, awake*—Stir up thyself, and all that is within thee, to admire and praise the Lord. *Lead thy captivity captive*—Those that might be taken after the battle, and led in triumph.

V. 13. *Then he made him that remaineth have dominion over the nobles among the people*—Thus God did not only preserve the poor and despised remnant of his people from the fury of the oppressor before this war, and from the destruction which Sisera designed and promised himself to bring upon them, but also gave them the victory, and thereby the dominion over the princes and nobles of Canaan, who were combined against them. *The Lord made me have dominion over the mighty*—Though but a weak woman.

V. 14. *Out of Machir came down governors*—Either civil governors, the princes and great persons, who were as ready to hazard themselves, and their ample estates, as the meanest; or, military officers and commanders, such as some of Machir's posterity are noted to have been. *Out of Zebulun they that handle the pen of the writer*—Even the Scribes, who gave themselves to study and writing, whereby they were exempted from military service, did voluntarily enter into this service.

V. 15. *For the divisions of Reuben*—Or, separations, whereby they were divided or separated, not so much one from another in their thoughts, counsels, and carriage in this war, (for they seem to be all too well agreed in abiding at home with their sheep, as it follows) as all from their brethren, from whom they were divided no less in their designs and affections, than in their situation by the river Jordan; and they would not join their interests and forces with them in this common cause. *There were great thoughts of heart*—Great and sad thoughts among the Israelites, to see themselves deserted by so great a tribe as Reuben was.

V. 16. *Why abodest thou among the sheep-folds, to hear the bleatings of the flocks*—Why wast thou so void of all zeal for God, and compassion towards thy brethren, and care for the recovery of thy own liberties and privileges, that thou wouldst not engage thyself in so just, so necessary, and so noble a cause, but didst prefer the care of thy sheep, and thy own present ease and safety, before this generous undertaking? Reuben thought neutrality their wisest course; being very rich in cattle, they were loath to run the hazard of so great a loss, by taking up arms against so potent an enemy as Jabin was.

V. 17. *Gilead*—Gilead is sometimes taken more largely, for all the land of the Israelites beyond Jordan; so it is not here taken, because Gilead is here distinguished from Reuben and his land: Sometimes it is taken more strictly for that part of the land beyond Jordan which fell to the half-tribe of Manasseh, and sometimes both for that part of Manasseh's and for Gad's portion; and so it seems to be understood here; and the land Gilead is here put for the people or inhabitants of it, Gad and Manasseh. *Beyond Jordan*—In their own portions, and did not come over Jordan to the help of the Lord, and of his people, as they ought to have done. *And why did Dan remain in ships*—Dan, whose coast was near the sea, was wholly intent upon his merchandise and shipping, as the great instrument both of his riches and safety; and therefore would not join in this expedition.

V. 18. *Zebulun and Naphtali were a people that jeoparded their lives*—They chose rather to venture upon an honourable death, than to enjoy a shameful and servile life. *In the high places of the field*—Upon that large and eminent plain in the top of mount Tabor, where they put themselves in order of battle.

V. 20. *They fought from heaven*—The heavenly host fought, by thunder, lightning, and hailstones.

V. 21. *The river of Kishon swept them away*—Which, though not great in itself, was now much swelled by the storm and rain, and drowned those who were pursued by the hand of God, and by the Israelites. *O my soul, thou hast trodden down strength*—Thou, O Deborah, though but a weak woman, hast, by God's assistance and blessing upon thy counsels and prayers, subdued a potent enemy. Such apostrophes and abrupt speeches are frequent in poetical Scriptures.

V. 22. *Then were the horse-hoofs broken*—Their horses, in which they put most confidence, had their hoofs broken, when they fled away with all possible speed from God, and from Israel. *By the means of the pransings*—Or, because of their fierce or swift courses.

V. 23. *Curse*

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23 Curse ye Meroz, (said the angel of the Lord) curse ye bitterly the inhabitants thereof: [u] because they came not to the help of the Lord, to the help of the Lord against the mighty.

u Chap. 21. 9, 10. Neh. 3. 5.

x Chap. 4. 17.

24 Blessed above women shall [x] Jael the wife of Heber the Kenite be, blessed shall she be above women in the tent.

y Chap. 4. 19.

25 [y] He asked water, *and* she gave *him* milk, she brought forth butter in a lordly dish.

26 She put her hand to the nail, and her right hand to the workmen's hammer: and

* Heb. she hammered.

* with the hammer she smote Sisera, she smote off his head, when she had pierced and stricken through his temples.

† Heb. Between.

27 † At her feet he bowed, he fell, he lay down: at her feet he bowed, he fell; where

‡ Heb. destroyed.

he bowed, there he fell down ‡ dead.

28 The mother of Sisera looked out at a window, and cried through the lattess, Why *is* his chariot so long in coming? why tarry the wheels of his chariots?

29 Her wise ladies answered her, yea, she returned

‖ Heb. her words.

‖ answer to herself,

z Exod. 15. 9.

30 [z] Have they not sped? have they *not*

* Heb. to the head of a man.

divided the prey, * to every man a damsel *or* two? to Sisera a prey of divers colours, a prey of divers colours of needle-work, of divers colours of needle-work on both sides, *meet* for the necks of *them that take* the spoil?

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31 So let all thine enemies perish, O Lord: but *let* them that love him, *be* [a] as the sun when he goeth forth in his might. And the land had rest forty years.

a 2 Sam. 23. 4.

CHAP. VI.

AND the children of Israel did evil in the sight of the Lord: and the Lord delivered them into the hand [a] of Midian seven years.

cir. 1256.

a Hab. 3. 7.

2 And the hand of Midian * prevailed against Israel: *and* because of the Midianites the children of Israel made them [b] the dens which *are* in the mountains, and caves, and strong holds.

* Heb. was strong.

b 1 Sam. 13. 6.

3 And *so* it was when Israel had sown, that the Midianites came up, and the Amalekites, [c] and the children of the east, even they came up against them:

c Chap. 7. 12. and 8. 10.

4 And they encamped against them, and destroyed the increase of the earth, till thou come unto Gaza, and left no sustenance for Israel, neither † sheep, nor ox, nor ass.

† Or, goat.

5 For

V. 23. *Curse ye Meroz*—A place then, no doubt, eminent and considerable, though now there be no remembrance of it left—the effect of this bitter curse. This place, above all others, may be thus severely cursed; because it was near the place of the fight, and had the greatest opportunity and obligation to engage with, and to assist their brethren, and did not. *Said the angel of the Lord*—*She* signifies, that this curse proceeded not from *her* ill-will to that place. *Because they came not to the help of the Lord*—Of the Lord's people; for God takes what is done for or against his people, as if it was done to himself. (Isai. lxiii. 9. Zech. ii. 8. Matth. xxv. 45.) Or, of the Lord himself, who though he did not need, yet did require and expect their help and concurrence; and he expressed it thus, to shew the sinfulness of their desertion of this cause, because it was the cause of God; and they had the call of God to it, whom they knew to be able easily to crush that enemy whom they dreaded, and who had promised to do it.

V. 24. *Blessed above women*—Celebrated, praised, and endowed with all sorts of blessings more than they.

V. 27. *He bowed, he fell, he lay down*—Here is a lively representation of the thing done. At the first blow or wound he was awakened, and made some attempt to rise; but being astonished and very weak, she also following her first blow with others, he found himself impotent, and fell down dead.

V. 28. *The mother of Sisera looked out at a window*—Expecting to see him returning; for she concluded, that he went forth not so much to fight, as to take the spoil. This is to be placed among the many proofs there are of the uncertainty of those expectations that are placed in human strength or power, how great soever it be; for God, whose disposals are only known to himself, and to whom he pleases, raiseth up the weak or casteth down the mighty, as shall most advance the designs of his gracious providence, in humbling all pride in men, and to shew that no dependance is well placed that has not God for its object, and his mercy through a Mediator, as the sole meritorious cause of his goodness to men.

V. 30. *Have they not divided the prey*—It is certain they have got the prey, only they tarry to distribute it, according to every man's quality and merit.

V. 31. *So*—So suddenly, so surely, so effectually, and irrecoverably. *Let all thine enemies perish, O Lord: but let them that love him, be as the sun when he goeth forth in his might*—When he first riseth, and so goeth on in his course with irresistible might.

CHAP. VI.

V. 1. *The children of Israel did evil in the sight of the Lord*—How does this sacred history of the human conduct prove that the heart of man is only evil continually; and that those that are most favoured of God, as the people of Israel were, when they are lifted up by self-confidence, and resist the grace by which alone they can be saved, the moment they are left to themselves, like weights suspended losing their support, they descend to the earth from which they were raised. *The Lord delivered them into the hand of Midian*—For although the generality of the Midianites had been cut off by Moses about 200 years ago, yet many of them, doubtless, fled into the neighbouring countries, whence afterwards they returned into their own land, and in that time might easily grow to a great number; especially when God furthered their increase, that they might be a fit scourge for his people Israel when they transgressed. And when men cease to live by faith in God their Saviour, those evil tempers and desires which were subdued by the merciful influence of the grace of God, like the Midianites, rise up again, and overcome those who before had them as under their feet.

V. 2. *Because of the Midianites the children of Israel made them the dens which are in the mountains, and caves*—In which they might secure themselves, and their property, from the hands of the Midianites.

V. 3. *When Israel had sown, the Midianites came up, and the Amalekites, and the children of the east*—The Arabians, who are commonly called *the children of the east*.

V. 5. *Their*

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5 For they came up with their cattle, and their tents, and they came as grashoppers for multitude, *for* both they and their camels were without number: and they entered into the land to destroy it.

6 And Israel was greatly impoverished, because of the Midianites; and the children of Israel cried unto the Lord.

cir. 1249.

7 ¶ And it came to pass when the children of Israel cried unto the Lord, because of the Midianites;

‡ Heb. a man a prophet.

8 That the Lord sent ‡ a prophet unto the children of Israel, which said unto them, Thus saith the Lord God of Israel, I brought you up from Egypt, and brought you forth out of the house of bondage,

9 And I delivered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and drave them out from before you, and gave you their land;

10 And I said unto you, I *am* the Lord your God, [d] fear not the gods of the Amorites in whose land ye dwell: but ye have not obeyed my voice.

d 2 Kings 17. 35. 38. Jer. 10. 2.

11 ¶ And there came an angel of the Lord, and sat under an oak which *was* in Ophrah, that *pertained* unto Joash the [e] Abiezrite: and his son [f] Gideon threshed wheat by the wine-press, ‖ to hide *it* from the Midianites.

e Josh. 17. 2.

f Heb. 11. 32, called Gedeon.

‖ Heb. to cause *it* to flee.

12 And the angel of the Lord appeared unto him, and said unto him, The Lord *is* with thee, thou mighty man of valour.

13 And Gideon said unto him, Oh my lord, if the Lord be with us, why then is all this befallen us? and where *be* all his miracles which our fathers told us of, saying, Did not the Lord bring us up from Egypt? but now the Lord hath forsaken us, and delivered us into the hands of the Midianites.

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14 And the Lord looked upon him, and said, [g] Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?

g 1 Sam. 12. 11. Heb 11. 32.

15 And he said unto him, Oh my lord, wherewith shall I save Israel? behold, [h] * my family *is* poor in Manasseh, and I *am* the least in my father's house.

h See 1 Sam. 9. 21. * Heb. my thousand is the meanest: Exod. 18. 21, 25. Mic. 5. 2.

16 And the Lord said unto him, Surely I will be with thee, and thou shalt smite the Midianites, as one man.

17 And he said unto him, If now I have found grace in thy sight, then shew me a sign that thou talkest with me.

18 Depart not hence, I pray thee, until I come unto thee, and [i] bring forth my † present, and set *it* before thee. And he said, I will tarry until thou come again.

cir. 1249.

i Chap. 13. 15. † Or, meat-offering.

19 And Gideon went in, and made ready ‡ a kid, and unleavened cakes of an ephah of flour: the flesh he put in a basket, and he put the broth in a pot, and brought *it* out unto him, under the oak, and presented *it*.

‡ Heb. a kid of the goats.

20 And the angel of God said unto him, Take the flesh, and the unleavened cakes, and lay them upon this rock, and [k] pour out the broth. And he did so.

k See 1 Kings 18. 33, 34.

21 ¶ Then

V. 5. *Their camels were without number*—So many that it was not easy to number them.

V. 7, 8. *When the children of Israel cried unto the Lord, the Lord sent a prophet*—To acquaint them that their unfaithfulness was the cause of the calamities under which they now suffered.

V. 10. *I said unto you, I am the Lord your God, fear not the gods of the Amorites*—Neither fear their pretended power to do you hurt, nor place any expectation in them to do you good.

V. 11. *There came an angel of the Lord, and sat under an oak which was in Ophrah*—In Manasseh. *That pertained unto Joash the Abi-ezrite*—Of the posterity of Abiezer. *By the wine-press*—In the place where the wine-press stood; not in the common floor.

V. 12. *The Lord is with thee*—Will assist thee against thine and mine enemies. *Thou mighty man of valour*—To whom I have given strength and courage for this end.

V. 13. *The Lord hath forsaken us*—This is the answer Gideon makes, when he was told the Lord was with him: And thus do many think themselves forsaken of the Lord, when in truth he is with them. Is not the Lord with them that are convinced of the evil nature of sin—that have sorrow for sin committed—that hate sin—that have power to forsake sin—that resist it and pray against it—that have no other hope of salvation but in the Lord Jesus Christ, however afflicted or tempted they may be?

V. 14. *The Lord looked upon him*—With a settled and pleasant countenance, as a testimony of his favour to him, and of his readiness to help him. *And said, Go in this thy might*—Or, the strength which thou hast already received from me. *Have not I sent thee*—I do hereby give thee command and commission for this work, and therefore am obliged in honour to assist thee in it. They that are sent of God to do any particular work, that intend any thing for his glory, and strictly regard the will of God in the manner of doing it, need not fear being left unassisted by his grace and providence.

V. 15. *Oh my Lord, wherewith shall I save Israel? behold, my family is poor*—Weak and contemptible. *And I am the least in my father's house*—Either for age, or for wisdom, and fitness for so great a work

V. 16. *I will be with thee, and thou shalt smite the Midianites, as one man*—As easily, as if they were all but one man.

V. 17. *Shew me a sign, that thou talkest with me*—Or, a sign of that which thou talkest with me—that thou wilt by me smite the Midianites.

V. 18. *Depart not, I pray thee, until I bring forth my present*—A repast, or some food for the Angel, which he thought to be a man, (verse 22.) *And set it before thee*—That thou mayest eat and refresh thyself.

V. 19. *And presented it*—And here it may be said, Be careful to entertain strangers, for thereby some have entertained Angels unawares.

V. 21. *Then*

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21 ¶ Then the angel of the Lord put forth the end of the staff that *was* in his hand, and touched the flesh, and the unleavened cakes: and [l] there rose up fire out of the rock, and consumed the flesh, and the unleavened cakes: then the angel of the Lord departed out of his sight.

l Lev. 9. 24.

22 And when Gideon perceived that he *was* an angel of the Lord, Gideon said, Alas, O Lord God: [m] for because I have seen an angel of the Lord face to face.

m Gen. 16. 13. and 32. 30. Exod. 33. 20. Chap. 13. 22.

23 And the Lord said unto him, Peace *be* unto thee, fear not, thou shalt not die.

24 Then Gideon built an altar there unto the Lord, and called it § Jehovah-shalom: unto this day it *is* yet [n] in Ophrah of the Abi-ezrites.

§ That is, the LORD send peace. See Exod. 17. 15. Jer. 33. 16. Ezek. 48. 35.

n Chap. 8. 32.

25 ¶ And it came to pass the same night, that the Lord said unto him, Take thy father's young bullock, ‖ even the second bullock of seven years old, and throw down the altar of Baal that thy father hath, and [o] cut down the grove that *is* by it:

‖ Or, and

o Exod. 34. 13. Deut. 7. 5.

26 And build an altar unto the Lord thy God upon the top of this * rock, † in the ordered place, and take the second bullock, and offer a burnt-sacrifice with the wood of the grove which thou shalt cut down.

* Heb. strong place.
† Or, in an orderly manner.

27 Then Gideon took ten men of his servants, and did as the Lord had said unto him: and *so* it was, because he feared his father's household, and the men of the city, that he could not do *it* by day, that he did *it* by night.

Before Christ cir. 1249.

28 ¶ And when the men of the city rose early in the morning, behold, the altar of Baal was cast down, and the grove was cut down that *was* by it, and the second bullock was offered upon the altar *that was* built.

29 And they said one to another, Who hath done this thing? And when they enquired and asked, they said, Gideon the son of Joash hath done this thing.

30 Then the men of the city said unto Joash, Bring out thy son, that he may die: because he hath cast down the altar of Baal, and because he hath cut down the grove that *was* by it.

31 And Joash said unto all that stood against him, Will ye plead for Baal? will ye save him? he that will plead for him, let him be put to death, whilst *it is yet* morning: if he *be* a god, let him plead for himself, because *one* hath cast down his altar.

32 Therefore on that day he called him [p] Jerubbaal, saying, Let Baal plead against him, because he hath thrown down his altar.

p 2 Sam. 11. 21. Jerub-besheth.

33 ¶ Then all the Midianites and the Amalekites,

V. 21. *Then the angel of the Lord put forth the end of the staff that was in his hand, and touched the flesh, and the unleavened cakes: and there rose up fire out of the rock, and consumed the flesh, and the unleavened cakes*—By which, he shewed himself to be no man that needed such provisions, but the Son of God; and, by this instance of his power, gave him assurance that he both could and would consume the Midianites.

V. 22. *Gideon said, Alas, O Lord God*—I am an undone man; I must die, and that speedily, according to the common opinion. God hath shewed me this sight as a presage of my death.

V. 23. *The Lord said unto him, Peace be unto thee*—Thou shalt receive no hurt by this vision, as thou fearest; but only peace—all the blessings needful for thy own happiness, and for the present work; for this is a very comprehensive phrase among the Hebrews.

V. 24. *Gideon called it Jehovah-shalom*—The Lord's peace; the sign or witness of God's speaking peace to me, and to his people; or the place where he spake peace to me, when I expected nothing but destruction. And with delight are those places remembered, where the Lord in mercy speaks peace to any fearful, troubled, guilty mind.

V. 25. *Take thy father's young bullock*—And this he calls his father's young bullock. *Throw down the altar of Baal that thy father hath*—Which thy father built in his own ground. *Cut down the grove that is by it*—This action might seem injurious to his father's rights and authority; but God's command was sufficient warrant, and Gideon was now called to be the supreme magistrate, whereby he was made his father's superior, and was impowered and enjoined to root out all idolatry and superstition, and the instruments thereof.

V. 26. *Build an altar unto the Lord thy God upon the top of this rock, and offer a burnt-sacrifice*—Gideon was no priest, nor was this the appointed place of sacrifice; but God can dispense with his own institutions, though we may not; and his call gave Gideon sufficient authority.

V. 27. *Then Gideon took ten men of his servants*—Whom doubtless he had acquainted with his design, and the assurance of success in it; whereby they were easily induced to assist him. *Because he feared, he did it by night*—He did not fear lest he should suffer for it, for he knew very well the doing it by night, with so many hands, could not hinder the discovery, and consequently the punishment of it; but lest he should be prevented from doing it.

V. 28. *When the men of the city rose, the altar of Baal was cast down, and the second bullock was offered upon the altar that was built*—Not upon Baal's altar, but upon an altar erected in contempt of Baal.

V. 31. *Will ye plead for Baal*—Why are you so zealous in pleading for that Baal, for the worship whereof you suffer such grievous calamities at this day, and from whom you have no help? *He that will plead for him, let him be put to death*—He that shall further plead for such a god as this, deserves to die for his folly and impiety. *Whilst it is yet morning*—Instantly; without delay. *If he be a god, let him plead for himself*—As the God of Israel hath often done, when any indignity or injury hath been done to him. But Baal hath now shewed, that he is neither able to help you, nor himself; and therefore is not worthy to be served any longer. This resolute answer was necessary to stop the torrent of the people's fury against Gideon.

V. 32. *Therefore on that day he called him Jerubbaal*—Joash called Gideon so, in remembrance of this noble exploit, and to put a brand upon Baal.

V. 33. *All the Midianites and the Amalekites, and the children of the east, pitched in the valley of Jezreel*—In the borders of Manasseh

Before Christ cir. 1249. Amalekites, and the children of the east were gathered together, and went over, [q] and pitched in the valley of Jezreel.

q Josh. 17. 16.

cir. 1249. 34 But [r] the spirit of the Lord † came upon Gideon, and he [s] blew a trumpet, and Abiezer ‡ was gathered after him.

r 1 Chron. 12. 18. 2 Chron. 24. 20. † Heb. clothed. s Numb. 10. 3. Chap. 3. 27. ‡ Heb. was called after him.

35 And he sent messengers throughout all Manasseh, who also was gathered after him, and he sent messengers unto Asher, and unto Zebulun, and unto Naphtali, and they came up to meet them.

36 ¶ And Gideon said unto God, If thou wilt save Israel by mine hand, as thou hast said,

37 Behold, I will put a fleece of wool in the floor: *and* if the dew be on the fleece only, and *it be* dry upon all the earth *beside*, then shall I know that thou wilt save Israel by mine hand, as thou hast said.

38 And it was so: for he rose up early on the morrow, and thrust the fleece together, and wringed the dew out of the fleece, a bowl-full of water.

t Gen. 18. 32. 39 And Gideon said unto God, [t] Let not thine anger be hot against me, and I will speak but this once: Let me prove, I pray thee, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew.

40 And God did so that night: for it was dry upon the fleece only, and there was dew on all the ground.

CHAP. VII.

a Chap. 6. 32. THEN [a] Jerubbaal (who *is* Gideon) and all the people that *were* with him, rose up early, and pitched beside the well of Harod: so that the host of the Midianites were on the north side of them by the hill of Moreh, in the valley. Before Christ cir. 1249.

2 And the Lord said unto Gideon, The people that *are* with thee, *are* too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me.

3 Now therefore go to, proclaim in the ears of the people, saying, [o] Whosoever *is* fearful and afraid, let him return and depart early from mount Gilead: and there returned of the people twenty and two thousand, and there remained ten thousand.

o Deut. 20. 8.

4 And the Lord said unto Gideon, The people *are* yet too many: bring them down unto the water, and I will try them for thee there: and it shall be, *that* of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go.

5 So he brought down the people unto the water: and the Lord said unto Gideon, Every one that lappeth of the water with his tongue as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink.

6 And the number of them that lapped, *putting* their hand to their mouth, were three hundred men: but all the rest of the people bowed

and Issachar, which was not far distant from Ophrah, where Gideon dwelt, and now was.

V. 34. *The spirit of the Lord came upon Gideon*—Inspiring him with extraordinary wisdom, courage, and zeal to vindicate God's honour, and his country's liberty. *He blew a trumpet, and Abiezer was gathered after him*—The Abiezrites, his kindred, their servants, and others; who finding no harm coming to him for the destroying of Baal, but rather a blessing from God, in giving him strength and courage for so great and dangerous an attempt, changed their minds and followed him, as the person by whose hands God would deliver them.

V. 35. *He sent messengers throughout all Manasseh*—On both sides of Jordan. *And he sent messengers unto Asher, and unto Zebulun, and unto Naphtali*—These tribes were nearest to him, and therefore were most sensible of the calamity, and would be most forward to rescue themselves from it.

V. 36. *Gideon said unto God*—In way of humble supplication, for the strengthening of his own faith, and for the greater encouragement of his soldiers in this great attempt.

V. 37. *And it be dry upon all the earth beside*—(i. e.) Upon all that spot of ground about the fleece.

V. 39. *Let it now be dry only upon the fleece, and upon all the ground let there be dew*—Which was greater than the former instance, because if there be any moisture, such bodies as fleeces of wool are most likely to drink it up.

V. 40. *And God did so*—Thus full of condescension is God to all them that truly mean to do his will.

CHAP. VII.

V. 2. *The people are too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me*—There are too many for my purpose; which is, so to deliver Israel, that it may appear to be my own miraculous act, that so I may have all the glory of it, and they may be more strongly obliged to love and serve me. God can save by few as well as by many; and nothing being more dangerous to men, than their attributing any part of their salvation to any wisdom or power of their own, it is a part of the divine government to hide pride from man, and to shew them that all the help that is done upon earth, the Lord doth it himself.

V. 3. *There returned of the people twenty and two thousand*—So many were they who would not hazard their lives in obedience to God's command; notwithstanding the recovery of their civil and religious liberties depended on their gaining the victory over their oppressors.

V. 4. *I will try them for thee*—Because thy proclamation hath not sufficiently tried them; for many who are fearful indeed, will put on the face, and desire the opinion of being valiant persons; I will prove them, that they may be known to thee with whom thou art willing to hazard thy life in doing what I have commanded thee.

V. 6. *The*

Before Christ cir. 1249. bowed down upon their knees to drink water.

7 And the Lord said unto Gideon, By the three hundred men that lapped, will I save you, and deliver the Midianites into thine hand: and let all the *other* people go every man unto his place.

8 So the people took victuals in their hand, and their trumpets: and he sent all *the rest of* Israel, every man unto his tent, and retained those three hundred men: and the host of Midian was beneath him in the valley.

9 ¶ And it came to pass the same night, that the Lord said unto him, Arise, get thee down unto the host, for I have delivered it into thine hand.

10 But if thou fear to go down, go thou with Phurah thy servant down to the host.

11 And thou shalt hear what they say, and afterward shall thine hands be strengthened to go down unto the host. Then went he down with Phurah his servant, unto the outside of the * armed men that *were* in the host.

* Or, ranks by five.

12 And the Midianites, and the Amalekites, and [c] all the children of the east, lay along in the valley like grasshoppers for multitude; and their camels *were* without number, as the sand by the sea-side for multitude.

c Chap. 6. 5, 33. & 8. 10.

13 And when Gideon was come, behold, *there was* a man that told a dream unto his fellow, and said, Behold, I dreamed a dream, and lo, a cake of barley-bread tumbled into the host of Midian, and came unto a tent, and smote it that it fell, and overturned it, that the tent lay along.

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14 And his fellow answered, and said, This *is* nothing else save the sword of Gideon the son of Joash, a man of Israel: *for* into his hand hath God delivered Midian, and all the host.

15 ¶ And it was *so*, when Gideon heard the telling of the dream, and † the interpretation thereof, that he worshipped, and returned into the host of Israel, and said, Arise, for the Lord hath delivered into your hand the host of Midian.

† Heb. the breaking thereof.

16 And he divided the three hundred men *into* three companies, and he put ‡ a trumpet in every man's hand, with empty pitchers, and § lamps within the pitchers.

‡ Heb. trumpets in the hand of all of them

§ Or, firebrands, or torches.

17 And he said unto them, Look on me, and do likewise: and behold, when I come to the outside of the camp, it shall be *that* as I do, so shall ye do.

18 When I blow with a trumpet, I and all that *are* with me, then blow ye the trumpets also on every side of all the camp, and say, *The sword* of the Lord, and of Gideon.

19 ¶ So Gideon and the hundred men that *were* with him, came unto the outside of the camp, in the beginning of the middle watch; and they had but newly set the watch, and they blew the trumpets, and brake the pitchers that *were* in their hands.

20 And the three companies blew the trumpets,

V. 6. *The number of them that lapped, putting their hand to their mouth, were three hundred men*—Who took up a little water in the palm of their hands to put into their mouths.

V. 7. *Let all the other people go every man unto his place*—To his own home; thus they that laid themselves down to drink, were sent away from serving the Lord. And are there not many who exclude themselves from the service of God by self-indulgence?

V. 8. *The people took victuals in their hand, and their trumpets*—The trumpets belonging to the whole army, even to those who were gone away.

V. 9. *It came to pass the same night*—After he had dismissed all but the three hundred. *The Lord said unto him*—In a dream or vision of the night.

V. 10. *If thou fear to go down*—Without some farther assurance of thy success, I will condescend so far to thee, as to give thee another sign. So abundant in mercy is God, that he continues to give, after his praying servants have ceased to ask.

V. 11. *Thou shalt hear what they say, and afterward shall thine hands be strengthened*—Thou wilt be encouraged to proceed, notwithstanding the smallness of thy number, which may deter thee.

V. 13. *A cake of barley-bread*—A weak and contemptible thing; and in itself as unable to overthrow a tent, as to remove a mountain; but being thrown by a divine hand, bore down all before it; which fitly resembled Gideon's case, which was mean and poor, as himself saith, yet he was mighty, through God, to destroy the Midianites.

V. 14. *This is nothing else save the sword of Gideon*—Who himself was there to hear the dream, and its interpretation for his encouragement; thus, exactly and strangely as it appears to us, can God fulfil his word.

V. 15. *When Gideon heard the telling of the dream, and the interpretation thereof, that he worshipped*—He praised God for this miraculous work and encouragement, whereby he was confirmed in his design.

V. 16. *He divided the three hundred men into three companies*—To make a shew of a vast army encompassing them. *He put a trumpet in every man's hand, with empty pitchers, and lamps within the pitchers*—To preserve the flame from the violence of wind and weather; and to conceal it, and surprize their enemy with sudden and unexpected flashes of light.

V. 18. *And say, The sword of the Lord, and of Gideon*—He mentions his own name, together with God's, not out of vain ostentation or arrogance, as if he would equal himself with God; for he mentions God in the first and chief place, and himself only as his minister; but from prudent policy, because his name was grown formidable to them, and so was likely to further his design, and their flight, as it did.

V. 19. *Of the middle watch*—(i. e.) Of the second watch; for though afterwards the night was divided into four watches by the Romans, (Matth. xiv. 25) yet in more ancient times, and in the eastern parts, it was divided into three. He chose the dark and dead of the night, to increase their terror by the trumpets, whose sound

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trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow *withal*: and they cried, The sword of the Lord, and of Gideon.

21 And they stood every man in his place, round about the camp: and all the host ran, and cried, and fled.

d Josh. 6. 4. 16. 20.
See 2 Cor. 4. 7.
e Psal. 83. 9. Isai. 9. 4.
f 1 Sam. 14. 20. 2 Chron. 20. 23.
§ Or, towards.
‖ Heb. lip.

22 And the three hundred [d] blew the trumpets, and [e] the Lord set [f] every man's sword against his fellow, even throughout all the host: and the host fled to Beth-shittah, in Zererath, *and* § to the ‖ border of Abelmeholah, unto Tabbath.

23 And the men of Israel gathered themselves together out of Naphtali, and out of Asher, and out of all Manasseh, and pursued after the Midianites.

24 ¶ And Gideon sent messengers throughout all mount Ephraim, saying, Come down against the Midianites, and take before them the waters unto Beth-barah, and Jordan. Then all the men of Ephraim gathered themselves together, and took the waters unto [g] Beth-barah and Jordan.

g John 1. 28.
h Psal. 83. 11. Isai. 10. 26.

25 And they took [h] two princes of the Midianites, Oreb and Zeeb; and they slew Oreb upon the rock Oreb, and Zeeb they slew at the wine-press of Zeeb, and pursued Midian, and brought the heads of Oreb and Zeeb to Gideon on the other side Jordan.

CHAP. VIII.

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AND [a] the men of Ephraim said unto him, * Why hast thou served us thus, that thou calledst us not when thou wentest to fight with the Midianites? and they did chide with him † sharply.

a See chap. 12. 1.
2 Sam. 19. 41.
* Heb. what thing is this thou hast done unto us?
† Heb. strongly.

2 And he said unto them, What have I done now in comparison of you? *Is* not the gleaning of the grapes of Ephraim, better than the vintage of Abiezer?

3 God hath delivered into your hands the princes of Midian, Oreb and Zeeb: and what was I able to do in comparison of you? Then their ‡ anger was abated toward him, when he had said that.

‡ Heb. spirit.

4 ¶ And Gideon came to Jordan, *and* passed over, he, and the three hundred men that *were* with him, faint, yet pursuing *them*.

5 And he said unto the men of Succoth, Give, I pray you, loaves of bread unto the people that follow me, for they *be* faint, and I am pursuing after Zebah and Zalmunna, kings of Midian.

6 ¶ And the princes of Succoth said, *Are* the hands of Zebah and Zalmunna now in thine hand, that [o] we should give bread unto thine army?

o See 1 Sam. 25. 10.

7 And Gideon said, Therefore when the Lord hath delivered Zebah and Zalmunna into mine hand, then I will § tear your flesh with

§ Heb. thresh.

sound would then be loudest and best heard; and the lamps, whose light would then shine most brightly, and seem biggest, to surprise them at disadvantage, and to conceal the smallness of their numbers.

V. 20. *And held their lamps in their left hands*—That they might be thought to be a mighty host, having as many troops, or companies, as there were trumpets and lights.

V. 21. *They stood every man in his place*—As if they had only been torch-bearers to the several companies.

V. 22. *The Lord set every man's sword against his fellow*—And the darkness of the night made them unable to distinguish friends from foes.

V. 24. *Take before them the waters unto Beth-barah*—The passes over those waters to which they are like to come. *And Jordan*—The fords of Jordan, which river they must pass over into their own country.

V. 25. *On the other side Jordan*—For Gideon in the pursuit had passed over Jordan, as we read, Judg. viii. 4. which, though mentioned after this, may seem to have been done before it, such transpositions being frequent in sacred story. Or, *on this side Jordan*, for the Hebrew word is indifferent to both sides, see Gen. l. 10. And so this is opposed to what follows of his passing over Jordan, (Judg. viii. 4.) And then there is no anticipation here.

CHAP. VIII.

V. 1. *Why hast thou served us thus, that thou calledst us not*—Why hast thou neglected and despised us, in not calling us in to thy help, as thou didst other tribes? These were a proud people, puffed up with a conceit of their number and strength, and the preference which Jacob, by Divine direction, gave them above Manasseh, of which tribe Gideon was, who, by this act, had seemed to advance his own tribe, and to depress theirs.

V. 2. *What have I done now in comparison of you*—What was done was done by God's immediate hand, making them one to kill another: What I have done, in cutting off some of the fugitive common soldiers, is not to be compared with your exploit in destroying their princes: I began the war, but you have finished. *Is not the gleaning of the grapes of Ephraim*—What you have gleaned or done after me. *Better than the vintage of Abiezer*—Of the Abiezrites, to whom he modestly communicateth the honour of the victory, and doth not arrogate it to himself.

V. 3. *Then their anger was abated toward him, when he had said that*—His soft and humble answer allayed their rage and envy.

V. 4. *Gideon came to Jordan, and the three hundred men that were with him, faint, yet pursuing them*—Determining not to be wearied till their work was done.

V. 5. *He said unto the men of Succoth*—A place beyond Jordan. (Gen. xxxiii. 17. Jos. xiii. 27. Psal. lx. 8.) *Kings of Midian*—Where, before this time, were five kings at once, (Numb. xxxi. 8.) who either reigned separately in divers parts of the land, or governed by common counsel and consent; as sometimes there were two or three Roman Emperors together.

V. 6. *Are the hands of Zeba and Zalmunna now in thine hand*—Art thou so foolish to think, with thy 300 faint and weary soldiers, to conquer and destroy an host of many thousands! They judged from appearance, and were mistaken.

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with the thorns of the wilderneſs, and with briers.

c Gen. 32. 30.

8 And he went up thence [c] to Penuel, and ſpake unto them likewiſe: and the men of Penuel anſwered him, as the men of Succoth had anſwered *him*.

9 And he ſpake alſo unto the men of Penuel, ſaying, When I come again in peace, I will break down this tower.

10 ¶ Now Zebah and Zalmunna *were* in Karkor, and their hoſts with them, about fifteen thouſand *men*, all that were left of all the hoſts of the children of the eaſt: for there fell ‖ an hundred and twenty thouſand men that drew ſword.

‖ Or, an hundred and twenty thouſand, every one drawing a ſword.

d Num. 32. 35, 42.

11 ¶ And Gideon went up by the way of them that dwelt in tents, on the eaſt of [d] Nobah, and Jogbehah, and ſmote the hoſt: for the hoſt was ſecure.

e Pſal. 83. 11.

12 And when Zebah and Zalmunna fled, he purſued after them, and [e] took the two kings of Midian, Zebah and Zalmunna, and

* Heb. terrified.

* diſcomfited all the hoſt.

13 ¶ And Gideon the ſon of Joaſh returned from battle before the ſun *was up*,

† Heb. writ.

14 And caught a young man of the men of Succoth, and inquired of him: and he † deſcribed unto him the princes of Succoth, and the elders thereof, *even* threeſcore and ſeventeen men.

15 And he came unto the men of Succoth, and ſaid, Behold, Zebah and Zalmunna, with whom ye did upbraid me, ſaying, *Are* the hands of Zebah and Zalmunna now in thine hand, that we ſhould give bread unto thy men *that are* weary?

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16 And he took the elders of the city, and thorns of the wilderneſs, and briers, and with them he ‡ taught the men of Succoth.

‡ Heb. made to know.

17 And he beat down the tower of [f] Penuel, and ſlew the men of the city.

f 1 Kings 12. 25.

18 ¶ Then ſaid he unto Zebah and Zalmunna, What manner of men *were they* whom ye ſlew at Tabor? And they anſwered, As thou *art*, ſo *were* they, each one § reſembled the children of a king.

§ Heb. according to the form, &c.

19 And he ſaid, They *were* my brethren, *even* the ſons of my mother: *as* the Lord liveth, if ye had ſaved them alive, I would not ſlay you.

20 And he ſaid unto Jether his firſt-born, Up, *and* ſlay them: but the youth drew not his ſword: for he feared, becauſe he *was* yet a youth.

21 Then Zebah and Zalmunna ſaid, Riſe thou, and fall upon us: for as the man *is*, *ſo is* his ſtrength. And Gideon aroſe, and ſlew Zebah and Zalmunna, and took away the ‖ ornaments that *were* on their camels necks.

‖ Or, ornaments like the moon.

22 ¶ Then

V. 7. *I will tear your fleſh with the thorns of the wilderneſs*—Becauſe ye ſpeak with contempt of the army of the God of Iſrael: He that deſpiſeth, deſpiſeth not only man but God; and you ſhall be puniſhed for that crime, and to the end that all men may know the danger of living in a diſpoſition that deſpiſes any one, eſpecially thoſe that are acting in obedience to the command of God, however unequal they may appear to be, to the work which they venture to undertake.

V. 8. *He went up thence to Penuel*—Another city beyond Jordan.

V. 9. *When I come again in peace, I will break down this tower*—Your confidence in which makes you thus proud and preſumptuous. He implies, that he would afterwards deſtroy their perſons.

V. 10. *There fell an hundred and twenty thouſand men that drew ſword*—Perſons expert and exerciſed in war.

V. 11. *Gideon went up by the way of them that dwelt in tents*—Of the Arabians, ſo fetching a compaſs, and falling upon them where they leaſt expected it. *And ſmote the hoſt: for the hoſt was ſecure*—Being now got ſafe over Jordan, and a great way from the place of battle. But where is the place in which thoſe can be ſecure, that are living in oppoſition to the will of God?

V. 13. *Gideon returned before the ſun was up*—By which it may be gathered, that he came upon them in the night.

V. 14. *He deſcribed unto him the princes of Succoth*—He told him their names and ſituation.

V. 16. *He taught the men of Succoth*—By that ſevere puniſhment, he made the men, the elders of Succoth, to know their ſin, in anſwering them with the contempt they had done.

V. 18. *What manner of men*—For outward ſhape and quality. *Were they whom ye ſlew at Tabor*—Whither he underſtood they fled for ſhelter, upon the approach of the Midianites. *Each one reſembled the children of a king*—Not for their garb or outward ſplendor, but for the majeſty of their looks: By which commendation they thought to ingratiate themſelves with their conqueror.

V. 19. *If ye had ſaved them alive, I would not ſlay you*—For being not Canaanites, he was not obliged to kill them; but they having killed his brethren, and that in cool blood, he was by law the avenger of their blood. Bleſſed are the merciful, for they ſhall obtain mercy; and they that are unjuſt or cruel, are laying up for themſelves the return of that treatment which they have ſhewn to others; and it is one part of this Sacred Hiſtory to prove, by many examples, That as a man ſows, ſo ſhall he reap, that all men may know when they do evil, however ſecretly, or however far above the reach of puniſhment they may think themſelves at the time; yet ſooner or later, for all that is wrong, they will have their own way recompenſed on their own head, (Ezek. ix. 10.) which is not to be avoided but by true repentance, and applying for mercy before the conſequences of their crimes overtake them.

V. 20. *He ſaid unto Jether his firſt-born, Up, and ſlay them*—And to them that die in their ſins, and ſhall at laſt be found fighting againſt God, and enemies to the Moſt High by wicked works, will it be ſaid, Bring them hither, and ſlay them before me. (Luke xix. 27.)

V. 21. *Riſe thou, and fall upon us: for as the man is, ſo is his ſtrength*—Thou excelleſt him, as in age and ſtature, ſo in ſtrength; and it is more honourable to die by the hands of a valiant man, and by this, the honour that cometh of men may appear to have been the uppermoſt thought in their hearts, now even when they were entering the very gate of death.

V. 22. *The men of Iſrael ſaid unto Gideon, Rule thou over us*—Not as a judge, but as a king. *Both thou, and thy ſon, and thy ſons ſon*

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22 ¶ Then the men of Israel said unto Gideon, Rule thou over us, both thou, and thy son, and thy sons son also: for thou hast delivered us from the hand of Midian.

23 And Gideon said unto them, I will not rule over you, neither shall my son rule over you: [g] the Lord shall rule over you.

[g] 1 Sam. 8. 7. and 10. 19. and 12. 12.

24 And Gideon said unto them, I would desire a request of you, that you would give me every man the ear-rings of his prey: (for they had golden ear-rings, [h] because they *were* Ishmaelites)

[h] Gen. 25. 13.

25 And they answered, We will willingly give *them*. And they spread a garment, and did cast therein, every man the ear-rings of his prey.

26 And the weight of the golden ear-rings that he requested, was a thousand and seven hundred *shekels* of gold, besides ornaments, and [*] collars, and purple raiment that *was* on the kings of Midian, and besides the chains that *were* about their camels necks.

[*] Or, sweet jewels.

[i] Chap. 17. 5.

27 And Gideon [i] made an ephod thereof, and put it in his city, *even* [k] in Ophrah; and all Israel went thither a whoring after it: which thing became a snare unto Gideon, and to his house.

[k] Chap. 6. 24.

28 ¶ Thus was Midian subdued before the children of Israel, so that they lifted up their heads no more: and the country was in quietness forty years in the days of Gideon.

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29 ¶ And Jerubbaal the son of Joash went and dwelt in his own house.

30 And Gideon had threescore and ten sons † of his body begotten: for he had many wives.

† Heb. going out of his thigh.

31 And his concubine that *was* in Shechem, she also bare him a son, whose name he ‡ called Abimelech.

‡ Heb. set.

32 ¶ And Gideon the son of Joash died in a good old age, and was buried in the sepulchre of Joash his father, [l] in Ophrah of the Abi-ezrites.

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[l] Chap. 6. 24.

33 And it came to pass as soon as Gideon was dead, that the children of Israel turned again, and went a whoring after Baalim, [m] and made Baal-berith their god.

[m] Chap. 9. 46.

34 And the children of Israel remembered not the Lord their God, who had delivered them out of the hands of all their enemies on every side:

35 Neither shewed they kindness to the house of Jerubbaal, *namely* Gideon, according to all the goodness which he had shewed unto Israel.

CHAP.

also—Let the kingdom be hereditary to thee, and to thy family. *For thou hast delivered us from the hand of Midian*—This miraculous and glorious deliverance by thy hands, deserves no less from us.

V. 23. *Gideon said unto them, I will not rule over you*—As a king, which you desire. *The Lord shall rule over you*—To whom you are indebted for this deliverance and not to me, whom he has been pleased to use as he might have done any other person, as the means by which he has done you this good.

V. 24. *They were Ishmaelites*—They are all called by one general name, *Ishmaelites*, or *Arabians*, who used to wear ear-rings; but the greatest part of them were Midianites.

V. 27. *Gideon made an ephod thereof, and put it in his city*—The case seems to be this: Gideon having, by God's command, erected an altar in his own city, Ophra, so he designed to make priestly garments, and especially an ephod, which was the chief and most costly; which, besides its use in sacred ministrations, was also the instrument by which the mind of God was inquired and discovered, (1 Sam. xxvi. 6, 9. and xxx. 7.) which might seem necessary for the judge to have at hand, that he might consult with God upon all occasions. *Which thing became a snare*—An occasion of sin and ruin to him and his.

V. 28. *They lifted up their heads no more*—Recovered not their former strength or courage, so as to conquer or oppress others, as they had done. *The country was in quietness forty years*—To the fortieth year, from the beginning of the Midianitish oppression. *In the days of Gideon*—As long as Gideon lived. And as the children of Israel had quietness after the oppression they suffered under these people, so shall they that believe in the power and willingness of God to save, sooner or later experience that those causes of human misery, inbred corruptions, shall no more be able to lift up their heads, and they shall find quietness and peace in the assurance of God's pardoning love.

V. 29. *Jerubbaal went and dwelt in his own house*—Not in his father's house, as he did before; nor yet in a court like a king, as the people desired; but in a middle state, as a judge, for the preservation and maintenance of their religion and liberties.

V. 31. *Whose name he called Abimelech*—My father the king; so he called him, probably to gratify his concubine, who desired it either out of pride or design.

V. 32. *Gideon died in a good old age*—His long life being crowned with the continuance of his honour, tranquillity, and happiness.

V. 33. *As soon as Gideon was dead, that the children of Israel turned again*—Did no longer cleave to God, than they were constrained to it by the presence and authority of their judge. *Baalim*—This was the general name including all their idols. *Baal-berith*—The Lord of the covenant. He was reputed the God and Judge of all covenants, promises, and contracts, to whom it belonged to maintain them, and to punish the violaters of them. Satan wanting to be equal to the Most High, is ever leading men to offer that worship to idols, which is only due to God. And whatever by common consent is made most interesting to men in the things of this life, that seems to be the object of which this use is made; and when money is found to be the common sign of all the advantages men can enjoy on earth, then is it the design of satan to tempt the souls of men to depart from the living God, and delight themselves supremely, and make an idol-god of that which they find will gratify the natural, fallen, fleshly inclinations of the heart, and keep them from that spiritual worship of God, by which the souls of men can only become holy and happy.

V. 34, 35. *The children of Israel remembered not the Lord their God, neither shewed they kindness to the house of Gideon*—And thus prone to forget God their Saviour are all the children of men. And the conduct of the Israelites in departing from God, and the

miseries

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CHAP. IX.

AND Abimelech the ſon of Jerubbaal went to Shechem, unto [a] his mother's brethren, and communed with them, and with all the family of the houſe of his mother's father, ſaying,

a Chap. 8. 31.

2 Speak, I pray you, in the ears of all the men of Shechem, * Whether *is* better for you, either that all the ſons of Jerubbaal (*which are* threeſcore and ten perſons) reign over you, or that one reign over you? remember alſo that I *am* your bone and your fleſh.

* Heb. What is good? Whether, &c.

3 And his mother's brethren ſpake of him in the ears of all the men of Shechem all theſe words: and their hearts inclined † to follow Abimelech; for they ſaid, He *is* our brother.

† Heb. after.

4 And they gave him threeſcore and ten *pieces* of ſilver, out of the houſe of Baal-berith: wherewith Abimelech hired [b] vain and light perſons, which followed him.

b Chap. 11. 3.

5 And he went unto his father's houſe [c] at Ophrah, and ſlew his brethren the ſons of Jerubbaal, *being* threeſcore and ten perſons, upon one ſtone: notwithſtanding, yet Jotham the youngeſt ſon of Jerubbaal was left; for he hid himſelf.

c Chap. 6. 24.

6 And all the men of Shechem gathered together, and all the houſe of Millo, and went, and made Abimelech king, ‡ by the plain of the pillar that *was* in Shechem.

‡ Or, by the oak of the pillar: See Joſh. 24. 26.

7 ¶ And when they told *it* to Jotham, he went and ſtood in the top of [d] mount Gerizim, and lift up his voice, and cried, and ſaid unto them, Hearken unto me, you men of Shechem, that God may hearken unto you.

d Deut. 11. 27.

8 [e] The trees went forth *on a time* to anoint a king over them, and they ſaid unto the olive-tree, Reign thou over us.

e See 2 Kings 14. 9.

9 But the olive-tree ſaid unto them, Should I leave my fatneſs [f] wherewith by me they honour God and man, and § go to be promoted over the trees?

f Pſal. 104. 15.

§ Heb. go up and down for other trees.

10 And the trees ſaid to the fig-tree, Come thou, *and* reign over us.

11 But

miſeries they brought upon themſelves by doing ſo, is written to admoniſh all men of their danger in forgetting him that made us, and lightly eſteeming him that died to redeem us.

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V. 2. *Whether is better for you, either that all the ſons of Jerubbaal (which are threeſcore and ten perſons) reign over you, or that one reign over you?*—He ſeems to have expected that they would take that government which their father modeſtly refuſed; and that the multitude of his ſons would occaſion diviſions and conteſts about the ſovereign power; all which they might avoid, by chooſing him king; and ſo they might enjoy the monarchy which they had long deſired. *Remember alſo, that I am your bone and your fleſh*—Your kinſman, of the ſame tribe and city with you; which will be no ſmall honour and advantage to you.

V. 3. *And his mother's brethren*—Kinſmen, as that word is uſed. *Their hearts inclined to follow Abimelech; for they ſaid, He is our brother*—They were eaſily perſuaded to follow his advice.

V. 4. *They gave him threeſcore and ten pieces of ſilver*—Agreeably to the number of Gideon's ſons. *Out of the houſe of Baal-berith*—Out of his treaſury. The worſhippers of Baal had a ſtock provided to forward their cauſe. *Abimelech hired vain and light perſons*—Who being vain in their own conceits, and miſtaking honeſt induſtry for meanneſs, were idle, and, in conſequence of being ſo, were light and trifling perſons, and in the way of being called into this ſervice.

V. 5. *He went unto his father's houſe at Ophrah, and ſlew his brethren the ſons of Jerubbaal*—The only perſons who were likely to hinder him in eſtabliſhing himſelf. *Being threeſcore and ten perſons*—Wanting one, who is here expreſſed. *Upon one ſtone*—Whereby he would ſignify, that this was either an act of juſtice, in cutting them off for ſome ſuppoſed crime, probably as deſigning ſedition and rebellion: Or, an act of religion in avenging the diſhonour and injury done to Baal by Gideon, upon his children, whom he offered up as ſo many ſacrifices to Baal upon this ſtone, which ſerved for an altar; and for this reaſon it ſeems the money was taken out of Baal's houſe, becauſe it was to be laid out in his ſervice. And in this we have an inſtance of the miſerable conſequences which have ſo often followed a departure from that divine inſtitution which was from the beginning, when the firſt parents of mankind were given to each other.

V. 6. *The men of Shechem went, and made Abimelech king*—Over all Iſrael, ver. 22. *By the plain of the pillar*—By the oak, where Joſhua erected a pillar as a witneſs of the covenant renewed between God and Iſrael. This place they might chooſe, to ſignify that they ſtill owned God, and their covenant with him; and did not worſhip Baal in oppoſition to God, but in conjunction with him, or in ſubordination to him.

V. 7. *When they told it to Jotham, he went and ſtood in the top of mount Gerizim*—Which lay near Shechem, and near mount Ebal. The valley between theſe two mountains of Gerizim and Ebal, was a famous place, employed for the ſolemn reading of the law, and its bleſſings and curſes, and therefore it is probable it was ſtill uſed by the idolatrous Iſraelites for ſuch like occaſions, who delighted to uſe the ſame places which their religious anceſtors had conſecrated and uſed. *And lift up his voice, and cried*—So as they that ſtood in the valley might hear him, though not ſuddenly come at him to take him. *Hearken unto me, you men of Shechem*—Who are here met together. *That God may hearken unto you*—When you cry unto him for mercy; ſo he conjures and perſuades to give him patient audience, as they did.

V. 8. *The trees went forth on a time*—A parabolical diſcourſe, uſual among the ancients, eſpecially in the eaſtern parts; wherein, under the names of trees, men are repreſented. *To anoint a king*—To make a king. *They ſaid unto the olive-tree, Reign thou over us*—By which he underſtands Gideon.

V. 9. *The olive-tree ſaid unto them, Should I leave my fatneſs wherewith by me they honour God*—In whoſe worſhip and ſervice oil was uſed for the anointing of ſacred perſons and things. *And man*—For oil was uſed in the conſtitution of kings, and prieſts, and prophets, and for a preſent to great perſons, and to anoint the head. *And go to be promoted over the trees*—Exchange my ſweet tranquillity, for inceſſant cares and travels for the good of others, as a king muſt do, that diſcharges the duty which is required of all that govern.

V. 10. *And the trees ſaid to the fig-tree*—This, as alſo the vine, ſignifies the ſame thing with the olive-tree; but here are

various

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11 But the fig-tree said unto them, Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees?

12 Then said the trees unto the vine, Come thou, *and* reign over us.

13 And the vine said unto them, Should I leave my wine, [g] which cheereth God and man, and go to be promoted over the trees?

[g] Psa. 104.15.

14 Then said all the trees unto the ‖ bramble, Come thou, *and* reign over us.

‖ Or, thistle.

15 And the bramble said unto the trees, If in truth ye anoint me king over you, *then* come *and* put your trust in my shadow: and if not, [h] let fire come out of the bramble, and devour the cedars of Lebanon.

[h] Ezek.29.14.

16 Now therefore, if ye have done truly and sincerely, in that ye have made Abimelech king, and if ye have dealt well with Jerubbaal and his house, and have done unto him according to the deserving of his hands:

* Heb. cast his life.

17 (For my father fought for you, and * adventured his life far, and delivered you out of the hand of Midian:

18 And ye are risen up against my father's house this day, and have slain his sons, threescore and ten persons, upon one stone, and have made Abimelech the son of his maidservant, king over the men of Shechem, because he *is* your brother)

cir. 1206.

19 If ye then have dealt truly and sincerely with Jerubbaal, and with his house this day, *then* rejoice ye in Abimelech, and let him also rejoice in you:

20 But if not, let fire come out from Abimelech, and devour the men of Shechem, and the house of Millo: and let fire come out from the men of Shechem, and from the house of Millo, and devour Abimelech.

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21 And Jotham ran away and fled, and went [i] to Beer, and dwelt there, for fear of Abimelech his brother.

[i] 2 Sam.20.14.

22 ¶ When Abimelech had reigned three years over Israel,

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23 Then [k] God sent an evil spirit between Abimelech and the men of Shechem: and the men of Shechem dealt treacherously with Abimelech:

[k] 1 Sam.16.14. See 1 Kings 22. 22. 2 Chron. 10.15. and 18.19, &c.

24 That the cruelty *done* to the threescore and ten sons of Jerubbaal might come, and their blood be laid upon Abimelech their brother which slew them, and upon the men of Shechem which † aided him in the killing of his brethren.

† Heb. strengthened his hands to kill.

25 And the men of Shechem set liers in wait for him in the top of the mountains, and they robbed all that came along that way by them: and it was told Abimelech.

26 And Gaal the son of Ebed came with his brethren, and went over to Shechem: and the men of Shechem put their confidence in him.

27 And they went out into the fields, and and gathered their vineyards, and trode *the grapes*, and made ‡ merry, and went into the house of their god, and did eat and drink, and cursed Abimelech.

‡ Or, sung: See Isai. 16.9, 10. Jer. 25. 30.

28 And

various expressions used, either because Gideon refused this honour, both for himself, and for his sons; or, to signify that the sons of Gideon, whom Abimelech had slain, upon pretence of their desiring the kingdom, were as far from such thoughts as their father; and therefore were unjustly and wickedly murdered.

V. 13. *Wine, which cheereth God and man*—Wherewith God is well pleased, because it was offered to God.

V. 14. *Then said all the trees unto the bramble*—Or, thorn, a mean, and barren, and hurtful tree, fitly representing Abimelech, a person of small use, and great cruelty.

V. 15. *If in truth ye anoint me king over you*—If you deal truly and justly in making me king. *Then come and put your trust in my shadow*—Then you may expect protection under his government. *If not, let fire come out of the bramble, and devour the cedars of Lebanon*—Instead of protection, you shall receive destruction by him, especially you cedars, (i. e.) Nobles, such as the house of Millo, who have been most forward in this work.

V. 17. *My father adventured his life*—Exposed himself to utmost hazard for your sakes.

V. 18. *Ye are risen up against my father's house, and have slain his sons*—Abimelech's act is charged upon them, as done by their consent. *Abimelech the son of his maid-servant*—His concubine. *King over the men of Shechem*—By which limitation of their power, and his kingdom, he reflects contempt upon him, and chargeth them with presumption, that having only power over their own city, they durst impose a king upon all Israel.

V. 20. *Let fire come out from the men of Shechem, and from the house of Millo, and devour Abimelech*—This is not a prediction, but an imprecation or curse.

V. 22. *Abimelech had reigned three years over Israel*—For though the men of Shechem were the first authors of Abimelech's advancement, it is more than probable that the rest of the people easily consented to that form of government which they so much desired; or at least made no resistance against it.

V. 23. *God sent an evil spirit between Abimelech and the men of Shechem*—God gave the devil commission to work upon their minds and hearts; knowing that he would fill them with mistakes, and jealousies, and dissentions, and heart-burnings, which would end in civil wars and mutual ruin: God thus making use of the author of all evil, to punish those that have done evil.

V. 24. *That the cruelty might be laid upon Abimelech*—Who was the first in the wicked design.

V. 25. *The men of Shechem set liers in wait for him*—To seize his person. *They robbed all that came along that way by them*—Such as favoured or served Abimelech.

V. 26. *And Gaal the son of Ebed*—It is not known who, or of what tribe he was. *He went over to Shechem*—By his presence and counsel to animate and assist them against Abimelech.

V. 27. *They went into the house of their god, and did eat and drink, and cursed Abimelech*—An evil spirit was sent among them, and this was their conduct—They were guilty of idolatry, they were intemperate, and they cursed their enemy.

V. 28. *Who is Abimelech*—But a person unworthy of the station he holds.

V. 29. *Then*

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28 And Gaal the ſon of Ebed ſaid, Who *is* Abimelech, and who *is* Shechem, that we ſhould ſerve him? *is* not *he* the ſon of Jerubbaal, and Zebul his officer? ſerve the men of Hamor the father of Shechem: for why ſhould we ſerve him?

29 And would to God this people were under my hand; then would I remove Abimelech. And he ſaid to Abimelech, Increaſe thine army, and come out.

30 ¶ And when Zebul the ruler of the city heard the words of Gaal the ſon of Ebed, his anger was § kindled.

§ Or, hot.

31 And he ſent meſſengers unto Abimelech ‖ privily, ſaying, Behold, Gaal the ſon of Ebed, and his brethren be come to Shechem; and behold, they fortify the city againſt thee.

‖ Heb craftily, or, to Tormah.

32 Now therefore up by night, thou and the people that *is* with thee, and lie in wait in the field.

33 And it ſhall be, *that* in the morning as ſoon as the ſun is up, thou ſhalt riſe early, and ſet upon the city: and behold, *when* he and the people that *is* with him come out againſt thee, then mayeſt thou do to them * as thou ſhalt find occaſion.

* Heb. as thine hand ſhall find.

34 ¶ And Abimelech roſe up, and all the people that *were* with him, by night, and they laid wait againſt Shechem in four companies.

35 And Gaal the ſon of Ebed went out, and ſtood in the entering of the gate of the city: and Abimelech roſe up, and the people that *were* with him from lying in wait.

36 And when Gaal ſaw the people, he ſaid to Zebul, Behold, there come people down from the top of the mountains. And Zebul ſaid unto him, Thou ſeeſt the ſhadow of the mountains as *if they were* men.

37 And Gaal ſpake again, and ſaid, See, there come people down by the † middle of the land, and another company come along by the plain of ‡ Meonenim.

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† Heb. navel.

‡ Or, the regarders of times.

38 Then ſaid Zebul unto him, Where *is* now thy mouth, wherewith thou ſaidſt, Who *is* Abimelech, that we ſhould ſerve him? *is* not this the people that thou haſt deſpiſed? go out, I pray now, and fight with them.

39 And Gaal went out before the men of Shechem, and fought with Abimelech.

40 And Abimelech chaſed him, and he fled before him, and many were overthrown *and* wounded, *even* unto the entering of the gate.

41 And Abimelech dwelt at Arumah: and Zebul thruſt out Gaal and his brethren, that they ſhould not dwell in Shechem.

42 And it came to paſs on the morrow, that the people went out into the field, and they told Abimelech.

43 And he took the people, and divided them into three companies, and laid wait in the field, and looked, and behold, the people *were* come forth out of the city, and he roſe up againſt them, and ſmote them.

44 And Abimelech, and the company that *was* with him, ruſhed forward, and ſtood in the entering of the gate of the city: and the two *other* companies ran upon all *the people* that *were* in the fields, and ſlew them.

45 And Abimelech fought againſt the city all that day, and he took the city, and ſlew the people that *was* therein, and [l] beat down the city, and ſowed it with ſalt.

[l] Deut. 29.23. 1 Kings 12.25.

46 ¶ And when all the men of the tower of Shechem heard *that*, they entered into an hold of the houſe [m] of the god Berith.

[m] Chap. 8.33.

47 And it was told Abimelech, that all the

V. 29. *Then would I remove Abimelech*—As you have driven him out of your city, I would drive him out of your country. *And he ſaid to Abimelech*—He ſent this meſſage or challenge to him. *Increaſe thine army, and come out*—I deſire not to ſurprize thee at any diſadvantage; ſtrengthen thyſelf as much as thou canſt, and come out into the open field, that thou and I may decide it by our arms.

V. 31. *He ſent meſſengers unto Abimelech privily*—So as Gaal and his confederates might not know it. *They fortify the city againſt thee*—They guard the city of Shechem, ſo as none may go out to thee, nor come in from thee.

V. 35. *And Gaal went out, and ſtood in the entering of the gate of the city*—To put his army in order, and to conduct them againſt Abimelech, whom he ſuppoſed to be at a great diſtance.

V. 36. *When Gaal ſaw the people, he ſaid to Zebul*—Who concealed the anger which he had conceived, that he might draw him forth into the field, where Abimelech might have the opportunity of fighting with him, and overthrowing him. *Thou ſeeſt the ſhadow of the mountains as if they were men*—He intimates that he was afraid of ſhadows.

V. 38 *Where is now thy mouth*—Now thou betrayeſt thy fears, and therefore now ſhew thyſelf a man, and fight valiantly for thyſelf and people.

V. 42. *On the morrow, the people went out into the field*—To renew the fight, and avenge themſelves for their laſt loſs.

V. 44. *Abimelech ſtood in the entering of the gate of the city*—To prevent their retreat into the city, and give the other two companies opportunity to cut them off.

V. 45. *Abimelech beat down the city, and ſowed it with ſalt*—In token of his deſire of their utter and irrecoverable deſtruction: Salt is the ſign of perpetuity.

V. 46. *The men of the tower of Shechem*—A ſtrong place belonging to the city of Shechem. It is thought this was that Millo which was confederate with Shechem, in their deſign againſt Abimelech,

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the men of the tower of Shechem were gathered together.

48 And Abimelech gat him up to mount Zalmon, he and all the people that *were* with him; and Abimelech took an ax in his hand, and cut down a bough from the trees, and took it, and laid *it* on his shoulder, and said unto the people that *were* with him, What ye have seen ‖ me do, make haste, *and* do as I *have done*.

‖ Heb. I have done.

49 And all the people likewise cut down every man his bough, and followed Abimelech, and put *them* to the hold, and set the hold on fire upon them: so that all the men of the tower of Shechem died also, about a thousand men and women.

50 ¶ Then went Abimelech to Thebez, and encamped against Thebez, and took it.

51 But there was a strong tower within the city, and thither fled all the men and women, and all they of the city, and shut *it* to them, and gat them up to the top of the tower.

52 And Abimelech came unto the tower, and fought against it, and went hard unto the door of the tower to burn it with fire.

m 2 Sam. 11. 21.

53 And a certain woman [m] cast a piece of a millstone upon Abimelech's head, and all to break his scull.

o So 1 Sam. 31. 4.

54 Then [o] he called hastily unto the young man his armour-bearer, and said unto him, Draw thy sword, and slay me, that men say not of me, A woman slew him. And his young man thrust him through, and he died.

55 And when the men of Israel saw that Abimelech was dead, they departed every man unto his place.

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56 ¶ Thus God rendered the wickedness of Abimelech which he did unto his father, in slaying his seventy brethren.

57 And all the evil of the men of Shechem, did God render upon their heads: and upon them came the curse of Jotham the son of Jerubbaal.

CHAP. X.

AND after Abimelech there arose to * † defend Israel, Tola the son of Puah, the son of Dodo, a man of Issachar; and he dwelt in Shamir in mount Ephraim.

* Or, deliver.
† Heb. save.

2 And he judged Israel twenty and three years, and died, and was buried in Shamir.

cir. 1183.

3 ¶ And after him arose Jair, a Gileadite, and judged Israel twenty and two years.

4 And he had thirty sons that [a] rode on thirty ass-colts, and they had thirty cities, [b] which are called ‡ Havoth-jair unto this day, which *are* in the land of Gilead.

a Chap. 5. 10. and 12. 14.
b Deut. 3. 14.
‡ Or, the villages of Jair, Num. 32. 41.

5 And Jair died, and was buried in Camon.

cir. 1161.

6 And [c] the children of Israel did evil again in the sight of the Lord, and served Baalim, and [d] Ashtaroth, and the gods of Syria, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistines, and forsook the Lord, and served not him.

c Chap. 2. 11. and 3. 7. and 4. 1. and 6. 1. and 13. 1.
d Chap. 2. 13.

7 ¶ And the anger of the Lord was hot against Israel, and he [e] sold them into the hands

cir. 1161.

e Chap. 2. 14. 1 Sam. 12. 9.

melech, verse 6. which also Jotham cursed with Shechem, verse 20. and that curse is noted to have its effect, verse 57. And this place may be called *the tower of Shechem;* either because those who possessed and defended it, were sent from Shechem; or, because it was built and kept for the safe-guard of Shechem. *They entered into an hold of the house of the god of Berith*—Baal-berith. Hither they fled out of the town belonging to it, fearing the same event with Shechem; and here they thought to be secure.

V. 48. *Abimelech gat him up to mount Zalmon*—A place so called from its shadiness, because there were many trees there.

V. 49. *The people followed Abimelech, and set the hold on fire upon them*—And thus did those treat one another who were punished for their mutual crimes, by the presence and influence of an evil spirit.

V. 50. *Then went Abimelech to Thebez*—Another town near to Shechem, and within its territory.

V. 51. *Thither fled all the men and women*—All that were not slain in the taking of the town.

V. 53. *A certain woman cast a piece of a millstone upon Abimelech*—The justice of God is remarkable in suiting the punishment to his sin. He slew his brethren upon a stone, and he loseth his own life by a stone.

V. 54. *Slay me, that men may say not of me, A woman slew him*—Which was esteemed a matter of disgrace. He was only intent on dying honourably in the esteem of men.

V. 56. *Thus God rendered the wickedness of Abimelech which he did unto his father*—In rooting out, as far as he could, the name and memory of his father.

V. 57. *And all the evil of the men of Shechem, did God render upon their heads*—The crimes of both were against God, as all crimes are; and continuing in their wickedness, God sent an evil spirit as the executioner of his justice, and left to themselves, they were led to do one another all the injuries we have seen, and so receiving the reward of their own doings.

CHAP. X.

V. 1. *There arose*—Not of himself, but raised by God, as the other judges were. *To defend Israel*—Or, to save; which he did, not by fighting against, and overthrowing their enemies, but by a prudent and pious government of them, whereby he kept them from sedition, as also from idolatry; as may be gathered from verse 6. which, if not restrained and purged out, would have brought certain ruin upon them. *Tola the son of Puah, and he dwelt in Shamir in mount Ephraim*—Which was in the midst of the land.

V. 3. *And after him arose Jair, a Gileadite*—Of Gilead beyond Jordan.

V. 6. *The children of Israel did evil again in the sight of the Lord, and served Baalim, and forsook the Lord, and served not him*—Before they worshipped God and idols together; now they utterly forsake God, and wholly cleave to idols.

V. 7. *The*

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hands of the Philiſtines, and into the hands of the children of Ammon.

§ Heb. crushed

8 And that year they vexed and § oppreſſed the children of Iſrael: eighteen years, all the children of Iſrael that *were* on the other ſide Jordan, in the land of the Amorites, which *is* in Gilead.

9 Moreover the children of Ammon paſſed over Jordan, to fight alſo againſt Judah, and againſt Benjamin, and againſt the houſe of Ephraim; ſo that Iſrael was ſore diſtreſſed.

f 1 Sam. 12. 10.

10 ¶ [f] And the children of Iſrael cried unto the Lord, ſaying, We have ſinned againſt thee, both becauſe we have forſaken our God, and alſo ſerved Baalim.

11 And the Lord ſaid unto the children of Iſrael, *Did* not *I deliver you* from the Egyptians, and from the Amorites, [g] from the children of Ammon, [h] and from the Philiſtines?

g Chap. 3. 12, 13.
h Chap. 3. 31.

i Chap. 5. 19.
k Chap. 6. 3.

12 [i] The Zidonians alſo, [k] and the Amalekites, and the Maonites did oppreſs you, and ye cried to me, and I delivered you out of their hand.

l Deut. 32. 32, 15.
Jer. 2. 13.

13 [l] Yet ye have forſaken me, and ſerved other gods: wherefore I will deliver you no more.

m Deut. 32. 37, 38.
Jer. 2. 28.

14 Go and [m] cry unto the gods which ye have choſen; let them deliver you in the time of your tribulation.

15 ¶ And the children of Iſrael ſaid unto the Lord, We have ſinned, do thou unto us whatſoever ‖ ſeemeth good unto thee, deliver us only, we pray thee, this day.

Before Christ cir. 1161.

‖ Heb. is good in thine eye.

16 And they put away the * ſtrange gods from among them, and ſerved the Lord: and [n] his ſoul † was grieved for the miſery of Iſrael.

* Heb. gods of ſtrangers.
n Iſai. 63. 9.
† Heb. was ſhort.

17 Then the children of Ammon were ‡ gathered together, and encamped in Gilead: and the children of Iſrael aſſembled themſelves together, and encamped in [o] Mizpeh.

‡ Heb. cried together.
o Chap. 11. 11.

18 And the people *and* princes of Gilead ſaid one to another, What man *is he* that will begin to fight againſt the children of Ammon? he ſhall [p] be head over all the inhabitants of Gilead.

p Chap. 11. 8, 11.

CHAP. XI.

NOW [a] Jephthah the Gileadite was a mighty man of valour, and he *was* the ſon of * an harlot: and Gilead begat Jephthah.

a Heb. 11. 32, called, Jephthae.
* Heb. a woman, an harlot.

2 And Gilead's wife bare him ſons, and his wife's ſons grew up, and they thruſt out Jephthah, and ſaid unto him, Thou ſhalt not inherit in our father's houſe, for thou *art* the ſon of a ſtrange woman.

3 Then Jephthah fled † from his brethren, and dwelt in the land of Tob: and there were gathered [b] vain men to Jephthah, and went out with him.

† Heb. from the face.
b Chap. 9. 4. 1 Sam. 22. 2.

4 ¶ And it came to paſs ‡ in proceſs of time,

‡ Heb. after-days.

V. 7. *The anger of the Lord was hot againſt Iſrael, and he ſold them into the hands of the Philiſtines, and into the hands of the children of Ammon*—The one on the weſt, the other on the eaſt; thus they were moleſted on both ſides.

V. 8. *That year they vexed and oppreſſed the children of Iſrael eighteen years*—This was the eighteenth year from the beginning of that oppreſſion.

V. 10. *We have forſaken our God, and alſo ſerved Baalim*—Becauſe not contented to add idols to thee, we have preferred them before thee, and rejected thee to receive and worſhip them.

V. 11. *The Lord ſaid*—The ſon of God appearing in a viſible ſhape, which then was uſual; or by ſome prophet whom he raiſed and ſent; or by the high-prieſt, who was conſulted. *Did not I deliver you from the Egyptians, and from the Amorites*—Both Sihon and Og, and their people, and other kings of the Amorites within Jordan. *From the children of Ammon*—Who were confederate with the Moabites.

V. 13. *Ye have forſaken me, and ſerved other gods*—You have neglected your Creator, Preſerver, and Redeemer; and not only ſo, but you have given your hearts to idols, and worſhipped them. *Wherefore I will deliver you no more*—Except you repent, which, when they performed, God ſuſpends the execution of this threatning. Infinite compaſſion was not weary of doing them good, but they were no longer willing to believe in God, to love and ſerve him. So long as we look upon God as our God, ſo long may we hope for and expect deliverance from him. His mercy is never withdrawn from them that humbly confide in him as their Redeemer; who is never below that to any of his helpleſs creatures which they believe him to be; and whoever delight themſelves in him, to them does he grant the deſires of their hearts.

V. 14. *Go and cry unto the gods which ye have choſen*—You have not been forced to worſhip thoſe gods by your oppreſſors and tyrants; but you have freely choſen theſe gods before me. *Let them deliver you in the time of your tribulation*—And will not thoſe that finally make choice of any other ſervice but the ſervice of God, be left with this anſwer at the laſt?

V. 15. *The children of Iſrael ſaid unto the Lord, We have ſinned, do thou unto us whatſoever ſeemeth good unto thee.* They confeſſed their ſin unto the Lord, and then reſigned themſelves into his hands, ſaying, Do *deliver us only this day*—Do not give us up into the hands of theſe cruel men.

V. 16. *They put away the ſtrange gods from among them*—This was an evidence of the ſincerity of their ſorrow, that they did not only confeſs their ſins, but alſo forſake them. *And ſerved the Lord*—Again they began to worſhip and ſerve him. *And his ſoul was grieved for the miſery of Iſrael*—Not properly, or as to inward affection; for God being infinitely happy, is not capable of grieving; but figuratively, and as to outward expreſſion. He acted towards them, like one that felt their ſufferings; he had pity upon them, and changed his conduct towards them.

V. 17. *The children of Iſrael aſſembled themſelves together in Mizpeh*—Which was beyond Jordan.

CHAP. XI.

V. 3. *There were gathered vain men to Jephthah*—Idle perſons, who deſire to get their living rather by ſpoil and rapine than by honeſt labour. Theſe perſons Jephthah employed againſt the enemies of God and of Iſrael. They *went out with him*—When he made excurſions.

V. 4. *It came to paſs in proceſs of time*—The Ammonites had vexed and oppreſſed them eighteen years; and now that the

Iſraelites

Before Christ cir. 1161. time, that the children of Ammon made war against Israel.

5 And it was so, that when the children of Ammon made war against Israel, the elders of Gilead went to fetch Jephthah out of the land of Tob:

6 And they said unto Jephthah, Come and be our captain, that we may fight with the children of Ammon.

7 And Jephthah said unto the elders of Gilead, [c] Did not ye hate me, and expel me out of my father's house? and why are ye come unto me now when ye are in distress?

8 [d] And the elders of Gilead said unto Jephthah, Therefore we turn again to thee now, that thou mayest go with us, and fight against the children of Ammon, and be our head over all the inhabitants of Gilead.

9 And Jephthah said unto the elders of Gilead, If ye bring me home again to fight against the children of Ammon, and the Lord deliver them before me; shall I be your head?

10 And the elders of Gilead said unto Jephthah, The Lord § be witness between us, if we do not so according to thy words.

11 Then Jephthah went with the elders of Gilead, and the people made him head and captain over them: and Jephthah uttered all his words [e] before the Lord in Mizpeh.

12 ¶ And Jephthah sent messengers unto cir. 1143. the king of the children of Ammon, saying, What hast thou to do with me, that thou art come against me to fight in my land?

13 And the king of the children of Ammon answered unto the messengers of Jephthah, [f] Because Israel took away my land when they came up out of Egypt, from Arnon even unto Jabbok, and unto Jordan: now therefore restore those *lands* again peaceably. Before Christ cir. 1143.

14 And Jephthah sent messengers again unto the king of the children of Ammon:

15 And said unto him, Thus saith Jephthah, [g] Israel took not away the land of Moab, nor the land of the children of Ammon:

16 But when Israel came up from Egypt, and [h] walked through the wilderness, unto the Red sea, and [i] came to Kadesh;

17 Then [k] Israel sent messengers unto the king of Edom, saying, Let me, I pray thee, pass through thy land: [l] but the king of Edom would not hearken *thereto*. And in like manner they sent unto the king of Moab; but he would not *consent*: and Israel abode in Kadesh.

18 Then they went along through the wilderness, and [m] compassed the land of Edom, and the land of Moab, and [n] came by the east side of the land of Moab, and pitched on the other side of Arnon, [o] but came not within the border of Moab: for Arnon *was* the border of Moab.

19 And [p] Israel sent messengers unto Sihon king of the Amorites, the king of Heshbon; and Israel said unto him, [q] Let us pass, we pray thee, through thy land unto my place.

20 [r] But Sihon trusted not Israel to pass through his coast: but Sihon gathered all his people together, and pitched in Jahaz, and fought against Israel.

21 And

[c] Gen. 26. 27.
[d] Chap. 10. 18.
§ Heb. be the hearer between us.
[e] Chap. 10. 17. and 20. 1. 1 Sam. 10. 17.
[f] Num. 21. 13.
[g] Deut. 2. 9, 19.
[h] Num. 14. 25.
[i] Num. 20. 1.
[k] Num. 20. 14.
[l] Num. 20. 18, 21.
[m] Num. 21. 4. Deut. 2. 1, 8.
[n] Num. 21. 11.
[o] Num. 21. 13. and 22. 36.
[p] Deut. 2. 26.
[q] Num 21. 22.
[r] Num. 21. 23. Deut. 2. 32.

Israelites begin to make opposition, they commence a war against them.

V. 6. *They said unto Jephthah, Come and be our Captain*—They say not *our king*; for they were now willing that God should be their king, and govern them by his providence, shewing their willingness by their submission to his laws.

V. 7. *Did not ye hate me, and expel me out of my father's house*—This act, though desired and promoted by his brethren, was executed by the decree of the elders, to whom the determination of all controversies about inheritances belonged; and therefore it was their fault that they did not protect him from the injuries of his brethren, as their duty was. How often has it happened that men have been obliged to apply to those for aid, who have been unjustly or unkindly treated by them. Whatever is contrary to justice and kindness is contrary to God, and must therefore, sooner or later, meet with its return.

V. 8. *The elders of Gilead said unto Jephthah, Therefore we turn again to thee now*—Being sensible that we have done thee injury, we come now to make thee full reparations.

V. 9. *If ye bring me home again*—If you recall me from this place where I am now settled, to the place whence I was expelled. *To fight against the children of Ammon, and the Lord deliver them before me, shall I be your head*—Will you make good this promise? Jephthah was solicitous of this case, either from his zeal for the public good, which required his zeal, or that he might secure himself from his brethren; or there might be some degree of ambition in his request.

V. 10. *The elders of Gilead said, The Lord be witness between us*—They confirm their promise by a solemn oath.

V. 11. *Jephthah uttered all his words before the Lord*—In God's presence, calling him to be present, as a witness and judge between them.

V. 12. *Jephthah sent messengers*—Ambassadors, to prevent bloodshed, and make peace, as far as in him lay; that so the Israelites might be acquitted, before God and men, from all the consequences of this war.

V. 13. *The king of the children of Ammon answered, Because Israel took away my land*—This land of Gilead, which was mine, but unjustly taken from me by Sihon and Og, the kings of the Amorites; and the injury is perpetuated by Israel's detaining it from me.

V. 17. *And Israel abode in Kadesh*—Peaceably, and did not revenge their unkindness and inhumanity, as they could have done.

V. 19. *Israel sent messengers unto Sihon, and said, Let us pass through thy land unto my place*—Unto the land of Canaan, which God hath given to me.

V. 20. *But Sihon fought against Israel*—And was the beginner of the war.

V. 23. *So*

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21 And the Lord God of Israel delivered Sihon and all his people into the hand of Israel, and they smote them: so Israel possessed all the land of the Amorites, the inhabitants of that country.

s Deut. 2. 36.

22 And they possessed [s] all the coasts of the Amorites, from Arnon even unto Jabbok, and from the wilderness even unto Jordan.

23 So now the Lord God of Israel hath dispossessed the Amorites from before his people Israel, and shouldest thou possess it?

t Num. 21. 29.

24 Wilt not thou possess that [t] which Chemosh thy god giveth thee to possess? So whomsoever the Lord our God shall drive out from before us, them will we possess.

u Num. 22. 2. Deut. 23. 4. Josh. 24. 9.

25 [u] And now *art* thou any thing better than Balak the son of Zippor king of Moab? did he ever strive against Israel, or did he ever fight against them,

x Num. 21. 25.

26 While Israel dwelt in [x] Heshbon and her towns, and in Aroer and her towns, and in all the cities that *be* along by the coasts of

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Arnon, three hundred years? why therefore did ye not recover *them* within that time?

27 Wherefore I have not sinned against thee, but thou doest me wrong to war against me: the Lord the Judge be judge this day between the children of Israel and the children of Ammon.

28 Howbeit, the king of the children of Ammon hearkened not unto the words of Jephthah, which he sent him.

y Chap. 3. 10.

29 ¶ Then [y] the spirit of the Lord came upon ‖ Jephthah, and he passed over Gilead, and Manasseh, and passed over Mizpeh of Gilead, and from Mizpeh of Gilead, he passed over *unto* the children of Ammon.

‖ Jephthah seems to have been Judge only of North east Israel.

30 And Jephthah vowed a vow unto the Lord, and said, If thou shalt without fail deliver the children of Ammon into mine hands,

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31 Then it shall be, that * whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's, † [z] and I will offer it up for a burnt-offering.

* Heb. that which cometh forth, which shall come forth.

† Or, or I will offer it, &c.

z Psa. 66. 13.

32 ¶ So Jephthah passed over unto the children of Ammon to fight against them, and the Lord delivered them into his hands.

33 And he smote them from Aroer, even till thou come to [a] Minnith, *even* twenty cities, and unto ‡ the plain of the vineyards, with a very great slaughter. Thus the children of Ammon were subdued before the children of Israel.

a Ezek. 27. 17.

‡ Or, Abel.

34 ¶ And Jephthah came to Mizpeh unto his house, and behold [b] his daughter came out to meet him with timbrels and with dances, and she *was his* only child: § ‖ beside her he had neither son nor daughter.

b Exod. 15. 20. 1 Sam. 18. 6. Psal. 68. 25. Jer. 31. 4.

§ Or, he had not of his own, either son or daughter.

‖ Heb. of himself.

35 And it came to pass when he saw her, that he rent his clothes, and said, Alas, my daughter, thou hast brought me very low, and thou art one of them that trouble me: for I have opened my mouth unto the Lord, and I cannot go back.

36 And she said unto him, My father, *if* thou hast opened thy mouth unto the Lord, do to me according to that which hath proceeded out of thy mouth; forasmuch as the Lord hath taken vengeance for thee of thine enemies, *even* of the children of Ammon.

37 And she said unto her father, Let this thing be done for me: Let me alone two months, that I may * go up and down upon the mountains, and bewail my virginity, I and my fellows.

* Heb. go and go down.

38 And

V. 23. *So now the Lord God of Israel hath dispossessed the Amorites*—God, the sovereign Lord of all lands, hath given us this land: This he adds, as a further and a convincing reason; because otherwise it might have been alledged against the former argument, that they could gain no more right to that land from Sihon, than Sihon himself had; and he had but an unjust claim to it.

V. 24. *Wilt not thou possess that which Chemosh thy god giveth thee to possess*—He speaks according to their fond and absurd opinion: The Ammonites and Moabites got their land by conquest of the old inhabitants, whom they cast out; and this success, though given them by the true God, for Lot's sake, (Deut. ii. 9, 19.) they ascribe to their god *Chemosh*, whose gift they owned to be a sufficient title.

V. 25. *Art thou any thing better than Balak*—Art thou wiser than he? Or, hast thou more right than he had? Balak, though he plotted against Israel in defence of his own land, which he feared they would invade and conquer, yet he never contended with them about the restitution of those lands which Sihon took from him or his predecessors, after the Israelites had conquered them.

V. 26. *Israel dwelt in Heshbon, and in all the cities that be along by the coasts of Arnon, three hundred years*—About that time, from their first conquest of those lands.

V. 27. *Wherefore I have not sinned against thee*—I have done thee no wrong. *The Lord the Judge be judge this day*—Let him determine this controversy by the success of this war.

V. 29. *Then the spirit of the Lord came upon Jephthah*—Endued him with a more than ordinary courage and resolution. *And he passed over Mizpeh of Gilead*—Having gathered what forces he suddenly could, he came hither to the borders of the Ammonites.

V. 35. *I have opened my mouth unto the Lord, and I cannot go back*—Not retract my vow; I am indispensably obliged to perform it.

V. 36. *She said unto him, My father, do to me according to that which hath proceeded out of thy mouth*—Do not, for my sake, make thyself a transgressor. *Forasmuch as the Lord hath taken vengeance for thee of thine enemies*—I am willing to bear my burthen; being abundantly satisfied with the great deliverance which God hath given to his people by thy hands.

V. 37. *That I may go up and down upon the mountains, and bewail my virginity*—That I shall die childless, which was esteemed both a curse and a disgrace for the Israelites; because such were

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38 And he said, Go. And he sent her away *for* two months: and she went with her companions, and bewailed her virginity upon the mountains.

39 And it came to pass at the end of two months, that she returned unto her father, who did with her *according* to his vow which he had vowed: and she knew no man. And it was a † custom in Israel,

† Or, ordinance.

40 *That* the daughters of Israel went ‡ yearly § to lament the daughter of Jephthah the Gileadite four days in a year.

‡ Heb. from year to year.
§ Or, to talk with.

CHAP. XII.

a See Chap. 8. 1.

AND [a] the men of Ephraim * gathered themselves together, and went northward, and said unto Jephthah, Wherefore passedst thou over to fight against the children of Ammon, and didst not call us to go with thee? we will burn thine house upon thee with fire.

* Heb. were called.

2 And Jephthah said unto them, I and my people were at great strife with the children of Ammon; and when I called you, ye delivered me not out of their hands.

3 And when I saw that ye delivered *me* not, I put my life in my hands, and passed over against the children of Ammon, and the Lord delivered them into my hand: wherefore then are ye come up unto me this day, to fight against me?

4 Then Jephthah gathered together all the men of Gilead, and fought with Ephraim: and the men of Gilead smote Ephraim, because they said, Ye Gileadites ° *are* fugitives of Ephraim, among the Ephraimites, *and* among the Manassites.

° Psal. 78. 9.

5 And the Gileadites took the [c] passages of Jordan before the Ephraimites: and it was *so*, that when those Ephraimites which were escaped, said, Let me go over; that the men of Gilead said unto him, *Art* thou an Ephraimite? If he said, Nay:

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c Josh. 22. 11.

6 Then said they unto him, Say now Shibboleth: and he said, Sibboleth: for he could not frame to pronounce *it* right. Then they took him, and slew him at the passages of Jordan: and there fell at that time of the Ephraimites, forty and two thousand.

7 And Jephthah judged Israel six years: then died Jephthah the Gileadite, and was buried in *one of* the cities of Gilead.

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8 ¶ And after him † Ibzan of Beth-lehem judged Israel.

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† He seems to have been only a civil Judge to do justice in North-east Israel.

9 And he had thirty sons, and thirty daughters, *whom* he sent abroad, and took in thirty daughters from abroad for his sons. And he judged Israel seven years.

10 Then died Ibzan, and was buried at Beth-lehem.

11 ¶ And after him, ‡ Elon a Zebulonite judged Israel, and he judged Israel ten years.

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‡ A civil Judge in North-east Israel.

12 And Elon the Zebulonite died, and was buried in Aijalon in the country of Zebulun.

13 ¶ And after him, § Abdon the son of Hillel, a Pirathonite judged Israel.

cir. 1120.

§ A civil Judge also in North-east Israel.

14 And he had forty sons, and thirty ‖ nephews, that [d] rode on threescore and ten ass-colts: and he judged Israel eight years.

‖ Heb. sons sons.

d Chap. 5. 10. and 10. 4.

15 And Abdon the son of Hillel the Pirathonite died, and was buried in Pirathon in the land of Ephraim, [e] in the mount of the Amalekites.

cir. 1112.

e Chap. 3. 13, 27. and 5. 14.

CHAP.

excluded from that great privilege of contributing to the birth of the Messiah, who was to be born of an Israelitish woman.

V. 39. *Her father did with her according to his vow which he had vowed*—It seems most probable that Jephthah did indeed sacrifice his daughter. These were times, wherein the Israelites had learned and followed the practices and worships of the heathen nations, of which this was one, to offer up human sacrifices to Moloch; and although they seem now to have repented and forsaken their idols, (Judg. x. 16.) yet they seem still to have retained part of the old leaven, and this among the rest, that they might offer human sacrifices, not to Moloch, as they had done, but unto the Lord.

V. 40. *The daughters of Israel went yearly to lament the daughter of Jephthah*—Who had so willingly yielded up herself for a sacrifice, in obedience to her father's vow.

CHAP. XII.

V. 1. *The men of Ephraim said unto Jephthah, Wherefore passedst thou over to fight against the children of Ammon, and didst not call us to go with thee*—Through pride and envy, contending with him, as they did before with Gideon.

V. 2. *Jephthah said unto them, when I called you, ye delivered me not out of their hands*—Hence it appears that he craved their assistance, which they denied, though it is not elsewhere expressed.

V. 3. *I put my life in my hands*—I exposed myself to utmost danger, as a man that carries a brittle and precious thing in his hand, which may easily either fall to the ground, or be snatched from him. *Wherefore then are you come up unto me this day, to fight against me*—Why do you thus requite my kindness, in running into such hazard to preserve you and yours.

V. 4. *Ye Gileadites are fugitives of Ephraim*—These words are a scoffing and contemptuous expression of the Ephraimites.

V. 6. *Say now Shibboleth*—Which signifies a stream or river, which they desired to pass over: So it was a word proper for the occasion, and gave them no cause to suspect the design, because they were required only to express their desire to go over the Shibboleth, or river. *And he said, Sibboleth*—It is well known that parts of the same nation, who use the same language, differ in their dialect and manner of pronunciation. *He could not frame to pronounce it right*—He suspecting not the design of it, uttered it speedily, according to his manner of expression. *There fell at that time*—Being slain either in the battle, the pursuit, or at Jordan.

V. 15. *And Abdon died*—How hastily do we see one of these judges of Israel passing away after another, to give account both of the motives for their conduct, and of the manner in which they discharged the duties of their stations to God, who made them what they were.

CHAP.

CHAP. XIII.

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AND the children of Iſrael * [a] did evil again in the ſight of the Lord, † and the Lord delivered them into the hand of the Philiſtines forty years.

* Heb. added to commit, &c.
a Chap. 2. 11. and 3. 7. and 4. 1. and 6. 1. and 10. 6.
† This ſeems a partial captivity.

2 ¶ [o] And there was a certain man of Zorah, of the family of the Danites, whoſe name *was* Manoah, and his wife *was* barren and bare not.

o Joſh. 19. 41.

3 And the angel of the Lord appeared unto the woman, and ſaid unto her, Behold now, thou *art* barren and beareſt not: but thou ſhalt conceive and bear a ſon.

4 Now therefore beware, I pray thee, and [c] drink not wine, nor ſtrong drink, and eat not any unclean *thing*.

c Num. 6. 2, 3.

5 For lo, thou ſhalt conceive and bear a ſon, and [d] no razor ſhall come on his head: for the child ſhall be a Nazarite unto God from the womb: and he ſhall begin to deliver Iſrael out of the hand of the Philiſtines.

d Num. 6. 5. 1 Sam. 1. 11.

6 ¶ Then the woman came and told her huſband, ſaying, A man of God came unto me, and his countenance *was* like the countenance of an angel of God, very terrible: but I aſked him not whence he *was*, neither told he me his name.

7 But he ſaid unto me, Behold, thou ſhalt conceive and bear a ſon; and now drink no wine, nor ſtrong drink, neither eat any unclean *thing*: for the child ſhall be a Nazarite to God, from the womb to the day of his death.

8 ¶ Then Manoah intreated the Lord, and ſaid, O my Lord, let the man of God which thou didſt ſend, come again unto us, and teach us what we ſhall do unto the child that ſhall be born.

9 And God hearkened to the voice of Manoah; and the angel of God came again unto the woman as ſhe ſat in the field: but Manoah her huſband *was* not with her.

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10 And the woman made haſte, and ran, and ſhewed her huſband, and ſaid unto him, Behold, the man hath appeared unto me, that came unto me the *other* day.

11 And Manoah aroſe, and went after his wife, and came to the man, and ſaid unto him, *Art* thou the man that ſpakeſt unto the woman? And he ſaid, I *am*.

12 And Manoah ſaid, Now let thy words come to paſs: ‡ How ſhall we order the child, and § ‖ *how* ſhall we do unto him?

‡ Heb. What ſhall be the manner of the, &c.
§ Or, what ſhall he do?
‖ Heb. what ſhall be his work?

13 And the angel of the Lord ſaid unto Manoah, Of all that I ſaid unto the woman, let her beware.

14 She may not eat of any *thing* that cometh of the vine, neither let her drink wine or ſtrong drink, nor eat any unclean *thing*: all that I commanded her, let her obſerve.

15 ¶ And Manoah ſaid unto the angel of the Lord, I pray thee, [e] let us detain thee, until we ſhall have made ready a kid * for thee.

e Gen. 18. 3. Chap. 6. 18.
* Heb. before thee.

16 And the angel of the Lord ſaid unto Manoah, Though thou detain me, I will not eat of thy bread: and if thou wilt offer a burnt-offering, thou muſt offer it unto the Lord: for Manoah knew not that he *was* an angel of the Lord.

17 And Manoah ſaid unto the angel of the Lord, What *is* thy name, that when thy ſayings come to paſs, we may do thee honour?

18 And the angel of the Lord ſaid unto him, [f] Why aſkeſt thou thus after my name, ſeeing it *is* † ſecret?

f Gen. 32. 29.
† Or, wonderful, Iſai. 9. 6.

19 So Manoah took a kid, with a meat-offering,

CHAP. XIII.

V. 1. *The children of Iſrael did evil again in the ſight of the Lord*—Fell into idolatry, and other crimes proceeding from that unbelief, which neither fears God for his power and juſtice, nor loves him for his mercy and goodneſs.

V. 3. *The angel of the Lord appeared unto the woman*—The Son of God, who appeared here as a meſſenger ſent from God, and a diſtinct perſon from God the Father.

V. 4. *Drink not wine, nor ſtrong drink, and eat not any unclean thing*—Any of thoſe meats which were forbidden to all, but eſpecially to the Nazarites.

V. 5. *The child ſhall be a Nazarite*—A perſon ſeparated from others, and conſecrated to God's ſervice. *He ſhall begin to deliver Iſrael*—And the deliverance ſhall be carried on and perfected by others, as it was in part by Eli, Samuel, Saul, but eſpecially by David.

V. 6. *The woman came and told her huſband, ſaying, A man of God came unto me*—A prophet, or ſacred perſon, ſent with a meſſage from God. *His countenance was like an angel of God, very terrible*—Awful; full of majeſty.

V. 12. *Manoah ſaid, Now let thy words come to paſs*—Or, *thy words ſhall come to paſs*: I firmly believe that thy promiſes ſhall be fulfilled. *How ſhall we order the child*—What rules ſhall we obſerve about his education.

V. 15. *I pray thee, let us detain thee, until we ſhall have made ready a kid for thee*—Suppoſing him to be a man and a prophet, to whom he would in this manner expreſs his reſpect, as was uſual to ſtrangers.

V. 16. *If thou wilt offer a burnt-offering, thou muſt offer it unto the Lord*—Not unto a man, as now thou apprehendeſt me to be; but unto the Lord, as thou wilt by and by perceive me to be.

V. 17. *What is thy name, that when thy ſayings come to paſs, we may do thee honour*—Either by making honourable mention of thee, or by performing reſpect and ſervice to thee, by a preſent, which they uſually gave to prophets.

V. 18. *Why aſkeſt thou thus after my name, ſeeing it is ſecret*—Or, *hidden* from mortal men; or, wonderful; ſuch as thou canſt not comprehend. My nature or eſſence (which is often ſignified by *name* in Scripture) is incomprehenſible. This ſhews, that this was the angel of the covenant, the Son of God.

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offering, [g] and offered *it* upon a rock unto the Lord: and *the angel* did wonderously, and Manoah and his wife looked on.

g Chap. 6. 19, 20.

20 For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the Lord ascended in the flame of the altar: and Manoah and his wife looked on *it*, and fell on their faces to the ground.

21 (But the angel of the Lord did no more appear to Manoah and to his wife.) Then Manoah knew that he *was* an angel of the Lord.

h Gen. 32. 30. Exod. 30. 20. Deut. 5. 26. Chap. 6. 22.

22 And Manoah said unto his wife, [h] We shall surely die, because we have seen God.

23 But his wife said unto him, If the Lord were pleased to kill us, he would not have received a burnt-offering and a meat-offering at our hands, neither would he have shewed us all these *things*, nor would as at this time have told us *such things* as these.

24 ¶ And the woman bare a son, and called his name [i] Samson: and the child grew, and the Lord blessed him.

i Heb. 11. 32.

k Chap. 3. 10. 1 Sam. 11. 6.

25 [k] And the spirit of the Lord began to move him at times, in § the camp of Dan, [l] between Zorah and Eshtaol.

§ Heb. Mahanehdan, as Chap. 18. 12.

l Josh. 15. 33.

CHAP. XIV.

cir. 1141.

AND Samson went down [a] to Timnath, and saw a woman in Timnath of the daughters of the Philistines.

a Gen. 38. 13.

2 And he came up and told his father and his mother, and said, I have seen a woman in Timnath of the daughters of the Philistines: now therefore get her for me to wife.

Before Christ cir. 1161.

3 Then his father and his mother said unto him, *Is there* never a woman among the daughters of thy brethren, or among all my people, that thou goest to take a wife of the uncircumcised Philistines? And Samson said unto his father, Get her for me, for * she pleaseth me well.

* Heb. she is right in mine eyes.

4 But his father and his mother [o] knew not that it *was* of the Lord, that he sought an occasion against the Philistines: for at that time the Philistines had dominion over Israel.

o 1 Kings 12. 15. 2 Chro. 10. 15. and 22. 7. and 25. 20.

5 Then went Samson down, and his father and his mother, to Timnath, and came to the vineyards of Timnath: and behold, a young lion roared † against him.

† Heb. in meeting him.

6 And [c] the spirit of the Lord came mightily upon him, and he rent him as he would have rent a kid, and *he had* nothing in his hand: but he told not his father or his mother what he had done.

c Chap. 3. 10. and 13. 25. 1 Sam. 11. 6.

7 And he went down, and talked with the woman, and she pleased Samson well.

8 ¶ And after a time, he returned to take her, and he turned aside to see the carcase of the lion: and behold, *there was* a swarm of bees, and honey in the carcase of the lion.

9 And he took thereof in his hands, and went on eating, and came to his father and mother,

V. 19. *So Manoah took a kid, with a meat-offering*—Which was generally joined with the chief sacrifices. *And offered it upon a rock*—The angel's presence and command being a sufficient warrant for the offering of sacrifice by a person who was no priest, and in a place otherwise forbidden.

V. 20. *It came to pass when the flame went up toward heaven*—Arising from the fire which Manoah brought for the offering; or produced by the angel out of the rock in a miraculous manner. *From off the altar*—From that part of the rock which served instead of an altar, upon which the sacrifice was laid. *The angel of the Lord ascended in the flame*—To manifest his nature and essence to be spiritual, because not capable of hurt by the fire; and celestial. *Manoah and his wife looked on it, and fell on their faces*—In reverence to that glorious presence manifested in so wonderful a manner; and partly, out of a religious fear of death upon this occasion, as is expressed verse 22; for the prevention whereof they fell down in way of supplication to God.

V. 23. *If the Lord were pleased to kill us, he would not have received a burnt-offering, neither would he have shewed us all these things at this time*—This expression seems to have some emphasis in it, to inhance God's mercy to them, as being afforded them in a time of such public and grievous calamity; and in a time when the word of the Lord was precious; and there was no open vision.

V. 24. *The Lord blessed him*—Endowed him with all those graces, and gifts of mind and body, which were necessary for the work he was designed for.

V. 25. *The spirit of the Lord began to move him at times*—(i. e.) To stir him up to heroical designs; to shew forth its power in him, in the frame of his mind, and in the strength of his body, discovered to his neighbours in extraordinary actions; to incline his heart to great attempts to the help and deliverance of God's people, and to give some essays of it to his brethren, and to seek all opportunities for it.

CHAP. XIV.

V. 1. *Samson went down to Timnath*—After he was come to mature age.

V. 3. *Is there never a woman among the daughters of thy brethren, that thou goest to take a wife of the Philistines*—With whom the Israelites were forbidden to marry, as believers in all ages are forbid to be unequally yoked with unbelievers; and no reasons are good against the word of God, who himself only may dispense in any particular instance with his own law, which he seems to have done in the case of Samson, as the means by which God was pleased, at this time, to deliver the children of Israel, and his church on earth, from their state of subjection to a people, who themselves were subject to satan, the head of idol worship, because the father of lies, and therefore only capable of prevailing with men to make gods of the works of their hands, and worshipping what in itself was *nothing*.

V. 6. *The spirit of the Lord came mightily upon him*—Stirred up and increased his courage and bodily strength. *He told not his father or his mother what he had done*—Lest, by their means, it should be publicly known; for he wisely considered, that it was not yet a fit time to awaken the jealousies and fears of the Philistines concerning him, as this would have done.

Before Christ cir. 1141. mother, and he gave them, and they did eat: but he told not them that he had taken the honey out of the carcase of the lion.

10 ¶ So his father went down unto the woman, and Samson made there a feast: for so used the young men to do.

11 And it came to pass when they saw him, that they brought thirty companions to be with him.

12 ¶ And Samson said unto them, I will [d] now put forth a riddle unto you: if you [e] can certainly declare it me within the seven days of the feast, and find *it* out, then I will ‡ give you thirty sheets, and thirty change of garments.

d 1 Kings 10. 1.
e Gen. 29. 27.
‡ Or, shirts.

13 But if ye cannot declare *it* me, then shall ye give me thirty sheets, and thirty change of garments. And they said unto him, Put forth thy riddle, that we may hear it.

14 And he said unto them, Out of the eater came forth meat, and out of the strong came forth sweetness. And they could not in three days expound the riddle.

15 And it came to pass on the seventh day, that they said unto Samson's wife, Entice thy husband, that he may declare unto us the riddle, [f] lest we burn thee and thy father's house with fire: have ye called us ‖ to take that we have? *is it* not *so?*

f Chap. 15. 6.
‖ Heb. to possess us, or, to impoverish us.

16 And Samson's wife wept before him, and said, Thou dost but hate me, and lovest me not: thou hast put forth a riddle unto the children of my people, and hast not told *it* me. And he said unto her, Behold, I have not told *it* my father, nor my mother, and shall I tell *it* thee?

* Or, the rest of the seven days, &c.

17 And she wept before him * the seven days, while their feast lasted: and it came to pass on the seventh day, that he told her, because she lay sore upon him: and she told the riddle to the children of her people.

18 And the men of the city said unto him on the seventh day before the sun went down, What *is* sweeter than honey? and what *is* stronger than a lion? And he said unto them, If ye had not plowed with my heifer, ye had not found out my riddle.

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19 ¶ And the spirit of the Lord came upon him, and he went down to Ashkelon, and slew thirty men of them, and took their † spoil, and gave change of garments unto them which expounded the riddle: and his anger was kindled, and he went up to his father's house.

† Or, apparel.

20 But Samson's wife was *given* to his companion, whom he had used as his friend.

CHAP. XV.

cir. 1140. BUT it came to pass within a while after, in the time of wheat-harvest, that Samson visited his wife with a kid, and he said, I will go into my wife into the chamber. But her father would not suffer him to go in.

2 And her father said, I verily thought that thou hadst utterly [a] hated her, therefore I gave her to thy companion: *is* not her younger sister fairer than she? * take her, I pray thee, instead of her.

a Chap. 14. 19.
* Heb. let her be thine.

3 ¶ And Samson said concerning them, † Now shall I be more blameless than the Philistines, though I do them a displeasure.

† Or, Now shall I be blameless from the Philistines, though, &c.

4 And Samson went and caught three hundred foxes, and took ‡ fire-brands, and turned tail to tail, and put a fire-brand in the midst between two nails.

‡ Or, torches.

5 And when he had set the brands on fire, he let *them* go into the standing-corn of the Philistines, and burnt up both the shocks, and also the standing-corn, with the vineyards *and* olives.

6 ¶ Then the Philistines said, Who hath done this? And they answered, Samson the son in law of the Timnite, because he had taken his wife, and given her to his companion. [n] And the Philistines came up, and burnt her and her father with fire.

n Chap. 14. 15.

7 ¶ And

V. 12. *I will now put forth a riddle*—An obscure sentence, for you to resolve and explain. *If you can certainly declare it me within the seven days of the feast*—For so long marriage-feasts lasted.

V. 18. *If ye had not plowed with my heifer*—If you had not employed my wife to find it out.

V. 19. *The spirit of the Lord came upon him*—Though he had a constant habit of eminent strength and courage; yet that was exceedingly increased upon special occasions, by the extraordinary influences of God's spirit. *His anger was kindled*—For the treachery of his wife and companions. *He went up to his father's house*—Without his wife.

V. 20. *Samson's wife was given to his companion*—By her father. *Whom he had used as his friend*—The chief of the bridemen, to whom he had shewed most respect and kindness.

CHAP. XV.

V. 3. *Samson said concerning them, Now shall I be more blameless than the Philistines, though I do them a displeasure*—It appears that Samson designed this very thing before he had received any personal injury (Judg. xiv. 4.) He acted as a judge of the public wrong, and his design was to deliver the people.

V. 4. When God is pleased to save or to destroy, all things serve his might, and he can make use of any means to accomplish his gracious and just designs.

V. 6. *The Philistines came up and burnt her and her father with fire*—Thus she brought upon herself that mischief which she studied to avoid, (Judg. xiv. 15.) by betraying the confidence her husband placed in her.

Before Christ cir. 1140.

7 ¶ And Samson said unto them, Though ye have done this, yet will I be avenged of you, and after that I will cease.

8 And he smote them hip and thigh with a great slaughter; and he went down and dwelt in the top of the rock Etam.

9 ¶ Then the Philistines went up, and pitched in Judah, and spread themselves [c] in Lehi.

[c] Verse 10.

10 And the men of Judah said, Why are ye come up against us? And they answered, To bind Samson are we come up, to do to him, as he hath done to us.

§ Heb. went down.

11 Then three thousand men of Judah § went to the top of the rock Etam, and said to Samson, Knowest thou not that the Philistines *are* rulers over us? what *is* this *that* thou hast done unto us? And he said unto them, As they did unto me, so have I done unto them.

12 And they said unto him, We are come down to bind thee, that we may deliver thee into the hand of the Philistines. And Samson said unto them, Swear unto me, that ye will not fall upon me yourselves.

13 And they spake unto him, saying, No: but we will bind thee fast, and deliver thee into their hand: but surely we will not kill thee. And they bound him with two new cords, and brought him up from the rock.

14 ¶ *And* when he came unto Lehi, the Philistines shouted against him: and the spirit of the Lord came mightily upon him, and the cords that *were* upon his arms became as flax that was burnt with fire, and his bands ‖ loosed from off his hands.

Before Christ cir. 1140.

‖ Heb. were melted.

15 And he found a * new jaw-bone of an ass, and put forth his hand and took it, and slew a thousand men therewith.

* Heb. moist.

16 And Samson said, With the jaw-bone of an ass, † heaps upon heaps, with the jaw of an ass have I slain a thousand men.

† Heb. an heap, two heaps.

17 And it came to pass when he had made an end of speaking, that he cast away the jaw-bone out of his hand, and called that place ‡ Ramath-lehi.

‡ That is, the lifting up of the jaw-bone, or, casting away of the jaw-bone.

18 ¶ And he was sore athirst, and called on the Lord, and said, Thou hast given this great deliverance into the hand of thy servant: and now shall I die for thirst, and fall into the hand of the uncircumcised?

19 But God clave an hollow place that *was* in ‖ the jaw, and there came water thereout; and when he had drank, his spirit came again, and he revived: wherefore he called the name thereof * En-hakkore, which *is* in Lehi unto this day.

‖ Or, Lehi.

* That is, the well of him that called, or, cried.

20 † And he judged Israel [d] in the days of the Philistines twenty years.

† He seems to have judged South-west Israel, during twenty years of their servitude of the Philistines.

[d] Chap. 13. 1. cir. 1120.

CHAP. XVI.

THEN went Samson to Gaza, and saw there * an harlot, and went in unto her.

* Heb. a woman an harlot.

2 *And*

V. 7. *Though ye have done this, yet will I be avenged of you*—By this it appears, that it was not his private injuries, but the public wrongs which he did revenge.

V. 8. *He smote them hip and thigh*—Altogether; entirely—them that appeared against him. *He went and dwelt in the top of the rock Etam*—Because he would not involve his brethren in the same danger with himself, from the resentment of the people whose relations and countrymen he had killed, and against whose power he had revolted.

V. 9. *Then the Philistines went up, and pitched in Judah*—Where the rock Etam was. *And spread themselves*—In great numbers.

V. 11. *What is this that thou hast done unto us*—Thou hast by these actions punished not them, as thou intendedst; but us, who, being under their dominion, are sure to suffer for it.

V. 12. *We are come down to bind thee, that we may deliver thee into the hand of the Philistines*—They wanted to betray their deliverer into the hands of his enemies. *Samson said unto them, Swear unto me, that ye will not fall upon me yourselves*—Not that he feared them, or could not as easily have conquered them as he did the Philistines; but, because he would be free from all obligation or temptation of doing them any harm, though it were in his own just and necessary defence.

V. 14. *The Philistines shouted against him*—For joy and triumph, because they had now their great enemy, as they supposed, in their hands. *His hands loosed from off his hands*—Were dissolved, as things are which are melted in the fire.

V. 18. *He was sore athirst*—So as he was ready to faint and die; that, by the experience of his own helplessness, he might be forced to ascribe the victory to God only, and not to himself. *Now shall I die for thirst, and fall into the hand of the uncircumcised*—This seems to be the language of a tempted mind: His own great strength availed him nothing, in procuring water to quench his extreme thirst; and he concludes that God, who had given him so great a victory, either could not or would not give him relief under the present difficulty.

V. 19. *God clave an hollow place that was in the jaw*—Causing the jaw-bone to send forth water, as the rock formerly did; the miracle being in effect the same, though in a differing subject. *He called the name thereof En-hakkore*—The fountain of him that called upon God for deliverance; the fountain which was given in answer to my prayer.

V. 20. *He judged Israel*—He avenged them against the Philistines. *In the days of the Philistines twenty years*—Whilst the Philistines had the power and dominion, from which he was not fully to deliver, but only to begin to deliver them, as it was foretold, (Judg. xiii. 5.) From this place it appears, that in the computation of the times of the judges, the years of servitude are not to be separated from the years of the judges, but are comprehended within them; which is of importance for clearing this part of Scripture-chronology.

CHAP. XVI.

V. 1. *Then went Samson to Gaza*—A chief city, to make some new attempt upon the Philistines, whom he feared not either in their cities, or in their camps, having had such experience of his own strength, and of God's assistance. *And saw there an harlot*—Going into an house of public entertainment, as the manner was, he there *saw* this harlot; which implies, that he did not go thither

Before Christ cir. 1120.

2 *And it was told* the Gazites, saying, Samson is come hither. And they compassed *him* in, and laid wait for him all night in the gate of the city, and were † quiet all the night, saying, In the morning when it is day, we shall kill him.

† Heb. silent.

3 And Samson lay till midnight and arose at midnight, and took the doors of the gate of the city, and the two posts, and went away with them, ‡ bar and all, and put *them* upon his shoulders, and carried them up to the top of an hill that *is* before Hebron.

‡ Heb. with the bar.

4 ¶ And it came to pass afterward, that he loved a woman § in the valley of Sorek, whose name *was* Delilah.

§ Or, by the brook.

5 And the lords of the Philistines came up unto her, and said unto her, Entice him, and see wherein his great strength *lieth*, and by what *means* we may prevail against him, that we may bind him to * afflict him: and we will give thee every one of us eleven hundred *pieces* of silver.

* Or, humble.

6 And Delilah said to Samson, Tell me, I pray thee, wherein thy great strength *lieth*, and wherewith thou mightest be bound to afflict thee.

7 And Samson said unto her, If they bind me with seven † ‡ green withs, that were never dried, then shall I be weak, and be as § another man.

† Or, new cords.
‡ Heb. moist.
§ Heb. one.

8 Then the lords of the Philistines brought up to her seven green withs, which had not been dried, and she bound him with them.

9 (Now *there were* men lying in wait, abiding with her in the chamber) And she said unto him, The Philistines *be* upon thee, Samson. And he brake the withs, as a thread of tow is broken when it ‖ toucheth the fire: so his strength was not known.

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‖ Heb. smelleth.

10 And Delilah said unto Samson, Behold, thou hast mocked me, and told me lies: now tell me, I pray thee, wherewith thou mightest be bound.

11 And he said unto her, If they bind me fast with new ropes * that never were occupied, then shall I be weak, and be as another man.

* Heb. wherewith work hath not been done.

12 Delilah therefore took new ropes, and bound him therewith, and said unto him, The Philistines *be* upon thee, Samson. (And *there were* liers in wait abiding in the chamber) And he brake them from off his arms like a thread.

13 And Delilah said unto Samson, Hitherto thou hast mocked me, and told me lies: tell me wherewith thou mightest be bound. And he said unto her, If thou weavest the seven locks of my head with the web.

14 And she fastened *it* with the pin, and said unto him, The Philistines *be* upon thee, Samson. And he awaked out of his sleep, and went away with the pin of the beam, and with the web.

15 ¶ And she said unto him, How canst thou say, I love thee, when thine heart *is* not with me? Thou hast mocked me these three times, and hast not told me wherein thy great strength *lieth*.

16 And it came to pass, when she pressed him daily with her words, and urged him, *so* that his soul was † vexed unto death;

† Heb. shortened.

17 That he told her all his heart, and said unto her, [a] There hath not come a razor upon

[a] Num. 6. 5.

ther upon so evil a design. He began his journey, in order to execute the duty to which God had called him; but forgetting God's severe displeasure at sin, his own evil desires consented to the tempter's designs, which is recorded, to caution all that set out in the spiritual service of God, that they do not comply with those desires and temptations which war against the soul, and which when complied with, unless truly repented of, will be its eternal ruin.

V. 2. *When it is day, we shall kill him*—This is the language of men that know not God, and who have not an abiding sense that God governs all events; and therefore every thing to come to be spoken of in submission to the will of God, and not say at such a time we will or shall do this or that.

V. 3. *Samson arose at midnight*—Probably fearing danger, as he had just cause to do.

V. 4. *He loved a woman whose name was Delilah*—She is not called an harlot, as she of Gaza was; nor yet his wife, as she of Timnath was; yet it may seem more probable, because the dreadful punishment now inflicted upon Samson, is an intimation that this sin was not inferior to the former.

V. 5. *The Lords of the Philistines said unto her, Entice him, and see wherein his great strength lieth, and we will give thee every one of us eleven hundred pieces of silver*—The advantage they gained by their bribe terminated in their own ruin.

V. 7. Samson is guilty both of the sin of lying, and of great folly in encouraging her inquiries; but as he had forsaken God, so God had now forsaken him, and deprived him of common prudence.

V. 15. *How canst thou say, I love thee, when thine heart is not with me*—When thy love consists only in outward expression, not in affection; and thou wilt not open thy heart to me, as one true friend doth to another.

V. 16. *His soul was vexed unto death*—Being tormented by two contrary and violent passions—desire to gratify her whom he so much doated upon, and fear of betraying himself to utmost hazard. But being deserted by God, it is no wonder that he chooseth the worse part.

V. 17. *If I be shaven, then my strength will go from me*—Not that his hair was in itself the seat or cause of his strength, but because it was the chief condition of that vow or covenant, whereby as he stood obliged to him, so God was pleased graciously to engage himself to fit him for, and assist him in that great work to which he called him; but, upon his violation of his condition, God withdraws his help, and leaves him to himself; when so void

of

Before Christ cir. 1120.

on mine head; for I *have been* a Nazarite unto God from my mother's womb: If I be shaven, then my strength will go from me, and I shall become weak, and be like any *other* man.

18 And when Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying, Come up this once, for he hath shewed me all his heart. Then the lords of the Philistines came up unto her, and brought money in their hand.

19 And she made him sleep upon her knees, and she called for a man, and she caused him to shave off the seven locks of his head, and she began to afflict him, and his strength went from him.

20 And she said, The Philistines *be* upon thee, Samson. And he awoke out of his sleep, and said, I will go out as at other times before, and shake myself. And he wist not that the Lord was departed from him.

† Heb. bored out.

21 ¶ But the Philistines took him, and † put out his eyes, and brought him down to Gaza, and bound him with fetters of brass, and he did grind in the prison-house.

‡ Or, as when he was shaven

22 Howbeit, the hair of his head began to grow again, ‖ after he was shaven.

23 Then the lords of the Philistines gathered them together, for to offer a great sacrifice unto Dagon their god, and to rejoice: for they said, Our god hath delivered Samson our enemy into our hand.

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24 And when the people saw him, they praised their god: for they said, Our god hath delivered into our hands our enemy, and the destroyer of our country, ‖ which slew many of us.

‖ Heb. and who multiplied our slain.

25 And it came to pass when their hearts were merry, that they said, Call for Samson, that he may make us sport. And they called for Samson out of the prison-house; and he made * them sport: and they set him between the pillars.

* Heb. before them.

26 And Samson said unto the lad that held him by the hand, Suffer me that I may feel the pillars whereupon the house standeth, that I may lean upon them.

27 Now the house was full of men and women, and all the lords of the Philistines *were* there; and *there were* upon the roof about three thousand men and women, that beheld while Samson made sport.

28 And Samson called unto the Lord, and said, O Lord God, remember me, I pray thee,

of understanding does he become, that he acts contrary to his own knowledge of the repeated discoveries of the person's treachery he now trusts with his life; the influence of one sensual or selfish desire blinds the very reason, and leaves those that are led by whatever is sinful, sooner or later, equally exposed to shame and sufferings.

V. 18. *When Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines*—She distinguishes between this information which was true, and the former which was not so. Though all men may be deceived by falsehood, yet God, who is the author and approver of truth, causes it to be known for what it is whoever speaks it; whilst that which proceeds from deceit, though delivered with ever so much eloquence, fails to convince either the wise or the ignorant; all that hear may be pleased with the speaker, but they feel themselves in want of that which alone carries conviction to the heart—the Spirit of truth. Satan, the father of lies, is ever wanting to retain his dominion in every human mind; and all that obey him by complying with the deceit of their own hearts, and with the suggestions of his spirit, and either wish that to appear true which they know to be false, or that false which they know to be true, whatever is the purpose to be answered by it, the soul is the servant of him whom it obeys. (Rom. vi. 16.) And though Samson finally obtained mercy, and is numbered among the faithful, (Heb. xi. 32.) and God, by his means, executed his judgments upon his enemies, yet if infinite compassion, for the sake of the Mediator, had not spared him for repentance, the falsehoods he spoke, without the addition of any other crime, would have left him exposed to that wrath which is revealed from heaven against all unrighteousness of men. (Rev. xxi. 8.)

V. 19. *She caused him to shave off the seven locks of his head*—Such influence had she obtained over him, that she caused him to be his own destroyer; and thus it is that all that finally perish are self-destroyed.

V. 20. *He wist not that the Lord was departed from him*—He had before grieved the holy Spirit of God, and chosen other gods to have dominion over him; and now so insensible was he become, that he knew not whether the gracious influence of God rested upon him or not.

V. 21. *The Philistines took him*—And now he knew, by finding himself without power, that, as he had despised the sign of God's presence, God had withdrawn his inward strength, and he became as another man. *And* they *put out his eyes*—Which they did to disenable him from doing them harm, in case he should recover his strength; but not without God's providence, punishing him in that part which had been instrumental to his sin. *And brought him down to Gaza*—A great and strong city, where he would be kept safely; and upon the sea-coast, at a distance from Samson's people; and to repair the honour of that place, upon which he had cast so much scorn; God also ordering it thus, that where he first sinned, there he should receive his punishment. *He did grind in the prison-house*—As a slave. He made himself a slave to sin, and now God suffers him to be made a slave.

V. 22. *The hair of his head began to grow again*—This circumstance, though in itself inconsiderable, is noted as a sign of the recovery of God's favour, and his former strength, in some good degree, upon his bitter repentance and turning unto God; and which it is to be believed he did, by the effects which followed.

V. 23. *The lords of the Philistines gathered them together*—To praise Dagon for this singular favour. *Dagon their god*—Which is by most supposed to be an idol, whose upper part was like a man, and whose lower part was like a fish.

V. 25. *Samson made them sport*—He lulled them asleep in security, until, by this seeming complaisance, he prepared the way for that which he designed.

V. 27. *Upon the roof*—Which in many of the eastern countries are flat.

V. 28. *Samson*

Before Christ cir. 1120. thee, and ſtrengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philiſtines for my two eyes.

29 And Samſon took hold of the two middle pillars, upon which the houſe ſtood, and † on which it was borne up, of the one with his right hand, and of the other with his left.

† Or, he leaned on them.

30 And Samſon ſaid, Let ‡ me die with the Philiſtines: and he bowed himſelf with *all his* might; and the houſe fell upon the lords, and upon all the people that *were* therein: ſo the dead which he ſlew at his death, were more than *they* which he ſlew in his life.

‡ Heb. my ſoul.

31 Then his brethren, and all the houſe of his father, came down and took him, and brought *him* up, ° and buried him between Zorah and Eſhtaol, in the burying-place of Manoah his father: and he judged Iſrael twenty years.

° Chap. 13.25.

cir. 1120.

CHAP. XVII.

cir. 1406. AND there was a man of mount Ephraim, whoſe name *was* Micah.

2 And he ſaid unto his mother, The eleven hundred *ſhekels* of ſilver that were taken from thee, about which thou curſedſt, and ſpakeſt of alſo in mine ears; behold, the ſilver *is* with me, I took it. And his mother ſaid, Bleſſed *be thou* of the Lord, my ſon.

Before Chriſt cir. 1406.

3 And when he had reſtored the eleven hundred *ſhekels* of ſilver to his mother, his mother ſaid, I had wholly dedicated the ſilver unto the Lord, from my hand, for my ſon, to make a graven image, and a molten image: now therefore I will reſtore it unto thee.

4 Yet he reſtored the money unto his mother, and his mother took two hundred *ſhekels* of ſilver, and gave them to the founder, who made thereof a graven image, and a molten image: and they were in the houſe of Micah.

5 And the man Micah had an houſe of gods, and made an [a] ephod, and [o] teraphim, and * conſecrated one of his ſons, who became his prieſt.

a Chap. 8. 27.
o Gen. 31. 19. Hoſ. 3. 4.
* Heb. filled the hand.

6 [c] In thoſe days *there was* no king in Iſrael, [d] *but* every man did *that which was* right in his own eyes.

c Chap. 18. 1. and 21. 25. Deut. 33. 5.
d Deut. 12. 8.

7 ¶ And

V. 28. *Samſon called unto the Lord*—This prayer was not an act of malice and revenge, but of faith and zeal for God, who was publicly diſhonoured by theſe people. And this appears from hence, becauſe God, who heareth not ſinners, and would never uſe his omnipotency to gratify any man's malice, ſhewed, by the effect, that he accepted his prayer as the dictate of his own ſpirit. Samſon mentions only his perſonal injury, the loſs of his eyes; and not their indignities to God and his people, which muſt be aſcribed to that care which he had, and took upon former occaſions, to prevent the reſentment of the Philiſtines from falling upon his own people.

V. 29. *Samſon took hold of the two middle pillars*—Pliny, in the 15th chapter of the 36th book of his Natural Hiſtory, mentions two theatres, built by one C. Curio, who lived in Julius Cæſar's time; each of which was ſupported only by one pillar, though very many thouſands of people might ſit in it together.

V. 30. *Let me die with the Philiſtines*—I am contented to die, ſo I can but therewith contribute any thing to the vindication of God's glory, here trampled upon; and to the deliverance of God's people. This is neither an example for the encouragement of ſelf-murder, nor private or perſonal revenge. Samſon did this by the Divine approbation, as God's anſwer to his prayer manifeſts. Samſon's laſt words were prayer, and his laſt action was agreeable to the will of God; and, after all the diſhonour and miſery which he brought upon himſelf, he finally caſt himſelf upon the love of God, and is numbered among thoſe, that only truſted their ſalvation to the Redeemer, then to come and die for the ſins of the world; and Samſon's example is to be numbered with the clouds of witneſſes, which there are of that never-to-be-forgotten truth—Whoſoever believeth on the Son of God ſhall not periſh, but have everlaſting life.

V. 31. *His brethren, and all the houſe of his father, came down, and buried him*—Which they adventured to do, becauſe the barbarous nations allowed burial even to their enemies, and would permit this to be done by their friends; and Samſon had taken the blame of this action wholly to himſelf, for which his relations could not juſtly be puniſhed.

CHAP. XVII.

V. 2. *About which thou curſedſt*—Didſt curſe the perſon who had taken them away, and that in my hearing. *The ſilver is with me, I took it*—The fear of thy curſe makes me acknowledge this. *His mother ſaid, Bleſſed be thou of the Lord*—I willingly conſent to, and beg from God the removal of the curſe, and a bleſſing inſtead of it. Be thou free from my curſe, becauſe thou haſt ſo honeſtly reſtored it.

V. 3. *I had wholly dedicated the ſilver unto the Lord*—Jehovah; by which it appears ſhe did not intend to forſake the true God, or his worſhip; but only to worſhip God by an image.

V. 4. *His mother took two hundred ſhekels of ſilver*—But a part of the ſum ſhe had dedicated.

V. 5. *Micah had an houſe of gods*—A place conſecrated for the ſervice of God in this manner. *And conſecrated one of his ſons, who became his prieſt*—Becauſe the Levites, in that corrupt ſtate of the church, neglected the exerciſe of their office, and were neglected by the people.

V. 6. *In thoſe days there was no king in Iſrael*—No judge to govern and controul them; the word *King* being here uſed largely for a chief magiſtrate. God raiſed up Judges to rule and deliver the people when he ſaw fit; and at other times, for their ſins, he ſuffered them to be without them, and ſuch a time this was; and therefore they ran into that idolatry, from which the Judges uſually kept them, as appears by that frequently repeated paſſage in this book, that, after the death of ſuch or ſuch a Judge, the people forſook the Lord, and turned to idols. *Every man did that which was right in his own eyes*—Not what pleaſed God, but what beſt ſuited his own inclinations.

V. 7. *A young man out of Beth-lehem-judah, a Levite*—Or, of Beth-lehem judah, ſo called here, as Matth. ii. 1, 5. to diſtinguiſh it from Bethlehem in Zebulun, (Joſh. xix. 15.) There he was born and bred. *(i. e.)* Of, or belonging to, the tribe of Judah;

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7 ¶ And there was a young man out of [e] Beth-lehem-judah, of the family of Judah, who *was* a Levite, and he sojourned there.

e See Josh. 19. 15.

8 And the man departed out of the city from Beth-lehem-judah, to sojourn where he could find *a place:* and he came to mount Ephraim to the house of Micah, † as he journeyed.

† Heb. in making his way.

9 And Micah said unto him, Whence comest thou? And he said unto him, I *am* a Levite of Beth-lehem-judah, and I go to sojourn where I may find *a place.*

10 And Micah said unto him, Dwell with f Chap. 18. 19. me, [f] and be unto me a father and a priest, and I will give thee ten *shekels* of silver by the year, and ‡ § a suit of apparel, and thy victuals. So the Levite went in.

‡ Or, a double suit, &c. § Heb. an order of garments.

11 And the Levite was content to dwell with the man, and the young man was unto him as one of his sons.

12 And Micah consecrated the Levite, and g Chap. 18. 30. the young man [g] became his priest, and was in the house of Micah.

13 Then said Micah, Now know I that the Lord will do me good, seeing I have a a Levite to *my* priest.

CHAP. XVIII.

a Chap. 17. 6. and 21. 25. b Josh. 19. 47.

IN [a] those days *there was* no king in Israel: and in those days [b] the tribe of the Danites sought them an inheritance to dwell in: for unto that day *all their* inheritance had not fallen unto them among the tribes of Israel.

2 And the children of Dan sent of their family, five men from their coasts, * men of valour, from [c] Zorah, and from Eshtaol, to spy out the land, and to search it; and they said unto them, Go search the land: who when they came to mount Ephraim, to the house of Micah, they lodged there.

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* Heb. sons.

c Chap. 13. 25.

3 When they *were* by the house of Micah, they knew the voice of the young man the Levite: and they turned in thither, and said unto him, Who brought thee hither? and what makest thou in this *place?* and what hast thou here?

4 And he said unto them, Thus and thus dealeth Micah with me, and hath hired me, and I am his priest.

5 And they said unto him, Ask counsel, we pray thee, of God, that we may know whether our way which we go shall be prosperous.

6 And the priest said unto them, Go in peace: before the Lord *is* your way, wherein ye go.

7 ¶ Then the five men departed, and came to [d] Laish, and saw the people that *were* therein, [e] how they dwelt careless, after the manner of the Zidonians, quiet and secure, and *there was* no † magistrate in the land, that might put *them* to shame in *any* thing: and they *were* far from the Zidonians, and had no business with *any* man.

d Josh. 19. 47. called Leshem. e Ver. 27. 28.

† Heb. possessor, or, heir of restraint.

8 And

not by birth, for he was a Levite; nor by his mother, for though that might be true, the mother's side is not regarded in genealogies; but by his habitation: And, in times of irreligion, the Levites were dispersed among all the tribes; which seems to be here noted by way of reflection upon that tribe; and as an evidence of the general defection, that a Levite could not find entertainment in that great tribe, but was forced to wander, and seek for subsistence elsewhere. *He sojourned there*—Because this was not the proper nor usual place of his abode, this being no Levitical city.

V. 8. *Where he could find a place*—For employment, and a livelihood; for the tithes and offerings, which were their maintenance, not being brought into the house of God, many of the Levites and priests must needs be reduced to poverty.

V. 10. *Micah said, be unto me a father and a priest*—A spiritual father, a teacher, or instructor.

V. 11. *The Levite was content*—Being constrained by necessity, and infected with the common superstition of the times. *And the young man was unto him as one of his sons*—Treated with the same degree of kindness and affection.

V. 12. *Micah consecrated the Levite*—To be a priest, for which he thought a consecration necessary, as knowing that the Levites were no less excluded from the priest's office without it—than the people. *And the young man became his priest*—Instead of his son, whom he had consecrated.

V. 13. *Now know I that the Lord will do me good*—I am assured God will bless me. This was the principle of selfishness, expecting a beneficial return from God for his money and good deeds. Certain it is, that the Judge of all the earth must distinguish between right and wrong in every man's conduct; but no human conduct can be right in the sight of God, which does not proceed from this principle—That the cause and foundation of the mercy of God to men, and of all the blessings he bestows, is only laid in the Son of his love. It cost more than the whole human race could ever do, to reconcile one soul to God, or purchase one blessing from him, for the most blameless of the fallen sons of Adam.

CHAP. XVIII.

V. 1. *The tribe of the Danites sought them an inheritance to dwell in*—The lot had fallen to them before this time, but they had not obtained the actual possession of their lot, because the Philistines and Amorites opposed them.

V. 3. *What makest thou in this place?*—This being not thy usual place, nor proper for thy employment.

V. 6. *Before the Lord is your way*—His answer was ambiguous, and such as might have been interpreted either way, as they had success or disappointment.

V. 7. *The five men saw the people that they dwelt careless, after the manner of the Zidonians*—Who, abounding in wealth, and understanding that they were not a part of that land which God gave to his people, and perceiving that the Israelites never attempted any thing against them, were grown secure and careless.

There

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8 And they came unto their brethren to Zorah, and Eſhtaol: and their brethren ſaid unto them, What *ſay* ye?

9 And they ſaid, Ariſe, that we may go up againſt them: for we have ſeen the land, and behold, it *is* very good: and *are* ye ſtill? be not ſlothful to go, *and* to enter to poſſeſs the land.

10 When ye go, ye ſhall come unto a people ſecure, and to a large land: for God hath given it into your hands: a place where *there is* no want of any thing that *is* in the earth.

11 ¶ And there went from thence of the family of the Danites out of Zorah, and out of Eſhtaol, ſix hundred men ‡ appointed with weapons of war.

‡ Heb girded.

12 And they went up, and pitched in Kirjath-jearim, in Judah: wherefore they called that place [f] Mahaneh-dan, unto this day: behold, *it is* behind Kirjath-jearim.

f Chap. 13.25.

13 And they paſſed thence unto mount Ephraim, and came unto the houſe of Micah.

14 ¶ Then anſwered the five men that went to ſpy out the country of Laiſh, and ſaid unto their brethren, [g] Do ye know that there is in theſe houſes an ephod, and teraphim, and a graven image and a molten image? now therefore conſider what ye have to do.

g Chap. 17.5.

15 And they turned thitherward, and came to the houſe of the young man the Levite, *even* unto the houſe of Micah, and * ſaluted him.

* Heb. aſked him of peace.

16 And the ſix hundred men appointed with their weapons of war, which *were* of the children of Dan, ſtood by the entering of the gate.

17 And the five men that went to ſpy out the land, went up, *and* came in thither, *and* took the graven image, and the ephod, and the teraphim, and the molten image: and the prieſt ſtood in the entering of the gate, with the ſix hundred men *that were* appointed with weapons of war.

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18 And theſe went into Micah's houſe, and fetched the carved image, the ephod, and the teraphim, and the molten image: then ſaid the prieſt unto them, What do ye?

19 And they ſaid unto him, Hold thy peace, lay thine hand upon thy mouth, and go with us, [h] and be to us a father, and a prieſt: *is it* better for thee to be a prieſt unto the houſe of one man, or that thou be a prieſt unto a tribe and a family in Iſrael?

h Chap. 17.10.

20 And the prieſt's heart was glad, and he took the ephod, and the teraphim, and the graven image, and went in the midſt of the people.

21 So they turned and departed, and put the little ones, and the cattle, and the carriage before them.

22 ¶ *And* when they were a good way from the houſe of Micah, the men that *were* in the houſes near to Micah's houſe, were gathered together, and overtook the children of Dan.

23 And they cried unto the children of Dan: and they turned their faces, and ſaid unto Micah, What aileth thee, † that thou comeſt with ſuch a company?

† Heb. that thou art gathered together.

24 And he ſaid, Ye have taken away my gods which I made, and the prieſt, and ye are gone away: and what have I more? and what *is* this *that* ye ſay unto me, What aileth thee?

25 And

There was no magiſtrate in the land, that might put them to ſhame in any thing—That might rebuke or puniſh any thing. *They were far from the Zidonians*—Who otherwiſe could have ſuccoured them. *And had no buſineſs with any man*—No league or confederacy, nor much converſe with other cities, it being in a pleaſant and plentiful ſoil, between the two rivulets of *Jor* and *Dan*, not needing ſupplies from others, and therefore minding only their own eaſe and pleaſure.

V. 10. *God hath given it into your hands*—Thus confidently do they conclude; on what grounds they did ſo, remains to be ſeen.

V. 12. *They pitched in Kirjath-jearim*—A city in the northern parts of Judah.

V. 14. *Then anſwered*—Spake; the word *anſwering* being often uſed in Scripture of the firſt ſpeaker. *Now therefore conſider what ye have to do*—Whether it be not expedient, either to conſult them again for your own ſatisfaction, or rather to take them away for your further uſe, as you ſhall have occaſion.

V. 15. *They came to the young man the Levite, and ſaluted him*—Aſked him of his peace, health, and proſperity.

V. 17. *The five men that went to ſpy out the land came in thither*—Into the houſe where thoſe things were.

V. 18. *Then ſaid the prieſt unto them, What do ye*—What do you mean to do? I hope you will not do ſo impious and injurious an action.

V. 19. *Hold thy peace, lay thine hand upon thy mouth*—Be ſilent. *Go with us, and be to us a father, and a prieſt*—To a tribe, or a numerous family.

V. 20. *And the prieſt's heart was glad*—Being governed by his preſent intereſt. *He took the ephod, and went in the midſt of the people*—(*i. e.*) Among the people; or, for the greater ſecurity; and that Micah might not be able either to injure or upbraid him. Micah had thought he ſhould ſecure to himſelf the Divine bleſſing, by the expence he was at in hiring a prieſt: The children of Dan were, if poſſible, in greater danger, and thought ſtolen images, and a ſelf-intereſted Levite, would be the means of procuring them the favour of God.

V. 24. *Ye have taken away my gods, and what have I more*—I value nothing I have in compariſon of what you have taken away. When we are taken up with the love of any idol, any object, whether it belongs to the love of praiſe, pleaſure, or gain, to be deprived of it is to rob us of our All; and ſo long as our deſire

continues

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25 And the children of Dan said unto him, Let not thy voice be heard amongst us, lest ‡ angry fellows run upon thee, and thou lose thy life, with the lives of thy household.

‡ Heb. bitter of soul.

26 And the children of Dan went their way: and when Micah saw that they *were* too strong for him, he turned and went back unto his house.

27 And they took *the things* which Micah had made, and the priest which he had, and came unto Laish, unto [i] a people *that were* at quiet, and secure: and they smote them with the edge of the sword, and burnt the city with fire.

i Verse 7. 10.

28 And *there was* no deliverer, because it *was* far from Zidon, and they had no business with *any* man; and it *was* in the valley that *lieth* [k] by Beth-rehob: and they built a city, and dwelt therein.

k Num. 13. 21.

29 And [l] they called the name of the city [m] Dan, after the name of Dan their father, who was born unto Israel: howbeit the name of the city *was* Laish at the first.

l Josh. 19. 47.

m Gen. 14. 14. Chap. 20. 1.

30 ¶ And the children of Dan set up the graven image: and Jonathan the son of Gershom, the son of Manasseh, he and his sons were priests to the tribe of Dan, [n] until the day of the captivity of the land.

n Chap. 13. 1. 2 Sam. 4. 2, 3.

31 And they set them up Micah's graven image, which he made, [o] all the time that the house of God was in Shiloh.

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o Josh. 18. 1. Chap. 19. 18. and 21. 12.

CHAP. XIX.

AND it came to pass in those days, [a] when *there was* no king in Israel, that there was a certain Levite sojourning on the side of mount Ephraim, who took to him * a concubine out of Beth-lehem-judah.

a Chap. 17. 6. and 18. 1. and 21. 25.

* Heb. a woman a concubine, or, a wife a concubine.

2 And his concubine played the whore against him, and went away from him unto her father's house to Beth-lehem-judah, and was there † ‡ four whole months.

† Or, a year and four months.

‡ Heb. days four months.

3 And her husband arose, and went after her to speak § friendly unto her, *and* to bring her again, having his servant with him, and a couple of asses: and she brought him into her father's house, and when the father of the damsel saw him, he rejoiced to meet him.

§ Heb. to her heart.

4 And his father in law, the damsel's father, retained him, and he abode with him three days: so they did eat and drink, and lodged there.

5 And it came to pass on the fourth day, when they arose early in the morning, that he rose up to depart: and the damsel's father said unto his son in law, ‖ Comfort thine heart with a morsel of bread, and afterward go your way.

‖ Heb. Strengthen.

6 And

continues fixed on that which we are deprived of, peace we cannot have; and hence it is that no idolater hath everlasting life, because, separated from the object of his love, he cannot have that happiness in eternity which consists in the love of God alone. Reader, Did you ever deeply consider, that no object less than God is suited, or can answer all the desires of your immortal nature; and that if you love or delight in any thing besides God your Saviour, however your conduct may have for its warrant the example of the world about you, whether it must not be, when the moment of separation takes place between you and the idol of your heart, that, with Micah, you will have nothing more to lose in order to make you miserable? And is not this misery the very penalty annexed by God himself, to the crime of offending against his great command, To love him, the author of our life, and who died, in our nature, for our salvation; and who alone is worthy to be feared, honoured, served, and loved by all?

V. 25. *Thy voice*—Thy complaints and reproaches. *Angry fellows*—The soldiers, who are in themselves sharp and fierce, and will soon be inflamed by thy provoking words. *Thy life*—Which, notwithstanding all thy pretences, thou dost value more than thy images.

V. 26. *Micah saw that they were too strong for him*—His misery, arising from the loss of his idols, was brought upon him by a power he could not resist.

V. 27. *Burnt the city with fire*—Not wholly, but in a great measure, to strike terror into the inhabitants, and to make the conquest of the place more easy.

V. 28. *There was no deliverer*—When that day shall come in which the elements shall melt with fervent heat, what will be their confusion who have lived and died in the careless, wilful neglect of Him, who alone can in that day be a deliverer?

V. 29. *Dan their father*—That it might be manifest that they belonged to the tribe of Dan, whose lot was in the southern part of Canaan.

V. 30. *The children of Dan set them up the graven image*—Having succeeded in their expedition according to the prediction, which, as they supposed, they had from this image, they had a great veneration for it. *Until the day of the captivity of the land*—When the whole land of the ten tribes, whereof Dan was one, was conquered, and the people carried captive by the Assyrian, (2 Kings xvii. 6, 23.) which is called, by way of eminency, *the captivity*. (1 Chron. v. 22.)

V. 31. *They set them up Micah's graven image*—At once a monument of their impiety and of their injustice.

CHAP. XIX.

V. 1. *A concubine*—A wife; such a concubine as was also his wife, as appears from verse 3.

V. 2. *Against him*—Against her faith given to him, or, *with him*, (i. e.) in his house, or whilst she lived with him, which is opposed to her *going away*, which here follows. *Went away from him*—For fear of his severe rebukes or punishment; or, because her heart was alienated from him. *Unto her father's house, and was there four whole months*—Wherein not only she sinned, but her father, by neglect of just endeavours for her reconciliation to her husband, the ill effects whereof he speedily felt, in the loss of his daughter in so dreadful a manner.

V. 3. *Friendly*—Kindly to offer her pardon, reconciliation, and restitution to her former state. *To bring her again*—To his own house. *Rejoiced*—Hoping the breach would be made up by this means.

V. 12. *A*

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6 And they sat down, and did eat and drink both of them together: for the damsel's father had said unto the man, Be content, I pray thee, and tarry all night, and let thine heart be merry.

7 And when the man rose up to depart, his father in law urged him: therefore he lodged there again.

8 And he arose early in the morning on the fifth day to depart: and the damsel's father said, Comfort thine heart, I pray thee. And they tarried * until afternoon, and they did eat both of them.

* Heb. till the day declined.

9 And when the man rose up to depart, he and his concubine, and his servant; his father in law, the damsel's father said unto him, Behold, now the day † draweth towards evening, I pray you tarry all night: behold, ‡ the day groweth to an end, lodge here, that thine heart may be merry; and to morrow get you early on your way, that thou mayest go § home.

† Heb. is weak.

‡ Heb. it is the pitching time of the day.

§ Heb. to thy tent.

10 But the man would not tarry that night, but he rose up and departed, and came ‖ over [b] against Jebus, (which *is* Jerusalem) and *there were* with him two asses saddled, his concubine also *was* with him.

‖ Heb. to over against.

b Chap. 1. 21.

11 *And* when they *were* by Jebus, the day was far spent, and the servant said unto his master, Come, I pray thee, and let us turn in unto this city of the Jebusites, and lodge in it.

12 And his master said unto him, We will not turn aside hither into the city of a stranger, that *is* not of the children of Israel; we will pass over [c] to Gibeah.

c Josh. 18. 28.

13 And he said unto his servant, Come, and let us draw near to one of these places to lodge all night, in Gibeah, or in Ramah.

14 And they passed on and went their way, and the sun went down upon them *when they were* by Gibeah, which *belongeth* to Benjamin.

15 And they turned aside thither, to go in *and* to lodge in Gibeah: and when he went in, he sat him down in a street of the city: for *there was* no man that took them into his house to lodging.

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16 ¶ And behold, there came an old man from his work out of the field at even, which *was* also of mount Ephraim; and he sojourned in Gibeah, but the men of the place *were* Benjamites.

17 And when he had lift up his eyes, he saw a wayfaring man in the street of the city: and the old man said, Whither goest thou? and whence comest thou?

18 And he said unto him, We *are* passing from Beth-lehem-judah, toward the side of mount Ephraim, from thence *am* I: and I went to Beth-lehem-judah, [d] but I *am now* going to the house of the Lord, and there *is* no man that * receiveth me to house.

d Chap. 18. 31.

* Heb. gathereth.

19 Yet there is both straw and provender for our asses; and there is bread and wine also for me and for thy handmaid, and for the young man *which is* with thy servants; *there is* no want of any thing.

20 And the old man said, Peace *be* with thee; however, *let* all thy wants *lie* upon me; [e] only lodge not in the street.

e Gen. 19. 2.

21 So he brought him into his house, and gave provender unto the asses: [f] and they washed their feet, and did eat and drink.

f John. 13. 5.

22 ¶ *Now* as they were making their hearts merry, behold, [g] the men of the city, certain [h] sons of Belial, beset the house round about, *and* beat at the door, and spake to the master of the house, the old man, saying, Bring forth the man that came into thine house, that we may know him.

g Gen. 19. 4.

h Hos. 9. 9. & 10. 9.

23 And [i] the man, the master of the house, went out unto them, and said unto them, Nay, my brethren, *nay*, I pray you, do not *so* wickedly; seeing that this man is come into mine house, do not this folly.

i Gen. 19. 6.

24 Behold

V. 12. *A stranger.*—The Canaanites.

V. 13. *Gibeah, or in Ramah*—Both which places lay in Benjamin's portion.

V. 14. *Gibeah, which belongeth to Benjamin*—This is added, to distinguish it from another Gibeah in Judah.

V. 15 *No man took them to lodging*—Either there were no public houses to receive travellers, or, if there were, they might perceive it to be so wicked a place, that they might decline it, and expect that some private person would exercise hospitality to them, as persons of any worth used to do. (Gen. xviii. 1, 2, 3, 4. and xix. 1, 2. Heb. xiii. 2.)

V. 16. *Mount Ephraim*—Whence also the Levite was. *Were Benjamites*—This was one of the cities belonging to the priests; but the cities which were given to the priests, and whereof they were possessors and owners, were not inhabited by the priests or Levites only, but by many other persons.

V. 18 *The house of the Lord*—Which was in Shilo.

V. 20. *Let all thy wants lie upon me*—It matters not whether thou wantest nothing, or every thing; I will take care to supply all thy wants.

V. 21. *They washed their feet*—As they used to do to travellers in those countries.

V. 22. *Merry*—Refreshing themselves. *Sons of Belial*—Wicked and licentious men. *The man*—Under the name of the *man*, they comprehended those that belong to him.

V. 23. *House*—And therefore I am obliged to protect him by the laws of hospitality.

V. 24. With what abhorrence and pity must the Father of

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24 [k] Behold, *here is* my daughter a maiden, and his concubine, them I will bring out now, [l] and humble ye them, and do with them what seemeth good unto you: but unto this man do not † so vile a thing.

k Gen. 19. 7, 8.
l Deut 21. 14.
† Heb. the matter of this folly.

25 But the men would not hearken to him: so the man took his concubine, and brought her forth unto them; and they knew her, and abused her all the night, until the morning: and when the day began to spring, they let her go.

26 Then came the woman in the dawning of the day, and fell down at the door of the man's house, where her lord *was*, till it was light.

27 And her lord rose up in the morning, and opened the doors of the house, and went out to go his way: and behold, the woman his concubine was fallen down at the door of the house, and her hands *were* upon the threshold.

28 And he said unto her, Up, and let us be going: but none answered. Then the man took her *up* upon an ass, and the man rose up, and gat him unto his place.

29 ¶ And when he was come into his house, he took a knife, and laid hold on his concubine, and [m] divided her, *together* with her bones, into twelve pieces, and sent her into all the coasts of Israel.

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m See 1 Sam. 11. 7.

30 And it was so, that all that saw it, said, There was no such deed done nor seen, from the day that the children of Israel came up out of the land of Egypt, unto this day: consider of it, take advice, and speak *your minds*.

CHAP. XX.

THEN [a] all the children of Israel went out, and the congregation was gathered together, as one man, from [b] Dan even to Beer-sheba, with the land of Gilead, unto the Lord [c] in Mizpeh.

a Deut 13. 12. Chap. 21. 5.
b Chap 18 20. 1 Sam. 3. 20. 2 Sam. 3. 10. and 24. 2.
c 1 Sam. 7. 5. and 10. 17.

2 And the chief of all the people, *even* of all the tribes of Israel, presented themselves in the assembly of the people of God, four hundred thousand footmen that drew sword.

3 (Now the children of Benjamin heard that the children of Israel were gone up to Mizpeh.) Then said the children of Israel, Tell *us*, how was this wickedness?

4 And

mercies look down on such evils and such sufferings as these amongst mankind; and O! what must be that patience which waits for the repentance of the guilty, and does not with all as he often has done with some, for the example of all, strike with instant death the shameless, brutal violators of every law, natural, human, and divine.

V. 25. *The men would not hearken*—Being deaf to all that was good; and only alive to feelings which make the man an equal partaker of the nature of the most sensual beast, and the uncleanest spirits that live in foul and eternal disgrace, to suffer under the justice of the infinite Being, by whom they are condemned to those burning desires and flames which never shall be quenched (Luke xvi. 24.) *His concubine*—Being willing to expose her, rather than the daughter of his host, who had expressed such a singular care and affection for him. What good has not been left undone, and what evil has not arisen from the guilty fear of the wicked? *Levite*, hadst thou never heard of HIM who struck with blindness the men of that other wicked city, which, in the time of believing Lot, was made an example, still in the world's view, of the Divine vengeance against the sins of men, and whose hand neither was nor ever will be shortened, nor deprived of the power of saving all, whose forest trials do but find them living in that *faith*, to which he gives the victory to overcome and defeat the united efforts of men and devils against the most helpless; and this, without requiring the aid of any human hand to be lifted up with the violence of human wrath? And they that would not have the Almighty mock when their calamity cometh, must use the present moment in that repentance and turning unto God by faith in the promised Mediator, by whom alone God became the friend of the fallen sinful race of Adam.

V. 26. *Down*—Dead; killed with grief of heart, and with abuse. Thus the sin she formerly chose, v. 2. is now her destruction; and though her husband pardoned her, God would punish her as to this life. *Her lord*—So he is called, either because he was her husband, or because she had been his maid-servant.

V. 27. *The woman was fallen down*—As one that was laid down to sleep; and therefore he thought to awake her, and raise her up.

V. 28. *None answered*—She being dead.

V. 29. *He took a knife, and divided her*—That the sadness of the example might contribute to stir up the zeal of all the Israelites to avenge her death, and to execute justice upon such profligate offenders. *Twelve pieces*—That one piece might be sent to every tribe; none to Levi, because they would meet with it in every tribe, being dispersed among them; but one to Benjamin; for he might well presume, that they would as much abhor the crime, though committed by some of their own tribe, as any of the rest. *Sent her*—By several messengers, with a particular relation of the fact.

V. 30. *Deed*—So wicked and abominable. *Speak your minds*—Let us meet together, and seriously consider, and every one freely speak what is to be done in this case.

CHAP. XX.

V. 1. *The children of Israel*—A great number, and especially the rulers of all the tribes, except Joseph, v. 3, 12. *Went out*—From their several habitations. *As one man*—With one consent. *From Dan to Beer-sheba*—Dan was the northern border of the land, near Lebanon; and Beer-sheba the southern border. *With the land of Gilead*—Beyond Jordan, where Reuben, Gad, and half Manasseh were. *Unto the Lord*—As to the Lord's tribunal; for God was not only present in the place where the ark and tabernacle was, but also in the assemblies of the Judges, and in all the places where God's name is recorded, (Exod. xx. 24.) *and where two or three are met together in his name*, (Matth. xviii. 20.) for his service, and to seek for counsel and mercy from him: (Judg. xi. 11.) *In Mizpeh*—A place in the borders of Judah and Benjamin. This they chose, as being near the place where the fact was done, that it might be more thoroughly examined.

V. 2. *The chief of all the people*—The nobles and rulers. *Four hundred thousand*—The number is here set down, to shew their zeal in punishing the Benjamites.

V. 3. *Tell us*—Like persons unconcerned and resolved, they neither

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4 And † the Levite the husband of the woman that was slain, answered and said, [d] I came into Gibeah, that *belongeth* to Benjamin, I and my concubine, to lodge.

† Heb. the man the Levite.

d Chap. 19. 12

5 And the men of Gibeah arose against me, and beset the house round about upon me by night, *and* thought to have slain me: *and* my concubine have they † forced, that she is dead.

† Heb. humbled.

6 And I took my concubine, and cut her in pieces, and sent her throughout all the country of the inheritance of Israel: for they [e] have committed lewdness and folly in Israel.

e Josh. 7. 15.

7 Behold, ye *are* all children of Israel, give here your advice and counsel.

8 ¶ And all the people arose as one man, saying, We will not any *of us* go to his tent, neither will we any *of us* turn into his house.

9 But now, this *shall be* the thing which we will do to Gibeah, *we will go up* by lot against it:

10 And we will take ten men of an hundred throughout all the tribes of Israel, and an hundred of a thousand, and a thousand out of ten thousand, to fetch victual for the people, that they may do, when they come to Gibeah of Benjamin, according to all the folly that they have wrought in Israel.

11 So all the men of Israel were gathered

‡ Heb. fellows

against the city, ‡ knit together as one man.

12 ¶ [i] And the tribes of Israel sent men through all the tribe of Benjamin, saying,

i Josh. 22. 16.

What wickedness *is* this that is done among you?

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13 Now therefore deliver *us* the men, [g] the children of Belial, which *are* in Gibeah, that we may put them to death, and put away evil from Israel. But the children of Benjamin would not hearken to the voice of their brethren the children of Israel:

g Deut. 13. 13. Chap. 19. 22.

14 But the children of Benjamin gathered themselves together out of the cities, unto Gibeah, to go out to battle against the children of Israel.

15 And the children of Benjamin were numbered at that time out of the cities, twenty and six thousand men that drew sword, beside the inhabitants of Gibeah, which were numbered seven hundred chosen men.

16 Among all this people *there were* seven hundred chosen men [h] left-handed, every one could sling stones at an hair-*breadth*, and not miss.

h Chap. 3. 15. 1 Chro. 12. 2.

17 And the men of Israel, beside Benjamin, were numbered four hundred thousand men that drew sword; all these *were* men of war.

18 ¶ And the children of Israel arose, and went up to the house of God, and [i] asked counsel of God, and said, Which of us shall go up first to the battle against the children of Benjamin? And the Lord said, Judah *shall go up* first.

i Chap. 1. 1.

19 And

neither went nor sent; because, as they were not willing to give up any of their brethren to justice, they presumed the other tribes would never proceed to a war against them; and partly, from a Divine infatuation, hardening that wicked tribe to their own destruction *Tell us*—They speak as to the Levite, and his servant, and his host, who doubtless were present upon this occasion.

V. 4. *The Levite*—To whose relation the other two would, of course, give their consent.

V. 5. *Slain me*—Except I would either submit or deliver up my concubine to them.

V. 6. *Folly*—Most ignominious and impudent wickedness.

V. 7. *Israel*—The sons of that holy man, who, for one filthy action, left an eternal brand upon one of his own sons; a people in covenant with the holy God, whose honour you are obliged to vindicate, and who hath expressly commanded you to punish all such enormities.

V. 8. *Tent*—His habitation, until we have revenged this injury.

V. 10. *According to all they have wrought*—That we may punish them as such a wickedness deserves. *In Israel*—This is added as an aggravation, that they should do that in Israel, or among God's peculiar people, which was esteemed abominable even among the heathen.

V. 12. *Tribe*—Family. They take a wise and a just course, in sending to all the parts and families of the tribe, to separate the innocent from the guilty, and to give them a fair opportunity of preventing their ruin, by doing nothing but what their duty, honour, and interest obliged them to; even by delivering up those vile malefactors, whom they could not keep without guilt and shame, and bring the curse of God upon themselves.

V. 13. *That we may put them to death, and put away evil*—Both the guilt and the punishment, wherein all Israel will be involved, if they do not punish it. *Benjamin would not hearken*—From the pride of their hearts, which made them scorn to submit to their brethren, or to suffer them to meddle in their territory; and from a conceit of their own valour and military skill; and partly from God's just judgment.

V. 14. *To go out to battle*—The guilty were forward in vindicating themselves.

V. 16. *Left-handed*—Using their left hand instead of their right. *At an hair-breadth*—An hyperbolical expression, signifying, that they could do this with great exactness; that they could throw stones, or shoot arrows with great certainty, so as seldom or never to miss: And this might be the ground of the Benjamites confidence, because in those times they had no guns.

V. 17. *Israel*—Such as were here present; for otherwise it is most probable they had a far greater number of men, being 600,000 before their entrance into Canaan. (Num. i. 2.)

V. 18. *Israel*—Some, sent in name of all. *The house of God*—To Shiloh, which was not far from Mizpeh, where they were. *Which shall go first to battle*—This they ask to prevent emulations and contentions; but they do not ask whether they should go against them or no, for that, they knew, they ought to do by the will of God already revealed; nor yet do they seek to God for his help by prayer, and fasting, and sacrifice, as in all reason they ought to have done; but were confident of success, because

of

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19 And the children of Israel rose up in the morning, and encamped against Gibeah.

20 And the men of Israel went out to battle against Benjamin, and the men of Israel put themselves in array to fight against them at Gibeah.

21 And the children of Benjamin came forth out of Gibeah, and destroyed down to the ground of the Israelites that day, twenty and two thousand men.

22 And the people the men of Israel encouraged themselves, and set their battle again in array in the place where they put themselves in array the first day.

23 (And the children of Israel went up and wept before the Lord until even, and asked counsel of the Lord, saying, Shall I go up again to battle against the children of Benjamin my brother? And the Lord said, Go up against him.)

24 And the children of Israel came near against the children of Benjamin the second day.

25 And Benjamin went forth against them out of Gibeah the second day, and destroyed down to the ground of the children of Israel again, eighteen thousand men; all these drew the sword.

26 ¶ Then all the children of Israel, and all the people went up, and came unto the house of God, and wept, and sat there before the Lord, and fasted that day until even, and offered burnt-offerings, and peace-offerings before the Lord.

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27 And the children of Israel enquired of the Lord, (for the ark of the covenant of God *was* there in those days.

28 [k] And Phinehas the son of Eleazar, the son of Aaron, stood before it in those days) saying, Shall I yet again go out to battle against the children of Benjamin my brother, or shall I cease? And the Lord said, Go up; for to morrow I will deliver them into thine hand.

[k] Josh. 24.33.

29 And Israel [l] set liers in wait round about Gibeah.

[l] So Josh. 8.4.

30 And the children of Israel went up against the children of Benjamin on the third day, and put themselves in array against Gibeah, as at other times.

31 And the children of Benjamin went out against the people, *and* were drawn away from the city, and they began § to smite of the people, *and* kill as at other times in the highways, of which one goeth up to ‖ the house of God, and the other to Gibeah in the field, about thirty men of Israel.

§ Heb. to smite of the people wounded as at, &c.

‖ Or, Beth-el.

32 And

of their great numbers, and their design of punishing the wicked; but neither numbers, nor the justice of a cause, will procure the blessing of success, without that real heart-felt and actual turning to God for mercy, through a Mediator, which is the sole cause of God's goodness to nations as well as to individuals.

V. 21. *Benjamin destroyed twenty and two thousand men*—Why would God suffer them to have so great a loss in so good a cause? Because they had many and great sins reigning amongst themselves, and they should not have come to so great a work of God as this with polluted hands, but should have pulled the beam out of their own eye, before they attempted to take that out of their brother's; which, because they did not, God makes them, by this loss, more clearly to see their own sins, and their need of God's help, without which their great numbers were insignificant; and bringing through the fire, that they might be purged from their dross.

V. 22. *Encouraged*—Strengthened themselves by the justice of their cause, and the hopes of success. *Place*—Hereby shewing their freedom from that heathenish superstition, whereby they might have been apt to have rejected that as an unlucky place. (1 Kings xx. 23, 28.)

V. 23. *Wept*—Not so much for their sins, as for their defeat and loss, as appears by the sequel. *Brother*—They impute their ill success not to their sins, as they had great reason to do, but to their taking up arms against their brethren, the lawfulness whereof they now begin to doubt of. But still they persist in their former neglect of seeking God's assistance in the way which he had appointed, as they themselves soon after acknowledge, by doing those very things which now they sinfully neglected, v. 26. and therefore are again punished. *Go up*—God answers to their question; but as they did not desire his assistance and success, so he doth not promise it.

V. 26. *Fasted*—Being now sensible of their former slightness, and not being truly humbled for their sins, which now they discover to be the true cause of their ill success. *Burnt-offerings*—To make atonement to God for their own sins. *Peace-offerings*—To bless God for sparing so many of them, whereas he might justly have cut off all of them when their brethren were slain; and to implore his assistance for the future.

V. 27. *There*—In Shiloh, where they now assembled.

V. 28. *Stood*—Ministered, because standing is the usual posture of servants. *Before it*—Before the ark; or, before the Lord's presence; which shews that he was the high-priest, for none might appear there. *Shall I cease*—Which, if thou requirest, we are to do. *I will deliver them into thine hand*—Now, when they had sought God after the due order, and truly humbled themselves for their sins, he gives them a full and satisfactory answer to their desires.

V. 29. *Israel set liers in wait*—Though they were assured of the success, by a particular and absolute promise, yet they do not neglect the use of means; as well knowing that the certainty of God's purposes or promises doth not excuse, but rather require Man's diligent use of all fit means for the accomplishment of them. *About Gibeah*—On several sides of it, as may be gathered from the following verses.

V. 30. *The children of Israel*—A considerable part of them, who were ordered to give the first onset, and then to counterfeit flight, to draw the Benjamites after them. *The third day*—After the second battle; for the first day after it, they thought in perplexing thoughts, and going up to the house of the Lord; the second, in fasting and prayer there; and this third, in the fight.

V. 31. *Drawn away from the city*—By the dissembled flight of the Israelites. *To smite as at other times*—With the same kind, though not the same degree of success.

V. 33. *Israel*

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32 And the children of Benjamin said, They *are* smitten down before us as at the first. But the children of Israel said, Let us flee, and draw them from the city unto the highways.

33 And all the men of Israel rose up out of their place, and put themselves in array at Baal-tamar: and the liers in wait of Israel came forth out of their places, *even* out of the meadows of Gibeah.

34 And there came against Gibeah ten thousand chosen men out of all Israel, and the battle was sore: but they knew not that evil *was* near them.

35 And the Lord smote Benjamin before Israel: and the children of Israel destroyed of the Benjamites that day, twenty and five thousand, and an hundred men; all these drew the sword.

36 So the children of Benjamin saw that they were smitten; for the men of Israel gave place to the Benjamites, because they trusted unto the liers in wait which they had set beside Gibeah.

37 And the liers in wait hasted, and rushed upon Gibeah, and the liers in wait * drew *themselves* along, and smote all the city with the edge of the sword.

* Or, made a long sound with the trumpets.

‡ Or, time.

38 Now there was an appointed ‡ sign between the men of Israel ‡ and the liers in wait, that they should make a great § flame with smoke to rise up out of the city.

‡ Heb. with.

§ Heb. elevation.

39 And when the men of Israel retired in the battle, Benjamin began ‖ to smite *and* kill of the men of Israel about thirty persons; for they said, Surely they are smitten down before us, as *in* the first battle.

‖ Heb. To smite the wounded.

40 But when the flame began to arise up out of the city, with a pillar of smoke, the Benjamites looked behind them, and behold, * the flame of the city ascended up to heaven.

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* Heb. the whole consumption.

41 And when the men of Israel turned again, the men of Benjamin were amazed: for they saw that evil † was come upon them.

† Heb. touched them.

42 Therefore they turned *their backs* before the men of Israel, unto the way of the wilderness, but the battle overtook them: and them which *came* out of the cities, they destroyed in the midst of them.

43 *Thus* they enclosed the Benjamites round about, *and* chased them, *and* trode them down ‡ with ease § over against Gibeah toward the sun-rising.

‡ Or, from Menuchah, &c.

§ Heb. unto over against.

44 And there fell of Benjamin eighteen thousand men; all these *were* men of valour.

45 And they turned and fled toward the wilderness unto the rock of Rimmon: and they gleaned of them in the highways five thousand men, and pursued hard after them unto Gidom, and slew two thousand men of them.

46 So that all which fell that day of Benjamin, were twenty and five thousand men that drew the sword; all these *were* men of valour.

47 [m] But six hundred men turned and fled to the wilderness unto the rock Rimmon, and abode in the rock Rimmon four months.

m Chap. 21. 13.

48 And the men of Israel turned again upon the children of Benjamin, and smote them with the edge of the sword, as well the men of *every* city, as the beast, and all that ‖ came to hand: also they set on fire all the cities that * they came to.

‖ Heb. was found.

* Heb. were found.

CHAP.

V. 33. *Israel rose up out of their place*—Where they had disposed themselves, that they might fall upon the Benjamites, when they were drawn forth to a sufficient distance from their city, and when they were pursuing. *Israel came out of their places*—To execute what was agreed upon; to take Gibeah, and burn it, as they did.

V. 34. *They knew not that evil was near them*—They were so lifted up with their former successes, that they were insensible of their danger.

V. 35. *The Lord smote*—All crimes being against God; he it is that inflicts the punishment, whatever means are made use of; and this destruction, with many others the Lord hath made, do indeed shew the truth of what is declared—That it is a fearful thing to fall into the hands of the living God. Heb. x. 31.

V. 37. *Drew themselves along*—Extended themselves, or marched.

V. 41. *Amazed*—Because of their great disappointment, and the present danger wherewith they were surrounded on every side.

V. 42. *Destroyed in the midst of them*—All the Benjamites, 600 excepted.

V. 43. *With ease*—Without great difficulty. Now that God gave them his presence and assistance, they easily did that which before they found too hard for them.

V. 44. *Eighteen thousand men*—In the field.

V. 45. *Gleaned*—They cut off the remainder in the pursuit, and spared none. A metaphor from those who gather grapes or corn so clearly and fully, that they leave no relicks for those who come after them.

V. 46. *Twenty and five thousand*—Besides the odd hundred expressed verse 35; but here only the great number is expressed, the less being omitted as inconsiderable; which way of numbering is frequent in Scripture.

V. 47. *Abode in the rock*—In a cave within that rock.

V. 48. *Benjamin*—Having destroyed those that came to Gibeah, and into the field, now they follow them home to their several habitations. *The men*—Comprehensively taken, so as to include women and children. The cause of this great loss of lives on both sides arose from the general corruption; and when the Divine Governor sees fit to punish men for their sins, from what small and inconsiderable circumstances may the ruin of a whole nation be brought about? And when it appears that such great events arise from such small causes as that of the Levite's going to bring back his wife, how evident is it that no human wisdom can guard against the destruction of any people whose conduct is that of open rebellion against God? and hence it is, that all true wisdom is laid alone in that fear of the Lord, by which men are

CHAP. XXI.

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NOW [a] the the men of Israel had sworn in Mizpeh, saying, There shall not any of us give his daughter unto Benjamin to wife.

[a] Chap. 20. 1.

2 And the people came to the house of God, and abode there till even before God, and lift up their voices, and wept sore:

3 And said, O Lord God of Israel, why is this come to pass in Israel, that there should be to day one tribe lacking in Israel?

4 And it came to pass on the morrow, that the people rose early, and built there an altar, and offered burnt-offerings, and peace-offerings.

5 And the children of Israel said, Who *is there* among all the tribes of Israel, that came not up with the congregation unto the Lord? for they had made a great oath concerning him that came not up to the Lord to Mizpeh, saying, He shall surely be put to death.

6 And the children of Israel repented them for Benjamin their brother, and said, There is one tribe cut off from Israel this day:

7 How shall we do for wives for them that remain, seeing we have sworn by the Lord, that we will not give them of our daughters to wives?

8 ¶ And they said, What one *is there* of the tribes of Israel, that came not up to Mizpeh to the Lord? and behold, there came none to the camp from Jabesh-gilead to the assembly.

9 For the people were numbered, and behold, *there were* none of the inhabitants of Jabesh-gilead there.

10 And the congregation sent thither twelve thousand men of the valiantest, and commanded them, saying, [b] Go and smite the inhabitants of Jabesh-gilead with the edge of the sword, with the women and the children.

[b] Judg. 5. 23. 1 Sam. 11. 7.

11 And this *is* the thing that ye shall do, [c] Ye shall utterly destroy every male, and every woman that [*] hath lien by man.

[c] Numb. 31. 17. [*] Heb. knoweth the lying with man.

12 And they found among the inhabitants of Jabesh-gilead, four hundred [†] young virgins that had known no man by lying with any male: and they brought them unto the camp to Shiloh, which *is* in the land of Canaan.

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[†] Heb. young women virgins.

13 And the whole congregation sent *some* [‡] to speak to the children of Benjamin that *were* in the rock Rimmon, and to § call peaceably unto them.

[‡] Heb. and spake and called. § Or, proclaim peace.

14 And Benjamin came again at that time; and they gave them wives which they had saved alive of the women of Jabesh-gilead: and yet so they sufficed them not.

15 And the people repented them for Benjamin, because that the Lord had made a breach in the tribes of Israel.

16 ¶ Then the elders of the congregation said, How shall we do for wives for them that remain, seeing the women are destroyed out of Benjamin?

17 And they said, *There must be* an inheritance for them that be escaped of Benjamin, that a tribe be not destroyed out of Israel.

18 Howbeit, we may not give them wives of our daughters: for the children of Israel have sworn, saying, Cursed *be* he that giveth a wife to Benjamin.

19 Then they said, Behold, *there is* a feast of the Lord in Shiloh [‖] yearly *in a place* which *is* on the north side of Beth-el, on the east side [*] of the highway that goeth up from Beth-el to Shechem, and on the south of Lebonah.

[‖] Heb. from year to year. [*] Or, towards the sun-rising [*] Or, on.

20 Therefore they commanded the children of Benjamin, saying, Go, and lie in wait in the vineyards:

21 And see, and behold, if the daughters of Shiloh come out [d] to dance in dances, then come ye out of the vineyards, and catch you every man his wife of the daughters of Shiloh, and go to the land of Benjamin.

[d] See Exod. 15. 20.

22 And

led to live according to his holy laws, or of returning to them by true repentance when they have been departed from.

CHAP. XXI.

V. 1. *Sworn*—In the beginning of this war. *To wife*—It does not appear that they vow to extirpate the whole tribe, but only to give their daughters to those who should survive.

V. 2. *The people came to the house of God*—To mourn for the common loss, and to ask counsel about the repairing of it.

V. 3. *Why*—Has our rage carried us to such dreadful lengths.

V. 5. *A great oath*—A [illegible] an oath. *Be put to death*—Because, by refusing to execute the vengeance due to such malefactors, they were presumed guilty of their crime, and therefore liable to the same punishment, as was the case of that city that would not deliver up an idolater dwelling among them to justice.

V. 6. *Israel repented them*—Not for the war, but for their immoderate severity in the execution of it, and for the consequences of it.

V. 8. *Jabesh-gilead*—A city in Gilead, and in the tribe of Manasseh.

V. 11. *Every woman*—But not the virgins.

V. 14. *Benjamin*—The poor remains of the tribe of Benjamin.

V. 15. *The Lord made a breach*—The Benjamites were the authors of the sin; but God was the author of the punishment, and the Israelites were but his executioners.

V. 16. *Remain*—For the 200 who are yet without wives.

V. 17. *An inheritance*—The inheritance promised by Jacob and Moses, and given by Joshua to the tribe of Benjamin.

V. 18. *We may not give*—To this generation of Benjamites, who have made themselves guilty of this foul wickedness.

V. 19. *Yearly*—On the three solemn feasts.

V. 21. *The*

Before Christ cir. 1406.

22 And it shall be, when their fathers or their brethren come unto us to complain, that we will say unto them, ‡ Be favourable unto them for our sakes: because we reserved not to each man his wife in the war: for ye did not give unto them at this time, *that* you should be guilty.

‡ Or, gratify us in them.

23 And the children of Benjamin did so, and took *them* wives according to their number, of them that danced, whom they caught: and they went and returned unto their inheritance, and repaired the cities, and dwelt in them. Before Christ cir. 1406.

24 And the children of Israel departed thence at that time, every man to his tribe, and to his family, and they went out from thence every man to his inheritance. a

25 [e] In those days *there was* no king in Israel: every man did *that which was* right in his own eyes. e Chap. 17. 6. and 18. 1. and 19. 1.

V. 21. *The daughters of Shiloh*—All who come thither on this occasion.

V. 22. *Be favourable*—Pass by their offence, if not for their sakes, yet for our sakes. It was folly to take such an oath as is expressed; so the manner of freeing themselves from their own snare is injurious to the parents, in disposing of their children without their consent.

V. 23. *According to their number*—Each man his wife; and they did not allow them more wives than one, even now when it might seem most necessary for the reparation of a lost tribe.

V. 25. *In his own eyes*—This may be repeatedly mentioned with the evils that were committed, and the calamities they suffered, to remind mankind of the blessings of a just and orderly government.

RUTH.

THIS Book relates the affliction, first and then the comfort of Naomi; the conversion and then the marriage of Ruth. God saw fit to transmit the knowledge of this domestic history; and, doubtless, with the gracious design of discovering to all how much every one comes within his infinite compassion, and by presenting us with these beautiful examples of humility, affection, and industry; and then by his providence turning distress into happiness and poverty into plenty, thousands may be led to imitate the example, and repose their confidence in that boundless goodness which then, as now, excludes none but such as wilfully exclude themselves. This Book, besides shewing the providential care of God over all human concerns, is useful to shew us the genealogy of David, and the rise of Christ from a Moabitish woman, which was a great encouragement to the Gentiles to believe in the promised Redeemer of men. This Book contains four chapters.

CHAP. I. Elimelech driven by famine into Moab, dieth there. Naomi returning homeward, Ruth accompanieth her.—CHAP. II. Ruth gleaneth in the fields of Boaz: He taketh knowledge of her: Sheweth her favour.—CHAP. III. By Naomi's instruction, Ruth lieth at Boaz's feet. Boaz acknowledgeth the right of a kinsman.—CHAP. IV. Boaz calleth into judgment the next kinsman. He refuseth the redemption. Boaz marrieth Ruth.

CHAP. I.

Before Christ cir. 1312.

NOW it came to pass in the days when the judges * ruled, that there was [a] a famine in the land: and a certain man of Beth-lehem-judah went to sojourn in the country of Moab, he and his wife, and his two sons.

* Heb. judged.

a See 2 Kings 8. 1.

2 And the name of the man *was* Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, [o] Ephrathites of Beth-lehem-judah: and they came [c] into the country of Moab, and † continued there. Before Christ cir. 1312.

o See Gen. 35. 19.

c Judg. 3. 30.

† Heb. were.

3 And Elimelech Naomi's husband died, and she was left, and her two sons.

4 And they took them wives of the women of Moab: the name of the one *was* Orpah, and the name of the other Ruth: and they dwelt there about ten years.

5 And Mahlon and Chilion died also both of them; and the woman was left of her two sons, and her husband.

6 ¶ Then

V. 1. *A famine*—because they were guilty of great defection from God. *Moab*—A fruitful land, beyond Jordan, eastward.

V. 2. *Continued there*—During the Famine.

V. 4. *Ten years*—As long as the Famine lasted.

V. 6. *Bread*—Food, so she staid no longer there than necessity forced her.

V. 8. *The*

Before Christ cir. 1312.

6 ¶ Then she arose with her daughters in law, that she might return from the country of Moab: for she had heard in the country of Moab, how that the Lord had visited his people, in giving them bread.

7 Wherefore she went forth out of the place where she was, and her two daughters in law with her: and they went on the way to return unto the land of Judah.

8 And Naomi said unto her two daughters in law, [d] Go, return each to her mother's house: the Lord deal kindly with you, as ye have dealt with the dead, and with me.

d See Josh. 24. 15.

9 The Lord grant you that you may find rest, each *of you* in the house of her husband. Then she kissed them: and they lift up their voice and wept.

10 And they said unto her, Surely we will return with thee unto thy people.

11 And Naomi said, Turn again, my daughters: why will ye go with me? *are* there yet *any more* sons in my womb, [e] that they may be your husbands?

e Deut. 25. 5.

12 Turn again, my daughters, go *your way*, for I am too old to have an husband: if I should say, I have hope, ‡ *if* I should have an husband also to night, and should also bear sons:

‡ Or, if I were with an husband.

13 Would ye § tarry for them till they were grown? would ye stay for them from having husbands? nay, my daughters: for ‖ it grieveth me much for your sakes, that [f] the hand of the Lord is gone out against me.

§ Heb. hope.

‖ Heb. I have much bitterness.

f Job 19. 21.

14 And they lift up their voice, and wept again: and Orpah kissed her mother in law, but Ruth clave unto her.

15 And she said, Behold, thy sister in law is gone back unto her people, and unto her gods: [g] return thou after thy sister in law.

g See Josh. 24. 15, 19. 2 Kings 2. 2. Luke 24. 28.

16 And Ruth said, * Intreat me not to leave thee, *or* to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: [h] thy people *shall be* my people, and thy God my God:

* Or, be not against me.

Before Christ cir. 1312.

h Chap. 2. 11, 12.

17 Where thou diest, will I die, and there will I be buried: [i] the Lord do so to me, and more also, *if ought* but death part thee and me.

i 1 Sam. 3. 17. & 25. 22. 2 Sam. 19. 13. 2 Kings 6. 31.

18 When she saw that she † was stedfastly minded to go with her, then she left speaking unto her.

† Heb. strengthened herself.

19 ¶ So they two went until they came to Beth-lehem. And it came to pass when they were come to Beth-lehem, that all the city was moved about them, and they said, *Is* this Naomi?

20 And she said unto them, Call me not ‡ Naomi, call me § Mara: for the Almighty hath dealt very bitterly with me.

‡ That is pleasant.

§ That is, bitter.

21 I went out full, and the Lord hath brought me home again empty: why *then* call ye me Naomi, seeing the Lord hath testified against me, and the Almighty hath afflicted me?

22 So Naomi returned, and Ruth the Moabitess her daughter in law with her, which returned out of the country of Moab: and they came to Beth-lehem [k] in the beginning of barley-harvest.

k Exod. 9. 31, 32. Chap. 2. 23.

CHAP. II.

AND Naomi had a kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name *was* [a] * Boaz.

a Chap 4. 21. * Called, Booz, Matth. 1. 5.

2 And Ruth the Moabitess said unto Naomi, Let me now go to the field, and glean ears of corn after *him*, in whose sight I shall find grace. And she said unto her, Go, my daughter.

3 And she went, and came, and gleaned in

V. 8. *The dead*—With my sons, your husbands, whilst they lived

V. 9. *Rest*—A quiet and happy life, free from those cares, and troubles which widows are exposed to. *She kissed them*—As the manner there was when friends parted.

V. 11. *Husbands*—According to the law of God.

V. 13. *It grieveth me*—that I must part with such dear and affectionate daughters; and that my circumstances are such, that I cannot invite nor encourage you to go along with me.

V. 14. *Orpah*—Departed from her.

V. 15. *Gods*—That she might intimate to her, that if she went with her, she must embrace the True God and Religion.

V. 16. *Thy people shall be my people, and thy God my God*—I renounce those idols which my sister hath returned to, and I will worship no other God but thine, who is indeed the only true God.

V. 19. *Is this Naomi*—Is this she that formerly lived in so much plenty and honour, that is returned in this forlorn condition?

V. 20. *Naomi*—Which signifies pleasant, chearful, or amiable. *Mara*—Which signifies bitter or sorrowful.

V. 21. *Full*—With my husband and Sons, and a plentiful Estate for our support. *Testified against me*—Hath borne witness, as in judgment, and given sentence against me. How ready she was to conclude from her sufferings that she was under the divine displeasure; forgetting that mercy is God's strange work, and that sorrows and afflictions can, by his over-ruling power, be made the very means of our greatest good.

CHAP. II.

V. 2. *Glean*—Which was permitted to the poor, and the stranger, both which she was; nor was she ashamed to confess her poverty, nor would she eat the bread of idleness: *Grace*—For though it was their duty to permit this, yet she might fear, that being a stranger, it might be denied to her; for many are the fears of the poor and friendless, especially such as have had experience of the contrary.

V. 3. *Her hap was*—in reference to Second Causes, but ordered and designed by God's Providence.

V. 4. *The*

Before Christ cir. 1312.

in the field after the reapers: and her † hap was to light on a part of the field *belonging* unto Boaz, who *was* of the kindred of Elimelech.

† Heb. hap happened.

4 ¶ And behold, Boaz came from Bethlehem, and said unto the reapers, [b] The Lord *be* with you: and they answered him, The Lord bless thee.

b Psal. 129. 7, 8.

5 Then said Boaz unto his servant that was set over the reapers, Whose damsel *is* this?

6 And the servant that was set over the reapers, answered and said, It *is* the Moabitish damsel that came back with Naomi out of the country of Moab.

7 And she said, I pray you, let me glean, and gather after the reapers amongst the sheaves: so she came, and hath continued even from the morning until now, that she tarried a little in the house.

8 Then said Boaz unto Ruth, Hearest thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens.

9 *Let* thine eyes *be* on the field that they do reap, and go thou after them: have I not charged the young men, that they shall not touch thee? and when thou art athirst, go unto the vessels, and drink of *that* which the young men have drawn.

10 Then she fell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I *am* a stranger?

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11 And Boaz answered and said unto her, It hath fully been shewed me, all that thou hast done unto thy mother in law since the death of thine husband; and *how* thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore.

12 The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, [c] under whose wings thou art come to trust.

c Chap. 1. 16. Psal. 17. 8. and 36. 7.

13 Then she said, ‡ Let me find favour in thy sight, my lord, for that thou hast comforted me, and for that thou hast spoken § friendly unto thine handmaid, though I be not like unto one of thine handmaidens.

‡ Or, I find favour.

§ Heb. to the heart.

14 And Boaz said unto her, At mealtime come thou hither, and eat of the bread, and dip thy morsel in the vinegar. And she sat beside the reapers: and he reached her parched *corn*, and she did eat and was sufficed, and left.

15 And when she was risen up to glean, Boaz commanded his young men, saying, Let her glean even among the sheaves, and * reproach her not.

* Heb. shame her not.

16 And let fall also *some* of the handfuls of purpose for her, and leave *them* that she may glean *them*, and rebuke her not.

17 So

V. 4. *The Lord bless thee*—They expressed and professed their piety, in their civil conversation and worldly transactions.

V. 6. *That came back*—That came with Naomi when she came back.

V. 7. *Let me glean*—She did not intrude herself, but asked leave of us. *Until now*—She is not retired through idleness, for she hath been diligent in her labours. *She tarried a little in the house*—To take a little rest.

V. 8. *By my maidens*—Herein he shews his piety and prudence.

V. 9. *Have I not charged the young men*—So as not to offer any incivility or injury to thee.

V. 10. *Fell on her face*—The humblest posture of reverence, either civil when performed to men, or religious, when to God. *Of me*—Shew any respect and kindness to me. For words of knowledge in Scripture, commonly include affection.

V. 11. *Knewest not*—Of whom thou hadst no experience. And thus does He, who hath the hearts of all men in his hands, cause disinterested affection to meet with unlooked-for kindness in return.

V. 12. *Whose wings*—Protection and care: an allusion either to hens, which protect and cherish their young ones under their wings; or to the wings of the cherubims, between which God dwelt.

V. 13. *Let me find favour in thy sight*—I humbly implore the continuance of thy good opinion of me, though I do not deserve it. —*Though I be not like thy handmaidens*—A person more mean, and necessitous, and obscure, being a stranger, and one born of heathenish parents.

V. 14. *Bread*—Which in those simple and frugal times was the usual food of servants, and the meaner sort, at least when they were engaged in such works as this, which required speed, and therefore must be quick in their eating, as well as in their work. Or, *Bread* may be here put for any food, as it oft is. *Vinegar*—Either simple vinegar, in which the poorer sort used to dip their bread, and so eat it in hot countries, as they did not only in Canaan, but afterwards in Italy; it being very proper, especially in those parts, for cooling them in those hot seasons, for strengthening their sinews, &c. or vinegar mixed with other things to make some kind of sauce. *She sat beside the reapers*—Not among them, but at some little distance from them, and as one inferior to them.

V. 15. *Reproach her not*—As if she were rude in so doing. Why did he not rather give her as much corn as she could carry, and send her away? Because he would not have her to eat the bread of idleness, but honestly to get it, according to her duty and present condition; and with which he knew a truly pious person would be far better satisfied; all such knowing it to be much more blessed to give than receive.

V. 16. *Let fall handfuls*. In this unobserved manner did this generous person bestow his kindness, that the meek and humble stranger might not have the weight of an obligation which she would feel herself unable to return, and might fear to owe. *Rebuke her not*—His former order was, that his servants should not *reproach* her for her necessity; this was, that they should not blame her for benefiting herself by their master's liberality.

V. 17. *An ephah*—Which is thought to contain about a bushel.

Before Christ cir. 1312.

17 So she gleaned in the field until even, and beat out that she had gleaned: and it was about an ephah of barley.

18 ¶ And she took *it* up, and went into the city: and her mother in law saw what she had gleaned: and she brought forth, and gave to her that she had reserved, after she was sufficed.

19 And her mother in law said unto her, Where hast thou gleaned to day? and where wroughtest thou? blessed be he that did take knowledge of thee. And she shewed her mother in law with whom she had wrought, and said, The man's name with whom I wrought to day, *is* Boaz.

20 And Naomi said unto her daughter in law, [d] Blessed *be* he of the Lord, who hath not left off his kindness to the living and to the dead. And Naomi said unto her, The man *is* near of kin unto us, [e] ‡ one of our next kinsmen.

21 And Ruth the Moabitess said, He said unto me also, Thou shalt keep fast by my young men, until they have ended all my harvest.

22 And Naomi said unto Ruth her daughter in law, *It is* good, my daughter, that thou go out with his maidens, that they ‖ meet thee not in any other field.

23 So she kept fast by the maidens of Boaz to glean, unto the end of barley-harvest, and of wheat-harvest; and dwelt with her mother in law.

d Chap. 2. 10. p 1 Sam. 2. 5.

e Chap. 4. 6. ‡ Or, one that hath right to redeem: See Lev. 25. 25.

‡ Or, fall upon thee.

CHAP. III.

THEN Naomi her mother in law said unto her, My daughter, shall I not seek rest for thee, that it may be well with thee?

2 And now *is* not Boaz of our kindred, with whose maidens thou wast? Behold, he winnoweth barley to night in the threshing-floor.

Before Christ cir. 1312.

3 Wash thyself therefore, [a] and anoint thee, and put thy raiment upon thee, and get thee down to the floor: *but* make not thyself known unto the man, until he shall have done eating and drinking.

a 2 Sam. 14. 2.

4 And it shall be when he lieth down, that thou shalt mark the place where he shall lie, and thou shalt go in, and ‖ uncover his feet, and lay thee down; and he will tell thee what thou shalt do.

‖ Or, lift up the clothes that are on his feet.

5 And she said unto her, All that thou sayest unto me, I will do.

6 ¶ And she went down unto the floor, and did according to all that her mother in law bade her.

7 And when Boaz had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of corn: and she came softly, and uncovered his feet, and laid her down.

8 ¶ And it came to pass at midnight, that the man was afraid, and § turned himself: and behold, a woman lay at his feet.

§ Or, took hold on.

9 And he said, Who *art* thou? And she answered, I *am* Ruth thine handmaid: [o] spread therefore thy skirt over thine handmaid, for thou *art* ‡ a near kinsman.

o Ezek. 16. 8.

‡ Or, one that hath right to redeem.

10 And he said, [c] Blessed *be* thou of the Lord, my daughter: *for* thou hast shewed more kindness in the latter end, than at the beginning, inasmuch as thou followedst not young men, whether poor or rich.

c Chap. 2. 20.

11 And now, my daughter, fear not, I will do to thee all that thou requirest: for all the § city of my people doth know, that thou *art* a virtuous woman.

§ Heb. gate.

12 And

V. 18. *Sufficed*—She did eat as much as she desired of what she had gleaned, and her mother with her, and the residue she gave to her mother, to lay up for future use.

V. 20. *Dead*—*i. e.* Which he formerly shewed to those who are now dead, my husband and his sons whilst they were living, and now continues to us, their wives. *Next kinsmen*—To whom it belongs to redeem our lands, and to marry thee, the widow and relict of his next kinsman.

V. 21. *My harvest*—Both barley-harvest and wheat harvest.

V. 22. *Any other field*—Whereby thou wiltst both expose thyself to many inconveniences, which thou mayest expect from strangers; and incur his displeasure, as if thou didst either despise his kindness, or doubt of the sincerity of his affections and offers.

V. 23. *Dwelt*—Continued at home.

CHAP. III.

V. 1. *Shall I not seek rest for thee*—A life of rest, comfort, and safety, under the care of a husband. The question supposeth an affirmative answer: I will seek it, as my duty binds me.

V. 2. *Threshing-floor*—Which was in a place covered at the top, but open at the sides.

V. 3. *Raiment*—Thy best raiment.

V. 4. *Lieth down*—To sleep. *Thou shalt go in*—This manner of proceeding seems to have arisen from a distrust of God's Providence, to bring about what she desired.

V. 5. *I will do*—The confidence she had in Naomi's wisdom and piety, and true love to her, made her ready to follow her advice, wherein she was the more excusable, because she did not understand the laws and customs of the country, as Naomi did.

V. 9. *Thou art a near kinsman*—Or, one that hath right to redeem.

V. 10. *More kindness*—Both to thy deceased husband, the continuance of whose name and memory thou preferrest, and to thy mother-in-law; whose commands thou hast punctually obeyed, even with thy own hazard, in so doubtful an enterprize. *Young men*—To seek thy marriage either here, or in thy own country, as thou wouldst have done if thou hadst not preferred obedience to God's command, before the pleasing of thyself.

V. 11. *Fear not*—Think not that I despise and reject thee.

V. 13. *The*

Before Christ cir. 1312.

12 And now it is true, that I *am thy* near kinſman: howbeit there is a kinſman nearer than I.

13 Tarry this night, and it ſhall be in the morning, *that* if he will perform unto thee the part of a kinſman, well, let him do the kinſman's part; but if he will not do the part of a kinſman to thee, then will I do the part of a kinſman to thee, *as* the Lord liveth: lie down until the morning.

14 ¶ And ſhe lay at his feet until the morning: and ſhe roſe up before one could know another. And he ſaid, Let it not be known that a woman came into the floor.

‖ Or. ſheet, or, apron.

15 Alſo he ſaid, Bring the ‖ vail that *thou haſt* upon thee, and hold it. And when ſhe held it, he meaſured ſix *meaſures* of barley, and laid *it* on her: and ſhe went into the city.

16 And when ſhe came to her mother in law, ſhe ſaid, Who *art* thou, my daughter? And ſhe told her all that the man had done to her.

17 And ſhe ſaid, Theſe ſix *meaſures* of barley gave he me; for he ſaid to me, Go not empty unto thy mother in law.

18 Then ſaid ſhe, Sit ſtill, my daughter, until thou know how the matter will fall: for the man will not be in reſt, until he have finiſhed the thing this day.

CHAP. IV.

THEN went Boaz up to the gate, and ſat him down there: and behold, the kinſman of whom Boaz ſpake, came by; unto whom he ſaid, Ho, ſuch a one, turn aſide, ſit down here. And he turned aſide, and ſat down.

2 And he took ten men of the elders of the city, and ſaid, Sit ye down here. And they ſat down.

3 And he ſaid unto the kinſman, Naomi that is come again out of the country of Moab, ſelleth a parcel of land, which *was* our brother Elimelech's.

Before Christ cir. 1312.

4 And † I thought to advertiſe thee, ſaying, Buy *it* before the inhabitants, and before the elders of my people. If thou wilt redeem *it*, *redeem it*; but if thou wilt not redeem *it*, *then* tell me, that I may know: for *there is* none to redeem *it* beſides thee, and I *am* after thee. And he ſaid, I will redeem *it*.

† Heb. I ſaid I will reveal in thine ear.

5 Then ſaid Boaz, What day thou buyeſt the field of the hand of Naomi, thou muſt buy *it* alſo of Ruth the Moabiteſs, the wife of the dead, [a] to raiſe up the name of the dead upon his inheritance.

a Deut. 25. 5.

6 ¶ [b] And the kinſman ſaid, I cannot redeem *it* for myſelf, leſt I mar mine own inheritance: redeem thou my right to thyſelf, for I cannot redeem *it*.

b Chap. 2. 20.

7 [c] Now this *was the manner* in former time in Iſrael, concerning redeeming, and concerning changing, for to confirm all things: a man plucked off his ſhoe, and gave *it* to his neighbour: and this *was* a teſtimony in Iſrael.

c Deut. 25. 7, 9.

8 Therefore the kinſman ſaid unto Boaz, Buy *it* for thee: ſo he drew off his ſhoe.

9 ¶ And Boaz ſaid unto the elders, and *unto* all the people, Ye *are* witneſſes this day, that I have bought all that *was* Elimelech's, and all that *was* Chilion's, and Mahlon's, of the hand of Naomi.

10 Moreover, Ruth the Moabiteſs, the wife of Mahlon, have I purchaſed to be my wife, to raiſe up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye *are* witneſſes this day.

11 And all the people that *were* in the gate, and the elders ſaid, *We are* witneſſes: The Lord make the woman that is come into thine

V. 13. *The part of a kinſman*—Take thee to wife, as he ought to do.

V. 14. *Let it not be known*—He takes care to preſerve not only his conſcience towards God, but his reputation, and her's alſo, among men.

CHAP. IV.

V. 1. *Gate*—The place where controverſies were decided. *Such a one*—His name is omitted as a juſt puniſhment upon him, that he who would not preſerve his brother's name, might loſe his own. *Sit down here*—I have ſome buſineſs of importance with you.

V. 2. *Ten men*—To be umpires or witneſſes between them: for though two or three witneſſes were ſufficient, yet in weightier matters they uſed more. And ten was the uſual number among the Jews, in cauſes of matrimony and divorce, and tranſlation of inheritances; who were both judges of the cauſes, and witneſſes of the fact.

V. 4. *Buy it before the elders*—Before this aſſembly, that it may be legally made over to thee.

V. 5. *Thou muſt buy it*—According to the law. *To raiſe up*—To revive his name.

V. 6. *Redeem thou my right*—Which I freely renounce and reſign to thee.

V. 7. *To confirm all things*—In all alienation of lands. *His ſhoe*—He who relinquiſhed his right to another, plucked off his own ſhoe, and gave it to him. *A teſtimony*—This was admitted for ſufficient evidence.

V. 10. *His place*—From among the inhabitants dwelling within the gate of this city, which was *Bethlehem-Judah*.

V. 11. *Like Rachel, and like Leah*—Amiable and fruitful. Theſe two are ſingled out; partly becauſe they were of a foreign original, and yet ingrafted into God's people, as *Ruth* alſo was. *Build the houſe*—Increaſe the poſterity.

Before Christ cir. 1312.

thine houſe, like Rachel and like Leah, which two did build the houſe of Iſrael: and † do thou worthily in [d] Ephratah, and ‡ be famous in Beth-lehem.

† Or, get thee riches, or, power. Gen. 35. 16, 19.

‡ Heb. proclaim thy name. e Gen. 38. 29. 1 Chron. 2. 4. Matth. 1. 3.

12 And let thy houſe be like the houſe of Pharez, (e whom Tamar bare unto Judah) of the ſeed which the Lord ſhall give thee of this young woman.

13 ¶ So Boaz took Ruth, and ſhe was his wife: and when he went in unto her, the Lord gave her conception, and ſhe bare a ſon.

14 And the woman ſaid unto Naomi, Bleſſed *be* the Lord which hath not § left thee this day without a ‖ kinſman, that his name may be famous in Iſrael.

§ Heb. ceaſed to ceaſe unto thee.

‖ Or, redeemer.

15 And he ſhall be unto thee a reſtorer of *thy* life, and * a nouriſher of † thine old age: for thy daughter in law which loveth thee, which is [i] better to thee than ſeven ſons, hath born him.

* Heb. to nouriſh. † Heb. thy grey hairs.

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16 And Naomi took the child, and laid it in her boſom, and became nurſe unto it.

i 1 Sam. 1. 8.

17 And the women her neighbours gave it a name, ſaying, There is a ſon born to Naomi, and they called his name Obed: he *is* the father of Jeſſe, the father of David.

18 ¶ Now theſe *are* the generations of Pharez: [g] Pharez begat Hezron,

g 1 Chro. 2. 4, &c. Matth. 1. 3.

19 And Hezron begat Ram, and Ram begat Amminadab,

20 And Amminadab begat [h] Nahſhon, and Nahſhon begat [i] ‡ Salmon,

h Num. 1. 7.

i Matth. 1. 5.

‡ Or, Salmah.

21 And Salmon begat Boaz, and Boaz begat Obed,

22 And Obed begat Jeſſe, and Jeſſe begat David.

V. 12 *Pharez*—As honourable and numerous as his family was.

V. 13. *Boaz took Ruth*—Which he might do, becauſe *Ruth* was a ſincere proſelyte.

V. 14. *That his name may be famous in Iſrael*—For this noble and worthy action.

V. 15. *A reſtorer*—Of the comfort of thy life.

V. 17. *Her neighbours gave it a name*—They gave her advice about the name. *Obed*—A ſervant to thee, to nouriſh, and comfort, and aſſiſt thee, which duty children owe to their progenitors.

V. 18—21. It is not certain that each of theſe was the immediate parent of him whom he is ſaid to beget: for ſometimes grand-fathers are ſaid, in Scripture, to beget their grand-children, by the intervention of their immediate ſons.

I. S A M U E L.

THIS Book cotains thirty-one chapters.

CHAP. I. Elkanah, and his two wives. Hannah's prayer. Samuel is born, and preſented to the Lord.—CHAP. II. Hannah's ſong. The ſin of Eli's ſons. Samuel's miniſtry. A prophecy againſt Eli's houſe.—CHAP. III. How the word of the Lord was firſt revealed to Samuel. God telleth Samuel the deſtruction of Eli's houſe.—CHAP. IV. The Iſraelites are overcome by the Philiſtines. The ark is taken, and Eli's ſons ſlain. Eli hearing the news, breaketh his neck.—CHAP. V. The Philiſtines bring the ark into the houſe of Dagon. Dagon falleth down. They are ſmitten with emerods.—CHAP. VI. The Philiſtines counſel how to ſend back the ark: They bring it on a new cart to Beth-ſhemeſh.—CHAP. VII. The Iſraelites, by Samuel's means, ſolemnly repent at Mezpeh. Samuel praying, the Philiſtines are diſcomfited.—CHAP. VIII. By the occaſion of the ill government of Samuel's ſons, the Iſraelites aſk a king. The manner of a king.—CHAP. IX. Saul deſpairing to find his father's aſſes, by the counſel of his ſervant, and direction of young maidens, according to God's revelation, cometh to Samuel. Samuel entertaineth Saul at the feaſt.—CHAP. X. Samuel anointeth Saul, and confirmeth him by prediction of three ſigns. Saul's heart is changed, and he propheſieth.—CHAP. XI. Nahaſh offereth them of Jabeſh-gilead a reproachful condition. They ſend to Saul, and are delivered.—CHAP. XII. Samuel teſtifieth his integrity, reproveth the people of ingratitude: He terrifieth them with thunder in harveſt-time, and comforteth them in God's mercy.—CHAP. XIII. Saul's ſelected band. The Philiſtines great hoſt. The Iſraelites diſtreſs. Saul weary of ſtaying for Samuel, ſacrificeth: Samuel reproveth him.—CHAP. XIV. Jonathan miraculouſly ſmiteth the Philiſtines garriſon: a divine terror maketh them beat themſelves. Saul's unadviſed adjuration hindereth the victory.—CHAP. XV. Samuel ſendeth Saul to deſtroy Amalek: He ſpareth Agag and the beſt of the ſpoil. Samuel killeth Agag.—CHAP. XVI. Samuel ſent by God under pretence of a ſacrifice, cometh to Beth-lehem: His humane judgment is reproved.—CHAP. XVII. The armies of the Iſraelites and Philiſtines being ready to battle, Goliath cometh proudly forth to challenge a combat. David ſent by his father to viſit his brethren, accepteth the challenge.—CHAP. XVIII. Jonathan loveth David: Saul envying his praiſe, ſeeketh to kill him in his fury: fearing him for his good ſucceſs, he offereth him his daughter for a ſnare.—CHAP. XIX. Jonathan diſcloſeth his father's purpoſe to kill David: He perſuadeth his father to reconciliation. By reaſon of David's good ſucceſs in a new war, Saul's malicious rage breaketh out againſt him.—CHAP. XX. David conſulteth with Jonathan for his ſafety: Their covenant renewed by oath. Saul miſſing David, ſeeketh to kill Jonathan.—CHAP. XXI. David at Nob

Nob obtaineth of Ahimelech hallowed bread: He taketh Goliath's ſword: And at Gath feigneth himſelf mad—CHAP. XXII. Companies reſort to David at Adullam. Doeg accuſeth Ahimelech. Saul commandeth to kill the prieſts.—CHAP. XXIII. David inquiring of the Lord, reſcueth Keilah: God ſhewing him Saul's coming, and the treachery of the Keilites, he eſcapeth from Keilah.—CHAP. XXIV. David in a cave at En-gedi, having cut off Saul's ſkirt, ſpareth his life: He ſheweth thereby his innocency. —CHAP. XXV. Samuel dieth. David provoked by Nabal's churliſhneſs, mindeth to deſtroy him. Abigail by her wiſdom pacifieth David: Nabal hearing thereof, dieth.—CHAP. XXVI. Saul cometh to Hachilah againſt David. David in the trench ſtayeth Abiſhai from killing Saul, but taketh his ſpear and cruſe.—CHAP. XXVII. Saul hearing David to be in Gath, ſeeketh no more for him. David beggeth Ziklag of Achiſh.—CHAP. XXVIII. Saul having deſtroyed the witches, afterwards ſeeketh to one, who being encouraged by him, raiſeth up Samuel. Saul's ruin foreſhewn.—CHAP. XXIX. David marching with the Philiſtines, is diſallowed by their princes: Achiſh diſmiſſeth him, with commendations of his fidelity.—CHAP. XXX. The Amalekites ſpoil Ziklag: David encouraged by God, purſueth them, and overtaking them, recovereth all the ſpoil.—CHAP. XXXI. Saul having loſt his army, and his ſons ſlain, he and his armour-bearer kill themſelves. The Philiſtines triumph over the dead carcaſes.

CHAP. I.

Before Chriſt cir. 1171.

NOW there was a certain man of Ramathaim-zophim, of mount Ephraim, and his name *was* [a] Elkanah, the ſon of Jeroham, the ſon of Elihu, the ſon of Tohu, the ſon of Zuph, [b] an Ephrathite:

a 1 Chron. 6. 27, 34.

b Ruth 1. 2.

2 And he had two wives, the name of the one *was* Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children.

3 And this man went up out of his city [c] * yearly, to worſhip and to ſacrifice unto the Lord of hoſts in Shiloh; and the two ſons of Eli, Hophni and Phinehas, the prieſts of the Lord, *were* there.

c Exod. 23. 14. Deut. 16. 16.
* Heb. from year to year.

4 ¶ And when the time was that Elkanah offered, he gave to Peninnah his wife, and to all her ſons and her daughters, portions.

5 But unto Hannah he gave † a worthy portion: for he loved Hannah, [d] but the Lord had ſhut up her womb;

† Or, a double portion.
d Gen. 30. 2.

6 And her adverſary alſo ‡ [e] provoked her ſore, for to make her fret, becauſe the Lord had ſhut up her womb.

‡ Heb. angered her.
e Job 24. 21.

7 And *as* he did ſo year by year, § ‖ when ſhe went up to the houſe of the Lord, ſo ſhe provoked her; therefore ſhe wept, and did not eat.

§ Or, from the time that ſhe, &c.
‖ Heb from her going up.

Before Chriſt cir. 1171.

8 Then ſaid Elkanah her huſband to her, Hannah, why weepeſt thou? and why eateſt thou not? and why is thy heart grieved; *am* not I [f] better to thee than ten ſons?

f Ruth 4. 15.

9 So Hannah roſe up after they had eaten in Shiloh, and after they had drunk: (now Eli the prieſt ſat upon a ſeat by a poſt of the temple of the Lord)

10 And ſhe *was* * in bitterneſs of ſoul, and prayed unto the Lord, and wept ſore.

* Heb. bitter of ſoul.

11 And ſhe vowed a vow, and ſaid, O Lord of hoſts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid † a man-child, then I will give him unto the Lord all the days of his life, and [g] there ſhall no razor come upon his head.

† Heb. ſeed of men.
g Num. 6. 5. Judg. 13. 5.

12 And it came to paſs as ſhe ‡ continued praying before the Lord, that Eli marked her mouth.

‡ Heb. multiplied to pray.

13 Now Hannah, ſhe ſpake in her heart, only her lips moved, but her voice was not heard:

CHAP. I.

V. 1. *An Ephrathite*—One of Bethlehem-Judah by his birth and habitation, though by his original a Levite. Thus divers Jews by nation are called Medes, Elamites, Cretians, &c. becauſe they were born and bred there.

V. 3. *Yearly*—At one of the ſolemn feaſts. *In Shiloh*—Where the tabernacle had long been, and now was. *Were there*—Were the prieſts of the Lord there. And this clauſe ſeems to be added, to ſhew, that this good man did not run into that error, of neglecting his duty of offering to God on account of the wickedneſs of the prieſts, who, with all men, muſt for themſelves undergo the righteous judgment of God.

V. 4. *Portions*—Out of the ſacrifice of his peace-offerings.

V. 5. *A worthy portion*—An honourable or ſelect part. *He loved Hannah*—With a ſingular and eminent love.

V. 6. *Her adverſary*—Her troubler. *Fret*—Againſt her huſband, or againſt God, or within herſelf.

V. 7. *As he did ſo*—As often as he went, and carried them with him to worſhip. *She wept, and did not eat*—Being overwhelmed with grief.

V. 8. *Am not I better to thee than ten ſons*—Oughteſt thou not to value my love to thee, more than many ſons? Peninnah would willingly change conditions with thee.

V. 9. *A ſeat*—Here he might ſit as judge, or rather as high-prieſt, to hear and anſwer ſuch as came to him for advice, and to inſpect and direct the worſhip of God. *Temple*—Of the tabernacle, which is called the temple here.

V. 10. *Bitterneſs*—Oppreſſed with grief.

V. 11. *Look on*—Favourably. *The affliction*—The reproach. *I will give him*—Conſecrate him to God's ſervice. *No razor come upon his head*—He ſhall be a perpetual Nazarite: for under this one rule, as the chief, all the reſt are contained.

V. 12. *Continued praying*—By which it appears, that ſhe ſaid much more than is here expreſſed. And the like may be underſtood of the prayers and ſermons of other holy perſons recorded in Scripture, which gives us only the ſubſtance of them. Which conſideration may help us much in the underſtanding of ſome paſſages of the Bible. *Mouth*—The motion of her lips.

V. 13. *Not heard*—Becauſe ſhe would not diſturb others, or have any but God acquainted with the matter of her prayer. Known unto him are the hearts of all, and the requeſts of all may be made to him; and thoſe things which cannot be named to

Before Christ cir. 1171. heard: therefore Eli thought she had been drunken.

14 And Eli said unto her, How long wilt thou be drunken? put away thy wine from thee.

15 And Hannah answered and said, No, my lord, I *am* a woman § of a sorrowful spirit: I have drunk neither wine nor strong drink, but have [h] poured out my soul before the Lord.

§ Heb. hard of spirit.

h Psal. 62. 8. and 142. 2.

16 Count not thine handmaid for a daughter of Belial: for out of the abundance of my ‖ complaint and grief have I spoken hitherto.

‖ Or, meditation.

17 Then Eli answered and said, Go in peace: and the God of Israel grant *thee* thy petition that thou hast asked of him.

18 And she said, Let thine handmaid find grace in thy sight. So the woman went her way, and did eat, and her countenance was no more *sad*.

19 ¶ And they rose up in the morning early, and worshipped before the Lord, and returned, and came to their house to Ramah; and Elkanah knew Hannah his wife, and the Lord remembered her.

* Heb. in revolution of days.

20 Wherefore it came to pass, * when the time was come about, after Hannah had conceived, that she bare a son, and called his name † Samuel, *saying*, Because I have asked him of the Lord.

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† That is, asked of God.

21 And the man Elkanah, and all his house, went up to offer unto the Lord the yearly sacrifice, and his vow.

22 But Hannah went not up; for she said unto her husband, *I will not go up* until the child be weaned, and *then* I will bring him, that he may appear before the Lord, and there abide for ever.

23 [i] And Elkanah her husband said unto her, Do what seemeth thee good, tarry until thou have weaned him, only the Lord establish his word: so the woman abode, and gave her son suck until she weaned him.

i Num. 30. 7.

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24 ¶ And when she had weaned him, she took him up with her, with three bullocks, and one ephah of flour, and a bottle of wine, and brought him unto the house of the Lord in Shiloh: and the child *was* young.

25 And they slew a bullock, and brought the child to Eli.

26 And she said, O my lord, [k] *as* thy soul liveth, my lord, I *am* the woman that stood by thee here, praying unto the Lord.

k Gen. 42. 15. 2 Kings 2. 2, 4, 6.

27 For this child I prayed; and the Lord hath given me my petition which I asked of him:

28 Therefore

others, may be confessed unto the infinitely compassionate friend and Saviour of mankind, who is ever waiting to be gracious to all that call upon, and especially to those that are burthened and heavy laden with their share of human sorrow. *Eli thought*—The high-priest judging, without giving the suspected person leave to answer for herself, formed an unjust judgment. When it is considered that satan is represented to us in the Scriptures, as going about to deceive and to destroy the peace of men, and is, in a particular manner, the false accuser of every person professing godliness, with what caution ought we to guard against every thought to the prejudice of any person; for even so to judge another is to condemn ourselves, the sentence of which we must unavoidably feel in our own loss of peace, because that holy spirit of love and peace, which is the only comforter, is grieved at our want of that charity which is commanded us of God.

V. 14. *Put away thy wine*—Come not before the Lord in thy drunkenness, but go and repent of this thy sin. If we form our judgments without first hearing the suspected or the accused, it is but just that we should be left to ourselves to make known to others our want of wisdom in judging, and of our inclination to do it with severity, that our rash sentences may become known, as being entitled to little regard, and that our fellow-creatures may be informed of our want of justice and charity, that they may, as much as they can, avoid those unknown injuries which are done to the rights and to the peace of men, by groundless, mistaken, and unjust judgments.

V. 15. *My lord*—The respect with which she answers the high priest, is an example for all to follow, who receive any such treatment at the hands of another. *I am a woman*—In whom drunkenness is most abominable. *Poured out*—Have been breathing forth the griefs and desires of my soul.

V. 16. *Belial*—For such is a wicked woman. *Have I spoken*—The oppression of my spirits hath forced me to speak.

V. 17. *Go in peace*—I recal my censure, and give thee my blessing, and wish thee peace—a quiet and composed mind, free from whatsoever it is that grieves and oppresses thee; and withal, good success and prosperity in what thou desirest.

V. 18. *Find grace*—Favourable opinion and good-will. *No more sad*—Her heart being cheered by the high-priest's words, and especially by God's spirit applying them, and assuring her that both his and her prayers should be heard, her sorrow vanished away.

V. 19. *Early*—For their journey, and for prayer, for which this was the usual time. *Remembered*—Manifested his remembrance of her.

V. 20. *Samuel*—That is, asked of God.

V. 21. *His house*—His family, which is often called a man's house in Scripture. *The yearly sacrifice*—That solemn sacrifice which was offered up once every year. *Vow*—By which it appears, that he heard and consented to her vow, which was necessary to make it obligatory.

V. 22. *Weaned*—Till the child be something grown up, and fit to do some service in the tabernacle. *There abide*—That when once he is presented to the Lord, he may continue in his service as long as he liveth.

V. 23. *His word*—The word of God made known to them.

V. 24. *Three bullocks*—Either, first, one to be offered at that time; the other two presented to the priest, whether for his own use, or one for a burnt-offering, the second for a sin-offering, the third for a peace-offering. *Flour*—For the meat-offerings belonging to the principal sacrifices. *Wine*—For drink-offerings.

V. 26. *O my lord*—A form of speech to engage favourable attention. *As thy soul liveth*—The usual form of an oath.

V. 28. *Lent*

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28 Therefore also I have ‡ lent him to the Lord as long as he liveth, § he shall be lent to the Lord. And he worshipped the Lord there.

‡ Or, returned him, whom I have obtained by petition to the LORD.
§ Or, he whom I have obtained by petition, shall be returned.

C H A P. II.

AND Hannah prayed, and said, [a] My heart rejoiceth in the Lord, mine horn is exalted in the Lord: my mouth is enlarged over mine enemies: because I rejoice in thy salvation.

a See Luke 1. 46, &c.

2 [b] *There is* none holy as the Lord: for *there is* none besides thee: neither *is there* any rock like our God.

b Deut. 3. 24 and 32. 4. Psal. 86. 8. and 89. 6, 8.

3 Talk no more so exceeding proudly, [c] let *not* * arrogancy come out of your mouth: for the Lord *is* a God of knowledge, and by him actions are weighed.

c Mal. 3. 13. Jude 15.

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* Heb. hards.

4 The bows of the mighty men *are* broken, and they that stumbled, are girt with strength.

5 [d] *They that were* full, have hired out themselves for bread; and *they that were* hungry, ceased: so that the barren hath born seven: and [e] she that hath many children, is waxed feeble.

d Psal. 34. 10. Luke 1. 53.

e Isai. 54. 1. Jer. 15. 9.

6 [f] The Lord killeth, and maketh alive: he bringeth down to the grave, and bringeth up.

f Deut. 32. 39. Job 5. 18. Hos. 6. 2.

7 The

V. 28. *Lent*—Given him as long as he liveth; for this was the condition of my prayer, that he should be the Lord's. *He worshipped*—Not Eli, but young Samuel; signifying, that hereby he entered himself into the worship and service of God in that place, to which he was devoted by his parents, and now did devote himself. Happy are they that devote themselves to God in the beginning of their days, and live and die in his service: and this every one may do in every rank and station of life; and whatever they design or do, may do all to the glory of God; and which is his right, we not being our own, but God's, and are bound by every tie, every obligation, to live to him that made, and died to redeem us And so far as we live unmindful of, or contrary to, the will of God, we defraud him of all his right as a parent, king, redeemer, and the giver of every natural and spiritual gift; and whose boundless goodness is ever pouring out new blessings upon all that are using those already given in living lives of devotion to his holy will.

C H A P. II.

V. 1. *Prayed*—Praised God, which is a part of prayer, (Col. iv. 2.) *Rejoiceth*—Or, leapeth for joy: for the words note not only inward joy, but also the outward demonstrations of it. *In the Lord*—As the author of my joy, that he hath heard my prayer, and accepted my son for his service. *Mine horn is exalted*—My strength and glory (which are often signified by an horn) are advanced and manifested. *Enlarged*—(i. e.) Opened to pour forth praises to God. *Enemies*—She does not name Peninnah, but only her enemies in general. When it is *necessary* to speak of any evil that has been said or done, there may be no occasion to mention him who spake the words, or did the action; and which never can be done without guilt, when we are under no lawful necessity to mention the name of any person to their prejudice, because the commands of God extend to the forbidding whatever might be the most distant occasion of evil to every one; and the wrong done by one person is no warrant to another to return evil for evil. We bring upon ourselves many sufferings and many sorrows by the want of that caution which this pious woman here makes use of, in not naming the person by whom she had been unkindly treated. We err in not considering the will of God as it is discovered to us in the Scriptures, and not thinking that it is a part of his government that every one shall reap the fruit of their own conduct to others; and that as surely as the merciful shall obtain mercy, the severe and censorious shall have, by ways they cannot prevent, the return of their treatment of others; and when we do so, to acknowledge our guilt so far as we are convinced, and to submit with a patient resignation to the will of God, under such chastenings for our own misconduct, is no less our duty than it is for our own peace, and the means of our having that grace by which we may be enabled to avoid being for the future the cause of our own sufferings. *I rejoice*—Because the matter of my joy is no trivial or worldly thing, but that glorious salvation which thou hast given me; and they that have the salvation of God for the subject of their joy, may praise God, and rejoice against every opposition, or in the season of any sufferings.

V. 2. *There is none holy as the Lord*—None so perfectly, unchangeably, and constantly holy as God hath shewed himself to me, and as he does to all that call upon him: he has pleaded the cause of his afflicted servants that trusted in him, and also fulfilled his promise in giving me a son, whom he hath sanctified by his grace to his service; all which are the effects of God's holiness. *Besides thee*—Not only none is so holy as thou art, but in truth *there is none* holy (which word is easily understood out of the former clause) *besides thee*; intirely, or independently, but only by participation from thee. Or, as none have any holiness like thine, so none have any being besides thee, unless by receiving from thee. *Neither is there any rock like our God*—Thou only art a sure defence and refuge to all that flee to thee, and trust in thee, as I have found by my experience.

V. 3. *Proudly*—Boast no more of thy numerous offspring, and speak no more insolently and scornfully of me, as thou hast done. She speaks of *Peninnah* in the plural number, because she would not expose her name to censure, but only instruct and reprove her for her good. *Arrogancy*—hard speeches, harsh and severe. *The Lord is a God of knowledge*—He knoweth thy heart, and all that pride, and envy, and contempt of me, which thy own conscience knows. *Weighed*—He pondereth or trieth all men's thoughts and actions, (for the Hebrew word signifies both) as a just Judge, to give to every one according to their works; and therefore he hath pitied my oppressed innocency, and rebuked her arrogancy. Or, *by him councels*, or *actions*, or *events*, *are disposed* or *ordered*, and not by ourselves; and therefore he brings many things to pass contrary to men's expectations, as now he hath done; he maketh one barren, and another fruitful, when and how it pleaseth him; his *actions are not*, or, *cannot be directed* by any others; none can mend his work, he doth every thing best, and in the best season, as now he hath done; his ways are unsearchable: Who can blame his actions?

V. 4. *The bows*—Their virulent tongues, which are compared to *bows* that *shoot their arrows, even bitter words.*

V. 5. *For bread*—Through extreme necessity.

V. 6. *The Lord killeth, and maketh alive*—The same person whom he first killeth, or bringeth very nigh unto death, he afterwards raiseth to life. Me, who was almost overwhelmed and consumed with grief, he hath revived. The name of *death* is often given to great *calamities*; and the Lord killeth, taketh away the living by various deaths at his pleasure, and he alone maketh alive; and so dependant are all that live upon God for life, and not upon any wisdom or power separate from his, that the united efforts of all mankind could neither cause any creature to live at first, nor restore life to that which was dead.

V. 7. *The*

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7 The Lord maketh poor, and maketh rich: [g] he bringeth low, and lifteth up.

8 [h] He raiſeth up the poor out of the duſt, *and* lifteth up the beggar from the dunghil, [i] to ſet *them* among princes, and to make them inherit the throne of glory: for [k] the pillars of the earth *are* the Lord's, and he hath ſet the world upon them.

9 [l] He will keep the feet of his ſaints, and the wicked ſhall be ſilent in darkneſs; for by ſtrength ſhall no man prevail.

10 The adverſaries of the Lord ſhall be broken to pieces: [m] out of heaven ſhall he thunder upon them: the Lord ſhall judge the ends of the earth, and he ſhall give ſtrength unto his king, and [n] exalt the horn of his anointed.

11 And Elkanah went to Ramah to his houſe; [o] and the child did miniſter unto the Lord before Eli the prieſt.

12 ¶ Now the ſons of Eli *were* ſons of Belial, [p] they knew not the Lord.

13 And the prieſt's cuſtom with the people *was, that* when any man offered ſacrifice, the prieſt's ſervant came, while the fleſh was in ſeething, with a fleſh-hook of three teeth in his hand:

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14 And he ſtruck *it* into the pan, or kettle, or caldron, or pot; all that the fleſh-hook brought up, the prieſt took for himſelf: ſo they did in Shiloh, unto all the Iſraelites that came thither.

15 Alſo before they burnt the fat, the prieſt's ſervant came, and ſaid to the man that ſacrificed, Give fleſh to roaſt for the prieſt; for he will not have ſodden fleſh of thee, but raw.

16 And *if* any man ſaid unto him, Let them not fail to burn the fat † preſently, and *then* take *as much* as thy ſoul deſireth: then he would anſwer him, *Nay*, but thou ſhalt give *it me* now: and if not, I will take *it* by force.

† Heb. as on the day.

17 Wherefore the ſin of the young men was very great before the Lord: for men abhorred the offering of the Lord.

18 ¶ But Samuel miniſtered before the Lord,

g Pſal. 75. 7.
h Pſal. 113. 7, 8.
Dan. 4. 17.
Luke 1. 52.
i Job 36. 7.
k Pſal. 24. 2. and 104. 5.
Heb. 1. 3.
l Pſal. 91. 11.
m Chap. 7. 10. Pſal. 18. 13.
n Pſal. 89. 24.
o Chap. 3. 1.
p Jer. 22. 16.

V. 7. *The Lord maketh poor*—Depriveth them of riches and property who poſſeſſed them, in ſpite of all human endeavours to prevent it. *And maketh rich*—Them that are poor. *He bringeth low*—Thoſe that were placed in high ſtations; *and lifteth up* the loweſt to the ſhort-lived honours this world can afford.

V. 8. *Duſt*—Out of their low and miſerable condition. *Dunghil*—From the moſt ſordid place, and mean eſtate. *Inherit*—Not only poſſeſs themſelves, but tranſmit to their poſterity. *The pillars*—The foundations of the earth, which God created and upholds, and therefore it is not ſtrange if he diſpoſeth of perſons and things therein as he pleaſeth. Or, the Princes or Governors of the earth, which are called Pillars, becauſe they uphold the world, and keep it from ſinking into confuſion: And theſe *are here ſaid to be the Lord's*, becauſe he advanceth them to their ſtate, and preſerves them in it; and *puts the world*, or the kingdoms of the world, upon them, as burdens upon their ſhoulders.

V. 9. *The feet—i. e.* The ſteps, paths, counſels and actions, he will keep, uphold that they may not fall, and direct and preſerve from wandering, and from thoſe fatal miſtakes that wicked men run into. *Silent*—Shall be put to ſilence: they who uſed to open their mouths againſt Heaven, and againſt the ſaints, ſhall be confounded with the unexpected diſappointment of all their hopes. *Darkneſs*—Both inward, in their own minds, which are wholly in the dark, perplexed by their own choice and counſels, not knowing what to ſay or do; and outward, in a ſtate of diſtreſs and miſery. *Prevail*—Againſt God, or againſt his ſaints, as the wicked were confident they ſhould do, becauſe of their great power, wealth, and numbers: whereas God's people were mean, impotent, and helpleſs. And particularly, Peninnah ſhall not prevail againſt me by that ſtrength which ſhe hath, or thinks to have from her numerous offſpring. But it is to be obſerved, that although Hannah takes the riſe of this ſong from her own condition, yet ſhe extends her thoughts and words further, even to the uſual methods of God's providence in the government of the world.

V. 10. *Adverſaries of the Lord*—And of his people; eſpecially the Philiſtines, who at this time were the chief oppreſſors of Iſrael. *Pieces*—They who are now our lords, ſhall be ſubdued. *The Lord ſhall judge*—Shall condemn and puniſh. *The earth*—Or, of the Philiſtines, and all mankind. *His king*—The judge or ruler whom he ſhall ſet up for the protection and deliverance of his people. *Exalt the horn*—Increaſe, or advance the ſtrength. *Of his anointed*—Of his king. The ſame thing repeated in other words; although it may have reſpect to Chriſt, the ſingular anointed one of God, and the ſpecial king of his people, whom all their other kings did typify and repreſent, and from whom they received authority and power, and of whom all the prophets wrote.

V. 11. *Did miniſter*—In ſome way agreeable to his years. *Before Eli*—Under the direction and inſtruction of Eli.

V. 12. *They knew not the Lord*—Practically. They did not acknowledge, honour, regard, love, or ſerve God. And not knowing him and worſhipping him in ſpirit and in truth, they lived according to the courſe of this world, under the influence of the prince of darkneſs, and agreeable to the dictates of corrupt human nature.

V. 13. *Offered ſacrifice*—Preſented it to the Lord, to be offered by the prieſt. *Seething*—For as the Lord's part of the peace-offerings were burnt upon the altar, ſo the prieſts and offerers parts were to be ſodden.

V. 14. *The prieſt took for himſelf*—Not being ſatisfied with what God had appointed for them.

V. 16. *Take*—We are content to relinquiſh our parts to thee, only let not God be wronged of his due.

V. 17. *The ſin was great*—Becauſe they violently took away both man's and God's dues, and that with manifeſt contempt of God and men; and all this merely for the gratifying of their ſenſual appetite. *Before the Lord*—In the place of God's ſpecial preſence. They neglected and abhorred the practice of carrying up ſacrifices to be offered, which they knew would be ſo groſly abuſed; and which, as they might think, would be rejected and abhorred by God himſelf; and therefore they would not contribute to the prieſt's ſin, and the corruption of God's worſhip; but judged it better to neglect their duty, than to expoſe their offering to the prieſts, wherein yet they erred, as we ſee, verſe 24. This is counted a tranſgreſſion in the people.

V. 18. *But*

Before Christ cir. 1165. Lord, *being* a child, [r] girded with a linen ephod.

[r] Exod. 28. 4.

19 Moreover, his mother made him a little coat, and brought *it* to him from year to year, when she came up with her husband, to offer the yearly sacrifice.

20 ¶ And Eli blessed Elkanah, and his wife, and said, The Lord give thee seed of this woman, for the [‡] loan which is lent to the Lord. And they went unto their own home.

[‡] Or, petition which she asked, &c.

21 And the Lord visited Hannah, so that she conceived and bare three sons, and two daughters: and the child Samuel grew before the Lord.

22 ¶ Now Eli was very old, and heard all that his sons did unto all Israel, and how they lay with [r] the women that [§] assembled at the door of the tabernacle of the congregation.

[r] See Exod. 38. 8.

[§] Heb. assembled by troops.

23 And he said unto them, Why do ye such things; for [*] I hear of your evil dealings, by all this people.

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24 Nay, my sons: for *it is* no good report that I hear; ye make the Lord's people [†] to transgress.

[*] Or, I hear evil words of you.

[†] Or, to cry out.

25 If one man sin against another, the judge shall judge him: but if a man sin against the Lord, who shall intreat for him? Notwithstanding they hearkened not unto the voice of their father, [s] because the Lord would slay them.

[s] Josh. 11. 20.

26 (And the child Samuel grew on, and was [t] in favour both with the Lord, and also with men.)

[t] Prov. 3. 4. Luke 2. 52. Acts 2. 47. Rom. 14. 18.

27 ¶ And there came a man of God unto Eli, and said unto him, Thus saith the Lord, [u] Did I plainly appear unto the house of thy father, when they were in Egypt in Pharaoh's house?

[u] Exod. 4. 14, 27.

28 And

V. 18. *But Samuel ministered*—Performed his ministration carefully and faithfully, not corrupting nor abusing it. *Before the Lord*—In God's tabernacle; or, as in God's presence, sincerely, and with God's approbation. *Ephod*—A garment used in God's service, and allowed not only to the inferior priests and Levites, but also to eminent persons of the people: and therefore to Samuel, who, though no Levite, was a Nazarite, and that from his birth.

V. 19. *His mother made, and brought*—Him his apparel, and by which this pious person discovers, that she continues in the same spirit in which she was when she gave her son to the Lord.

V. 20. *Eli blessed Elkanah, and his wife*—As God's high-priest, he blessed them in God's name, and they received his blessing by faith, which made it effectual, verse 21. *Seed*—A child, or children; as she asked him not so much for herself (for she seldom sees him) as for the Lord, to whose service she hath wholly devoted him: So now, I pray, that God would give you other children for both your comfort.

V. 21. *Visited*—In mercy, and with his blessing. *Samuel grew*—In age, stature, wisdom, and goodness, and favour. *Before the Lord*—Not only before men, who might be deceived, but in the presence and judgment of the all-seeing God.

V. 22. *All Israel*—Whom they injured in their offerings, and alienated from the service of God by their sensuality and impiety.

V. 23. *Such things*—As those above-mentioned. Eli's sin was not only that he reproved them too gently, but that he contented himself with a verbal rebuke, and did not *restrain them*, and inflict those punishments upon them, of putting them out of their priests office, and cutting them off from God's people; which such high crimes deserved by God's law, and which he, as judge and high-priest, ought to have done, without all respect of persons. *By all this people*—That dwell here, or come hither to worship. But he does not bring the accused and their accusers face to face, that they may have leave to answer for themselves, and, after a fair hearing, pronounce sentence according to the evidence; acquitting them if unjustly accused, or condemning them if guilty. This all are required to do, from the father of a private family to the head of a church, or the power that is charged with the execution of justice over a whole nation. To pass over offences with slight, or with taking no notice, is to be guilty of betraying that trust which God himself hath committed to parents, ministers, and magistrates; as acting contrary to justice, condemning the accused unheard, or punishing where there are no crimes, or more than they deserve, is to act in defiance of the power of God, to whom all are accountable for the faithful discharge of the duties of those stations in which his providence has placed them.

V. 24. *No good report*—Had Eli been in a state of servitude to his sons, and fearing God himself, had reproved them as his superiors, he might perhaps have been blameless in speaking in these mild terms; but to express himself thus as a father, and as the head of the church, is no less than an acknowledgment that they had nothing to fear from him for their highly guilty conduct. *The Lord's people*—Pious and honest minds, who were so highly offended with the great dishonour done to God, and to his worship, and with the horrible wickedness of the priests, that upon that occasion they were hurried into the other extreme, and lived in the neglect and contempt of their own indispensable duty of offering sacrifices, because they came through the priest's hands.

V. 25. *Sin*—By doing any injury. *The judge shall judge him*—If only man be wronged, man can right it, and reconcile the persons. *Against the Lord*—As you have done, wilfully and presumptuously. *Intreat for him*—The offence is of so high a nature, that few or none will dare to intercede for him, but will leave him to the just judgment of God. He speaks after the manner of men, who do often intercede with the prince for such as have injured any private person; but will not presume to do so when the injury is committed against his own person. Who shall interpose himself between God and him? Who shall compound that difference? None can or dare do it, and therefore he must be left to the dreadful but righteous judgment of God. *The Lord would slay them*—They having abused the grace he gave them, and wilfully and impenitently continuing to resist the light and power of it, choosing darkness and wickedness, God withdrew his offered mercy and grace, and left them to the hardness of their hearts, determining to destroy them for their many and great sins; and therefore would not, and did not give them grace to hearken to Eli's counsel, and to repent of their wickedness.

V. 26. *Grew*—In stature, and in the knowledge and love of God, and in a serious, careful, diligent regard to his holy will in the duties of his station, which procured him the sincere regard of all that feared God.

V. 27. *A man of God*—A prophet or preacher sent from God. *Appear*—Did shew thee such favour, and appear so evidently for thee, and is this thy requital? *Thy father*—Unto Aaron, the chief of thy father's house. *In Pharaoh's house*—As a person in

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28 And did I choose him out of all the tribes of Israel *to be* my priest, to offer upon mine altar, to burn incense, to wear an ephod before me? and [x] did I give unto the house of thy father all the offerings made by fire of the children of Israel?

[x] Lev. 7. 35, 36. and 8. 16. and 7. 8. and 10. 14. Num. 5. 9, 10. and 18. 8.

29 Wherefore kick ye at my sacrifice, and at mine offering which I have commanded *in my* habitation, and honourest thy sons above me, to make yourselves fat with the chiefest of all the offerings of Israel my people?

30 Wherefore the Lord God of Israel saith, [y] I said indeed, *that* thy house, and the house of thy father should walk before me for ever: but now the Lord saith, Be it far from me; for them that honour me, I will honour, and [z] they that despise me shall be lightly esteemed.

[y] Exod. 29. 9.

[z] Psal. 18. 26. Mal. 2. 9.

31 Behold, [a] the days come that I will cut off thine arm, and the arm of thy father's house, that there shall not be an old man in thine house.

[a] 1 Kings 2. 27. Ezek. 44. 10. See Chap. 4. 11, 18, 20. and 14. 3. and 22. 18, &c.

32 And thou shalt see † an enemy *in my* habitation, in all *the wealth* which God shall give Israel: and there shall not be [b] an old man in thine house for ever.

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† Or, the affliction of the tabernacle for all the wealth which God would have given Israel.

[b] See Zech. 8. 4.

33 And the man of thine, *whom* I shall not cut off from mine altar, *shall be* to consume thine eyes, and to grieve thine heart: and all the increase of thine house shall die ‡ in the flower of their age.

‡ Heb. men.

34 And this *shall be* a sign unto thee, that shall come upon thy two sons, on Hophni and Phinehas: [c] in one day they shall die both of them.

[c] Chap. 4. 11.

35 And [d] I will raise me up a faithful priest, *that* shall do according to *that* which *is* in mine heart, and in my mind: and I will build him a sure house, and he shall walk before mine anointed for ever.

[d] 1 Kings 2. 35. 1 Chro. 29. 22. Ezek. 44. 15.

36 [e] And it shall come to pass, *that* every one that is left in thine house, shall come *and* crouch to him for a piece of silver, and a morsel

[e] 1 Kings 2. 27.

a public station, he is reminded of the obligations which the whole nation owed to God, and which he was required gratefully and publicly to acknowledge, not in word only, but by a conduct agreeable to the will of God.

V. 28. *Him*—Aaron, thy father. *An ephod*—That golden ephod which was peculiar to the high-priest. *The offerings*—(i. e.) All the priest's part of the offerings.

V. 29. *Kick*—By abusing them to your own luxury, and by causing the people to abhor and neglect them. God charged Eli with his sons faults. *Above me*—Choosing rather to offend me by thy connivance at their sin, than to displease them by severe rebukes, and effectual restraints, and just punishments; and so prefer their will, pleasure, and honour, before mine. *Make yourselves fat*—To pamper yourselves. Not contented with those parts which I had allotted you.

V. 30. *I said indeed*—God's promise was recalled and made void, though not absolutely and universally to all Aaron's family; yet respectively to Eli and his family, which were wholly excluded from the benefit of it, wherein otherwise they should have shared. *For ever*—As long as the Mosaical law and worship lasted. *Be it far from me*—To fulfil my promise, which I hereby retract. *Honour me*—That worship, and serve me with reverence and godly fear, and according to my will, which I esteem as an honour done to me. *I will honour*—I will advance them to honour, and maintain them in it. *Despise*—By presumptuous disobedience of my commands; by defiling and disgracing my worship and ordinances, by transgressing the rules I have given them therein, by their ungodly and shameful conduct, and by making my service contemptible and abominable to others; all which are manifest arguments of contempt of God. *Lightly esteemed*—Both by God and men.

V. 31. *Cut off*—I will take away thy strength, which is often signified by the *arm*; or all that in which thou placest thy confidence and security. *Thy father's house*—Thy family. *There shall not be an old man*—They shall generally be cut off by an untimely death, before they be old.

V. 32. *Thou shalt see*—Not in thy person, but in thy posterity. *An enemy*—Thy competitor, or him who shall possess that place of high trust and honour which now thou enjoyest; (such persons being, through man's corrupt nature, esteemed as a man's enemy.) *In my habitation*—In the sanctuary. In a time when God should eminently bless Israel, and make good all his promises to them, which was in Solomon's days, when Abiathar of Eli's race was put out of the high-priesthood, and Zadock was put in his place, when the priesthood was most glorious.

V. 33. *Thine*—Those of thy posterity. *Altar*—Whom I shall not suffer to live, and wait at the altar. *Consume thine eyes, and to grieve thine heart*—Shall be so forlorn and miserable, that if thou wast alive to see it, it would grieve thee at the heart, and thou wouldest consume thine eyes with weeping for their calamities. The phrase is like that of *Rachel weeping for her children*, (Jer. xxxi. 15.) which were slain long after her death. *Thine house*—Thy children. *The flower of their age*—About the thirtieth year of their age, when they were to be admitted to the full administration of their office, then they shall die.

V. 34. *A sign*—Of the certain truth of all those sad predictions.

V. 35. *A faithful priest*—Of another line. The person designed is Zadok, one eminent for his faithfulness to God, and to the king. *That do according to that which is in mine heart*—And shall not dishonour and disobey me, to gratify his sons, as thou hast done. *I will build him a sure house*——Give him a numerous posterity. *He shall walk*—Minister as High-priest. *Before mine Anointed*—Before Jesus Christ. This title of *Anointed*, or *Christ*, or *Messias*, (both which words signify only the *Anointed*) is most frequently and eminently ascribed to Christ, both in the Old and New Testament. Christ is the main scope and design, not only of the New but of the Old Testament, which, in all its types and ceremonies, represented Christ; and particularly, the High-priest was an eminent type of Christ, and represented his person, and did mediately, what John the Baptist did immediately, go before the face of the Lord Christ; and when Christ came, that office and officer was to cease. The high priest is seldom or never said to walk or minister before the kings of Israel or Judah, but constantly before the Lord, and consequently before Christ, who, as he was God blessed for ever, (Rom. ix. 5.) was present with, and the builder and governor of the ancient church of Israel, (Acts vii. 35. 1 Cor. x. 4. Heb. iii. 3, 4, 5, 6.) and their temple is particularly called his temple, and all the temple-worship was performed in his presence, and had a special respect to him, and therefore the High priest is most properly said to *walk before him.*

V. 36. *Shall crouch*—In humble supplication. *For a morsel of bread*

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morſel of bread, and ſhall ſay, † Put me (I pray thee) into ‡ one of the prieſt's offices, that I may eat a piece of bread.

† Heb. Join.
‡ Or, ſomewhat about the prieſthood.

C H A P. III.

AND [a] the child Samuel miniſtered unto the Lord before Eli: and [b] the word of the Lord was precious in thoſe days; *there was* no open viſion.

a Chap. 2. 11.
b Pſal. 74. 9. Amos 8. 11.

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2 And it came to paſs at that time, when Eli *was* laid down in his place, [c] and his eyes began to wax dim, *that* he could not ſee;

c Chap. 2. 22. and 4. 15.

3 And ere [d] the lamp of God went out [e] in the temple of the Lord, where the ark of God *was*, and Samuel was laid down *to ſleep:*

d Exod 27. 21. Lev. 24. 3.
e Chap. 1. 9.

4 That the Lord called Samuel, and he anſwered, Here *am* I.

5 And he ran unto Eli, and ſaid, Here *am* I, for thou calledſt me. And he ſaid, I called not; lie down again. And he went and lay down.

6 And the Lord called yet again, Samuel. And Samuel aroſe and went to Eli, and ſaid, Here *am* I, for thou didſt call me. And he anſwered, I called not, my ſon; lie down again.

* Or, Thus did Samuel before he knew the LORD, and before the word of the LORD was revealed unto him.
f See Acts 19. 2.

7 * Now Samuel [f] did not yet know the Lord, neither was the word of the Lord yet revealed unto him.

8 And the Lord called Samuel again the third time. And he aroſe, and went to Eli, and ſaid, Here *am* I, for thou didſt call me. And Eli perceived that the Lord had called the child.

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9 Therefore Eli ſaid unto Samuel, Go, lie down: and it ſhall be, if he call thee, that thou ſhalt ſay, Speak, Lord, for thy ſervant heareth. So Samuel went and lay down in his place.

10 And the Lord came, and ſtood and called as at other times, Samuel, Samuel. Then Samuel anſwered, Speak, for thy ſervant heareth.

11 ¶ And the Lord ſaid to Samuel, Behold, I will do a thing in Iſrael, at which both the ears of [g] every one that heareth it ſhall tingle.

g 2 Kings 21. 12. Jer. 19. 3.

12 In that day I will perform againſt Eli, [h] all *things* which I have ſpoken concerning his houſe: † when I begin, I will alſo make an end.

h Chap. 2. 30, 31, 32.
† Heb. beginning and ending.

13 ‡ [i] For I have told him, that I will judge his houſe for ever, for the iniquity which he knoweth: becauſe his ſons made themſelves § vile, and he ‖ reſtrained them not.

‡ Or, And I will tell him, &c.
i Chap. 2. 29, 30, 31, &c.
§ Or, accurſed.
‖ Heb. frowned not upon them.

14 And therefore I have ſworn unto the houſe

bread—Whereas before my liberal allowance could not ſatisfy them: Thus is the puniſhment ſuited to the nature of their ſin.

C H A P. III.

V. 1. *Before Eli*—Under his inſpection. *The word of the Lord*—The revelation of God's will to and by prophets. *Precious*—Rare, or ſcarce, ſuch things being moſt precious in men's eſteem. *No open viſion*—God did not impart his mind by way of viſion or revelation openly, or to any public perſon, to whom others might reſort for ſatisfaction, though he might privately reveal himſelf to ſome pious perſons for their particular direction.

V. 2. *In his place*—In the court of the tabernacle.

V. 3. *Ere the lamp*—Before the lights of the golden candleſtick were put out.

V. 5. *He ran*—Shewing his great faithfulneſs and diligence.

V. 7. *Now*—Thus did Samuel before he knew the Lord, and before the word of the Lord was revealed unto him. *Did not yet know*—He was not acquainted with God, (Job xxii. 21. John xvii. 3.) And this ſerved God's deſign, that his ſimplicity might give Eli the better aſſurance of the truth of God's meſſage to Samuel.

V. 8. *Samuel again went to Eli*—He perſiſts in the ſame readineſs to obey and ſerve him, and was not diſcouraged in his duty. *Eli perceived*—By the conſideration of Samuel's piety, and of the ſolitude of the place, where there was no perſon beſides himſelf, who could, or would, have called Samuel in that manner.

V. 9. *Thy ſervant heareth*—I am ready to hear what thou ſpeakeſt, and to do what thou requireſt.

V. 10. *The Lord came*—Before he ſpake to him at a diſtance, but now came near to him. And he is ever nigh unto all them that call upon him, and ready to impart himſelf to as many as are willing to receive him. (John i. 12.) *And ſtood*—Before the voice paſſed by him, now the ſpeaker bode with him till he had uttered his whole mind to him. *As at other times*—As he had done before. *Samuel, Samuel*—His name is here doubled, to engage him to the more diligent attention.

V. 11. *I will do a thing*—Which, though done by the Philiſtines, God here aſcribes to himſelf, becauſe his juſtice was the cauſe of it. *Shall tingle*—Which will be ſo terrible, that not only thoſe that feel it ſhall groan under it, but thoſe that hear the report of it ſhall be ſtruck with amazement and horror. A metaphor from him, who being ſurprized with ſome great noiſe, the ſound of it abides in his ears.

V. 12. *In that day*—In that time which I have appointed for this work, which was about twenty or thirty years after this threatening. So long ſpace of repentance God allows to this wicked generation to make their peace with God, and prevent the execution, as others did in like caſes. *An end*—Though this vengeance may and ſhall be delayed for a ſeaſon, to manifeſt my patience, and incite them to repentance; yet when once I begin to inflict, I ſhall certainly go on with it, and not deſiſt till I have made a full end.

V. 13. *I will judge*—Condemn, puniſh, or deſtroy. *His houſe*—His children and poſterity. *For ever*—Till they be utterly rooted out; or, for a long time, as that phraſe is often uſed. *Which he knoweth*—Both by common fame, and by his own obſervation. He cannot pretend ignorance, or want of proof of their wickedneſs, which aggravates his ſin. *Vile*—Hateful to God, contemptible to the people. This expreſſion may be uſed by way of reflection upon their father, becauſe he did not denounce the ſentence of God againſt their ſin, nor put them out of the prieſthood. *He reſtrained them not*—He contented himſelf with a cold and gentle reproof, and did not ſeverely rebuke, puniſh, and actually reſtrain them, as by the law of God he was obliged to do.

V. 14. *I*

Before Christ cir. 1141. house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever.

15 ¶ And Samuel lay until the morning, and opened the doors of the house of the Lord: and Samuel feared to shew Eli the vision.

16 Then Eli called Samuel, and said, Samuel my son. And he answered, Here *am* I.

17 And he said, What *is* the thing that *the LORD* hath said unto thee? I pray thee
k Ruth. 1. 17. hide *it* not from me: k God do so to thee,
* Heb. so add. † Or, word. and * more also, if thou hide *any* † thing from me, of all the things that he said unto thee.

‡ Heb. all the things, or words. 18 And Samuel told him ‡ every whit, and hid nothing from him. And he said, It *is* the Lord: let him do what seemeth him good.

19 ¶ And Samuel grew, and the Lord
l Chap. 9. 6. was with him, l and did let none of his words fall to the ground.

m Judg. 20. 1. 20 And all Israel m from Dan even to
§ Or, faithful. Beer-sheba knew that Samuel *was* § established *to be* a prophet of the Lord.

21 And the Lord appeared again in Shiloh: for the Lord revealed himself to Samuel in Shiloh, by the word of the Lord.

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CHAP. IV.

AND the word of Samuel * † came to all Israel. Now Israel went out against the Philistines to battle, and pitched beside
a Chap. 7. 12. Eben-ezer: and the Philistines pitched in Aphek.

* Or, came to pass. † Heb. was.

2 And the Philistines put themselves in array against Israel: and *when* ‡ they joined battle, Israel was smitten before the Philistines: and they slew of § the army in the field about four thousand men.

‡ Heb. the battle was spread. § Heb. the array.

3 ¶ And when the people were come into the camp, the elders of Israel said, Wherefore hath the Lord smitten us to day before the Philistines? Let us ‖ fetch the ark of the covenant of the Lord out of Shiloh unto us, that when it cometh among us, it may save us out of the hand of our enemies.

‖ Heb. take unto us.

4 So the people sent to Shiloh, that they might bring from thence the ark of the covenant of the Lord of hosts, b which dwelleth *between* c the cherubims: and the two sons of

b 2 Sam. 6. 2. Psal 80. 1. & 99. 1.
c Exod. 25. 18, 22.

V. 14. *I have sworn*—I do swear. *With sacrifice*—Which they have dishonoured in the sight of others, and despised for themselves; and now the punishment threatened against Eli and his family, shall not be prevented or hindered by all their sacrifices.

V. 15. *Samuel opened the doors of the house of the Lord*—That those that came to worship might have free access. *Samuel feared*—It was to him a painful task to declare the will of God to Eli. Those that know the Lord, as Samuel now did, will frequently find many fears in making known to others, how much their conduct appears to be condemned by the word of God; but painful as this may be, it is one of the ways by which all that believe are called to follow a crucified Saviour, that by suffering with him in some degree or other, for their faithful regard to their fellow-creatures, they may reign with him who ever loveth all the children of men too sincerely, to leave any one uninformed of the danger to which every sin exposes the sinner, till sin is forsaken, and God is known as their Redeemer. *The vision*—The matter of the vision or revelation.

V. 17. *Do so to thee*—Thus he adjures him to utter the whole truth.

V. 18. *It is the Lord*—This severe sentence is from the sovereign Lord of the world, who hath an absolute power and right to dispose of me, and all his creatures, as he pleaseth; to whose good pleasure I therefore submit:—from Israel's God, who was known by his name Jehovah, who is in a special manner the ruler of the people of Israel, to whom it properly belongs to punish all mine offences; whose chastisement I therefore resign myself to.

V. 19. *Samuel grew*—As in stature, so in wisdom and piety, and God's favour, and reputation with the people. *Fall to the ground*—Want their effect or success: God made good all his predictions. A metaphor from precious liquors, which, when they are spilt upon the ground, are altogether useless and ineffectual. With what prayer, charity, meekness, wisdom, and seriousness is it necessary to speak on all occasions, if we would have our words produce any good or useful effect on the minds of others, or be made a blessing to ourselves, which is surely done whenever we speak in the fear of God, however they may be received by those to whom we speak.

V. 20. *From Dan to Beer-sheba*—Through the whole land, from the northern bound, Dan, to the southern, Beer-sheba; which was the whole length, and largest extent of the land. *Knew*—Both by Eli's testimony, and particular relation of the Lord's will made known to Samuel, which was doubtless told by him to faithful men.

V. 21. *To Samuel*—Did use to reveal his mind to Samuel. *The word of the Lord*—Which he chose to deliver to Israel by his mouth.

CHAP. IV.

V. 1. *The word of Samuel*—The word of the Lord revealed to Samuel, and by him to the people. *Against the Philistines*—To meet the Philistines, who, having recruited themselves after their loss by Samson, and perceiving an eminent prophet arising among them, by whom they were likely to be united and assisted, thought fit to suppress them in the beginning of their hopes and designs of recovering their power.

V. 2. *Joined battle*—Began to fight.

V. 3. *Wherefore*—Seeing our cause is so just, our own just and necessary defence from God's and our enemies, and we came not forth to battle by our own motion, but by God's command delivered by Samuel. They forgot the great corruption in their worship and manners; and, being ignorant of themselves and of their sinful conduct, they could not see sufficient reason why God should suffer them to fall by their enemies. *The ark*—That great pledge of God's presence and help, by whose conduct our ancestors obtained success; and this they thought of, rather than confessing and forsaking the evil of their doings, and humbling themselves deeply for all their sins, for which God was displeased with them, and now had chastised them. They put their trust in their ceremonial observances, not doubting but the very presence of the ark would give them the victory; and therefore it is no wonder they meet with so sad a disappointment.

V. 4. *With the ark*—Attending upon it.

V. 5. *Israel*

Before Christ cir. 1141. of Eli, Hophni and Phinehas, *were* there, with the ark of the covenant of God.

5 And when the ark of the covenant of the Lord came into the camp, all Israel shouted with a great shout, so that the earth rang again.

6 And when the Philistines heard the noise of the shout, they said, What *meaneth* the noise of this great shout in the camp of the Hebrews? And they understood that the ark of the Lord was come into the camp.

7 And the Philistines were afraid, for they said, God is come into the camp. And they said, Wo unto us; for there hath not been such a thing * heretofore.

* Heb. yesterday, or, the third day.

8 Wo unto us: Who shall deliver us out of the hand of these mighty Gods? these *are* the Gods that smote the Egyptians with all the plagues in the wilderness.

9 Be strong, and quit yourselves like men, O ye Philistines, that ye be not servants unto the Hebrews, [d] as they have been to you: ‡ quit yourselves like men, and fight.

d Judg. 13. 1.

‡ Heb. be men.

10 ¶ And the Philistines fought, and [e] Israel was smitten, and they fled every man into his tent: and there was a very great slaughter, for there fell of Israel thirty thousand footmen.

e Psal. 78. 9.

11 And [f] the ark of God was taken; and [g] the two sons of Eli, Hophni and Phinehas, ‡ were slain.

f Psal. 78. 61.

g Chap. 2. 34.

‡ Heb. died.

12 And there ran a man of Benjamin out of the army, and [h] came to Shiloh the same day with his clothes rent, and [i] with earth upon his head.

h 2 Sam. 1. 2.

i Josh. 7. 6 2 Sam. 13. 19. and 15. 32. Neh. 9. 1. Job 2. 12.

13 And when he came, lo, Eli sat upon [k] a seat by the way-side, watching: for his heart trembled for the ark of God. And when the man came into the city and told *it*, all the city cried out.

k Chap. 1. 9.

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14 And when Eli heard the noise of the crying, he said, What *meaneth* the noise of this tumult? And the man came in hastily, and told Eli.

15 Now Eli *was* ninety and eight years old; and [l] his eyes § were dim, that he could not see.

l Chap. 3. 2. § Heb. stood.

16 And the man said unto Eli, I *am* he that came out of the army, and I fled to day out of the army. And he said, What * is there done, my son?

* Heb. is the thing.

17 And the messenger answered and said, Israel is fled before the Philistines, and there hath been also a great slaughter among the people, and thy two sons also, Hophni and Phinehas, are dead, and the ark of God is taken.

18 And it came to pass when he made mention of the ark of God, that he fell from off the seat backward by the side of the gate, and his neck brake, and he died: for he was an old man, and heavy. † And he had judged Israel forty years.

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† He seems to have been a judge to do justice only, and that in South-west Israel.

19 ¶ And his daughter in law Phinehas wife was with child *near* ‡ to be delivered: and when she heard the tidings that the ark of God was taken, and that her father in law, and her husband were dead, she bowed herself and travailed; for her pains * came upon her.

‡ Or, to cry out.

* Heb. were turned.

20 And about the time of her death, the women that stood by her, said unto her, Fear not, for thou hast born a son. But she answered not, † neither did she regard *it*.

† Heb. set not her heart.

21 And she named the child ‡ [m] Ichabod, saying,

‡ That is, Where is the glory? or, There is no glory.

m Chap. 14. 3.

V. 5. *Israel shouted*—From their great joy and confidence of success, and to encourage themselves and terrify their enemies.

V. 6. *Understood*—By information from the Israelites.

V. 7. *God is come*—With his ark; or, they give the name of God to the ark before which he was worshipped, as they used to do to the images of their false gods. *Heretofore*—Not in our times.

V. 8. *Mighty Gods*—They confess the Lord to be higher and greater than their gods, and yet against their knowledge presume to oppose him. And is it not thus with many, who are assured of the power of God to punish for sin both here and hereafter, and yet are so besotted with sin, and willingly inslaved by the influence of satan, that they still go on, under a conscious sense that the Mighty is against them?

V. 9. *Quit yourselves*—Since you can expect no relief from your gods, who are not able to resist theirs, it concerns you to put forth all your strength and courage, and, once for all, to act like brave and valiant men.

V. 10. *Tent*—To his habitation, called by the ancient name of his *tent*. *There fell of Israel*—Before they lost but 4000, now, in the presence of the ark, 30,000; to teach them that the ark and ordinances of God were never designed for sanctuaries to impenitent sinners, but only for the comfort and relief of those that repent.

V. 11. *The ark was taken*—Which God permitted, to punish the Israelites for the profanation of it; and that, by taking away the pretence of their confidence, he might more deeply humble them, and bring them to true repentance.

V. 12. *With earth*—The usual rites in great sorrows.

V. 13. *Watching*—That he might soon receive the tidings which he longed for. *Trembled for the ark*—Whereby he now discovered a fervent zeal for God, and for his honour and service.

V. 18. *He fell*—Being so oppressed with grief and astonishment, that he had no strength left to support himself. *The gate*—Of the city. *He judged Israel*—Was their supreme governor.

V. 19. Thus did God begin to inflict the judgments he had declared against this family.

V. 20. *Neither did she regard it*—Being overwhelmed with sorrow, and so incapable of comfort.

V. 21. *The glory*—The type and assurance of God's presence; the ark, which is often called God's glory, and which Israel could glory in above all other nations.

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saying, [n] The glory is departed from Israel: (because the ark of God was taken, and because of her father in law and her husband)

n Psal. 78. 61.

22 And she said, The glory is departed from Israel: for the ark of God is taken.

CHAP. V.

a Chap. 4. 1. and 7. 12.

AND the Philistines took the ark of God, and brought it [a] from Eben-ezer unto Ashdod.

2 When the Philistines took the ark of God, they brought it into the house of Dagon, and set it by Dagon.

3 ¶ And when they of Ashdod arose early on the morrow, behold, Dagon *was* fallen upon his face to the earth, before the ark of the Lord: and they took Dagon, and set him in his place again.

4 And when they arose early on the morrow morning, behold, Dagon *was* fallen upon his face to the ground, before the ark of the Lord: and the head of Dagon, and both the palms of his hands *were* cut off upon the threshold, only * *the stump of* Dagon was left to him.

* Or, the fishy part.

b See Zeph. 1. 9.

5 Therefore neither the priests of Dagon, nor any that come into Dagon's house, [b] tread on the threshold of Dagon in Ashdod unto this day.

c Chap. 6. 5.
d Psal. 78. 66.

6 But the hand of the Lord was heavy upon them of Ashdod, and he [c] destroyed them, and smote them with [d] emerods, *even* Ashdod, and the coasts thereof.

7 And when the men of Ashdod saw that *it was* so, they said, The ark of the God of Israel shall not abide with us: for his hand is sore upon us, and upon Dagon our god.

8 They sent therefore and gathered all the lords of the Philistines unto them, and said, What shall we do with the ark of the God of Israel? And they answered, Let the ark of the God of Israel be carried about unto Gath. And they carried the ark of the God of Israel about *thither*.

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9 And it was *so*, that after they had carried it about, the hand of the Lord was against the city with a very great destruction: and he smote the men of the city, both small and great, and they had emerods in their secret parts.

10 Therefore they sent the ark of God to Ekron: and it came to pass, as the ark of God came to Ekron, that the Ekronites cried out, saying, They have brought about the ark of the God of Israel to ‡ us, to slay us and our people.

‡ Heb. me, to slay me and my.

11 So they sent and gathered together all the lords of the Philistines, and said, Send away the ark of the God of Israel, and let it go again to his own place, that it slay ‡ us not, and our people: for there was a deadly destruction throughout all the city; the hand of God was very heavy there.

‡ Heb. me not, and my.

12 And the men that died not, were smitten with the emerods: and the cry of the city went up to heaven.

CHAP. VI.

AND the ark of the Lord was in the country of the Philistines seven months.

2 And the Philistines called for the priests and the diviners, saying, What shall we do to the ark of the Lord? tell us wherewith we shall send it to his place.

3 And they said, If ye send away the ark of

V. 22. *The ark is taken*—This is repeated to shew her piety, and that the public loss affected her most.

CHAP. V.

V. 1. *Ashdod*—A great and famous city, and eminent for the worship of Dagon.

V. 2. *Dagon*—To whom, doubtless, his worshippers would have ascribed this victory.

V. 3. *They*—The priests of Dagon. *Arose*—To worship Dagon according to their manner. *They set him in his place again*—Supposing, or pretending, that his fall was wholly casual.

V. 4. *The head of Dagon, and his hands were cut off*—The head is the seat of wisdom; the hands, the instruments of action: both are cut off, to shew that he had neither wisdom nor strength to defend himself, nor his worshippers. *Only the stump of Dagon*—Heb. *Only Dagon*, (i. e. that part of it from which it was called Dagon, to wit, the fishy part, for Dag, in Hebrew, signifies *a fish*. And hence their opinion seems most probable, that this idol of Dagon had in its upper parts an human shape, and in its lower parts the form of a fish; for such was the form of divers of the Heathen gods, and particularly of a god of the Phœnicians (under which name the Philistines are comprehended) as Diodorus Siculus, and Lucian, both witnesses, though they call it by another name. *Was left to him*—Or, *upon it*, (i. e.) the trunk abode in the place where it fell, but the head and hands were flung at some distance.

V. 5. *Threshold*—Out of religious reverence, supposing this place to be sanctified by the touch of their god. *This day*—When this history was written, which, if by Samuel, towards the end of his life, was a sufficient ground for this expression, this superstitious usage having then continued for many years.

V. 6. *Destroyed them*—Killed many of their persons.

V. 8. *Gath*—Supposing that this plague was confined to Ashdod.

V. 10. *To slay us*—This they expected would be the event of it.

V. 11. *The city*—Of Ekron, during its short stay there.

V. 12. *The cry of the city*—The city is put for the people inhabiting it.

CHAP. VI.

V. 1. *Seven months*—So long they kept it, unwilling to lose so great a prize, and willing to try all ways to keep it, and yet free themselves from the mischiefs accompanying its presence.

V. 2. *Diviners*—Whose art was in great esteem with Heathen nations. *Wherewith*—In what manner, and with what gifts.

V. 3. *A*

Before Christ cir. 1140. of the God of Israel, send it not empty; but in any wise return him a trespass-offering: then ye shall be healed, and it shall be known to you, why his hand is not removed from you.

4 Then said they, What *shall be* the trespass-offering, which we shall return to him? They answered, Five golden emerods, and five golden mice, [a] *according to* the number of the lords of the Philistines: for one plague *was* on * you all, and on your lords.

a See Ver. 17.

* Heb. them.

5 Wherefore ye shall make images of your emerods, and images of your mice that [b] mar the land, and ye shall give glory unto the God of Israel: peradventure he will lighten his hand from off you, and from off your gods, and from off your land.

b Chap. 5. 6.

6 Wherefore then do ye harden your hearts [c] as the Egyptians and Pharaoh hardened their hearts? when he had wrought † wonderfully among them, [d] did they not let ‡ the people go, and they departed?

c Exod. 7. 13. and 8. 15. and 14. 17.

† Or, reproachfully.

d Exod. 12. 31.

‡ Heb. them.

7 Now therefore make [e] a new cart, and take two milch-kine, [i] on which there hath come no yoke, and tie the kine to the cart, and bring their calves home from them:

e 2 Sam. 6. 3.

i Num. 19. 2.

8 And take the ark of the Lord, and lay it upon the cart, and put the jewels of gold which ye return him *for* a trespass-offering, in a coffer by the side thereof, and send it away, that it may go.

9 And see, if it goeth up by the way of his own coast to Beth-shemesh, *then* § he hath done us this great evil: but if not, then we shall know that *it is* not his hand *that* smote us; it *was* a chance *that* happened to us.

§ Or, it.

10 ¶ And the men did so: and took two milch-kine, and tied them to the cart, and shut up their calves at home: Before Christ cir. 1140.

11 And they laid the ark of the Lord upon the cart, and the coffer with the mice of gold, and the images of their emerods.

12 And the kine took the straight way to the way of Beth-shemesh, *and* went along the highway, lowing as they went, and turned not aside to the right hand or to the left; and the lords of the Philistines went after them unto the border of Beth-shemesh.

13 And *they of* Beth-shemesh *were* reaping their wheat-harvest in the valley: and they lifted up their eyes, and saw the ark, and rejoiced to see *it*.

14 And the cart came into the field of Joshua a Beth-shemite, and stood there, where *there was* a great stone: and they clave the wood of the cart, and offered the kine a burnt-offering unto the Lord.

15 And the Levites took down the ark of the Lord, and the coffer that *was* with it, wherein the jewels of gold *were*, and put *them* on the great stone: and the men of Beth-shemesh offered burnt-offerings, and sacrificed sacrifices the same day unto the Lord.

16 [g] And when the five lords of the Philistines had seen *it*, they returned to Ekron the same day.

g Josh. 13. 3.

17 And these *are* the golden emerods which the Philistines returned *for* a trespass-offering unto the Lord; for Ashdod one, for Gaza one, for Askelon one, for Gath one, for Ekron one.

18 And the golden mice, *according to* the number of all the cities of the Philistines, *belonging*

V. 3. *A trespass-offering*—Thereby to acknowledge our offence, and obtain the remission of the calamities with which we have been visited. *Known*—You shall understand, what is hitherto doubtful, whether he was the author of these calamities, and why they continued so long upon you.

V. 4. *Emerods*—Which they offered in testimony of their humiliation, that they might obtain pity from God, and freedom from their disease. *Golden mice*—Representing those which had destroyed the produce of their land.

V. 5. *Ye shall give*—The glory of his power in conquering you—of his justice in punishing you, and of his goodness if he shall relieve you.

V. 6. *Wherefore do ye harden your hearts, as the Egyptians*—They express themselves thus, either because they perceived that some opposed the sending home the ark, or because they thought they would hardly send it away in the manner prescribed, by giving glory to God, and taking shame to themselves; the report of which they had heard.

V. 7. *A new cart*—In reverence to the ark. *No yoke*—And therefore most unlikely to keep the road to Israel's land. *Bring their calves*—Which would naturally cause them to return home.

V. 8. *In a coffer*—For they durst not open the ark, to put them within it.

V. 9. *His own coast*—The country to which it belongs. *Then he hath done us this great evil*—Which they might well conclude was an unjust inference, it being uncertain whether God would please to give them this sign; but those that do not believe in God, as he has revealed himself, will sooner believe the most uncertain and ridiculous things, than own the visible demonstrations of God's power and providence.

V. 12. *Beth-shemesh*—A city of the priests, who were by office to take care of it. *Lowing as they went*—Testifying at once both their natural inclination to their calves, and the supernatural and divine power, which over-ruled them to a contrary course. *The lords went after them*—To get assurance of the truth of the event.

V. 14. *They*—The Beth-shemites—the priests that dwelt there.

V. 15. *Sacrifices*—To express their gratitude and praise for the discovery God had given them, of his power and goodness in this unlooked-for favour.

V. 16. *Had seen*—The return of the ark to its own country.

V. 18. *Abel*—This place is here called Abel, by anticipation, from the great mourning mentioned in the following verse.

V. 19. *The*

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belonging to the five lords, *both* of fenced cities, and of country villages, even unto the ‖ great *stone of* Abel, whereon they set down the ark of the Lord: *which stone remaineth* unto this day, in the field of Joshua the Bethshemite.

‖ Or, great stone.

19 ¶ And [b] he smote the men of Bethshemesh, because they had looked into the ark of the Lord, even he smote of the people fifty thousand and threescore and ten men: and the people lamented, because the Lord had smitten *many* of the people with a great slaughter.

[b] See Exod. 19. 21. Numb. 4. 5, 15, 20.

20 And the men of Beth-shemesh said, Who is able to stand before this holy Lord God? and to whom shall he go up from us?

21 ¶ And they sent messengers to the inhabitants of Kirjath-jearim, saying, The Philistines have brought again the ark of the Lord; come ye down, *and* fetch it up to you.

V. 19. *The ark of the Lord*—Having now an opportunity which they never yet had, nor were ever like to have, it is not strange they had a vehement curiosity and desire to see the contents of the ark, or whether the Philistines had taken them away, and put other things in their place; and they thought they might now presume the more, because the ark had been polluted by the Philistines, and was now exposed to open view, and not yet put into that most holy place, which they were forbidden to approach. *The people*—(i. e.) Of the people living in and near Bethshemesh, or coming thither from all parts upon this great and glorious occasion. Heb. *And*, or *also he smote of the people*; to wit, of or belonging to other places, though now here: So these are distinguished from the men of Bethshemesh, of whom he speaks only in general and indefinitely, *he smote the men*; i. e. some or many of them; and then sets down the number of the persons smitten, or slain, either excluding the Bethshemites, or including them. *Fifty thousand and threescore and ten men*—God took this occasion to punish them for that crime, which was forbidden to the common Levites under pain of death; (Numb. iv. 18, 19, 20.) Yet it is apparent, that the people were at this time guilty of many other and greater miscarriages, for which God might justly inflict the present punishment upon them. There are many secret sins which escape man's observation, but are seen by God: The judgments of God are often secret, but never unrighteous.

V. 20. *To stand before*—To minister before the ark, where the Lord is present. *This holy Lord God*—Who has given us this dreadful example of his severity against the sins of his people, who dare to presume to come into his presence? It seems to be an expostulation with God, concerning this last and great instance of his severity. *To whom shall he go*—Who will dare to receive the ark with so much hazard to themselves?

V. 21. *Kirjath-jearim*—Which was in the way to Shiloh.

CHAP. VII.

V. 1. *The men came*—They gladly embrace the offer, wisely considering, that their great calamity was not to be charged upon the ark, but upon themselves, and their own irreverence and presumption in looking into the ark. *To keep the ark*—The place where it was, and to guard it, that none might approach or touch it, but such as God required, or allowed to do so.

V. 2. *Lamented*—They followed after God with lamentation for his departure, and so long estrangement from them, and with prayers for his return.

CHAP. VII.

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AND the men of [a] Kirjath-jearim came, and fetcht up the ark of the Lord, and brought it into the house of [b] Abinadab in the hill, and sanctified Eleazar his son, to keep the ark of the Lord.

[a] Psal. 132. 6.
[b] 2 Sam. 6. 4.

2 And it came to pass while the ark abode in Kirjath-jearim, that the time was long; for it was twenty years: and all the house of Israel lamented after the Lord.

3 ¶ And Samuel spake unto all the house of Israel, saying, If ye do return unto the Lord with all your hearts, *then* [c] put away the strange gods, and [d] Ashtaroth from among you, and prepare your hearts unto the Lord, and [e] serve him only: and he will deliver you out of the hand of the Philistines.

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[c] Josh. 24. 14, 23.
[d] Judg. 2. 13.
[e] Deut. 6. 13. and 10. 20. Matth. 4. 10. Luke 4. 8.

4 Then the children of Israel did put away [i] Baalim, and Ashtaroth, and served the Lord only.

[i] Judg. 2. 11.

5 And

V. 3. *Samuel spake*—To all the rulers and people. *If ye do return*—If you do indeed what you profess. *With all your hearts*—Sincerely, and in good earnest. *Put away the strange gods*—Out of your houses, where some of you keep and worship them; and out of your hearts and affections, where they still have an interest in many of you. And they that would know, of a truth, that God is merciful to their unrighteousness, must not only turn unto him, by regulating their words and actions by the rules of his revealed will, but must depart in design and in affection from every end and object in which they have been looking for happiness separate from God. *Ashtaroth*—Whom they, together with the neighbouring nations, more eminently worshipped. *Prepare your hearts*—By ceasing from all sin, and particularly from all inclination to other gods. The preparation of the hearts of men is from the Lord; but such is his faithfulness for the sake of the Mediator between God and men, that he lighteneth every man that cometh into the world, and giveth to every man a measure of grace to profit withal; but every soul of man is required to become a worker together with the grace of God, by accepting of, and complying with, the grace already given; and those that resist the dictates of the Holy Spirit, and sin against its convictions in their own breasts, resist their own mercies, and frustrate the grace of God. So that to prepare our hearts, by complying with the gracious offers of mercy and grace, is that work which every one must attend to in their own minds who would obtain mercy, or have grace to help them in time of need; or ever attain that holiness, without which no man can see the Lord. *He will deliver*—Will give them that power over sin, peace in believing, joy in the Holy Ghost, who thus prepare their hearts, and turn unto the Lord; and of which deliverance, that which was promised to Israel over their enemies is an evident representation to us—these Scriptures not being of private interpretation.

V. 4. *Did put away*—They were won, by the gracious offers of mercy and support from God, to return to worship him, and obey his will. And when their long-continued and repeated acts of rebellion and idolatry are considered, what a discovery is it of His mercy with whom we have to do, that to the same people he should still be willing to shew mercy, and to promise his favour to them, after all that they had done? His gracious nature and designs to the children of men are still the same, and those that are the deepest sunk in sinful habits, and are ever so much entangled with unreasonable and wicked men, and incumbered with outward difficulties,

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5 And Samuel said, [g] Gather all Israel to Mizpeh, and I will pray for you unto the Lord.

6 And they gathered together to Mizpeh, and drew water, and poured *it* out before the Lord, and fasted on that day, and said there, We have sinned against the Lord. And Samuel judged the children of Israel in Mizpeh.

7 And when the Philistines heard that the children of Israel were gathered together to Mizpeh, the lords of the Philistines went up against Israel: and when the children of Israel heard *it*, they were afraid of the Philistines.

8 And the children of Israel said to Samuel, * Cease not to cry unto the Lord our God for us, that he will save us out of the hand of the Philistines.

9 ¶ And Samuel took a sucking lamb, and offered *it for* a burnt-offering wholly unto the Lord; and [i] Samuel cried unto the Lord for Israel, and the Lord † heard him.

10 And as Samuel was offering up the burnt-offering, the Philistines drew near to battle against Israel: [k] but the Lord thundered with a great thunder on that day upon the Philistines, and discomfited them, and they were smitten before Israel.

11 And the men of Israel went out of Mizpeh, and pursued the Philistines, and smote them, until *they came* under Beth-car.

12 Then Samuel took a stone, and set *it* between Mizpeh and Shen, and called the name of it ‡ Eben-ezer, saying, Hitherto hath the Lord helped us.

13 ¶ So the Philistines were subdued, and they came no more into the coast of Israel: and the hand of the Lord was against the Philistines, all the days of Samuel.

14 And the cities which the Philistines had taken from Israel, were restored to Israel, from Ekron, even unto Gath, and the coasts thereof did Israel deliver out of the hands of the Philistines: and there was peace between Israel and the Amorites.

15 And

[g] Judg. 20. 1. 2 Kings 25. 23.

[h] 2 Sam. 14. 14.

* Heb. Be not silent from us from crying.

[i] Psal. 99. 6.

† Or, answered.

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[k] See Josh. 10. 10. Judg. 4. 15. and 5. 20.

‡ That is, The stone of help: Chap. 4. 1.

difficulties, instead of despairing of God's mercy and Almighty aid; when once they begin truly to turn unto God with a penitent mind, and look for that mercy and aid from God, through Jesus the only Saviour of men, their feet shall be set on firm ground, and God will strengthen them, by his mighty power, in the inner man of their hearts, and enable them to serve him without fear, in righteousness and holiness, all the days of their life, and finally, with all his redeemed ones, receive them to glory.

V. 5. *I will pray*—And if the prayer of a faithful man hath power with God, what mercy and gracious support may not all expect, whose sole dependance is on that Advocate with the Father, who ever liveth to make intercession for us.

V. 6. *Poured it out*—As an external sign, whereby they professed their own sinfulness, and need of washing by the grace and spirit of God, and blood of the covenant, which are often signified by water, and their sincere desire to pour out their very hearts before the Lord, in true repentance, and to cleanse themselves from all filthiness of flesh and spirit. *We have sinned*—With the mouth confession is made unto salvation: They that confess and forsake their sins, shall find mercy. *Samuel judged*—(i. e.) Governed them; reformed all abuses against God or man; took care that the laws of God should be observed and executed, and wilful transgressors punished.

V. 7. *Went up*—With an army. *Were afraid*—Of the power of that people, by whom they had been already subdued. And thus are those fearful of being again overcome by the sin which did most easily beset them; and God in mercy gives this fear, to stir up those to pray, and apply to him for help, who are convinced of their own weakness, and the vanity of all other help.

V. 8. *For us*—We are ashamed and afraid to look God in the face, because of our great wickedness this day remembered and acknowledged; do thou therefore intercede for us, as Moses did for this generation. And who could look up to infinite purity and justice, without a Mediator at the throne of God?

V. 9. *The Lord heard him*—As he does all them that ask in his dear Son's name; and not only hears, as he does all that is ever said, but graciously answers, according to his promise—That whatsoever is asked in his name he will do it. (John xiv. 13.)

V. 10. *They were smitten*—By the lightnings which accompanied the thunder; or by the Israelites, who, perceiving them to flee, pursued, and smote them. Samuel prayed, God heard, Israel was relieved from their fears, and their enemies made to fly before them. How plainly is it discovered to us, that God is nigh unto all them that call upon him; and though we cannot, whilst we are partakers of mortality, look into the eternal world, but by believing the discoveries made to us in the revealed will of God, yet, by such facts as these, we may be as well assured as we could be by the evidence of our senses, that the whole earth is under the immediate government of God, disposing all events for the highest possible good of them that fear him, and to bring down all them that forget God, and exalt themselves against him.

V. 11. *Smote them*—They who were deprived of all power of resistance before they repented, turned unto God, and desired Samuel to pray for them, have now power given them from God to be more than conquerors. And when we apply these discoveries to ourselves, and consider how dishonourable to God, how unhappy for ourselves, and how often sinful tempers, producing a sinful conduct, is the cause of the misery of others, who, but souls dead in trespasses and sins, would not turn to God with their whole heart, and make all their requests known unto him by prayer and supplication, that they, with pardon, may receive the communications of his grace, and all the blessings of his providence.

V. 12. *Eben-ezer*—That is, the stone of help. *Helped us*—By which expression, he exciteth both their thankfulness for their mercy received, and their holy fear and care to please and serve the Lord, that he might proceed to help and deliver them more effectually.

V. 13. *Came no more*—While Samuel was their sole judge, or ruler.

V. 14. *The cities were restored*—By the Philistines, who, it seems, were frighted into this restitution by their dread of the Divine vengeance. *Peace*—An agreement for the cessation of all acts of hostility.

V. 15. *All his life*—For though Saul was king in Samuel's last days, yet Samuel did not then cease to be a judge, but upon great

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15 And Samuel judged Israel all the days of his life.

§ Heb. and he circuited.

16 And he went from year to year § in circuit to Beth-el, and Gilgal, and Mizpeh, and judged Israel in all those places.

1 Chap. 8. 4.

17 And [1] his return *was* to Ramah; for there *was* his house: and there he judged Israel, and there he built an altar unto the Lord.

CHAP. VIII.

cir. 1112.

AND it came to pass when Samuel was old, that he made his sons judges over Israel.

* Vashni, 1 Chron. 6. 28.

2 Now the name of his first-born was * Joel, and the name of his second, Abiah: *they were* judges in Beer-sheba.

a Deut. 16. 19.

3 And his sons walked not in his ways, but turned aside after lucre, and [a] took bribes, and perverted judgment.

4 Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah,

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b Hosea 13. 10. Acts 13. 21.

† Heb. was evil in the eyes of Samuel.

5 And said unto him, Behold, thou art old, and thy sons walk not in thy ways: now [b] make us a king to judge us like all the nations.

6 ¶ But the thing † displeased Samuel, when they said, Give us a king to judge us: and Samuel prayed unto the Lord.

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7 And the Lord said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for [c] they have not rejected thee, but [d] they have rejected me, that I should not reign over them.

c See Exod. 16. 8.

d Chap. 10. 19. and 12. 17, 19. Hos. 13. 10, 11.

8 According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods: so do they also unto thee.

9 Now therefore ‡ hearken unto their voice: § howbeit, yet protest solemnly unto them, and shew them the manner of the king that shall reign over them.

‡ Or, obey.

§ Or, notwithstanding when thou hast solemnly protested against them, then thou shalt shew, &c.

10 ¶ And Samuel told all the words of the Lord unto the people, that asked of him a king.

11 And he said, [e] This will be the manner of the king that shall reign over you: [i] He will take your sons, and appoint *them* for himself, for his chariots, and *to be* his horsemen, and *some* shall run before his chariots.

e See Deut. 17. 16, &c. Chap. 10. 25.

i Chap. 14. 52.

12 And he will appoint him captains over thousands,

occasions, though not ordinarily, he did exercise the office of a judge after the beginning of Saul's reign.

V. 16. *Circuit*—He went from place to place, to discharge the duties of that station to which God had called him. The servants of God are the public servants of the world, and are required to give up their own ease and choice, to wait upon the people for whose good they are employed.

V. 17. *There he built an altar*—That, by joining sacrifices with his prayers, he might obtain direction and assistance from God.

CHAP. VIII.

V. 1. *Old*—And unable for his former labours. *He made his sons judges*—Not so much out of paternal indulgence, the sad effects whereof he had seen in Eli, but because he had doubtless instructed them for the highest employments.

V. 2. *In Beer-sheba*—In the southern border of the land of Canaan, sending his sons to reside and judge in distant places, for the ease and convenience of the people.

V. 3. *Took bribes*—Opportunity and temptation drew forth, and discovered that corruption in them, which, till now, was hid from their father, and it may be from themselves.

V. 4. *The elders*—Either for age or dignity.

V. 5. *Thy sons walk not in thy ways*—Their ruin arose from the endeavours they used to be rich, and their unrighteousness proved the greatest folly, as sooner or later it ever must, a just God being the governor of all things. *A king*—To govern and to judge us, whose own honour will be our security against any future injuries from corruption, as he can have no interest contrary to that of the people's.

V. 6. *Samuel was displeased*—Because their desiring a king was a discovery of their ingratitude, of their distrust in God, and of their desire to be like the rest of the world about them. He *prayed* that their sin might be forgiven, not allowing his displeasure to excuse his own neglect to do them, for whom his Saviour died, every possible good.

V. 7. *Hearken*—Comply with their request, that they, and all that shall hereafter become acquainted with what they experienced, may be convinced, that sufferings and misery must befal them that will not have God to reign over them, however unlike it may be to the common course of the world, which lieth in the wicked one.

V. 8. *So do they unto thee*—As they have done unto me, notwithstanding thou hast judged them agreeable to my will, without having any other end in view but their good.

V. 9. *Protest*—Declare to them the evil that they are about to bring upon themselves, that God may be justified when they come to suffer the consequences of their own choice, and that whatever their misery may be, no charge may lay against the Divine compassion and faithfulness, for not having made known to them their danger, in wanting to take themselves from under God's government, and placing their confidence in the person of a man, who, notwithstanding he may be exalted to the highest office, yet he is still by nature born in sin, and as liable to err and to do wickedly as his subjects, unless he prepares his heart to do the will of God.

V. 10. *Told*—Faithfully informed them, however disagreeable it might be to them, of all that God had declared to him against the request they had made; and in this he is to be imitated by all that would preserve a conscience void of offence, in those stations which are charged with declaring what the law and will of God is, to such as he has placed under their authority; and this duty is far from being confined to the ministers of religion, every father being required, with all diligence, seriousness, and care, to teach his children the will of God; and when they do or desire any thing contrary to it, not to fail to acquaint them with their sin and danger.

V. 11. *He will take*—Whatever he pleases from you, whether you will or no, when he is possest of the power so to do; the human mind, when left to itself unrestrained, being as unjust as it is deceitful, so far as it is unassisted by the grace of God.

V. 12. *He will*—Both in the things that concern war and peace,

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thousands, and captains over fifties, and *will* *set them* to ear his ground, and to reap his harveſt, and to make his inſtruments of war, and inſtruments of his chariots.

13 And he will take your daughters *to be* confectionaries, and *to be* cooks, and *to be* bakers.

g 1 Kings 21. 7. 14 And [g] he will take your fields, and your vineyards, and your olive-yards, *even* the beſt *of them*, and give *them* to his ſervants.

15 And he will take the tenth of your ſeed, and of your vineyards, and give to his ‖ officers, and to his ſervants.

‖ Heb. eunuchs.

16 And he will take your men-ſervants, and your maid-ſervants, and your goodlieſt young men, and your aſſes, and put *them* to his work.

17 He will take the tenth of your ſheep: and ye ſhall be his ſervants.

18 And ye ſhall cry out in that day, becauſe of your king which ye ſhall have choſen you; and the Lord will not hear you in that day.

19 ¶ Nevertheleſs, the people refuſed to obey the voice of Samuel; and they ſaid, Nay, but we will have a king over us:

20 That we alſo may be like all the nations, and that our king may judge us, and go out before us, and fight our battles.

21 And Samuel heard all the words of the people, and he rehearſed them in the ears of the Lord.

22 And the Lord ſaid to Samuel, Hearken unto their voice, and make them a king. And Samuel ſaid unto the men of Iſrael, Go ye every man unto his city.

CHAP. IX.

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NOW there was a man of Benjamin, whoſe name *was* [a] Kiſh, the ſon of Abiel, the ſon of Zeror, the ſon of Bechorath, the ſon of Aphiah, * a Benjamite, a mighty man of † power.

a Chap. 14. 51. 1 Chron. 8. 33. * Or, the ſon of a man of Jemini. † Or, ſubſtance.

2 And he had a ſon, whoſe name *was* Saul, a choice young man, and a goodly: and *there* *was* not among the children of Iſrael a goodlier perſon than he: [b] from his ſhoulders and upward, *he was* higher than any of the people.

b Chap. 10. 23.

3 And the aſſes of Kiſh, Saul's father, were loſt; and Kiſh ſaid to Saul his ſon, Take now one of the ſervants with thee, and ariſe, go ſeek the aſſes.

4 And he paſſed through mount Ephraim, and paſſed through the land of Shaliſha, but they found *them* not: then they paſſed through the land of Shalim, and *there they were* not: and he paſſed through the land of the Benjamites, but they found *them* not.

5 *And* when they were come to the land of Zuph, Saul ſaid to his ſervant that *was* with him, Come, and let us return; leſt my father leave *caring* for the aſſes, and take thought for us.

6 And he ſaid unto him, Behold now *there is* in this city a man of God, and *he is* an honourable man; [c] all that he ſaith, cometh ſurely to paſs: now let us go thither; peradventure he can ſhew us our way that we ſhould go.

c Chap. 3. 19.

7 Then ſaid Saul to his ſervant, But behold, *if* we go, [d] what ſhall we bring the man?

d See Judges 13. 17. 1 Kings 14. 3. 2 Kings 4. 42. and 8. 8.

peace, do thoſe things which ſhall pleaſe himſelf, without regard to you.

V. 13. *Take your daughters*—From you, whatever you may feel for the want of their tender and affectionate ſervices; and without regarding all your fears for the injuries to which they may be expoſed in his ſervice.

V. 14. *To his ſervants*—That he may ſtrengthen himſelf againſt your complaints, by dividing the public ſpoil among thoſe that are willing to make themſelves partakers of the gains of oppreſſion, and who thereby bind themſelves to forward all his views, and ſupport all his meaſures.

V. 15. *He will take the tenth*—Of your produce, or any other proportion he ſees fit, not leaving you the liberty of refuſing.

V. 16. *To his work*—And he ſhall conſtrain them to do it, on the terms he himſelf pleaſes.

V. 17. *Ye ſhall be his ſervants*—He ſhall uſe you like ſlaves, and deprive you of that liberty which you now enjoy.

V. 18. *Ye ſhall cry*—Bitterly in that day, becauſe you will not hear him, nor obey his counſel this day.

V. 19. *Nay, there ſhall be a king over us*—We will have a king whatſoever it coſt us, although all thy predictions ſhould be verified. Thus headſtrong in the ſelf-will of the human mind, that though it is aſſured of the danger of any courſe from God himſelf, yet till He is allowed to reign by his Spirit in the heart, ſelf will be obeyed.

V. 20. *Like*—That we may no longer be the ſingular people we and our fore-fathers have been, but live as other men do.

V. 21. *Rehearſed*—Repeated them privately between God and himſelf; reporting the anſwer to his Lord which he had received from the people.

V. 22. *Go*—And I ſhall wait upon God for the determination of the perſon, which he hath wholly reſerved to himſelf.

CHAP. IX.

V. 1. *Of power*—A man of great courage and ſtrength.

V. 2. *Goodly*—Comely and perſonable, as evil is put for deformed.

V. 3. *Seek the aſſes*—Which were there of great uſe, and not held unworthy of Saul's ſeeking, in thoſe times when ſimplicity, humility, and induſtry, were in faſhion among perſons of quality.

V. 4. *He*—Who was humble enough to go on this buſineſs, entered, at the ſame time, upon the way by which he was exalted to the height of human greatneſs.

V. 5. *Saul*—Now diſcovers his concern for his father's peace, as by going he had ſhewn his willingneſs to obey him.

V. 6. *A man of God*—Blameleſs before men, and devoted to the will of God.

V. 7. *What*

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man? for the bread † is spent in our vessels, and *there is* not a present to bring to the man of God: what § have we?

† Heb. is gone out of, &c.
§ Heb. is with us.

8 And the servant answered Saul again, and said, Behold, ‖ I have here at hand the fourth part of a shekel of silver: *that* will I give to the man of God, to tell us our way.

‖ Heb. there is found in my hand.

9 (Beforetime in Israel, when a man [e] went to inquire of God, thus he spake, Come, and let us go to the seer: for *he that is* now *called* a Prophet, was beforetime called [i] a Seer.)

e Gen. 25. 22.

i 2 Sam. 24. 11. 2 Kings 17. 13. Amos 7. 12.

10 Then said Saul to his servant, * Well said, come let us go: so they went unto the city where the man of God *was*.

* Heb. Thy word is good.

11 ¶ *And* as they went up † the hill to the city, [s] they found young maidens going out to draw water, and said unto them, Is the seer here?

† Heb. in the ascent of the city.
s Gen. 24. 11.

12 And they answered them, and said, He is; behold, *he is* before you; make haste now, for he came to day to the city; for [h] *there is* a ‡ sacrifice of the people to day in the high place.

h Chap. 16. 2.
‡ Or, feast.

13 As soon as ye be come into the city, ye shall straightway find him, before he go up to the high place to eat: for the people will not eat until he come, because he doth bless the sacrifice, *and* afterwards they eat that be bidden. Now therefore get you up, for about § this time ye shall find him.

§ Heb. to day.

14 And they went up into the city: *and* when they were come into the city, behold, Samuel came out against them, for to go up to the high place.

15 ¶ [i] Now the Lord had ‖ told Samuel in his ear a day before Saul came, saying,

i Chap. 15. 1. Acts 13. 21.
‖ Heb. revealed the ear of Samuel.

16 To morrow about this time I will send thee a man out of the land of Benjamin, [k] and thou shalt anoint him *to be* captain over my people Israel, that he may save my people out of the hand of the Philistines: for I have looked upon my people, because their cry is come unto me.

k Chap. 10. 1.

17 And when Samuel saw Saul, the Lord said unto him, Behold the man whom I spake to thee of: this same shall † reign over my people.

† Heb. restrain in.

18 Then Saul drew near to Samuel in the gate, and said, Tell me, I pray thee, where the seer's house *is*.

19 And

V. 7. *What have we*—To present to him; for we must bespeak his favour by some token of respect.

V. 8. *I give*—This that I have to him, with a willing mind; and, as it is all I have to present, he will surely accept it at our hand.

V. 9. *A Seer*—Anciently they were not commonly called Prophets, but Seers.

V. 10. *Saul*—Was easy to be advised at this time.

V. 11. In reading the Scriptures, it is a constant satisfaction to see how infinite wisdom and goodness is manifested in little things as well as in the greatest, and carrying on the gracious purposes of his providence by means of both.

V. 12. *He came to day*—This implies they came in a good and seasonable time to meet with him.

V. 13. *He doth bless the sacrifice*—By prayer to God.

V. 14. *Samuel came out*—Of his own house, just as they passed by.

V. 15. *Told Samuel*—Secretly, that he might prepare himself for Saul's reception: Those that are employed in the service of God with devoted minds, will not be left without the knowledge of his will, and their duty, in those things in which there may be no particular directions in the Scriptures.

V. 16. *I will send*—By my providence, though he comes with a very different design to that which I now make thee acquainted with. *I have looked upon my people*—With compassion and resolution to help them. *Their cry*—Their earnest prayers are come unto me for help; and notwithstanding many of them desired a king from wrong motives, yet, because they cry unto me, I will even make the king, which they offended me in asking, the means of their relief.

V. 17. *The Lord said*—To Samuel, who knew the Lord's voice, that Saul was the person of whom he had before spoken to him. And are not those, who would in all things live to please God, under a necessity of knowing his will on many occasions, for which no particular directions are given in the Scriptures? As for instance, Those that have ceased to live for no higher end than gain, or to please themselves, have no particular directions in the Scriptures, as to the person with whom it may be their duty to enter into the most lasting engagements; and if those, that are devoted to God, could not be made conscious of his will on such occasions, they would be left in a state of greater perplexity what they ought to do to please God, than those are who only live to themselves, which would place the heirs of faith, to whom all the promises are made, in a worse situation than such as are living without God in the world. It has pleased God to make it the privilege of all that live by faith in him, to know his will in all things, for which no particular directions are given in the Scriptures; and this by the Holy Spirit, the dictates of which can never be contrary to, but must ever be in agreement with, the Scriptures. And this blessed privilege of knowing the will of God is doubtless included in those words, (John x. 4.) that declare that those that follow the Lord, in simplicity and godly sincerity, shall know his voice—shall be made conscious of his holy will, in all those cases which cannot, in the nature of things, be particularly expressed in the Scriptures.

V. 18. *Saul drew near*—How do such passages of Scripture as this discover to us that all things, small and great, are under the government of God; and had any one said, on this occasion of Saul's meeting Samuel, that every circumstance of it was under the immediate government of God, another might have been as ready to doubt of the particular providence of the Almighty in this, as we often have been, when we excluded all thoughts of the Divine interposition and government from things in which we ourselves were concerned; but when it pleases God to open our understandings to understand the Scriptures, they then afford us an increasing delight, by shewing us, with greater and greater clearness, that it is not as we have often thought, that things in public or private life happen by chance or accident; but that whatever second excuses are made use of to produce any event, yet both cause and event are under His gracious government who numbers the very hairs of the head, and is ever making all things, even losses, disappointments, and afflictions, work together for their good that fear him.

V. 19. *In*

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19 And Samuel answered Saul, and said, I *am* the seer: go up before me unto the high place, for ye shall eat with me to day; and to morrow I will let thee go, and will tell thee all that *is* in thine heart.

‡ Heb. to day three days.

20 And as for thine asses that were lost ‡ three days ago, set not thy mind on them, for they are found: and on whom *is* all the desire of Israel? *is it* not on thee, and on all thy father's house?

† Psal. 68. 27.

21 And Saul answered and said, *Am* not I † a Benjamite of the smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin? wherefore

§ Heb. according to this word.

then speakest thou § so to me?

22 And Samuel took Saul, and his servant, and brought them into the parlour, and made them sit in the chiefest place among them that were bidden, which *were* about thirty persons.

23 And Samuel said unto the cook, Bring the portion which I gave thee, of which I said unto thee, Set it by thee.

24 And the cook took up the shoulder, and *that* which *was* upon it, and set *it* before Saul: and *Samuel* said, Behold, that which

‖ Or, reserved.

is ‖ left, set *it* before thee, *and* eat; for unto this time hath it been kept for thee, *since* I said, I have invited the people: so Saul did eat with Samuel that day.

25 ¶ And when they were come down from the high place into the city, *Samuel* communed with Saul upon the top of the house.

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26 And they arose early: and it came to pass about the spring of the day, that Samuel called Saul to the top of the house, saying, Up, that I may send thee away. And Saul arose, and they went out both of them, he and Samuel, abroad.

27 *And* as they were going down to the end of the city, Samuel said to Saul, Bid the servant pass on before us, (and he passed on) but stand thou still * a while, that I may

* Heb. to day.

shew thee the word of God.

CHAP. X.

a Chap. 9. 16.
b Psal. 2. 12.
c Acts 13. 21.
d Deut. 32. 9.

THEN [a] Samuel took a vial of oil, and poured *it* upon his head, [b] and kissed him, and said, *Is it* not because [c] the Lord hath anointed thee *to be* captain over [d] his inheritance?

e Gen. 35. 19, 20.
i Josh. 18. 28.

2 When thou art departed from me to day, then thou shalt find two men by [e] Rachel's sepulchre in the border of Benjamin, [i] at Zelzah: and they will say unto thee, The asses which thou wentest to seek are found: and lo, thy father hath left * the care of the asses, and sorroweth for you, saying, What shall I do for my son? 3 Then

* Heb. the business.

V. 19. *In thine heart*—Either all that thou desirest to know, or rather the secret thoughts of thy heart, or such actions as none know but God and thy own heart; that so thou mayest be assured of the truth and certainty of those things which I am to acquaint thee with.

V. 20. *On whom*—Who is he that shall be that person which all Israel desire to have for their king? That honour is designed for thee; and, after thy death, for thy family or posterity, if, by thy sin, thou dost not cut off the entail.

V. 21. *The smallest of the tribes*—For so this was, having been all cut off except six hundred, (Judg. 20.) which blow they never recovered. *Wherefore*—Why dost thou feed me with vain hopes of the kingdom?

V. 22. *Samuel took Saul, and his servant*—Whom he honoured for Saul's sake; and thereby both giving all the guests occasion to think how great that person was, or should be, whose very servant was advanced above the chief persons of the city, who were doubtless present upon this occasion, and shewing how far himself was from envying Saul that honour and power which was to be translated from him to Saul. *Made them sit in the chiefest place*—Thereby to raise all their expectations, and to prepare them for giving that honour to Saul which his approaching dignity required.

V. 23. *Which I gave thee*—Which I bade thee reserve for this use.

V. 24. *Unto this time*—Till thou shouldest come hither and sit down here, whereby thou mayest know that thy coming hither was not unknown to me, and was designed by God for an higher purpose than thou didst expect.

V. 25. *Samuel communed with Saul*—Concerning the kingdom designed to him by God, and his duty to expect it patiently, till God actually called him to it; and to administer it piously, and justly, and with resolution in well-doing.

V. 26. *He and Samuel*—Samuel, to shew his respect, accompanying Saul part of his way.

V. 27. *That I may shew thee*—A message delivered to me from God, which now I shall impart to thee.

CHAP. X.

V. 1. *His head*—Which was the usual rite in the designation, as of priests and prophets, so also of kings, whereby was signified the pouring forth of the gifts of God's spirit upon him, to qualify him for the administration of his office which he was to expect. *Kissed him*—In token of that reverence and subjection which he and all the people were shortly to perform to him, and as a testimony of his sincere friendship and affection to him, and to shew how far he was from envying him in the supreme dignity. *His inheritance*—Over his own peculiar people: Whereby he admonisheth Saul, that this people were not so much his as God's; and that he was not to rule and manage them according to his own will and pleasure, but according to the will and mind of God.

V. 2. *Thou shalt find*—Samuel here informed Saul what was speedily to come to pass, that he might the more confidently believe what he had told him concerning his being raised to the supreme government; God seeing it necessary thus certainly to encourage the hopes of his servant, that, with the greater diligence, he might prepare himself for the duties of his station. The prophets of God thus foretelling events, proved to those to whom they were sent that their messages were from God, who alone could enable them to do it; and this is one of the many proofs, which runs through the Scriptures, of their divine authority; for who, but God, can enable any one to say what shall certainly come to pass under the government of his all-wise providence for a day, a year, an age, or for a continuance of ages to come, as

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3 Then shalt thou go on forward from thence, and thou shalt come to the plain of Tabor, and there shall meet thee three men going up to God to Beth-el, one carrying three kids, and another carrying three loaves of bread, and another carrying a bottle of wine.

† Heb. ask thee of peace: as Judg. 18. 15.

4 And they will † salute thee, and give thee two *loaves* of bread, which thou shalt receive of their hands.

g Chap. 13. 3.

5 After that, thou shalt come to the hill of God, g where *is* the garrison of the Philistines: and it shall come to pass when thou art come thither to the city, that thou shalt meet

h Chap. 9. 12.

a company of prophets coming down h from the high place, with a psaltery, and a tabret,

i Exod. 15. 20. 2 Kings 3. 15.

and a pipe, and a harp before them, i and they shall prophesy.

k Num. 11. 25.

6 And the spirit of the Lord will come upon thee, and k thou shalt prophesy with them, and shalt be turned into another man.

‡ Heb. it shall come to pass that when these signs, &c.

7 And ‡ let it be when these signs are come unto thee, § *that* thou do as occasion shall serve thee, for God *is* with thee.

§ Heb. do for thee as thine hand shall find.

8 And thou shalt go down before me to Gilgal, and behold, I will come down unto thee, to offer burnt-offerings, *and* to sacrifice sacrifices of peace-offerings: l seven days shalt thou tarry, till I come to thee, and shew thee what thou shalt do.

l Chap. 13. 8.

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9 ¶ And it was *so*, that when he had turned his ‖ back to go from Samuel, God * gave him another heart: and all those signs came to pass that day.

‖ Heb. shoulder.
* Heb. turned.

10 And when they came thither to the hill, behold, a company of prophets met him, and the spirit of God came upon him, and he prophesied among them.

11 And it came to pass, when all that knew him beforetime, saw, that behold, he prophesied among the prophets, then the people said * one to another, What *is* this *that* is come unto the son of Kish? m *Is* Saul also among the prophets?

* Heb. a man to his neighbour.
m Chap. 19. 24.

† Heb. from thence.

12 And one † of the same place answered and said, But who *is* their father? Therefore it became a proverb, *Is* Saul also among the prophets?

13 And when he had made an end of prophesying, he came to the high place.

14 ¶ And Saul's uncle said unto him, and to his servant, Whither went ye? And he said, To seek the asses: and when we saw that *they were* no where, we came to Samuel.

15 And

we see the prophets, the Lord Jesus and his apostles, have done in the Scriptures?

V. 3. *Going up*—To the house of God, where the ark, the habitation of God, now was.

V. 4. *They will give thee*—That by this Saul might be convinced, beyond all doubt, that Samuel was acquainted with the will of God concerning him.

V. 5. *The hill of God*—A place devoted to the service of God; either for sacrifice or for a school of prophets.

V. 6. *Will come upon thee*—Thou shalt be suddenly endowed with another spirit, filled with skill of divine things, with courage, wisdom, an hatred of covetousness, patience, good-will to men, and every other qualification for the high station to which God is pleased to call thee.

V. 7. *Do as occasion shall serve thee*—Do what thy hand findeth to do, as thou shalt have a call and opportunity. He doth not intend that he should take the kingly government upon him, before his call to it was known to, and owned by, the people, but that he should dispose his mind to a readiness of undertaking any public service, when necessity required it, and he should be called to his office.

V. 8. *Till I come to thee*—This, though mentioned and commanded, yet was not immediately to be performed; the meaning may be this—Another sign I will add to strengthen thy faith; thou shalt in due time, and upon a great occasion which shall then happen, go down before me to Gilgal, and there I will come unto thee. But when thou comest thither, be sure thou tarry there seven days, and then I will come, as I have said, and give the necessary instructions and assistance.

V. 9. *God gave him another heart*—And all the thoughts and desires of the heart of man being very wickedness, every one hath equal need of having a new heart—new designs and tempers given them by the God of all grace.

V. 10. *The spirit of God*—By which this change of heart was wrought. *He prophesied among them*—The accomplishment of the two former signs is supposed; and the third is expressed, being more eminent than the former; the other were only transient acts, which passed in private between two or three persons; but this was a more permanent sign, done in a more solemn manner, and before many and considerable witnesses.

V. 11. *What is this that is come unto Saul*—A man ever thought fitter to look after his father's asses, than to bear a part in the sacred exercises of the prophets; but the Lord of all has a right to call whom he pleases to be employed for any purpose of his grace or providence; and whom he calls, those he will qualify; and this he does with those that are thought most unfit by men, that all boasting may be excluded; and also the good that is done on earth may the more evidently appear to be of God, if they are faithful to his grace; and if they are not, that though willingness of God to do men good, and to advance his gracious purposes by them, may equally appear from what he did enable them to do, so much above their natural power, or any acquired abilities of their own.

V. 12. *One of the same place*—From which Saul came. *Said, But who is their father*—Who is the father of all these prophets of whom you speak, and among whom Saul is now one? Who is it that instructs and inspires them with this holy wisdom but God? They have it not from their natural parents, nor from their education, but by inspiration from God, who, when he pleaseth, can give Saul, or any other man, the same spirit; and therefore wonder not at this, but give God the glory of it. *Father* is here put for teacher, or instructor. *A proverb*—Used when any strange or unexpected thing happened.

V. 13. *He came*—Returning thither with the prophets to praise God for these wonderful favours, and to beg counsel and help from God for the time to come.

V. 14. *Saul's uncle*—Being present, and observing this great alteration in his nephew, made this inquiry of him.

V. 16. *He*

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15 And Saul's uncle said, Tell me, I pray thee, what Samuel said unto you.

16 And Saul said unto his uncle, He told us plainly that the asses were found. But of the matter of the kingdom, whereof Samuel spake, he told him not.

17 ¶ And Samuel called the people together [n] unto the Lord [o] to Mizpeh;

18 And said unto the children of Israel, Thus saith the Lord God of Israel, I brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms, *and* of them that oppressed you.

19 [p] And ye have this day rejected your God, who himself saved you out of all your adversities, and your tribulations; and ye have said unto him, *Nay*, but set a king over us. Now therefore present yourselves before the Lord by your tribes, and by your thousands.

20 And when Samuel had caused all the tribes of Israel to come near, [q] the tribe of Benjamin was taken.

21 When he had caused the tribe of Benjamin to come near by their families, the family of Matri was taken, and Saul the son of Kish was taken: and when they sought him, he could not be found.

22 Therefore they inquired of the Lord further, if the man should yet come thither: and the Lord answered, Behold, he hath hid himself among the stuff.

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23 And they ran and fetched him thence: and when he stood among the people, [r] he was higher than any of the people, from his shoulders and upward.

24 And Samuel said to all the people, See ye him whom the Lord hath chosen, that *there is* none like him among all the people? And all the people shouted, and said, [s] † God save the king.

25 Then Samuel told the people [t] the manner of the kingdom, and wrote *it* in a book, and laid *it* up before the Lord: and Samuel sent all the people away, every man to his house.

26 ¶ And Saul also went home [u] to Gibeah, and there went with him a band of men, whose hearts God had touched.

27 [x] But the children of Belial said, How shall this man save us? And they despised him, [y] and brought him no presents: but ‖ he held his peace.

CHAP. XI.

THEN [a] Nahash the Ammonite came up, and encamped against [b] Jabesh-gilead:

n Judg. 11. 11. and 20. 1. Chap. 11. 15.
o Chap. 7. 5, 6.
p Chap. 8. 7, 19. and 12. 12.
q Josh. 7. 14, 16.
r Chap. 9. 2.
s 1 Kings 1. 25.
† Heb. Let the king live.
t See Deut. 17. 14. &c. Chap. 8. 11.
u Chap. 11. 4.
x Chap. 11. 12.
y 1 Kings 4. 21. and 10. 25. 2 Chron. 17. 5. Psal. 72. 10. Matth. 2. 11.
‖ Or, he was as though he had been deaf.
a Chap. 12. 12.
b Judg. 21. 7.

V. 16. *He told him not*—From an humble modesty, and in prudence, lest, by an unseasonable publishing of it, he should raise envy in some, disbelief and contempt in others.

V. 17. *Unto the Lord*—To appear before the Lord, being present in all the assemblies of his people. *Mizpeh*—A city of Benjamin.

V. 18. *I delivered you*—From the neighbouring kingdoms which molested you, and would have utterly destroyed you.

V. 19. *Ye have this day rejected your God*—You this day declare, That you persist in your former act of neglecting God's government. *Who himself saved you*—Who, by his special providence, took care to raise up judges and saviours for you, and to deliver you at all times when you needed his help. *Ye have said unto him*—Unto me his prophet, and consequently unto the Lord, whom I represent, and in whose name I spoke and acted. *By your thousands*—For each tribe was divided into thousands; as, in England, counties are into hundreds.

V. 20. *To come near*—Unto the place appointed for the casting of lots. *Tribe of Benjamin was taken*—Which tribe was now preferred before Judah, because the kingdom was freely promised by God to Judah, and was to be given to him in love; but now the kingdom was in a manner forced from God, and given to them in anger, and therefore conferred on an obscure tribe.

V. 21. *He could not be found*—Those that are truly called to the discharge of any difficult employment, are discovered to us in the Scriptures as most sensible of their own insufficiency, and by which they are led into a more entire dependance on God, without whose help and blessing the wisest, the strongest, and best, can do nothing that is truly and in itself good.

V. 22. *Among the stuff*—The carriages or baggage of those that were there assembled.

V. 24. *God save the king*—Let the king live long and prosperously. By this they accept and own him for their king, and promise subjection to him.

V. 25. *The manner*—Of the king he had spoken before; now, of the laws and rules by which the kingly government was to be managed. *Before the Lord*—In the sanctuary where it was kept.

V. 26. *Saul went to Gibeah*—Not being actually inaugurated into his kingdom, he thought fit to retire to his former habitation, and to live privately till he had an occasion to shew himself: Those that are qualified for any great employment are the least inclined to intermeddle in any thing unnecessarily, or which does not call for their aid. *Whose hearts God had touched*—Affected or renewed by his Spirit working upon their hearts; those that feared God, and made conscience of their duty: for they are opposed to the children of Belial in the next verse. These, though they did not desire a king, as the generality of the people did, yet, when God had given them a king, they were most forward to pay him that reverence and obedience which they owed him; both which proceeded from the same principle, that they were, in both cases, guided by God's will, which was, that they should not desire a king in their circumstance; and yet, that they should obey him, when God had set a king over them.

V. 27. *This man*—So mean a person, and of the weakest of all the tribes. *They brought him no presents*—As subjects, in those times and places, used to do to their kings. *He held his peace*—Thereby manifesting his prudence and clemency.

CHAP. XI.

V. 1. *We will serve thee*—We will be thy subjects and tributaries. The occasion of this offer was, that they seeing no likelihood of relief from their brethren the Israelites in Canaan, who were remote from them, and then weak and divided, and unable to defend themselves, they make this proposal of submission, from despair of a successful resistance; and how many fall before their spiritual

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gilead: and all the men of Jabesh said unto Nahash, Make a covenant with us, and we will serve thee.

2 And Nahash the Ammonite answered them, On this *condition* will I make *a covenant* with you, that I may thrust out all your right eyes, and lay it *for* a reproach upon all Israel.

3 And the elders of Jabesh said unto him, * Give us seven days respite, that we may send messengers unto all the coasts of Israel: and then if *there be* no man to save us, we will come out to thee.

* Heb. Forbear us.

c Chap. 10. 26. and 15. 34.

4 ¶ Then came the messengers [c] to Gibeah of Saul, and told the tidings in the ears of the people: and all the people lift up their voices, and wept.

5 And behold, Saul came after the herd out of the field, and Saul said, What *aileth* the people that they weep? And they told him the tidings of the men of Jabesh.

d Judg. 3. 10. and 6. 34. and 11. 29. and 13. 25. and 14. 6.

6 [d] And the spirit of God came upon Saul, when he heard those tidings, and his anger was kindled greatly.

e Judg. 19. 29.

7 And he took a yoke of oxen, and [e] hewed them in pieces, and sent *them* throughout all the coasts of Israel by the hands of messengers, saying, [i] Whosoever cometh not forth after Saul and after Samuel, so shall it be done unto his oxen: and the fear of the Lord fell on

i Judg. 21. 8, 10.

the people, and they came out † with one consent.

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† Heb. as one man, Judg. 20. 1.

8 And when he numbered them in Bezek, the children [g] of Israel were three hundred thousand, and the men of Judah thirty thousand.

g 2 Sam. 24. 9.

9 And they said unto the messengers that came, Thus shall ye say unto the men of Jabesh-gilead, To morrow by *that time* the sun be hot, ye shall have ‡ help. And the messengers came and shewed *it* to the men of Jabesh, and they were glad.

‡ Or, deliverance.

10 Therefore the men of Jabesh said, To morrow we will come out unto you, and ye shall do with us all that seemeth good unto you.

11 And it was *so* on the morrow, that [h] Saul put the people in three companies, and they came into the midst of the host in the morning watch, and slew the Ammonites until the heat of the day: and it came to pass, that they which remained were scattered, so that two of them were not left together.

h See Chap. 13. 11.

12 ¶ And the people said unto Samuel, [i] Who *is* he that said, Shall Saul reign over us? [k] bring the men, that we may put them to death.

i Chap. 10. 27.

k See Luke 19. 27.

13 And Saul said, [l] There shall not a man be

l 2 Sam. 19. 22.

spiritual enemies merely from want of hope, and submit themselves to be led and governed by those that know not God, forgetting that he is the strength of all that put their trust in him, resisting evil, and doing his will against all opposition; and that there never is a necessity for any that fear God, to do what this part of the people of Israel desired to do on this occasion—take themselves from under the government of God, and enter into covenant with such as observe not his laws, God having promised never to leave nor forsake such as put their trust in him.

V. 2. These are the hard terms proposed to a people, who were afraid of human power in opposition to the power of God, in which they would not put their trust, after all they had heard from their fathers, of his ability and willingness to save from all adversities. And they that enter into covenant with such as know not God, and submit to serve in the ways of sinners, must, sooner or later, expect to receive their reward in reproach and misery.

V. 3. *Respite*—Which it is probable Nahash granted, out of self-confidence, and contempt of the weak condition of the Israelites.

V. 4. *To Gibeah*—Because Saul, their new-chosen king, was there.

V. 5. The messengers found Saul thus humbly employed after he had been anointed king. And thus did many of the first characters, in distant ages, employ themselves in the plain, honest, manly, and humble labours of a country life.

V. 6. *The spirit of God came upon Saul*—Inspiring him suddenly with more than ordinary courage and zeal, to engage himself and the people for their rescue. The spirit of God is here discovered to us, as the first cause of deliverance to the people of Israel in their present distress. And does God thus send his grace to deliver them who were wanting to make a covenant with his enemies? Yes, such is his love to men, for the dear Redeemer's sake, that his grace descends to save and quicken us when we are dead in trespasses and sins. *His anger was kindled*—Against Nahash, for so barbarous a proposition.

V. 7. *He took and sent*—Wisely considering, that the sight of men's eyes do much more affect their hearts, than what they only hear with their ears. *And Samuel*—Whom he joins with himself, because he was present with him; and that he might gain the more authority to his command, and strike the greater terror into all despisers of it. *The fear*—A fear sent upon them by God, that they should not dare to deny their help. How easy is it for the Almighty to save from the power of inbred corruption, and to deliver from all outward evil, who can thus at once affect the hearts of men.

V. 8. *Three hundred thousand*—This great terror drew so many forth. *Of Judah thirty thousand*—Who are numbered apart to their honour, to shew how readily they, to whom the kingdom was promised, submitted to their king, though of another tribe.

V. 9. *To morrow*—The day after your return home; for it seems probable, that some few days had been spent in the gathering and disposing of the forces, and bringing them together.

V. 10. *Ye shall do with us all that seemeth good unto you*—If none come to save us.

V. 11. *Three companies*—That so invading them on several sides with a great force, he might both strike them with the greater terror, and prevent their escape. *In the morning watch*—Having marched all the day and night before it.

V. 12. *Who is he that said*—They did not say so in direct terms, but this was the design of their speech. *That we may put them to death*—And thus will they be destroyed who finally refuse to have Jesus reign over them, who, as man, is appointed of God to be the head as well as the only Saviour of men. (Luke xix. 27.)

V. 13. I will not destroy any of those whom God hath so graciously

Before Christ 1095. be put to death this day: for to day the Lord hath wrought salvation in Israel.

14 Then said Samuel to the people, Come, and let us go to Gilgal, and renew the kingdom there.

15 And all the people went to Gilgal, and d Chap 10.17. there they made Saul king [d] before the Lord in Gilgal: and there they sacrificed sacrifices of peace-offerings before the Lord: and there Saul and all the men of Israel rejoiced greatly.

C H A P. XII.

AND Samuel said unto all Israel, Behold, I have hearkened unto your voice in all that ye said unto me, and have made a king over you.

2 And now behold, the king walketh be- a Chap. 8.1,5. fore you; [a] and I am old, and grey-headed, and behold, my sons *are* with you: and I have walked before you from my childhood unto this day. Before Christ 1095.

3 Behold, here I *am*, witness against me before the Lord, and before his anointed: b b Num. 16.15. Acts 20. 33. 1 Thess. 2 5. whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received *any* * bribe † to blind mine eyes therewith? and I will restore it you.

* Heb. ransom.
† Or, that I should hide mine eyes at him.

4 And they said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any man's hand.

5 And he said unto them, The Lord *is* witness against you, and his anointed *is* witness this day, that ye have not found ought in my hand. And they answered, *He is* witness.

6 ¶ And Samuel said unto the people, *It is*

ciously preserved, nor fully this glorious and comfortable day with the slaughter of any of my subjects; and therefore I freely forgive them. And thus was Saul greater in clemency than the friends of his government, sparing those that opposed the divine appointment, that his kindness might win their affections, and establish his throne in the hearts of his subjects.

V. 14. *Then*—Whilst the people were together by Jabesh-Gilead, wherein Samuel's great prudence and fidelity to Saul is evident. He suspended the confirmation of Saul at first, whilst the generality of the people were disaffected and discontented at the meanness of his person: and now, when he had given such eminent proof of his princely virtues, and when the people's hearts were unanimously and eagerly set upon him, he takes this as the fittest season for that work. *Gilgal*—This place he chose, both because it was near, and, to most of them, in the way to their homes; and because thither the Israelites on this side, and beyond Jordan, might more easily resort; and because it was famous for public conventions there kept, and particularly for the covenant there renewed by Joshua between God and the people. *Renew*—Confirm our former choice, to prevent all such seditious expressions and actions as we had experience of at the former election.

V. 15. *Made Saul king*—They owned and accepted him for their king by consent; for, to speak properly, Saul was not made or constituted king by the people, but by the Lord's immediate act. *Before the Lord*—Who was there present in a special manner. *Peace-offerings*—To praise God for so glorious a victory, and to implore the presence and assistance of God to the king and kingdom in all their affairs and exigencies.

C H A P. XII.

V. 1. *Samuel said*—Whilst they were assembled together in Gilgal. And this is another instance of Samuel's great wisdom and integrity. He would not reprove the people for their sin, in desiring a king, whilst Saul was unsettled in his kingdom and in the people's hearts, lest, through their accustomed levity, they should as hastily cast off their king, as they had passionately desired him, and so add one sin to another; and therefore he chooseth this season for it; partly, because Saul's kingdom was now confirmed by an eminent victory, which circumstance was also Samuel's vindication, that it might appear, that his reproof did not proceed from any selfish desires, which he might be supposed to have of retaining the power in his own hands, but from a sincere desire of all their good; and because the people *rejoiced greatly*, and upon this occasion applauded themselves for their desires of a king; and interpreted the success which God had now given them, as a divine approbation of those desires; whereby they were like to be hardened in their impenitency, and might be drawn to many other inconveniences: Samuel therefore thinks fit to temper their excessive joys, and to excite them to that repentance and holy fear which he saw wanting in them, and which he knew to be absolutely necessary, to prevent the curse of God upon their new king, and the whole kingdom. And by the seasonableness of Samuel's reproof, they were reminded of that which is necessary ever to be kept in mind—That we should rejoice with trembling; and when it pleases God to bestow the greatest blessings upon us, and our hearts rejoice from a sense of his goodness, that then we are required to remember how poor a title we have to the mercies of God, and with what care and watchfulness we ought to conduct ourselves in all things.

V. 2. *Walketh before you*—Ruleth over you. To him I have fully resigned all my power and authority, and do hereby renounce it, and own myself for a private person, and one of his subjects. *I am old*—And therefore unable to bear the burden of government, and feel myself greatly at ease to see it cast upon other shoulders; and therefore do not speak what I am about to say, from envy of Saul's advancement, or from discontent at the diminution of my own power.

V. 3. *Witness against me*—I here present myself before the Lord, and before your king, being ready to give an account of all my administrations, and to make satisfaction for any injuries that I have done. And this protestation Samuel makes of his integrity, not out of ostentation or vain-glory, but for his own just vindication, that the people might not hereafter, for the defence of their own irregularities, reproach his government; that, being publicly acquitted from all faults in his government, he might more freely and boldly reprove the sins of the people, and particularly that sin of theirs in desiring a king when they had so little reason for it, and they had so just a governor, from whom they might have promised themselves an effectual redress of his son's mal-administrations, if they had acquainted him therewith; and partly, that by his example he might tacitly admonish Saul of his duty. *To blind mine eyes therewith*—That I should not discern what was right and just, or dissemble, as if I did not see it.

V. 5. *Against you*—That I gave you no cause to be weary of God's government of you by judges, or to desire a change of the government; and therefore the blame of it wholly rests upon yourselves. *Ought*—Any thing which I have gotten by bribery or oppression. *They*—The whole people, who are here spoken of as one person, because they answered thus with one consent.

V. 6. *It is the Lord*—That for your sakes raised, constituted, and exalted Moses and Aaron to that great power and reputation which they had, and used, to deliver you.

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is the Lord that † advanced Moſes and Aaron, and that brought your fathers up out of the land of Egypt.

† Or, made.

7 Now therefore ſtand ſtill, that I may reaſon with you before the Lord, of all the ‡ righteous acts of the Lord, which he did § to you and to your fathers.

‡ Heb. righteousnesses, or, benefits. § Heb. with.

8 [c] When Jacob was come into Egypt, and your fathers [d] cried unto the Lord, then the Lord [e] ſent Moſes and Aaron, which brought forth your fathers out of Egypt, and made them dwell in this place.

c Gen. 46. 5, 6. d Exod. 2. 23. e Exod. 3. 10. and 4. 16.

9 And when they forgat the Lord their God, [f] he ſold them into the hand of Siſera, captain of the hoſt of Hazor, and into the hand of [g] the Philiſtines, and into the hand of the king [h] of Moab, and they fought againſt them.

f Judg. 4. 2. g Judg. 10. 7 h Judg. 3. 12.

10 And they cried unto the Lord, and ſaid, [i] We have ſinned, becauſe we have forſaken the Lord, [k] and have ſerved Baalim and Aſhtaroth: but now deliver us out of the hand of our enemies, and we will ſerve thee.

i Judg. 10. 10. k Judg. 2. 13.

11 And the Lord ſent [l] Jerubbaal, and Bedan, and [m] Jephthah, and [n] Samuel, and delivered you out of the hand of your enemies on every ſide, and ye dwelled ſafe.

l Judg. 6. 14, 32. m Judg. 11. 1. n Chap. 7. 13.

12 And when ye ſaw that Nahaſh the king of the children of Ammon came againſt you, [o] ye ſaid unto me, Nay, but a king ſhall reign over us; when [p] the Lord your God *was* your king.

o Chap. 8. 5, 19. p Judg. 8. 23. Chap. 8. 7.

13 Now therefore, behold the king [q] whom ye have choſen, *and* whom ye have deſired: and behold, the Lord hath ſet a king over you.

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q Chap. 10. 19.

14 If ye will fear the Lord, and ſerve him, and obey his voice, and not rebel againſt the § commandment of the Lord, then ſhall both ye, and alſo the king that reigneth over you, ‖ continue following the Lord your God.

§ Heb. mouth. ‖ Heb. be after.

15 But if ye will not obey the voice of the Lord, but rebel againſt the commandment of the Lord, then ſhall the hand of the Lord be againſt you, as *it was* againſt your fathers.

16 ¶ Now therefore ſtand and ſee this great thing which the Lord will do before your eyes.

17 *Is it* not wheat-harveſt to day? [r] I will call unto the Lord, and he ſhall ſend thunder and rain: that ye may perceive and ſee that your wickedneſs *is* great, which ye have done in the ſight of the Lord, in aſking you a king.

r Prov. 26. 1.

18 So Samuel called unto the Lord, and the Lord ſent thunder and rain that day: and [s] all the people greatly feared the Lord and Samuel.

s See Ezra 10. 9.

19 And all the people ſaid unto Samuel, Pray for thy ſervants unto the Lord thy God, that we die not: for we have added unto all our ſins, *this* evil, to aſk us a king.

20 ¶ And Samuel ſaid unto the people, Fear not: (ye have done all this wickedneſs: yet

V. 7. *That I may reaſon with you*—Since God hath laid ſo great obligations upon you, let us conſider them. *Righteous acts*—Mercies or benefits, which is the chief ſubject of the following diſcourſe; ſome of their calamities being but briefly named, and that for the illuſtration of God's mercy in their deliverances.

V. 8. *In this place*—In this land: in which Moſes and Aaron are ſaid to ſettle them; becauſe they were, under God, the principal authors of their entering into the land of Canaan; as they brought them out of Egypt, conducted them through the wilderneſs; and there, by their prayers to God, and counſel to them, preſerved them from utter ruin, and gave command and direction from God for the diſtribution of the land among them, and encouraged them to enter into it by promiſes and aſſurances of ſucceſs.

V. 9. *They forgat*—They revolted from him, and carried themſelves as ungratefully towards God, as if they had wholly forgotten his great and innumerable favours, and their infinite obligations to him. *Forgetting of God*, is often put for all manner of wickedneſs, whereof indeed that is the true cauſe.

V. 11. *Ye dwelled ſafe*—So that it was no neceſſity, but wantonneſs, that made you deſire a change.

V. 12. *Your king*—When God was your immediate king and governor, and your deſire of another was a manifeſt reproach againſt God.

V. 13. *Whom ye have choſen*—The people are ſaid to chooſe him, becauſe they choſe that form of government.

V. 14. *Continue following*—This phraſe ſignifies a promiſe of a privilege to be received upon the performance of their duty; becauſe it is oppoſed to a threatening denounced, in caſe of diſobedience, in the next verſe. Such is the goodneſs of God, that notwithſtanding they had rejected his immediate government, and deſired a king, yet now he had given them their deſire; if they did but live in his fear, and obey his will, he ſtill promiſes them the continuance of thoſe mercies which his faithfulneſs beſtows upon all them that live to pleaſe him.

V. 15. *As it was againſt your fathers*—Who lived under the judges; and you ſhall have no advantage by the change of government, nor ſhall your kings be able to protect you againſt God's diſpleaſure.

V. 16. *Now ſtand*—He intends not the poſture of their bodies, but of their minds, by ſerious and fixed conſideration.

V. 17. *Is it not wheat-harveſt to day*—At which time it was a rare thing in thoſe parts to have thunder or rain, as the Scripture often implies. *Thunder and rain*—That by this unſeaſonable ſtorm, you may underſtand that God is diſpleaſed with you; and alſo how fooliſhly and wickedly you have done in rejecting the government of that God, at whoſe command are all things both in heaven and in earth. Thunder and lightning, wind and rain, are under his immediate guidance, on whom all things every moment depend, and by theſe he threatens or puniſhes mankind; and by theſe expreſſions of his diſpleaſure, makes known that wrath which his juſtice will pour out on thoſe who finally neglect and deſpiſe the offers of his mercy and grace.

V. 18. *And Samuel*—Who had ſuch great power and favour with God.

V. 19. *Thy ſervants*—For ſo we ſhall ſtill own ourſelves to be.

The

Before Christ 1095. yet turn not aside from following the Lord, but serve the Lord with all your heart;

t Jer. 16 19. 21 And turn ye not aside: t for then *should ye go* after vain *things*, which cannot profit nor deliver, for they *are* vain)

22 For the Lord will not forsake his people, for his great name's sake: because it hath pleased the Lord to make you his people.

* Heb. from ceasing. 23 Moreover, as for me, God forbid that I should sin against the Lord, * in ceasing to pray for you: but I will teach you the good and the right way.

† Or, what a great thing, &c. 24 Only fear the Lord, and serve him in truth with all your heart: for consider † how great *things* he hath done for you.

25 But if ye shall still do wickedly, ye shall be consumed, both ye and your king.

C H A P. XIII.

* Heb. the son of one year in his reigning. SAUL * reigned one year, and when he had reigned two years over Israel,

1093. 2 Saul chose him three thousand *men* of Israel; *whereof* two thousand were with Saul in Michmash and in mount Beth-el, and a thousand were with Jonathan in Gibeah of Benjamin: and the rest of the people he sent every man to his tent.

Before Christ 1093. 3 And Jonathan smote a the garrison of the Philistines that *was* in † Geba, and the Philistines heard *of it*: and Saul blew the trumpet throughout all the land, saying, Let the Hebrews hear.

a Chap. 10. 5. † Or, the hill.

4 And all Israel heard say, *that* Saul had smitten a garrison of the Philistines, and *that* Israel also ‡ was had in abomination with the Philistines: and the people were called together after Saul to Gilgal.

‡ Heb. did stink.

5 ¶ And the Philistines gathered themselves together, to fight with Israel, thirty thousand chariots, and six thousand horsemen, and people as the sand which *is* on the sea-shore in multitude: and they came up, and pitched in Michmash, eastward from Beth-aven.

6 When the men of Israel saw that they were in a strait, (for the people were distressed) then the people b did hide themselves in caves, and in thickets, and in rocks, and in high places, and in pits.

b Judg. 6. 2.

7 And

The Lord thy God—Whom thou hast so great an interest in, and canst so easily prevail with for any mercy, whilst we are ashamed and afraid to call him our God, because we have so highly offended him. *That we die not*—That this terrible storm may be taken away, lest our persons, and the fruits of the earth, be all destroyed. *We have added this evil*—So much were they biassed with their prejudices and passions, that nothing but a miracle could convince them of this particular sin.

V. 20. *Fear not*—With a desponding fear, as if there were no hope left for you. Those that are truly sorry for having offended God, and sincerely turn unto him by true repentance, are thus encouraged to hope in his mercy: the threatenings of God are directed against the impenitent, the self-righteous, and self-confident; and those of the contrary character are continually encouraged not to fear, but to hope in the mercy of God, through the Mediator between God and men—Christ Jesus, for whose sake alone the guilty is forgiven, and grace communicated to save to the uttermost.

V. 21. *Turn ye not aside*—After idols. *Vain things*—So idols are called, having no divinity nor power in them, no influence upon us, nor use or benefit to us. God only having the capacity, as well as the continual willingness to communicate purity, strength, and peace to the mind; and to live for any other end than the supreme good—the spiritual worship of God, through a Mediator, is to live for that which is vain, and must, sooner or later, end in our own disappointment and misery.

V. 22. *For his great name's sake*—For his own honour, which would seem to suffer among men, if he should not preserve and deliver those that look for all their help from him. And this reason God here alledgeth to take them off from all conceit of their own merit; and to assure them, that if they did truly repent of all their sins, and served God with all their heart, which is here supposed, yet even in that case their salvation would not be due to their merits, but only the effect of God's free mercy. *To make you his people*—Out of his own free grace, without any desert of yours.

V. 23. *God forbid that I should sin against the Lord*—Against whom all sin is committed; and who will withhold his mercy from me, was I to be unmerciful to others. *I will teach you*—Heb. I will not only pray for you, which is one branch of my duty, but I will also use the ability which God giveth me to instruct you.

V. 24. *Fear the Lord, and serve him*—Otherwise neither my prayers nor counsels will stand you in any stead. *Done for you*—Both at this time and formerly. When we consider the natural, providential, and spiritual obligations which God has given, and graciously promised, how highly guilty and ungrateful must we be, when we do not love and devoutly live to please God.

V. 25. *If ye shall still do wickedly, ye shall be consumed*—And this without respect of persons; God being of purer eyes than to behold iniquity with favour in any person or people; and his presence too holy for any soul of man to be admitted into it, unless the heart is cleansed from the last remains of evil by the Spirit of God.

C H A P. XIII.

V. 1. *Saul reigned one year*—Had now reigned one year, peaceably and righteously.

V. 2. *Three thousand men*—Which he thought sufficient for constant attendance and service.

V. 3. *Jonathan smote*—The first design of Saul and Jonathan was to free their land from the garrisons which the Philistines had in it; and they first begin to clear their own country of Benjamin. *Let the Hebrews hear*—He sent messengers to tell them all what Jonathan had done, and how the Philistines were enraged at it, and what necessity there was of gathering themselves together, and coming to him, for his and their own defence.

V. 4. *That Saul*—Jonathan, by Saul's direction.

V. 6. *In a strait*—Notwithstanding their former presumption, that if they had a king, they should be free from all such straits. And hereby God intended to teach them the vanity of all confidence in men; and that they did not less need the help and favour of God now, than they did before, when they had no king. *Distressed*—They were not mistaken in their apprehensions of danger, for their enemies host far exceeded theirs in number.

V. 7. *All the people*—His whole army.

V. 8. *He*

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7 And *some of* the Hebrews went over Jordan to the land of Gad and Gilead: as for Saul, he *was* yet in Gilgal, and all the people § followed him trembling.

§ Heb. trembled after him.

8 ¶ [c] And he tarried seven days, according to the set time that Samuel *had appointed:* but Samuel came not to Gilgal, and the people were scattered from him.

c Chap. 10. 8.

9 And Saul said, Bring hither a burnt-offering to me, and peace-offerings. And he offered the burnt-offering.

10 And it came to pass that as soon as he had made an end of offering the burnt-offering, behold, Samuel came, and Saul went out to meet him, that he might ‖ salute him.

‖ Heb. bless him.

11 ¶ And Samuel said, What hast thou done? And Saul said, Because I saw that the people were scattered from me, and *that* thou camest not within the days appointed, and *that* the Philistines gathered themselves together to Michmash:

12 Therefore said I, The Philistines will come down now upon me to Gilgal, and I have not * made supplication unto the Lord: I forced myself therefore, and offered a burnt-offering.

* Heb. intreated the face.

13 And Samuel said to Saul, Thou hast done foolishly: [d] thou hast not kept the commandment of the Lord thy God, which he commanded thee: for now would the Lord have established thy kingdom upon Israel for ever.

d Chap. 15. 11.

14 [e] But now thy kingdom shall not continue: [i] the Lord hath sought him a man after his own heart, and the Lord hath commanded him *to be* captain over his people, because thou hast not kept *that* which the Lord commanded thee.

e Chap. 15. 28.

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i Psal. 89. 20. Acts 13. 22.

15 And Samuel arose, and gat him up from Gilgal, unto Gibeah of Benjamin: and Saul numbered the people *that were* † present with him, [g] about six hundred men.

† Heb. found.

g Chap. 14. 2.

16 And Saul and Jonathan his son, and the people *that were* present with them, abode in ‡ Gibeah of Benjamin: but the Philistines encamped in Michmash.

‡ Heb. Gebah.

17 ¶ And the spoilers came out of the camp of the Philistines, in three companies: one company turned unto the way *that leadeth to* [h] Ophrah, unto the land of Shual,

h Josh. 18. 23.

18 And another company turned the way *to* Beth-horon: and another company turned *to* the way of the border, that looketh to the valley of Zeboim toward the wilderness.

19 ¶ Now [i] there was no smith found throughout all the land of Israel: (for the Philistines said, Lest the Hebrews make *them* swords or spears)

i See 2 Kings 24. 14. Jer. 24. 1.

20 But all the Israelites went down to the Philistines, to sharpen every man his share and his coulter, and his ax, and his mattock.

21 Yet they had § a file for the mattocks, and for the coulters, and for the forks, and for the axes, and ‖ to sharpen the goads.

§ Heb. a file with mouths.

‖ Heb. to set.

22 So it came to pass in the day of battle, that

V. 8. *He tarried seven days*—Samuel came on the seventh day, and that with intent to sacrifice; so doubtless he came in due time for that work which was to be done before sun-set.

V. 9. *He offered*—Not waiting for Samuel; by which it appears he did it in his own self-will, and with impatience; and this rendered the action displeasing to God, besides that of his doing what ought to have been done by Samuel, or in his presence, and by his immediate directions.

V. 10. *Samuel came*—It was told Saul, behold Samuel is coming. *Salute him*—Congratulate his coming.

V. 11. *Thou camest not within the days appointed*—When the seventh day was come, and a good part of it past, whence I concluded thou wouldst not come that day, and that thou hadst forgotten thy appointment, or been hindered by some extraordinary occasion.

V. 12. *Made supplication*—Hence it appears, that sacrifices were accompanied with solemn prayers. *I forced myself*—I did it against my own mind and inclination. My conscience told me I should forbear it, and punctually obey God's command delivered to me by Samuel, but my necessity urged me to make haste.

V. 13. *Done foolishly*—In disobeying my express command upon a pretended necessity, or reason of state. *The Lord thy God*—Who hath conferred peculiar favours and honours upon thee; which is an aggravation of thy sin. *For ever*—Upon condition of his obedience.

V. 14. *Sought*—Hath found or discovered, as men do by seeking. *A man after his own heart*—Such a man as I desire; one who will fulfil all the desires of my heart, and not oppose them, as thou dost. *Commanded*—Hath appointed, as the word *command* is sometimes used; for it was not yet actually done. Though God threaten Saul with the loss of his kingdom for this sin, yet it is not improbable, that there was a condition implied, if he did not heartly repent of this and of all his sins; for the full, and final, and peremptory sentence of Saul's rejection, is plainly ascribed to another cause, and till that second offence, neither the spirit of the Lord departed from him, nor was David anointed in his stead.

V. 15. *Samuel gat him up unto Gibeah*—Whither Saul followed him.

V. 17. *In three companies*—That they might march several ways, and waste several parts of the country.

V. 19. The state of oppression the Israelites were under, appears by their being deprived of this means of preparing to make resistance.

V. 20. *Went down*—To the stations and garrisons the Philistines retained in several parts of Israel's land.

V. 21. *They had a file*—They allowed them some small helps.

V. 22. *There was neither sword nor spear*—God so governed the affairs of the Israelites, that they had no swords or spears, that so they might be kept in more dependance upon, and subjection unto, God, wherein their safety and happiness consisted. And therefore that famous victory obtained against the Philistines in Samuel's days, was not got by the sword of men, but only by thunder from heaven.

V. 23. *Michmash*

Before Christ 1093. that [k] there was neither sword nor spear found in the hand of any of the people that *were* with Saul and Jonathan: but with Saul and with Jonathan his son was there found.

k So Judg. 5. 8.

23 [l] And the * garrison of the Philistines went out to the passage of Michmash.

l Chap. 14. 4. * Or, standing camp.

CHAP. XIV.

cir. 1087. NOW * it came to pass upon a day, that Jonathan the son of Saul said unto the young man that bare his armour, Come, and let us go over to the Philistines garrison, that *is* on the other side: but he told not his father.

* Or, there was a day.

2 And Saul tarried in the uttermost part of Gibeah, under a pomegranate-tree, which *is* in Migron: and the people that *were* with him *were* [a] about six hundred men;

a Chap. 13. 15.

3 And [b] Ahiah the son of Ahitub, [c] I-chabod's brother, the son of Phinehas, the son of Eli, the Lord's priest in Shiloh, wearing an ephod: and the people knew not that Jonathan was gone.

b Chap. 22. 9, 11, 20, called Ahimelech. c Chap. 4. 21.

4 ¶ And between the passages, by which Jonathan sought to go over [d] unto the Philistines garrison, *there was* a sharp rock on the one side, and a sharp rock on the other side: and the name of the one *was* Bozez, and the name of the other Seneh.

d Chap. 13. 23.

† Heb. tooth.

5 The † forefront of the one *was* situate northward over against Michmash, and the other southward over against Gibeah.

6 And Jonathan said to the young man that bare his armour, Come, and let us go over unto the garrison of these uncircumcised; it may be that the Lord will work for us: for *there is* no restraint to the Lord, [e] to save by many or by few.

e Judg. 7. 4. 2 Chro. 14. 11.

7 And his armour-bearer said unto him, Do all that *is* in thine heart: turn thee, behold, I *am* with thee, according to thy heart.

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8 Then said Jonathan, Behold, we will pass over unto *these* men, and we will discover ourselves unto them.

9 If they say thus unto us, ‡ Tarry until we come to you; then we will stand still in our place, and will not go up unto them.

‡ Heb. Be still.

10 But if they say thus, Come up unto us; then we will go up: for the Lord hath delivered them into our hand; and [i] this *shall be* a sign unto us.

i See Gen. 24. 14.

11 And both of them discovered themselves unto the garrison of the Philistines: and the Philistines said, Behold, the Hebrews come forth out of the holes, where they had hid themselves.

12 And the men of the garrison answered Jonathan and his armour-bearer, and said, Come up to us, and we will shew you a thing. And Jonathan said unto his armour-bearer, Come up after me; for the Lord hath delivered them into the hand of Israel.

13 And Jonathan climbed up upon his hands, and upon his feet, and his armour-bearer after him: and they fell before Jonathan; and his armour-bearer slew after him.

14 And that first slaughter which Jonathan and his armour-bearer made was about twenty men, within as it were § an half-acre of land, *which* a yoke *of oxen might plow.*

§ Or, half a furrow of an acre of land.

15 And there was trembling in the host, in the field, and among all the people: the garrison, and [g] the spoilers, they also trembled, and the earth quaked: so it was ‖ [h] a very great trembling. 16 And

g Chap. 13. 17. ‖ Heb. a trembling of God. h Gen. 35. 5.

V. 23. *Michmash*—Which, it seems, they designed to besiege.

CHAP. XIV.

V. 1. *Jonathan said unto the young man that bare his armour, let us go over to the Philistines garrison*—This was a rash attempt, if it be examined only by the rules of reason; but not so, if we consider the singular promises made to the Israelites, That *one should chase a thousand*, &c. *He told not his father*—Lest he should hinder him in so improbable an enterprise.

V. 2. *Saul tarried in Gibeah*—To observe the motions of the Philistines.

V. 3. *Ahitub*—The high-priest, who was here to attend upon the ark which was brought hither. *Wearing an ephod*—The high-priest's ephod, wherein the Urim and Thummim was.

V. 4. *The passages*—These might be two known and common passages, both which Jonathan must cross, or pass over to go to the Philistines, between which the two rocks lay.

V. 6. *These uncircumcised*—So he calls them, principally to strengthen his faith by this consideration, That his enemies were enemies to God, and without any hope in God, or help from him; whereas he was in covenant with God, who was both able, and engaged to assist his people. *It may be that the Lord will work*—Great and wonderful things. *There is no restraint to the Lord*—There is no person nor thing which can hinder God from doing what pleaseth him, either without all human means, or by the least and weakest. The things impossible with men are possible with God.

V. 7. *Turn thee*—March on to the enemies.

V. 10. *This shall be a sign*—Jonathan not being assured of success, desires a sign; and this is suggested to him by the spirit of God.

V. 11. *The Hebrews come out of the holes*—From which they are driven by their necessity.

V. 12. *We will shew you a thing*—We have something of importance to communicate to you. A speech of contempt and derision. *The Lord hath delivered them*—He piously ascribes the success, which he now foresees, to God only.

V. 13. *After him*—The Philistines could easily have hindered their ascent, but scorned to do it, not questioning but they could cut them off when they were come up to them.

V. 15. *Trembling*—A great consternation from the Lord, who took away their spirits and strength, and struck them with fear and amazement. *In the field*—In the host which was there in the field. *The earth quaked*—How little need they fear who have God on their side:

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16 And the watchmen of Saul in Gibeah of Benjamin looked; and behold, the multitude melted away, and they went on beating down *one another*.

17 Then said Saul unto the people that *were* with him, Number now, and see who is gone from us. And when they had numbered, behold, Jonathan and his armour-bearer *were* not *there*.

18 And Saul said unto Ahiah, Bring hither the ark of God: (for the ark of God was at that time with the children of Israel.)

19 ¶ And it came to pass while Saul talked unto the priest, that the * noise that *was* in the host of the Philistines went on, and increased: and Saul said unto the priest, Withdraw thine hand.

* Or, tumult.

20 And Saul and all the people that *were* with him, † assembled themselves, and they came to the battle: and behold, ‡ every man's sword was against his fellow, *and there was* a very great discomfiture.

† Heb. were cried together.
‡ Judg. 7. 22. 2 Chron. 20. 23.

21 Moreover, the Hebrews *that* were with the Philistines before that time, which went up with them into the camp *from the country* round about, even they also *turned* to be with the Israelites, that *were* with Saul and Jonathan.

22 Likewise all the men of Israel which [k] had hid themselves in mount Ephraim, *when* they heard that the Philistines fled, even they also followed hard after them in the battle.

k Chap. 13. 6.

23 So the Lord saved Israel that day: and the battle passed over unto Beth-aven.

24 ¶ And the men of Israel were distressed that day: for Saul had adjured the people, saying, Cursed *be* the man that eateth *any* food until evening, that I may be avenged on mine enemies: so none of the people tasted *any* food.

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25 [l] And all *they of* the land came to a wood, and there was honey upon the ground.

l Deut. 9. 21.

26 And when the people were come into the wood, behold, the honey dropped, but no man put his hand to his mouth: for the people feared the oath.

27 But Jonathan heard not when his father charged the people with the oath: wherefore he put forth the end of the rod that *was* in his hand, and dipt it in an honey-comb, and put his hand to his mouth; and his eyes were enlightened.

28 Then answered one of the people, and said, Thy father straitly charged the people with an oath, saying, Cursed *be* the man that eateth *any* food this day. And the people were ‡ faint.

‡ Or, weary.

29 Then said Jonathan, My father hath troubled the land: see, I pray you, how mine eyes have been enlightened, because I tasted a little of this honey:

30 How much more, if haply the people had eaten freely to day of the spoil of their enemies which they found? for had there not been now a much greater slaughter among the Philistines?

31 And they smote the Philistines that day from Michmash to Aijalon: and the people were very faint.

32 And

side: He thunders from heaven, and makes the earth quake, and withdraws all power from the minds of men at his pleasure. And tho' we have not armies of Philistines to go against, yet the world about us, our own evil desires, and evil spirits, are as dangerous to our peace and spiritual prosperity, as the enemies of Israel were to their temporal welfare, and nothing less than the same power which delivered them, can only give us the victory; and those things are written that we may believe in him, without whose aid we can neither patiently endure evil nor do good.

V. 16. *The multitude melted away*—Were suddenly dispersed, and put to flight. *Beating down one another*—Through hasty flight: or with design to destroy one another.

V. 17. *See who is gone from us*—For he probably supposed, that not only Jonathan, but also some of his army was gone, and that by them that slaughter was made.

V. 18. *Bring hither the ark*—That the priest may inquire of the Lord before the ark, what the occasion of this tumult among our enemies is, and what we shall do.

V. 19. *Withdraw thine hand*—Trouble not thyself in putting on the breast-plate, with the ephod, to inquire of God; for I now plainly discern the matter, the business calls not for prayer, but for action. But if it did so, there was the more need of God's direction and blessing, that they might act with more success. Herein therefore he shews his willingness to neglect waiting upon God, when he thought victory was to be obtained without it.

V. 20. *Against his fellow*—They slew one another.

V. 21. *The Hebrews that were with the Philistines*—By constraint, as servants; or to gain their favour and protection.

V. 23. *And the battle passed over*—The warriors who were engaged in the battle, and were pursuing and fighting with the Philistines.

V. 24. *The men were distressed*—With hunger and faintness. *That I may be avenged on mine enemies*—As Saul's intention was to execute vengeance upon God's and his enemies: so the matter of the obligation was not simply and in itself unlawful, if it had not been so rigorous in excluding all food, without any exception of cases of necessity; and in obliging the people to it under pain of death; which was a punishment far exceeding the fault. *None of the people tasted any food*—In obedience to the king's command, and for fear of the curse.

V. 25. *All they of the land*—All the Israelites who were with Saul.

V. 26. *The honey dropped*—From trees where the bees had made their hives.

V. 27. *His eyes were enlightened*—He was refreshed, and recovered his lost spirits.

V. 28. *One of the people*—Who came along with Saul, whose forces were now united with Jonathan's.

V. 29. *The land*—The people of the land, the whole army, whom, by this rash oath, he had greatly injured. The zeal of defending

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32 And the people flew upon the ſpoil, and took ſheep, and oxen, and calves, and ſlew *them* on the ground: and the people did eat *them* [m] with the blood.

[m] Lev. 7. 26. and 19. 26. Deut. 12. 16.

33 ¶ Then they told Saul, ſaying, Behold, the people ſin againſt the Lord, in that they eat with the blood. And he ſaid, Ye have § tranſgreſſed: roll a great ſtone unto me this day.

§ Or, dealt treacherouſly.

34 And Saul ſaid, Diſperſe yourſelves among the people, and ſay unto them, Bring me hither every man his ox, and every man his ſheep, and ſlay *them* here, and eat; and ſin not againſt the Lord in eating with the blood. And all the people brought every man his ox ‖ with him that night, and ſlew *them* there.

‖ Heb. in his hand.

35 And Saul built an altar unto the Lord: * the ſame was the firſt altar that he built unto the Lord.

* Heb. that altar he began to build unto the LORD.

36 ¶ And Saul ſaid, Let us go down after the Philiſtines by night, and ſpoil them until the morning light, and let us not leave a man of them. And they ſaid, Do whatſoever ſeemeth good unto thee. Then ſaid the prieſt, Let us draw near hither unto God.

37 And Saul aſked counſel of God, Shall I go down after the Philiſtines? wilt thou deliver them into the hand of Iſrael? But [n] he anſwered him not that day.

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38 And Saul ſaid, [o] Draw ye near hither all the † chief of the people: and know and ſee wherein this ſin hath been this day.

n Chap. 28. 6.
o Joſh. 7. 14. Chap. 10. 19.
† Heb. corners.

39 For *as* the Lord liveth, which ſaveth Iſrael, though it be in Jonathan my ſon, he ſhall ſurely die. But *there was* not a man among all the people that anſwered him.

Judg. 20. 2.

40 Then ſaid he unto all Iſrael, Be ye on one ſide, and I and Jonathan my ſon will be on the other ſide. And the people ſaid unto Saul, Do what ſeemeth good unto thee.

41 Therefore Saul ſaid unto the Lord God of Iſrael, ‡ Give a perfect *lot*. And Saul and Jonathan were taken: but the people § eſcaped.

‡ Or, Shew the innocent.
§ Heb. went forth.

42 And Saul ſaid, Caſt *lots* between me and Jonathan my ſon. And Jonathan was taken.

43 Then Saul ſaid to Jonathan, Tell me what thou haſt done. And Jonathan told him, and ſaid, I did but taſte a little honey with the end of the rod that *was* in mine hand, *and* lo, I muſt die.

44 And Saul anſwered, [p] God do ſo, and more alſo: for thou ſhalt ſurely die, Jonathan.

p Ruth 1. 17.

45 And

defending himſelf makes him run into the other extreme of accuſing his father, and that before the people, whom, by this means, he might have ſtirred up to ſedition.

V. 32. *Flew upon the ſpoil*—When the time prefixed by Saul was expired. *With the blood*—Not having patience to tarry till the blood was perfectly gone out of them, as they ſhould have done. So they who ſeemed to make conſcience of the king's commandment, for fear of the curſe, made no ſcruple of tranſgreſſing God's command.

V. 33. *Ye have tranſgreſſed*—He ſees their fault, but not his own, in giving the occaſion to it. *Roll a great ſtone unto me*—That the cattle might be all killed in one place, under the inſpection of Saul.

V. 35. *The firſt altar that he built*—This ſeems to be noted as another evidence of his neglect of God and his worſhip.

V. 36. *Let us draw near unto God*—Remembering Saul's contempt of God's ordinance the laſt time, and the ill conſequence of it; and perceiving Saul ready to run into the ſame error again, even though he had not now the ſame pretence of the neceſſity of haſte as before, and that the people were forward to comply with the king's deſign, the high-prieſt gives them this pious and prudent advice.

V. 37. *He anſwered him not that day*—Becauſe he was diſpleaſed with Saul for his former neglect (v. 18, 19.) where he began to aſk advice of God, but did not wait for an anſwer; and now when Saul did aſk, God would not vouchſafe him an anſwer. And alſo to manifeſt his diſlike of the violation of oaths. For although Jonathan might have a fair excuſe from his ignorance, and though Saul had done fooliſhly in making this oath, yet, when once it was made, God would hereby teach them, that it ſhould be obſerved; and that they ſhould abſtain even from all appearance of the breach of it.

V. 38. *The chief*—In the name of all the people, that you may be witneſſes, and may ſee where the fault lies.

V. 39. *Not a man anſwered him*—None of thoſe who either ſaw Jonathan eating, or heard of it, informed againſt him; partly, becauſe they were ſatisfied that his ignorance excuſed him, and that there was ſome other reaſon of God's not anſwering; and partly from their great love to Jonathan, whom they would not expoſe to death for ſo ſmall an offence.

V. 41. *Give a perfect lot*—O Lord, ſo guide the lot, that it may diſcover who is guilty in this matter, and that it may clear the innocent. *The people eſcaped*—They were found guiltleſs.

V. 42. *Jonathan was taken*—By caſting the lot, the righteous judgment of God was appealed to; and by this diſcovery of what was done by Jonathan, we ſee God brings to light even thoſe things which are far from being done with any wicked intent. Who then ſhall ſtand in that righteous judgment, when the ſecrets of all hearts ſhall be made known, excepting ſuch as have accepted the offered mercy through a Mediator, and ſubmitted themſelves to the eternal Judge and King during this ſhort life of trial, and have waſhed their robes, and made them white through the blood of the Lamb?

V. 43. *I muſt die*—I am ſentenced to death, for that which I thought no crime at the time I committed it. And though Jonathan might have juſtified himſelf againſt his father's raſh ſentence; yet who is there, without *knowing what* they did, that have not expoſed themſelves to the righteous judgment of God? Surely all ought to cry, O! cleanſe thou me from my ſecret faults, that they may neither go before nor follow after me to judgment.

V. 44. *Do ſo*—An oath that he would execute his oath; by which it appears Saul would have done no leſs than Herod did, (Matth. xiv. 9.) who, for his oath's ſake, cut off the head of an holy man, to gratify the reſentment of a wicked woman. But

thoſe

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45 And the people said unto Saul, Shall Jonathan die, who hath wrought this great salvation in Israel? God forbid: [q] *as* the Lord liveth, there shall not one hair of his head fall to the ground; for he hath wrought with God this day. So the people rescued Jonathan, that he died not.

q 2 Sam. 14. 11. 1 Kings 1. 52.

46 Then Saul went up from following the Philistines: and the Philistines went to their own place.

47 ¶ So Saul took the kingdom over Israel, and fought against all his enemies on every side, against Moab, and against the children of [r] Ammon, and against Edom, and against the kings of Zobah, and against the Philistines: and whithersoever he turned himself, he vexed *them*.

r Chap. 11. 11.

48 And he ‖ gathered an host, and [s] smote the Amalekites, and delivered Israel out of the hands of them that spoiled them.

‖ Or, wrought mightily.
s Chap. 15. 3.

49 Now [t] the sons of Saul were Jonathan, and Ishui, and Melchishua: and the names of his two daughters *were these*; the name of the first-born Merab, and the name of the younger Michal:

t Chap. 31. 2. 1 Chron. 8. 33.

50 And the name of Saul's wife *was* Ahinoam, the daughter of Ahimaaz: and the name of the captain of his host *was* * Abner the son of Ner, Saul's uncle.

* Heb. Abiner.

51 And Kish *was* the father of Saul; and Ner the father of Abner *was* the son of [u] Abiel.

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u Chap. 9. 1.

52 And there was sore war against the Philistines all the days of Saul: and when Saul saw any strong man, or any valiant man, [x] he took him unto him.

x Chap. 8. 11.

C H A P. XV.

SAmuel also said unto Saul, [a] The Lord sent me to anoint thee *to be* king over his people, over Israel: now therefore hearken thou unto the voice of the words of the Lord.

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a Chap. 9. 16.

2 Thus saith the Lord of hosts, I remember *that* which Amalek did to Israel, [b] how he laid *wait* for him in the way when he came up from Egypt.

b Exod. 17. 8, 14. Num. 24. 20. Deut. 25. 18.

3 Now go, and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass.

4 And Saul gathered the people together, and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Judah.

5 And Saul came to a city of Amalek, and * laid wait in the valley.

* Or, fought.

6 ¶ And Saul said unto [c] the Kenites, Go, depart,

c Num. 24. 21. Judg. 1. 16.

those are only among the petty proofs which the history of mankind has given to the world, of the desperate lengths the pride of the human heart will go when left to itself, rather than its fancied honour shall receive any stain in the esteem of men. Thousands, and tens of thousands, have lost their lives to spare one proud worm the mortification of acknowledging that he had said, done, or designed that which was unjust or inconsiderate. And let them that know any thing of themselves say, from what they have felt of the pride of their hearts, that if they had been raised to the power of taking away the lives of others, or of leading and sending armies and fleets to fight, whether they would not have vindicated what they thought was due to their own honour at the same *expence*.—Expence, how great! who shall be able to say till that day shall come, when every transgression shall receive its just recompence from that God whose honours were despised in the comparison with those that come from men?

V. 45. *Not one hair of his head shall fall to the ground*—Not the least injury shall be done to him. Here it pleased God to vindicate and defend injured innocence, as at the last he will, so far as it can be done, in every creature; all that is good being from himself, the Divine honour is concerned to make that appear to be holy, just, and true, which was so in itself, whatever it was thought of by men. On this occasion, God makes use of the armies of Israel to defend his faithful servant against the king that commanded them. God's gracious Spirit raised from the people's heart one universal cry—Jonathan, our deliverer, shall live; he hath wrought with God this day: Like Israel of old he has had power with God, and has proved himself an heir of Abraham's faith; and our allegiance to God himself, now calls upon us neither to regard the oath nor the anger of the king, in declaring ourselves, under God, the protectors of innocence unjustly condemned.

V. 46. *From following*—By which it would appear that God had refused to answer him.

V. 47. *He vexed them*—He condemned them—he treated them like wicked people.

V. 48. *He delivered Israel*—Thus did God do his people good by Saul. Equally by Saul and Jonathan can he do his people good who ever waiteth to be gracious, and to save and defend all them that only hope for his favour as his free gift, for the sake of the Redeemer.

V. 52. *He took him*—Into his service; thus fulfilling what had been foretold to the people of the manner of the king they desired.

C H A P. XV.

V. 1. *To be king*—Consider how great an obligation thou art under to love, to fear, and obey God. And they that know God is no respecter of persons, but is willing to raise every soul of man to the possession of an incorruptible crown, and to a kingdom which shall not be moved, think themselves bound to love, and praise, and serve God for that which he has promised, much more than if he had already bestowed upon them the highest honours, with the greatest possessions, in a life which must so soon end.

V. 2. *How he laid wait*—Thus does God shew how he bears in mind the injuries that are done to those that fear him.

V. 3. *Slay*—This was the sentence of God. And who will presume to lift up his eyes to heaven and accuse the everlasting God of injustice, whether he destroys by the sword, or by famine? Sin has brought upon all men the sentence of death; and on all it must be executed: the time and manner is with the Almighty Judge. Death, whenever or in whatever manner it comes, is to the wicked the messenger of wrath; to those whose sins are taken away by the Lamb that was slain for the sins of the world, to them

it

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depart, get you down from among the Amalekites, lest I destroy you with them: for [d] ye shewed kindness to all the children of Israel when they came up out of Egypt. So the Kenites departed from among the Amalekites.

d Exod. 18. 10, 19. Num. 10. 29.

7 [e] And Saul smote the Amalekites from Havilah, *until* thou comest to [i] Shur, that *is* over against Egypt.

e Chap. 14. 48.

i Gen. 16. 7. and 25. 18.

8 And [g] he took Agag the king of the Amalekites alive, and [h] utterly destroyed all the people with the edge of the sword.

g See 1 Kings 20. 34, 35.

h See Chap. 30. 1.

9 But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and † of the fatlings, and the lambs, and all *that was* good, and would not utterly destroy them: but every thing *that was* vile and refuse, that they destroyed utterly.

† Or, of the second sort.

10 ¶ Then came the word of the Lord unto Samuel, saying,

11 [i] It repenteth me that I have set up Saul *to be* king: for he is turned back from following me, [k] and hath not performed my commandments. And it grieved Samuel; and he cried unto the Lord all night.

i 2 Sam. 24. 16.

k Chap. 13. 13.

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12 And when Samuel rose early to meet Saul in the morning, it was told Samuel, saying, Saul came to [l] Carmel, and behold, he set him up a place, and is gone about, and passed on, and gone down to Gilgal.

l Josh. 15. 55.

13 And Samuel came to Saul; and Saul said unto him, Blessed *be* thou of the Lord: I have performed the commandment of the Lord.

14 And Samuel said, What *meaneth* then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?

15 And Saul said, They have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen, to sacrifice unto the Lord thy God, and the rest we have utterly destroyed.

16 Then Samuel said unto Saul, Stay, and I will tell thee what the Lord hath said to me this night. And he said unto him, Say on.

17 And

it is better to depart, and to be with the Lord their Redeemer. And who shall number those multitudes of happy spirits, who, in the infancy of their days, have been taken away from the evil to come—even by means which their sinful parents might, in many cases, be the cause of. And O! what praises will those have for ever to render unto redeeming love, who, after forfeiting their own lives, and being the cause of their offspring being cut off by these public calamities; and who, in the moments of their sufferings, like the penitent thief on the cross (Luke xxiii.), cried for mercy, obtained it; and, by death, found themselves translated into the presence of God their Saviour, in his kingdom of glory, there to live for ever with their Lord, and the children he had given them.

V. 6. *Ye shewed kindness*—And therefore notice was given them, that they might separate themselves from those that were to be destroyed. Thus do they, who cast their bread upon the waters, find it after many days: charity, or love, being the end of the commandments of God, it has pleased him by this and numberless other instances to shew, that his own word shall receive its accomplishments, and that whatsoever a man soweth, the same shall he reap; and not only so, but that a blessing shall descend to the children and children's children of the just and merciful for ages to come; that all men might know, that the lovers of God and men not only possess for themselves, but lay up in store that which is of more value to their offspring, than all the property they can either obtain for themselves, or leave to their families.

V. 7. *Smote*—From one end of their country to the other all he met with; but doubtless many fled away.

V. 8. *Saul took Agag alive*—Spared him out of respect to his person, in which he acted contrary to the will of God; who, in dispensing justice, is no respecter of persons; but, in executing his judgments, the rich and the poor, the wise and the ignorant, the priests and the people, are alike before him; and whether it is a king, or the least of his subjects, that is guilty and impenitent, they stand without distinction exposed to the wrath of God, which is revealed from heaven against all unrighteousness of men.

V. 9. *They would not destroy*—So that they only executed the sentence of the sovereign Lawgiver, so far as was agreeable to themselves.

V. 11. *It repenteth me*—They give me cause to change my dealings with them. *All night*—Samuel spent in prayer to God for Saul, and for the people who had offended with him. How pleasing to the Father of Mercies must be the prayers of those that fear him, love him, and serve him, whether he sees it right or not to turn away his whole displeasure.

V. 12. *He set him up a place*—Erected a monument of his victory; and this he did *to himself*, and not to God, who had given him the power over the enemies of his country. And by this it appears he had departed from that humble state of mind in which he was, when he thought himself unworthy of the high station to which God was pleased to call him. Now he shews, that to exalt his own name, and to commemorate his own actions, was that which he had in view before the name and glory of God.

V. 13. *I have performed*—Not hitherto the Lord has helped me to do that which he commanded. So well did he think of his conduct, that he speaks the self-confident language of a person that thinks he has done all the commands of God. This is the natural breathings of a mind in which self reigns, and not the language of his Spirit, who said, when you have done all, you are unprofitable servants; and that it is of the Lord's mercy we are not consumed for our sins, when we have done all his grace enables us to do in obedience to his holy will.

V. 14. *What meaneth*—Thou art attended with evidence of thy own short-comings, in the very service which thy words declare thou hast performed. The great benefit of the Scriptures to us, is not from merely seeing what is said as to others, but in applying them to ourselves; judging of our own present state of mind, and trying our designs and actions by them; ever looking for that grace which alone can make the Scriptures themselves spiritual food to our souls. O! Lord, so incline our hearts to be blessed of thee, that we may not read thy word in vain, but, by it, daily become more and more wise unto salvation.

V. 15. *They*—The king laid the blame on his subjects for what was done under his own immediate authority.

V. 16. *Stay*—Do not proceed either in blaming the people, or in vindicating thyself: He who knows the thoughts and intents of the heart, hath acquainted me with what thou hast done. *I will tell thee*—What he says who is too wise to mistake, and too just to declare any thing more or less than the truth itself.

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17 And Samuel said, [m] When thou *wast* little in thine own sight, *wast* thou not *made* the head of the tribes of Israel, and the Lord anointed thee king over Israel?

m Chap. 9. 21.

18 And the Lord sent thee on a journey, and said, Go, and utterly destroy the sinners the Amalekites, and fight against them until ‡ they be consumed.

‡ Heb. they consume them.

19 Wherefore then didst thou not obey the voice of the Lord, but didst fly upon the spoil, and didst evil in the sight of the Lord?

20 And Saul said unto Samuel, Yea, I have obeyed the voice of the Lord, and have gone the way which the Lord sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites.

21 But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the Lord thy God in Gilgal.

22 And Samuel said, [n] Hath the Lord *as great* delight in burnt-offerings and sacrifices, as in obeying the voice of the Lord? Behold, [c] to obey *is* better than sacrifice; *and* to hearken, than the fat of rams.

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n Psal. 50. 8, 9. Isai. 1. 11. o Eccles. 5. 1. Hos. 6. 6. Matth. 5. 24. and 9. 13. and 12. 7.

23 For rebellion *is as* the sin of § witchcraft, and stubbornness *is as* iniquity and idolatry: because thou hast rejected the word of the Lord, he hath also rejected thee from *being* king.

§ Heb. divination.

24 ¶ [p] And Saul said unto Samuel, I have sinned: for I have transgressed the commandment of the Lord, and thy words: because I feared the people, and obeyed their voice.

p See 2 Sam. 12. 13.

25 Now therefore, I pray thee, pardon my sin, and turn again with me, that I may worship the Lord.

26 And Samuel said unto Saul, I will not return with thee: for thou hast rejected the word of the Lord, and the Lord hath rejected thee from being king over Israel.

27 And

V. 17. *When thou wast*—Lowly in heart, and devoted to the will of God, by yielding to that spirit which he poured out upon thee.

V. 18. *The Lord sent thee*—To execute his justice, and he gave thee commission, in express terms, what to do.

V. 19. *Wherefore*—Why hast thou not exactly observed the command of God? *But didst fly*—Actively interposed in saving that which was to have been destroyed. *And didst evil*—By substituting thy own will in the place of the will of God. *In his sight*—To whom all hearts are ever open, all desires known, even before they are conceived by us, and from whom no secrets are or can be hid. Great God! Give thy blessing to all the means used in obedience to thy will, for making thy nature so known to men, that thy rational creatures, from those that are placed in kings palaces, to such whose lot is cast to dwell in the poorest cottages, may all know that thou art present at every conversation, the witness of every action, and the strict observer of every motion of their wills and affections, and the final Judge of all men. (Rom. xiv. 12.)

V. 20. *I have obeyed*—I vindicate myself against thy charge of disobedience; and I either do not regard, or do not believe that the message which thou now deliverest to me is from the Lord, condemning me for not obeying his voice.

V. 21. *Which should have been*—If I have been wrong in sparing, I have not been so in the design, which was, that I might have of the spoil to offer sacrifice.

V. 22. *Better*—A faithful regard to the will of God is what he delights in; but any sacrifice, or offering, that can be made him by those who do not live in his spirit, and walk in his spirit, is not pleasing to him; and the Lord and Saviour of men is only in friendship with those that, by his grace, keep his commandments. (John xv. 14.)

V. 23. *Rebellion*—Disobedience to the will of God. Saul's crime was not doing what God required; so that all sins of omission, as well as commission, is the same crime against the supreme Judge and Governor, that treason is against the lawful authority in any country. This crime of *rebellion* against the Divine will is compared to *witchcraft*—which crime comprehends all kinds of influence produced by collusion with satan—a wilful entering into the spiritual service of satan, to know and do things by the aid of his knowledge and power. He that committeth sin is of the devil, and is guilty of rebellion against God; so that all sin is nearly allied to the sin of witchcraft, it being but another way of uniting with the great apostate against the Almighty. *Stubbornness*—Persevering in known wrong; refusing to acknowledge that which is right when convinced of it: This does equal violence to reason and religion as the crime of *idolatry*. *Thou hast rejected*—Hast had the word of God declared to thee, and yet acted contrary to it. He that despiseth the word shall be destroyed (Prov. xiii. 13.) Therefore thou art rejected by him whose word thou hast rejected. Hadst thou honoured God, thou shouldest have been honoured; but, because thou hast disobeyed him, thou shalt suffer dishonour in the sight of men, whose praise thou hast preferred to the favour of God.

V. 24. *I have sinned, because I feared the people*—He sinned because he did not fear God. They that truly fear God have no other just cause of fear. Reader, do you so fear God as neither to suffer yourself to be led or driven into any conduct contrary to a conscious sense of your duty to God, your fellow-creatures, or yourself? They that will be turned like a door upon its hinges, whoever takes hold of it are not his disciples, who did not turn his face away from those that smote him, but witnessed a good confession before Pilate, and was faithful till he had finished the glorious work which his Almighty Father had given him to do.

V. 25. *Pardon my sin*—I have offended against thee. *Turn again with me*—Shew me thy favour publicly. Samuel told him he had offended God, and forfeited his favour. Saul only desires pardon from Samuel, without taking notice of the necessity of his being first reconciled to God.

V. 26. *I will not*—Blessed are they who are so well acquainted with their duty, and so determined to do it, as to say I will not, to the request of a king, at the head of a powerful army, when that request is contrary to the known will of God. These words, as they are used by the prophet Samuel, are not the language of a mind insensible of the respect due to the king's station. When Saul was little in his own eyes—had an humble heart, then God gave him his grace; and, by the same spirit in the breast of the prophet, Samuel was led to attend Saul on his way, and to embrace him at their parting; but now the king had given way to pride, God resisted him; and the Spirit speaking the same language to Samuel, he answered *I will not*, in obedience to the will of God, which he had learned to do on earth as it is in heaven, whether it was to deliver messages of love, or of reproof.

V. 27. *Rent*

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27 And as Samuel turned about to go away, [q] he laid hold upon the skirt of his mantle, and it rent.

[q] See 1 Kings 11. 30

28 And Samuel said unto him, [r] The Lord hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, *that is* better than thou.

[r] Chap. 28. 17. 2 Kings 11. 31.

29 And also the ‖ strength of Israel [s] will not lie, nor repent: for he *is* not a man that he should repent.

‖ Or, eternity. or, victory.

[s] Num 23. 19. Ezek. 24. 14. 2 Tim. 2. 13. Tit. 1. 2.

30 Then he said, I have sinned; *yet* honour me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the Lord thy God.

31 So Samuel turned again after Saul, and Saul worshipped the Lord.

32 ¶ Then said Samuel, Bring you hither to me Agag the king of the Amalekites: and Agag came unto him delicately. And Agag said, Surely the bitterness of death is past.

[t] Exod. 17. 11. Num 14. 45.

33 And Samuel said, [t] As thy sword hath made women childless, so shall thy mother be childless among women. And Samuel hewed Agag in pieces before the Lord in Gilgal.

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34 ¶ Then Samuel went to Ramah, and Saul went up to his house to [u] Gibeah of Saul.

[u] Chap. 11. 4.

35 And [x] Samuel came no more to see Saul until the day of his death: nevertheless, Samuel mourned for Saul: and the Lord repented that he had made Saul king over Israel.

[x] See Chap. 19. 24.

CHAP. XVI.

cir. 1063.

AND the Lord said unto Samuel, [a] How long wilt thou mourn for Saul, seeing I have rejected him for reigning over Israel? fill thine horn with oil, and go, I will send thee to Jesse the Beth-lehemite: for I have provided me a king among his sons.

[a] Chap. 15. 35

2 And Samuel said, How can I go? If Saul hear *it*, he will kill me. And the Lord said, Take an heifer * with thee, and say, [b] I am come to sacrifice to the Lord.

* Heb. in thine hand.

[b] Chap. 9. 12. and 20. 29.

3 And call Jesse to the sacrifice, and I will shew

V. 27. *Rent*—Samuel makes use of this circumstance to confirm what he had said before.

V. 29. *The strength of Israel*—One of the titles of God, who is his Israel's strength, communicating, as from a living fountain, spiritual wisdom, resolution, purity, and peace, to every soul of man that looks unto God in Christ Jesus. (Heb. xii. 2.) *Repent*—God is not like men, that he should have occasion to change his conduct with regret, for any thing he ever did, or suffered to be done, less consistent with himself at one time than another.

V. 30. *Honour me before my people*—Self-esteem having now got the better, in Saul's breast, of the love of God, all things yield to the idol of the heart, and he vindicates himself, or confesses his sin, with the same view of retaining or recovering his honour in the people's sight.

V. 31. *Samuel turned again*—He refused to do it in compliance with the views with which Saul requested him, yet he did it to execute the express sentence of God, which was first given in charge to Saul. *Saul worshipped*—Unassisted by Samuel.

V. 32. *Agag came delicately*—With softness of appearance, concluding, from his having escaped death at the hand of the king, he had now nothing to fear.

V. 33. Samuel first declared the crime for which Agag was to suffer, and then executed the sentence upon him. God, in revealing his will to men, has shewn, by this and many other examples, that there is no way for the guilty to escape the justice of God, but by unfeigned repentance, and an humble application to himself for mercy; and even when God has justified the ungodly, and forgiven their sins, for the sake of the Saviour of men, still he shews us that his justice often takes the life of the body for the crimes that have been committed; and this, when men have thought themselves as secure as Agag did, under the protection of the king of Israel.

V. 34. Samuel appears to have stayed no longer with Saul than till he had executed the command of God.

V. 35. Saul having rejected the word of the Lord, and begun to live for himself, the prophet declines giving him that countenance which he gave him before; and, by this example, all that would live godly in Christ Jesus, are doubtless to understand, that no consideration of personal regard, or respect to any man's station, is to induce them so to carry themselves as to imply the least countenance given by such as fear God, those whose lives are contrary to his will. *Nevertheless, Samuel mourned*—In secret, that Saul's light had become darkness, and that he had lost sight of that end of living—the glory of God, which only can confer true honour and blessedness on men in any station, it being that end for which the holy angels, and all the redeemed of the Lord, continually live in heaven (Rev. vii. 9, &c.); and who that has any sense of living for God and eternity, can avoid mourning for immortal souls, who shew they are only living for the world and time; objects so much beneath the love and care of creatures made capable of loving the everlasting God, the lover of souls, the redeemer of men, and he, whose smiles fills all heaven with endless joy.

CHAP. XVI.

V. 1. The reproof given to Samuel appears to be for the *long* continuance of his sorrow on Saul's account. The Father of Mercies would not have his faithful servant mourn, after the Divine sentence became final; so that by this it may be understood, when the last judgment shall be pronounced on those that rejected the mercies of God, they will be banished from his glorious presence, unmourned for, or lamented by the redeemed of the Lord, whose wills are lost in the will of God. In the place of the king, desired by the people of Israel, God had provided himself a king. One full of faith was to be raised up in the room of him that had fallen from grace; and however those that know God may mourn that any fall away, yet it is still to be remembered that God has not put that confidence in his saints, as to divest himself, for a moment, of the care of his church on earth, or of the government of all things concerning her welfare. As the head is to the natural body, so is Christ Jesus to his church; and if a Saul ceases to live to God, a David is provided in his place.

V. 2. *Say*—Declare this and do it; but thou art not required to make known the design thou art entrusted to execute, to those that have ceased to live to God.

V. 3. *I will shew thee*—Do as thou art commanded, and thou shalt be shewn what to do as soon as it is necessary to be known.

V. 4. Samuel

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shew thee what thou shalt do: and thou shalt anoint unto me *him* whom I name unto thee.

4 And Samuel did that which the Lord spake, and came to Beth-lehem: and the elders of the town trembled at his † coming, and said, [c] Comest thou peaceably?

† Heb. meeting.
c 1 Kings 2. 13.

5 And he said, Peaceably: I am come to sacrifice unto the Lord: sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice.

6 ¶ And it came to pass when they were come, that he looked on [d] Eliab, and said, Surely the Lord's anointed *is* before him.

d Chap. 17. 13. called Elihu.
1 Chro. 27. 18.

7 But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for *the* LORD *seeth* not as man seeth; for man looketh on the ‡ outward appearance, but the Lord looketh on the [e] heart.

‡ Heb. eyes.
e 1 Chro. 28. 9. Psal. 7. 9. Jer. 11. 20. and 17. 10. and 20. 12. 1 Chap. 17. 13.

8 Then Jesse called [i] Abinadab, and made him pass before Samuel: and he said, Neither hath the Lord chosen this.

§ Shimeah, 2 Sam. 13. 3. Shimmah, 1 Chro. 2. 13.

9 Then Jesse made § Shammah to pass by: and he said, Neither hath the Lord chosen this.

10 Again, Jesse made seven of his sons to pass before Samuel: and Samuel said unto Jesse, The Lord hath not chosen these.

11 And Samuel said unto Jesse, Are here all *thy* children? And he said, There remaineth yet the youngest, and behold, he keepeth the sheep. And Samuel said unto Jesse, [g] Send and fetch him: for we will not sit ‖ down till he come hither.

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g 2 Sam. 7. 8. Psal. 78. 70.
‖ Heb. round.

12 And he sent, and brought him in: Now he *was* ruddy, *and* withal * of a beautiful countenance, and goodly to look to. And the Lord said, Arise, anoint him: for this *is* he.

* Heb. fair of eye.

13 Then Samuel took the horn of oil, and [h] anointed him in the midst of his brethren: and [i] the spirit of the Lord came upon David, from that day forward: so Samuel rose up and went to Ramah.

h Psal. 89. 20.
i See Num. 27. 18. Judg. 13. 25. and 14. 6. Chap. 10. 6, 10.

14 ¶ [k] But the spirit of the Lord departed from Saul, and [l] an evil spirit from the Lord † troubled him.

Before Christ cir. 1065.

k Chap. 11. 6.
l Judg. 9. 23. Chap. 18. 10. and 19. 9.
† Or, terrified.

15 And Saul's servants said unto him, Behold now, an evil spirit from God troubleth thee.

16 Let our lord now command thy servants *which are* before thee, to seek out a man *who is* a cunning player on an harp: and it shall come to pass when the evil spirit from God is upon thee, that he shall play with his hand, and thou shalt be well.

17 And Saul said unto his servants, Provide me now a man that can play well, and bring *him* to me.

18 Then

V. 4. Samuel feared Saul before; but now, encouraged by the word of the Lord, he has nothing more to object. God ever speaks by the Scriptures and by the voice of his holy spirit, applying the words thereof, or truths agreeing therewith; and they that would go in the strength of the Lord, to the discharge of the duties he gives them to do, must look to his word, remember his holy promises, and listen to his voice.

V. 5. *Come with me to the sacrifice*—How shall they come? By sanctifying themselves. And may not every minister, and every parent say, to those God has committed to their care—Come to the great sacrifice—Christ Jesus the Lord? and shall any one come to the Holy Jesus without sincere desires of being delivered from evil, and to be made like unto him, who gave himself to die for our sins?

V. 6. *Surely*—This is the person I am sent to anoint. If a prophet of God was thus prone to err, how cautious are all required to be, that they speak not till they have well considered what they ought to say, as well as their design in speaking. The tongue is an unruly member, and blessed is he that governs it in the fear of the Lord, watching unto prayer.

V. 7. The rich, the wise, the great, the beautiful, the prosperous attract the attention of men; the eye of God is within, upon his dwelling-place, the humble believing heart, though covered with the poorest appearance, whilst he resists the proud and self-confident, whatever are the external advantages with which they are attended.

V. 10. *Jesse made seven of his sons to pass before Samuel*—But of these that were called, none were chosen. And when all shall appear before the Lord, shall it be found that out of the many that were called to knowledge of the necessity of repentance and faith in the mercies of God through a Mediator, that but few comply with the calls of God, and come unto him for life and salvation?

V. 11. *He keepeth the sheep*—And consequently the most unfit for that high employment. God so ordered it by his Providence, that the choice of David might plainly appear to be God's work, and not Samuel's or Jesse's design.

V. 12. *Goodly*—Of a comely and majestic aspect.

V. 13. *The spirit of the Lord came upon David*—By which he was immediately endowed with extraordinary gifts, as strength, courage, wisdom, and magnanimity, and other excellent qualities which fitted him for, and put him upon noble attempts; for which he presently grew famous, even whilst he lived a private life.

V. 14. The holy spirit had been poured out upon Saul, then he lived in an humble dependance on God. But Saul having grieved and frustrated the grace of God, the offers of the spirit were withdrawn from him. The prophet had been before reproved for his sorrow for him, and from which it seems just to conclude, that the ministering angels, no longer unseen, attended him with kind concern. And being thus forsaken, he stood exposed to the evil he had chosen, and the spiritual executioners of his Almighty displeasure, whose word and favour Saul had rejected, now with rage seized upon him, whom before they had tempted to imitate their example in falling from God.

V. 15, 16. The songs of Israel were doubtless such as ascribed salvation to God and the Lamb; and it would be inconsistent with David's present character, for faith in the Holy One of Israel, to suppose him famed for his skill in any other music; and wherever this was devoutly sung or played, surely fallen angels would shun the place, to avoid being stung with the sad remembrance of what once they were, before they by transgression fell from those blessed abodes, where songs of sacred praise increased the joys of heaven.

V. 18. *The*

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18 Then answered one of the servants, and said, Behold, I have seen a son of Jesse the Beth-lehemite, *that is* cunning in playing, and a mighty valiant man, and a man of war, and prudent in ‡ matters, and a comely person, and the Lord *is* with him.

‡ Or, speech.

19 ¶ Wherefore Saul sent messengers unto Jesse, and said, Send me David thy son, [m] which *is* with the sheep.

m Chap. 17. 15.

20 And Jesse took an ass *laden* with bread, and a bottle of wine, and a kid, and sent *them* by David his son unto Saul.

21 And David came to Saul, and stood before him; and he loved him greatly, and he became his armour-bearer.

22 And Saul sent to Jesse, saying, Let David, I pray thee, stand before me: for he hath found favour in my sight.

n Verse 14.

23 And it came to pass, when [n] the *evil* spirit from God was upon Saul, that David took an harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him.

CHAP. XVII.

cir. 1063.

NOW the Philistines gathered together their armies to battle, and were gathered together at [a] Shochoh, which *belongeth* to Judah, and pitched between Shochoh and Azekah, in * Ephes-dammim.

a Josh. 15. 35.

* Or, the coast of Dammim, called Pas-dammim, 1 Chro. 11. 13.

2 And Saul and the men of Israel were gathered together, and pitched by the valley of Elah, and † set the battle in array against the Philistines.

† Heb. ranged the battle.

3 And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side: and *there was* a valley between them.

4 ¶ And there went out a champion out of the camp of the Philistines, named Goliath of Gath, whose height *was* six cubits and a span.

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5 And *he had* an helmet of brass upon his head, and he *was* ‡ armed with a coat of mail: and the weight of the coat *was* five thousand shekels of brass.

‡ Heb. clothed.

6 And *he had* greaves of brass upon his legs, and a § target of brass between his shoulders.

§ Or, gorget.

7 And the staff of his spear *was* like a weaver's beam, and his spear's head *weighed* six hundred shekels of iron: and one bearing a shield went before him.

8 And he stood and cried unto the armies of Israel, and said unto them, Why are ye come out to set *your* battle in array? *am* not I a Philistine, and you servants to Saul? choose you a man for you, and let him come down to me.

9 If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and serve us.

10 And the Philistine said, I defy the armies of Israel this day; give me a man, that we may fight together.

11 When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid.

12 ¶ Now David *was* [b] the son of that [c] Ephrathite of Bethlehem-judah, whose name *was* Jesse, and he had [d] eight sons: and the man went among men *for* an old man in the days of Saul.

b Chap. 16. 1.
c Gen. 35. 19.
d Chap. 16. 10, 11.
See 1 Chron. 2. 13, 14, 15.

13 And the three eldest sons of Jesse went, *and* followed Saul to the battle: and the names of his three sons that went to the battle, *were* Eliab the first-born, and next unto him, Abinadab, and the third, Shammah. 14 And

V. 18. *The Lord is with him*—The last and indeed only perfection of any character.

V. 19. *Send me David*—Thus was the evil that came upon Saul, made the occasion of calling David to the seat of government, to prepare him for the duties of the high station to which he was called and intended soon to be advanced; and thus are all things made to work together for their good that live in the spirit and walk in the spirit.

V. 21. *Stood*—Ministered unto him. *Armour-bearer*—He had that place conferred upon him, though we do not read that he ever exercised it; for it seems he was gone back to his father upon some occasion not related, and had abode with him some considerable time before the war (described chap. xvii.) happened.

V. 23. *The evil spirit departed from him*—For a season.

CHAP. XVII.

V. 1. *To battle*—To revenge their former defeat, (chap. xiv.)

V. 3. *Side*— Where they had disposed their camps, that, if the one should assault the other, the assailant should have the disadvantage, and be obliged to fight from a lower place.

V. 5. *Five thousand shekels*—Seventy-eight pounds.

V. 7. *Beam*—For thickness.

V. 8. *Come down to me*—That the battle may be decided by us two. Such offers were frequent in those times. And possibly he thought the valiant Jonathan, who had assaulted an whole army, would never have refused this challenge. But God so ordered this, that none should accept it, because he would reserve this honour for David, as a step to his kingdom.

V. 11. *They were afraid*—Which may seem strange, considering the glorious promises, and their late experiences of divine assistance. But all men so entirely depend upon God in all things, that when he withdraws his help, the most valiant and resolute persons are no less without wisdom what to do, than without courage and strength to do that which is best.

V. 15. *From Saul*—From Saul's court: where, having been entertained by Saul, to relieve him, he was permitted to go to his father's house, till he should be sent for again.

Before Christ cir. 1063.

14 And David *was* the youngeſt: and the three eldeſt followed Saul.

15 But David went, and returned from Saul, [e] to feed his father's ſheep at Beth-lehem.

[e] Chap. 16. 19.

16 And the Philiſtine drew near, morning and evening, and preſented himſelf forty days.

17 And Jeſſe ſaid unto David his ſon, Take now for thy brethren an ephah of this parched *corn*, and theſe ten loaves, and run to the camp to thy brethren.

‖ Heb. cheeſes of milk.

18 And carry theſe ten ‖ cheeſes unto the * captain of *their* thouſand, and look how thy brethren fare, and take their pledge.

* Heb. captain of a thouſand.

19 Now Saul, and they, and all the men of Iſrael *were* in the valley of Elah, fighting with the Philiſtines.

20 ¶ And David roſe up early in the morning, and left the ſheep with a keeper, and took, and went, as Jeſſe had commanded him; and he came to the ‡ trench, as the hoſt was going forth to the ‡ fight, and ſhouted for the battle.

‡ Or, place of the carriage. ‡ Or, battle-array, or, place of fight.

21 For Iſrael and the Philiſtines had put the battle in array, army againſt army.

§ Heb. the veſſels from upon him.

22 And David left § his carriage in the hand of the keeper of the carriage, and ran into the army, and came and ‖ ſaluted his brethren.

‖ Heb. aſked his brethren of peace.

23 And as he talked with them, behold, there came up the champion (the Philiſtine of Gath, Goliath by name) out of the armies of the Philiſtines, and ſpake according to the ſame words: and David heard *them*.

24 And all the men of Iſrael, when they ſaw the man, fled * from him, and were ſore afraid.

* Heb. from his face.

25 And the men of Iſrael ſaid, Have ye ſeen this man that is come up? ſurely to defy Iſrael is he come up: and it ſhall be *that* the man who killeth him, the king will enrich him with great riches, and [l] will give him his daughter, and make his father's houſe free in Iſrael.

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[l] Joſh. 15. 16.

26 And David ſpake to the men that ſtood by him, ſaying, What ſhall be done to the man that killeth this Philiſtine, and taketh away the reproach from Iſrael? for who *is* this uncircumciſed Philiſtine, that he ſhould defy the armies of the living God?

27 And the people anſwered him after this manner, ſaying, So ſhall it be done to the man that killeth him.

28 ¶ And Eliab his eldeſt brother heard what he ſpake unto the men; and Eliab's anger was kindled againſt David, and he ſaid, Why cameſt thou down hither? and with whom haſt thou left thoſe few ſheep in the wilderneſs? I know thy pride, and the naughtineſs of thine heart; for thou art come down, that thou mighteſt ſee the battle.

29 And David ſaid, What have I now done? *Is there* not a cauſe?

30 ¶ And he turned from him towards another, and ſpake after the ſame † manner: and the people anſwered him again after the former manner.

† Heb. word.

31 And when the words were heard which David ſpake, they rehearſed *them* before Saul: and he ‡ ſent for him.

‡ Heb. took him.

32 ¶ And David ſaid to Saul, Let no man's heart fail becauſe of him: thy ſervant will go and fight with this Philiſtine.

33 And

V. 18. *Take their pledge*—Bring me ſome token of their affection and of their welfare.

V. 19. *Fighting*—In readineſs to fight.

V. 20. *Trench*—The camp was there intrenched. *Shouted*—As the manner was, both to animate themſelves, and to terrify their enemies.

V. 22. *Carriage*—The proviſions which he had brought to his brethren.

V. 25. *Enrich him*—It is obſervable that Saul, in his diſtreſs, doth not encourage himſelf in God, nor ſeek his counſel, or favour, by prayers and ſacrifices, but expects relief from men only. This was one effect of the departure of God's Spirit from him. *Free*—From all thoſe tributes and charges which either the court or the camp required.

V. 26. *Who is this*—Why ſhould ye all be thus diſmayed at him? He is but a man, a ſtranger and enemy to God, and no way able to ſtand before them who have the living and Almighty God for their ſtrength.

V. 28. *Againſt David*—Becauſe he thought him guilty of intolerable pride and preſumption, in pretending to ſuch an attempt; or becauſe he envied him the glory of ſo great an undertaking, and took this as a reproach to himſelf, and to all the reſt, that, having the great God on their ſide, had not the faith or courage to fight with the Philiſtine. *With whom haſt thou left thoſe few ſheep*—Thou art much fitter to tend ſheep than to appear in an army, or to fight with a giant. *I know the naughtineſs of thine heart*—Thy ſelf-confidence and vain-glory. Whoever will go, in the ſtrength of faith, to fight the battles of the Lord againſt ſatan's kingdom, muſt humbly ſubmit to be thought and ſpoke of as David was, without being diſcouraged either by the greatneſs of the work, or by the thoughts or words of their brethren; but, encouraging themſelves in the Lord, go forward in his ſtrength, and leave the event to him.

V. 29. *What have I done*—Am I to be condemned for propoſing that which the holy One of Iſrael has promiſed to enable his people to perform, if they are but obedient to him? *Cauſe*—Is there not an occaſion, when the very power of God to deliver his people is defied, to act by faith in God, and attempt thoſe things by his help, which are for his glory and his people's good?

V. 30. *He ſpake*—Being ſecretly moved by God's Spirit to undertake the combat, he ſpeaks with ſeveral perſons about it, that it might come to the king's ear.

V. 33. *Thou art not able*—When Saul had ſinned away the grace of God, he forgot his gracious promiſes that one of Iſrael ſhould

Before Christ cir. 1063.

33 And Saul said to David, Thou art not able to go against this Philistine, to fight with him: for thou *art but* a youth, and he a man of war from his youth.

34 And David said unto Saul, Thy servant kept his father's sheep, and there came a lion, and a bear, and took a § lamb out of the flock;

§ Or, kid.

35 And I went out after him, and smote him, and delivered *it* out of his mouth: and when he arose against me, I caught *him* by his beard, and smote him, and slew him.

36 Thy servant slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God.

37 David said moreover, The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and the Lord be with thee.

‖ Heb. clothed David with his clothes.

38 ¶ And Saul ‖ armed David with his armour, and he put an helmet of brass upon his head, also he armed him with a coat of mail.

39 And David girded his sword upon his armour, and he assayed to go, for he had not proved *it:* and David said unto Saul, I cannot go with these: for I have not proved *them.* And David put them off him.

40 And he took his staff in his hand, and chose him five smooth stones out of the * brook, and put them in a shepherd's † bag which he had, even in a scrip, and his sling *was* in his hand, and he drew near to the Philistine.

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* Or, valley. † Heb. vessel.

41 And the Philistine came on and drew near unto David, and the man that bare the shield *went* before him.

42 And when the Philistine looked about and saw David, he disdained him: for he was *but* a youth, and ruddy, and of a fair countenance.

43 And the Philistine said unto David, ‖ *Am* I a dog, that thou comest to me with staves? and the Philistine cursed David by his gods.

‖ 1 Chap. 24. 14. 2 Sam. 3. 8. and 9. 8. and 16. 9. 2 Kings 8. 13.

44 And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field.

45 Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield; but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied.

46 This day will the Lord ‡ deliver thee into mine hand, and I will smite thee, and take thine head from thee, and I will give the carcases of the host of the Philistines this day unto the fowls of the air, and to the wild beasts

‡ Heb. shut thee up.

should chase a thousand; he remembered not the more than literal performance of God's faithfulness in the person of his own son, when God, by him and his armour-bearer, put a whole army to flight. *A youth*—David is supposed to have been about twenty years old at this time.

V. 37. *The Lord will deliver me*—His good-will is the same to me that it then was, and his power is not diminished. *Saul said, Go*—It is not strange that Saul consents to the combat, considering David's pious and convincing discourse, grounded upon experience, and the dangerous condition of the Israelitish affairs, and the absolute refusal of all other persons. *The Lord be with thee*—Though those that have lost the Spirit may use such expressions as these Saul did, only from custom, it is no cause why those, that are living by faith, should refrain from such words as discover their sense of God, whenever a just occasion calls upon them to do so.

V. 39. *I have not proved them*—I have no skill, nor experience, in the management of this kind of arms.

V. 40. *His staff*—Saul was desirous that David should carry with him this military appearance. And may it not be generally, as it was with Saul, that such as have the least inward confidence in God, as the only Saviour, lay the greatest stress on mere outward forms and appearances? David, in compliance with the king's desire, put the armour on, but his past experience being brought to his mind, he knew he was not assisted by any such weapons; and he durst not make use of them, lest it should diminish the glory to be given to God, in whose strength he went, relying on his blessing on the weapons he had been used to.

V. 42. *Of a fair countenance*—Not having so much as the countenance of a martial person.

V. 43. *By his gods*—He prayed that his gods Dagon and Ashtaroth would destroy David.

V. 44. *I will*—How do all such examples shew, that all *boasting*, or even thoughts of what men *will* or *can do*, is unbecoming. Not *I will*, but if the Lord will, ought only to be the thoughts and language of creatures who hold their lives, from one moment to another, dependant on his pleasure who gave, and must ever give, to all the power to live.

V. 45. *With a shield*—Thy trust is in thy own strength, and in thy arms. Saul's confidence and the Philistines were in the same weapons; and when there is a want of faith in God, there ceases to be any distinction, but in name, between those that are called Israel, and those that are not. *I come*—By a commission from God, with confidence in him, and assurance of his help, and for the vindication of his honour. *Whom thou hast defied*—In defying that army and people, whereof he has promised to be the Lord and protector.

V. 46. *This day will the Lord*—The speedy accomplishment of what David foretold on this remarkable occasion, would shew to all the believers in Israel, that God was raising up a prophet to them, as well as a captain and a leader. *That all the earth may know*—That there is an Almighty Being that can take the weak to destroy the mighty, and who will ever do that which is best for all them that put their trust in him, and who give to him all the glory; and which is as much required to be done for the blessings of prosperity in common life, as in the affairs of a nation. The Philistine's boasting and cursing calls for David's reply in the name of the Lord; and he delivers his prophetical declaration of the event before he goes far from the camp of Israel, that all their

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beasts of the earth; that all the earth may know that there is a God in Israel.

47 And all this assembly shall know, that the Lord saveth not with sword and spear: for the battle *is* the Lord's, and he will give you into our hands.

48 And it came to pass when the Philistine arose, and came and drew nigh to meet David, that David hasted, and ran toward the army to meet the Philistine.

49 And David put his hand in his bag, and took thence a stone, and slang *it*, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth.

50 So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine and slew him; but *there was* no sword in the hand of David.

51 Therefore David ran and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw their champion was dead, they fled.

52 And the men of Israel, and of Judah arose, and shouted, and pursued the Philistines, until thou come to the valley, and to the gates of Ekron: and the wounded of the Philistines fell down by the way to Shaaraim, even unto Gath, and unto Ekron.

53 And the children of Israel returned from chasing after the Philistines, and they spoiled their tents.

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54 And David took the head of the Philistine, and brought it to Jerusalem; but he put his armour in his tent.

55 ¶ And when Saul saw David go forth against the Philistine, he said unto Abner the captain of the host, Abner, whose son *is* this youth? And Abner said, *As* thy soul liveth, O king, I cannot tell.

56 And the king said, Inquire thou whose son the stripling *is*.

57 And as David returned from the slaughter of the Philistine, Abner took him and brought him before Saul, with the head of the Philistine in his hand.

58 And Saul said to him, Whose son *art* thou, *thou* young man? And David answered, *I am* the son of thy servant Jesse the Bethlehemite.

CHAP. XVIII.

AND it came to pass when he had made an end of speaking unto Saul, that [a] the soul of Jonathan was knit with the soul of David, [b] and Jonathan loved him as his own soul. [a] a Gen. 44. 30. [b] Chap. 20. 17.

2 And Saul took him that day, [c] and would let him go no more home to his father's house. [c] Chap. 17. 15.

3 Then Jonathan and David made a covenant, because he loved him as his own soul.

4 And Jonathan stript himself of the robe that

their assembly might be witness that it was by faith in the God of Israel that David went.

V. 47. *This assembly shall know*—That he can save without these arms, and with the most contemptible weapons, such as mine seem to thee. *The battle is the Lord's*—The events of war are wholly in his power, to give success to whom, and by what means he pleaseth. *He will give you into our hands*—David speaks thus confidently, because he was assured of it from God.

V. 48. *The Philistine arose and drew nigh*—Towards the camp of Israel, as he had done before for many days together. *David ran*—To meet the armed giant, whose appearance had filled Saul, and all the warriors of Israel, with terror; and the eyes of the opposite armies are now fixed on Goliath and Jesse's son. Goliath raises the helmet on his lofty brow, and, with fierce scorn, brandishes his monstrous weapon in the air, impatient to give the flesh of the fair Israelite to the fowls of heaven; whilst David, with nimble foot, expressive of his faith in the God he knew and loved, took from his scrip the pebble of the brook, and slung it as he ran to set his feet upon the boasting giant.

V. 50. *There was no sword in the hand of David*—His weapons were not carnal.

V. 51. *The Philistines saw their champion dead*—And their confidence being only in human strength, they fled, convinced that the God of Israel was now against them.

V. 52. *Israel pursued*—Believing that the God of their fathers, who had now begun to appear in their behalf, would give them the victory over all their enemies.

V. 54. *David*—After the battle took up the head of Goliath, that they might not forget to give glory to the great Giver of their victory. *He put his armour in his tent*—To be preserved as a monument of the help the Lord had given him, and to Israel by his means.

V. 55. *Saul*—Had forgot David, though he had been so much benefited by his means, in driving away his spiritual enemies. Those that are advanced to high stations, may soon be led to think they have such a title to the blessings of God, and the services of men, as to lose the sweet pleasures of gratitude, and to forget the hand that made them great, as well as those that have been used to do them good.

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V. 1. *Jonathan loved him as his own soul*—A kindred spirit to his own breathed through all that he had seen David do, and heard him say; and love was the consequence of the agreement and likeness of their souls. And of all earthly blessings surely it is the first, to meet and live with kindred souls. To be united with those that are animated by the same spirit, living to the same God, having the same ends in view, more willing to serve than to be served, to suffer pain than give it.

V. 3. *A covenant*—An agreement; perpetual friendship between them.

V. 4. *To his girdle*—As a pledge of his great respect and affection to him, and to relieve David from that contempt which might be shewn him for his pastoral habit and condition, and to put him into an habit suitable to his present greatness.

V. 5. *David*

Before Christ cir. 1063. that *was* upon him, and gave it to David, and his garments, even to his ſword, and to his bow, and to his girdle.

5 ¶ And David went out whitherſoever Saul ſent him, *and* * behaved himſelf wiſely: and Saul ſet him over the men of war, and he was accepted in the ſight of all the people, and alſo in the ſight of Saul's ſervants.

* Or, proſpered.

6 And it came to paſs as they came when David was returned from the ſlaughter of the † Philiſtine, that [d] the women came out of all cities of Iſrael, ſinging and dancing, to meet king Saul, with tabrets, with joy, and with ‡ inſtruments of muſick.

† Or, Philiſtines.
d Exod. 15. 20.
‡ Heb. three-ſtringed inſtruments.

7 And the women anſwered *one another* as they played, and ſaid, [e] Saul hath ſlain his thouſands, and David his ten thouſands.

e Chap. 21. 11. and 29. 5.

8 And Saul was very wroth, and the ſaying § diſpleaſed him; and he ſaid, They have aſcribed unto David ten thouſands, and to me they have aſcribed *but* thouſands: and *what* can he have more but the kingdom?

§ Heb. was evil in his eyes.

9 And Saul eyed David from that day and forward.

10 ¶ And it came to paſs on the morrow, that [i] the evil ſpirit from God came upon Saul, [g] and he propheſied in the midſt of the houſe: and David played with his hand, as at other times: [h] and *there was* a javelin in Saul's hand.

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i Chap. 16. 14.
g Chap. 19. 24.
h Chap. 19. 9.

11 And Saul caſt the javelin; for he ſaid, I will ſmite David even to the wall *with it*: and David avoided out of his preſence twice.

12 ¶ And Saul was afraid of David, becauſe the Lord was with him, and was departed from Saul.

13 Therefore Saul removed him from him, and made him his captain over a thouſand; and [i] he went out and came in before the people.

i Verſe 16. 2 Sam. 5. 2.

14 And David ‖ behaved himſelf wiſely in all his ways; and the Lord *was* with him.

‖ Or, proſpered.

15 Wherefore when Saul ſaw that he behaved himſelf very wiſely, he was afraid of him.

16 But all Iſrael and Judah loved David, becauſe he went out and came in before them.

17 ¶ And

V. 5. *David went out*—Upon military expeditions, of which that word is often uſed. *Saul ſet him*—Gave him ſome conſiderable command in his army, though not the chief.

V. 6. *Of the Philiſtine*—Of Goliath, and the other Philiſtines. *Singing*—This ſong, though placed afterwards, ſeems to have been ſung before David's advancement; and that this did not hinder his preferment, muſt be aſcribed partly to Saul's policy, who, though he had a deſign to cruſh David upon a fit occaſion, yet he ſaw it neceſſary, for his own reputation, and the encouragement of other men's valour, and for the ſatisfaction of Jonathan, and the juſt and general expectation of the whole army and people, to give him ſome conſiderable preferment for the preſent; and principally to God's providence over-ruling Saul againſt his own inclination, and his miſtaken intereſt.

V. 7. *David his ten thouſands*—Becauſe he killed Goliath, which was the principal cauſe of the ſlaughter of the Philiſtines.

V. 8. *But the kingdom*—What greater honour can they give him, but that of the kingdom: I now perceive that this is the favourite of God, and of the people: This is that man after God's own heart, to whom Samuel told me that God would tranſfer my kingdom.

V. 9. *Saul eyed David*—Narrowly obſerved all his actions, that he might underſtand whether he had any deſign upon the kingdom or no; and that he might find ſome colourable pretence of putting him to death.

V. 10. *Saul*—Gave way to envy, and the evil ſpirit came upon him. He that gives way wilfully to any wrong temper, by ſo doing grieves the holy Spirit, and opens a paſſage for the tempter and deceiver of ſouls, into the heart and mind. *Saul propheſied*—Imitated the manner of the prophets, by the ſuggeſtion of the evil ſpirit, that he might lead David from all ſuſpicion of Saul's deſign to kill him, by which ſatan would have deſtroyed a ſervant of the Moſt High, and increaſed the bitterneſs of grief in the mind of Saul.

V. 11. *Saul ſaid*—Reſolved on this. *David avoided twice*—Once at this time, and another time upon a like occaſion. (Chap. xix. 10.)

V. 12. *Saul was afraid of David*—Leſt, as he had gotten the favour of God and of all the people, he ſhould alſo have taken away his kingdom.

V. 13. *Saul removed him*—From his preſence and court; which he did, that he might expoſe him to the greateſt hazards. What will not envy do, or any other of the tempers of fallen ſpirits? By this inſtance we ſee, that one paſſion prevailing in the mind, will lead thoſe that are influenced by it, to hazard their own deſtruction to ruin the object of their reſentment? What muſt be the miſeries of that world, where ſuch ſpirits are bound, as in chains, to dwell together for ever, tormented and tormenting one another, with increaſing ſkill, in all the arts of that deviliſh nature, which, in this life of trial, they rather choſe to obey, than yield to that bleſſed Spirit which would have led them, from grace to grace, to all the mind that was in Jeſus.

V. 14. *The Lord was with him*—The effect of which were wiſdom in the diſcharge of his duty with power to do it, and *ſucceſs* in all he undertook. In the Old Teſtament times, proſperity was the general conſequence of the favour of God reſting upon any perſon, that it might be undeniably proved to the world, that when the riches of the kingdom of grace were finally made known, all men might have the full aſſurance, that *ſpiritual proſperity* would ever be the conſequence of faith in Jeſus Chriſt.

V. 15. *Saul was afraid of him*—God gives his grace to the humble; he is with them by his Spirit; and where God is preſent, fear reſts upon thoſe that are about them, who do not poſſeſs the ſame ſpirit; that thoſe that fear the righteous are often led to perſecute them, that they may free themſelves from the pain which that fear occaſions.

V. 16. *All Iſrael and Judah loved David*—Religious and irreligious; they ſaw he continued in the ſame ſpirit in which he was when he hazarded his life, with ſo much ſucceſs, for their deliverance.

V. 17. *Her will I give thee to wife*—This was no more than Saul was obliged to do by his former promiſe, (chap. xvii. 25.) which here he renews and pretends to perform, though he intended it not, as the ſequel ſhews; and by which he makes himſelf

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17 ¶ And Saul said to David, Behold my elder daughter Merab, her will I give thee to wife: only be thou * valiant for me, and fight the Lord's battles: for Saul said, Let not mine hand be upon him, but let the hand of the Philistines be upon him.

* Heb. a son of valour.

18 And David said unto Saul, Who *am* I? and what *is* my life, *or* my father's family in Israel, that I should be son in law to the king?

19 But it came to pass at the time when Merab Saul's daughter should have been given to David, that she was given unto [k] Adriel the Meholathite to wife.

k 2 Sam. 21. 8.

20 And Michal Saul's daughter loved David: and they told Saul, and the thing † pleased him.

† Heb. was right in his eyes.

21 And Saul said, I will give him her, that she may be a snare to him, and that the hand of the Philistines may be against him. Wherefore Saul said to David, Thou shalt [l] this day be my son in law, in *the one of* the twain.

l See Ver. 26.

22 ¶ And Saul commanded his servants, *saying*, Commune with David secretly, and say, Behold, the king hath delight in thee, and all his servants love thee: now therefore be the king's son in law.

23 And Saul's servants spake those words in the ears of David: and David said, Seemeth it to you a light *thing* to be a king's son in law, seeing that I *am* a poor man, and lightly esteemed?

24 And the servants of Saul told him, saying, ‡ On this manner spake David.

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‡ Heb. according to these words.

25 And Saul said, Thus shall ye say to David, The king desireth not any dowry; but an hundred foreskins of the Philistines, to be avenged of the king's enemies. But Saul thought to make David fall by the hand of the Philistines.

26 And when his servants told David these words, it pleased David well to be the king's son in law: and the days were not § expired.

§ Heb. fulfilled.

27 Wherefore David arose and went, he and his men, and slew of the Philistines two hundred men; and [m] David brought their foreskins, and they gave them in full tale to the king, that he might be the king's son in law: and Saul gave him Michal his daughter to wife.

m 2 Sam. 3. 14.

28 ¶ And Saul saw and knew that the Lord *was* with David, and *that* Michal Saul's daughter loved him.

29 And Saul was yet the more afraid of David; and Saul became David's enemy continually.

30 Then the princes of the Philistines went forth: and it came to pass after they went forth, *that* David behaved himself more wisely than all the servants of Saul, so that his name was much ‖ set by.

‖ Heb. precious.

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guilty of ingratitude, injustice, and breach of trust, and also of gross hypocrisy. *Saul said*—He thought so great an offer would oblige David to expose himself to the most dangerous enterprises.

V. 18. *What is my life*—How little is my life worth, that by the exposing of that to some hazard, (which Saul required of him) I should purchase a king's daughter: In these expressions David sheweth not only his humility, but also his wisdom, in discovering so deep a sense of his own meanness, that Saul might see how far he was from aspiring at the kingdom.

V. 19. *At the time*—When the marriage was ready to be solemnized. *She was given to*—The son of Barzillai, as he is called, (2 Sam. xxi. 8.) This was an act of great injustice and perfidiousness; and the children of this marriage were cut off. (2 Sam. xxi.)

V. 20. *Pleased him*—The unhappy state of Saul's mind appears, by his being pleased with the prospect of destroying David, at the expence of doing the last injury he could do to his own child, next to that of taking away her life.

V. 21. *In one of the twain*—Thou wast disappointed in thy expectation of one of my daughters, thou shalt certainly have the other.

V. 22. *Saul commanded his servants*—Having so lately deceived David, he found him backward to embrace his second offer, and therefore sets others to persuade him.

V. 23. *I am a poor man, and lightly esteemed*—And therefore neither have estate nor credit to give (according to the custom) a dowry suitable to her quality.

V. 26. *The days were not expired*—The time allowed by Saul.

V. 28. *Saul saw and knew*—That David was highly favoured of the Lord; but because all the people loved David, and he looked upon him as his rival in their esteem, and of his power, he was bent upon his death, though he saw and knew the Lord himself was with David; so that the desires of Saul's mind, for dominion and praise, were such as to lead him to contend with God; and no less than this is the case with every soul of man that sets itself to act in opposition to the known will of God. And if these words meet the eye of any one in this state, may they be the means of leading to this important inquiry—Am I rushing on against that which I see and know to be the will of God; and where must the headstrong passions of my soul leave me? Suppose my present purposes accomplished, on what grounds of reason do I build my hopes of final success against His known will that made me, and whose power to bless and curse is infinite, and known to the uttermost only by himself? But may such a sinner escape the wrath which is the natural consequence of a mind at enmity with God? Do not go on with Saul, but *stand still* with Moses and Israel; and though your sins, as seas, seem to bar your way to God and heaven, ye shall see the salvation of God.

V. 29. *Saul was more afraid of David*—Because he both lost his design against David's life, and had now paved a way for him to the throne. To be spiritually-minded is life; to comply with the grace of God, is as certainly the way to increase in the knowledge and love of God, (true blessedness) as that God is true: And on the other hand, to go on under the influence of any sinful temper, passion, or desire, is with no less certainty to be, with Saul, more and more miserable.

V. 30. *Went forth*—To war against the Israelites.

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AND Saul spake to Jonathan his son, and to all his servants, that they should kill David.

2 But Jonathan Saul's son delighted much in David: and Jonathan told David, saying, Saul my father seeketh to kill thee: now therefore, I pray thee, take heed to thyself until the morning, and abide in a secret *place*, and hide thyself:

3 And I will go out and stand beside my father in the field where thou *art*, and I will commune with my father of thee; and what I see, that I will tell thee.

4 ¶ And Jonathan spake good of David unto Saul his father, and said unto him, Let not the king sin against his servant, against David: because he hath not sinned against thee, and because his works *have been* to thee-ward very good.

a Judg. 9. 17. and 12. 3. Chap. 28. 21. Psal. 119. 109.

5 For he did put his [a] life in his hand, and slew the Philistine, and the Lord wrought a great salvation for all Israel: thou sawest *it*, and didst rejoice: [b] wherefore then wilt thou sin against innocent blood, to slay David without a cause?

b Chap. 20. 32.

6 And Saul hearkened unto the voice of Jonathan: and Saul sware, *As* the Lord liveth, he shall not be slain.

7 And Jonathan called David, and Jonathan shewed him all those things: And Jonathan brought David to Saul, and he was in his presence, as * in times past.

* Heb. yesterday third day.

8 And there was war again: and David went out, and fought with the Philistines, and slew them with a great slaughter; and they fled from † him.

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† Heb. his face.

9 And [c] the evil spirit from the Lord was upon Saul, as he sat in his house with his javelin in his hand: and David played with *his* hand.

c Chap. 16. 14. and 18. 10.

10 And Saul sought to smite David even to the wall with the javelin; but he slipt away out of Saul's presence, and he smote the javelin into the wall: and David fled, and escaped that night.

11 [d] Saul also sent messengers unto David's house, to watch him, and to slay him in the morning: and Michal David's wife told him, saying, If thou save not thy life to night, to morrow thou shalt be slain.

d Psa. 59. title.

12 ¶ So Michal let David down through a window: and he went and fled, and escaped.

13 And Michal took an image, and laid *it* in the bed, and put a pillow of goats *hair* for his bolster, and covered *it* with a cloth.

14 And when Saul sent messengers to take David, she said, He *is* sick.

15 And Saul sent the messengers *again* to see David, saying, Bring him up to me in the bed, that I may slay him.

16 And when the messengers were come in, behold, *there was* an image in the bed, with a pillar of goats *hair* for his bolster.

17 And Saul said unto Michal, Why hast thou deceived me so, and sent away mine enemy, that he is escaped? And Michal answered Saul, He said unto me, Let me go; why should I kill thee?

18 ¶ So

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V. 1. *All his servants*—What Saul before secretly designed, now he openly avows. They that begin to do evil, enter upon that way which continually leads to greater and greater degrees of guilt and misery, and every step is taken at the risk of final ruin.

V. 2. *Until the morning*—Hide thyself this night, lest my father kill thee before I have been able to speak with him, and, if possible, reconcile him to thee.

V. 3. *Where thou art*—That I may know where to find thee, to acquaint thee with the success of my endeavours, that thou mayest either return to court, or speedily depart.

V. 4. *Jonathan spake unto his father*—Which he could not do without hazard to himself; therefore he performed the duty of a true friend.

V. 5. *He put his life in his hand*—He exposed his life to imminent hazard.

V. 6. *Saul sware*—Because, convinced by Jonathan's discourse, that he could not kill David without great shame to himself.

V. 9. No change having taken place in Saul's mind, but still entertaining the same enmity in his heart, the messenger of the Divine justice seized upon the soul that had turned from God, to act in rebellion to the gracious power that had made him great.

V. 11. *In the morning*—Why not in the night? *Ans.* Partly, because it would have been barbarous, and most dishonourable to Saul, to break into David's house by night, and kill him in his own house and bed; and it seemed more expedient to kill him as he came out of his house in the morning: partly, because the night might give David some opportunity of escaping, which the day-light would prevent; and principally, by God's singular providence, infatuating Saul's mind to take the worst course, that David might be delivered from him. *To morrow thou shalt be slain*—Which she might learn from some that were privy to the design.

V. 12. By this it would appear, that they lay in wait for him at the doors of the house.

V. 13. *An image*—In human shape. This art was used, that David being supposed, by persons sent to inquire, to be in bed, Saul might be hindered from pursuing and overtaking him before he had got into some secure place.

V. 15. *To see David*—Which they did not before, but went away satisfied with Michal's report of his sickness.

V. 17. *He said*—It is most likely this was a fiction of her own, to prevent her suffering at her father's hands; and thus does sin in one person become the occasion of sin in another.

V. 18. *David and Samuel went and dwelt in Naioth*—For safety; supposing that Saul would be ashamed to execute his bloody designs in the presence of so venerable a person as Samuel, who had

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18 ¶ So David fled, and escaped, and came to Samuel to Ramah, and told him all that Saul had done to him: and he and Samuel went and dwelt in Naioth.

19 And it was told Saul, saying, Behold, David *is* at Naioth in Ramah.

e See John 7. 32, 45, &c. i 1 Cor. 14. 3, 24, 25. Chap. 10. 5.

20 And e Saul sent messengers to take David: i and when they saw the company of the prophets prophesying, and Samuel standing *as* appointed over them, the spirit of God was upon the messengers of Saul, and they also g prophesied.

g Num. 11. 25.

21 And when it was told Saul, he sent other messengers, and they prophesied likewise: and Saul sent messengers again the third time, and they prophesied also.

22 Then went he also to Ramah, and came to a great well, that *is* in Sechu: and he asked and said, Where *are* Samuel and David? And *one* said, Behold, *they be* at Naioth in Ramah.

23 And he went thither to Naioth in Ramah: and the spirit of God was upon him also, and he went on and prophesied, until he came to Naioth in Ramah:

h Isai. 20. 2.

24 h And he stript off his clothes also, and prophesied before Samuel in like manner, and ‡ lay down i naked all that day, and all that night. Wherefore they say, k *Is* Saul also among the prophets?

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‡ Heb. fell, Num. 24. 3. i Mic. 1. 8. k Chap. 10. 11.

CHAP. XX.

AND David fled from Naioth in Ramah, and came and said before Jonathan, What have I done? what *is* mine iniquity? and what *is* my sin before thy father, that he seeketh my life?

2 And he said unto him, God forbid; thou shalt not die: behold, my father will do nothing either great or small, but that he will * shew it me: and why should my father hide this thing from me? it *is* not *so*.

* Heb. uncover mine ear.

3 And David sware moreover, and said, Thy father certainly knoweth that I have found grace in thine eyes; and he saith, Let not Jonathan know this, lest he be grieved: but truly *as* the Lord liveth, and *as* thy soul liveth, *there is* but a step between me and death.

4 Then said Jonathan unto David, † Whatsoever thy soul ‡ desireth, I will even do *it* for thee.

† Or, Say what is thy mind, and I will do, &c. ‡ Heb. speaketh, or, thinketh.

5 And David said unto Jonathan, Behold, to morrow *is* the new-moon, and I should not fail

had laid so great obligations upon Saul, and had such great and just reputation with the people.

V. 20. *Saul sent to take David*—Thus Saul's wickedness and fury increased; and he that at first used only secret practices against David, now breaks forth into open hostilities; plainly declaring, that he neither feared God nor reverenced man. *Prophesying*—Speaking of God, or of the things of God, praising God, or instructing men. *Samuel standing as appointed over them*—To instruct, moderate, and direct them in those holy exercises; and to encourage them, and stir up others, to the coveting of those gifts, and the performance of such religious duties. *The messengers also prophesied*—The power of God falling upon them, that they and others might be convinced how good it was to be with those that feared, knew, and loved the God of all grace.

V. 21. All that were sent by Saul appear to have been brought so far to the knowledge of God, as to prefer his favour to that of the king's, to whom they do not return, but remain with Samuel, David, and the sons of the prophets, engaged in the consideration of those great and blessed subjects of mercy, grace, providence, and future glory, which were opened to their view: And shall any of these be ever heard to express their regret for the loss of the rewards and honours which the king of Israel could bestow upon them? Reward and honours, however great they then might have been, soon perished in the using; and now, for ages, have been of no more value to their possessors, than ship-wrecked treasures for ever buried in unknown sands; whilst the knowledge and love of God has been, for all the ages between then and now, going on with increasing blessedness, and will increase for ever. O! Who that weighs time and eternity in Scripture-scales, would not, with the faithful in ages past, prefer caves and dens of the earth (when death, or a sinful compliance with the world's customs, are not to be shunned on other terms) with communion with God, to all the short-lived honours and rewards a world of dying mortals have to bestow.

V. 22. *Where are Samuel and David*—For, his messengers not returning, he knew not exactly where they were.

V. 23. *The spirit was upon him also*—Whereby God would convince Saul of the vanity of all his designs against David, and that in them he fought against God himself.

V. 24. *He stript off his clothes*—His military or royal garments; which he did, that he might suit himself and his habit to the rest of the company. *Also*—This implies that the messengers which he sent, who probably were military persons, had done so before him. *Before Samuel*—This does not contradict (1 Sam. xv. 35.) where it is said, that *Samuel came no more to see Saul:* Here Saul goes to Samuel. *Lay down*—Upon the earth; God so ordering it, that David might have an opportunity to escape. *Naked*—Stript of his upper garments. *All that night*—God thus kept him as it were in chains, till David was got out of his reach. *Is Saul also among the prophets*—The same proverb which was taken up, upon a like occasion, (1 Sam. x. 12.) is here remembered and revived upon this new occasion.

CHAP. XX.

V. 1. *David fled*—Whilst Saul lay in an extacy. *In Ramah*—To Gibeah, where Jonathan was taking the opportunity of Saul's absence. *What have I done*—What is it which thus incenseth thy father against me? What crime doth he charge me with? *That he seeketh my life*—To destroy it.

V. 2. *Thou shalt not die*—Jonathan gave credit to his father's oath; and the worthiest minds are least suspicious in their opinions of others.

V. 3. *David sware*—The matter being of great moment, and Jonathan doubting the truth of it, he confirms his word with an oath, which follows in the end of the verse. Only he interposeth a reason why Saul concealed it from Jonathan.

V. 4. *Whatsoever thy soul desireth*—For the discovery of the truth, and for the preservation of thy life.

V. 5. *The new moon*—Which was a solemn festival.

V. 6. *If*

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fail to sit with the king at meat: but let me go, that I may hide myself in the field unto the third *day* at even.

6 If thy father at all miss me, then say, David earnestly asked *leave* of me, that he might run [a] to Beth-lehem his city: for *there is* a yearly § sacrifice there for all the family.

7 [b] If he say thus, *It is* well; thy servant shall have peace: but if he be very wroth, *then* be sure that evil is determined by him.

8 Therefore thou shalt deal kindly with thy servant; for [c] thou hast brought thy servant into a covenant of the Lord with thee: notwithstanding, if there be in me iniquity, slay me thyself; for why shouldest thou bring me to thy father?

9 And Jonathan said, Far be it from thee: for if I knew certainly, that evil were determined by my father to come upon thee, then would not I tell it thee?

10 Then said David to Jonathan, Who shall tell me? or what *if* thy father answer thee roughly?

11 ¶ And Jonathan said unto David, Come, and let us go out into the field. And they went out both of them into the field.

12 And Jonathan said unto David, O Lord God of Israel, when I have ‖ sounded my father, about to morrow any time, *or* the third *day*, and behold, *if there be* good toward David, and I then send not unto thee, and * shew it thee;

13 [d] The Lord do so and much more to Jonathan: but if it please my father *to do* thee evil, then I will shew it thee, and send thee away, that thou mayest go in peace: and the Lord be with thee, as he hath been with my father.

14 And thou shalt not only while yet I live, shew me the kindness of the Lord, that I die not:

15 But *also* [e] thou shalt not cut off thy kindness from my house for ever: no not when the Lord hath cut off the enemies of David, every one from the face of the earth.

16 So Jonathan † made *a covenant* with the house of David, *saying*, [i] Let the Lord even

a Chap. 16. 4.
§ Or, feast.
b See Gen. 24. 13.
c Chap. 18. 3. and 23. 18.
‖ Heb. searched.
* Heb. uncover thine ear.
d Ruth 1. 17.
e 2 Sam. 9. 3. and 21. 7.
† Heb. cut.
i See Chap. 31. 2. 2 Sam. 4. 7. and 21. 8.

V. 6. *If thy father miss me*—How could David imagine that Saul would expect his company, whom he had once and again endeavoured to kill? He might suppose that David would ascribe all that to his madness, which being over, he would promise himself safety in the king's presence. David might not think that Saul would indeed expect him, considering his late and great danger from Saul, but that Saul would make use of this pretence, and require his presence, that he might lay hold upon him; and therefore he desired to try the experiment.

V. 7. *Then be sure*—David takes this course for Jonathan's satisfaction, and for his own vindication, if he wholly withdrew himself.

V. 8. *Deal kindly*—In giving me a true account of Saul's intention towards me. *A covenant of the Lord*—A solemn covenant, seriously entered into in the name and fear of God. *Slay me thyself*—I am contented thou shouldest kill me, if thou art convinced I am guilty of any crime deserving of death: This was the strongest appeal David could make to Jonathan that he was innocent, and that he was so to his knowledge.

V. 9. *Far be it from thee*—I abhor the thoughts of either killing thee myself, or giving thee up to my father to slay thee; and far be from thee such thoughts of me.

V. 10. *Who shall tell me*—By what means shall I understand this; for it may not be in thy power to come unto me, unknown to thy father?

V. 11. *Into the field*—Lest we be overheard.

V. 12. *O Lord God of Israel*—Do thou hear and judge between us! It is an abrupt speech, which is usual in great passions.

V. 13. *As he hath been with my father*—The Lord give thee that honour and success in all thy affairs, which he hath given to my father. Jonathan undoubtedly knew of Samuel's final and irrevocable sentence of Saul's rejection from the kingdom, and of the substitution of some other person, after God's own heart, in his stead; and that David was this person he might suspect, both from his eminent piety, wisdom, valour, and worth; and from the great things which God had done both by him and for him, in preserving and advancing him by such unusual methods: And it is most likely that Jonathan would ask David about it, and that David did faithfully inform him of the whole truth, the knowledge of which did not raise jealousy, envy, and rage in him who was the next heir of the crown, as it did in his father. Jonathan's piety led him to submit himself to God's all-wise and gracious disposal; and his sincere friendship for David made him wish him all he could desire for himself. If any of his heavenly father's children were honoured, he knew it to be his duty not only to submit, but his privilege to rejoice. The heir to the throne of Israel has nothing to lose on earth, when the will of God had become his will, and the Redeemer of men his everlasting portion, and exceeding great reward.

V. 14. *The kindness of the Lord*—Which knows no abatement under any change of circumstances, but is unalterable, and sure to all that love him. *That I die not*—That thou do not kill me or mine, as princes often do those of another line from whom the kingdom was translated to them. And what sad proofs does the history of mankind give of what is in man, by the conduct of such as have possessed power enough to shew the natural sentiments of their souls: All the advantages of education and refinement have proved but slender restraints to that devilish self-love which reigns in every human heart, till grace gives men new principles, and writes on the very soul, love God—love thy fellow creature—do as thou wouldest be done by.

V. 15. *My house*—Jonathan lays this additional obligation upon David, That he would extend this kindness to all his progeny. *Enemies*—By this word he implies the reasonableness of his request, because Jonathan was none of that number, and therefore not to be treated as such.

V. 16. *With the house of David*—The covenant, which before was personal, he now extends to the whole house of David, expecting a reciprocal enlargement of it on David's side; which doubtless he obtained. *Require it*—If either I, or any of my house, shall break this covenant, and shall prove enemies to David, or to his house, let the Lord, the witness of this covenant, severely punish the violators of it, whoever they are.

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even require *it* at the hand of David's enemies.

17 And Jonathan caused David to swear again, † because he loved him: ‖ for he loved him as he loved his own soul.

† Or, by his love towards him.
‖ Chap. 18. 1.

18 Then Jonathan said to David, [h] To morrow *is* the new-moon: and thou shalt be missed, because thy seat will be § empty.

h Verse 5.
§ Heb. missed.

19 And *when* thou hast stayed three days, *then* thou shalt go down ‖ * quickly, and come to [i] the place where thou didst hide thyself, † when the business was *in hand*, and shalt remain by the stone ‡ Ezel.

‖ Or, diligently.
* Heb. greatly.
i Chap. 19. 2.
† Heb. in the day of the business.
‡ Or, that sheweth the way.

20 And I will shoot three arrows on the side *thereof*, as though I shot at a mark.

21 And behold, I will send a lad, *saying*, Go, find out the arrows. If I expressly say unto the lad, Behold, the arrows *are* on this side of thee, take them; then come thou: for *there is* peace to thee, and ‡ no hurt; *as* the Lord liveth.

‡ Heb. not any thing.

22 But if I say thus unto the young man, Behold, the arrows *are* beyond thee: go thy way, for the Lord hath sent thee away.

23 And *as touching* [k] the matter which thou and I have spoken of, behold, the Lord *be* between thee and me for ever.

k Ver. 12. 15. See Verse 42.

24 ¶ So David hid himself in the field: and when the new-moon was come, the king sat him down to eat meat.

25 And the king sat upon his seat, as at other times, *even* upon a seat by the wall: and Jonathan arose, and Abner sat by Saul's side, and David's place was empty. Before Christ cir. 1062.

26 Nevertheless, Saul spake not any thing that day: for he thought, Something hath befallen him, he *is* not clean; surely he *is* not clean.

27 And it came to pass on the morrow, *which was* the second *day* of the month, that David's place was empty: and Saul said unto Jonathan his son, Wherefore cometh not the son of Jesse to meat, neither yesterday, nor to day?

28 And Jonathan answered Saul, David earnestly asked *leave* of me, *to go* to Beth-lehem:

29 And he said, Let me go, I pray thee, for our family hath a sacrifice in the city, and my brother, he hath commanded me *to be there;* and now if I have found favour in thine eyes, let me get away, I pray thee, and see my brethren: Therefore he cometh not unto the king's table.

30 Then Saul's anger was kindled against Jonathan, and he said unto him, § ‖ Thou son of the perverse rebellious *woman*, do not I know that thou hast chosen the son of Jesse to thine own confusion, and unto the confusion of thy mother's nakedness?

§ Or, Thou perverse rebel.
‖ Heb. Son of perverse rebellion.

31 For

V. 17. *Jonathan caused*—He here requires David's oath to him. *Because he loved him*—Because he had a true friendship for David, he desired that the covenant might be inviolably observed through all their generations; and he made and desired this confirmation not out of distrust, but as a testimony of his sincere regard.

V. 18. *Thy seat*—The place where David used to sit at meals with Saul.

V. 19. *The stone Ezel*—By that stone which directs travellers in the way; in some cave or convenient place, which was near that stone.

V. 20. *As though*—He chose this way to prevent Saul's suspicion; and he knew not that he should have any opportunity to converse with David, though the event proved better than he expected.

V. 21. Jonathan settles those particulars with great exactness and true regard, being studious to take care of the beloved object's interest in small circumstances.

V. 22. *If I say thus*—Take this for an intimation, that thou shouldest keep away from the court.

V. 24. *David hid himself*—At the time appointed.

V. 25. *Jonathan arose*—And stood up, at Abner's coming, to do honour to him, who was his father's cousin, and the general of the army.

V. 26. *Surely he is not clean*—And therefore cannot partake of the remainder of the peace-offerings according to the law. How little does Saul appear to have thought of his own uncleanness in the sight of God; and of his unfitness to sit down at the great supper of the Lord, (Matth. xxii.) possessed as he was then of the spirit of a murderer? And thus may our consideration of the state of others divert us from our own state, and that which concerns us for ever.

V. 27. *Saul said to Jonathan*—Who was David's friend, and best knew if any thing had befallen him. *The son of Jesse*—So he calls him in scorn, to note the meanness of his original, and as not deigning to call him by his proper name. Though it be a king that despiseth another man, he that despiseth, despiseth not the man—but God, in whose image man was made.

V. 29. *My brother commanded me*—In the right of the first-born; one branch of which was authority over his brethren in all the concerns of the family.

V. 30. *Thou perverse*—Thou most perverse rebel. In this also the tree produces its fruits, and Saul's ill language and unworthy conduct were equally the productions of a mind at enmity with God, and under the power of sinful passions. Bad words and bad actions, whatever is pretended as the cause for either, are but different ways of discovering to others the evil that dwells within; as thinking evil in our hearts is a discovery of the spirit we are of to ourselves. And what answer shall any one give to God, for neglecting the means which God has appointed to be used for the recovery of that heavenly-mindedness, without which none can enter and dwell in God's presence, when they themselves have the knowledge that the thoughts of their hearts are evil? Have we not need of the utmost caution against being led to forget ourselves, by the cares, pleasures, and possessions of this world, and by the language of those that are such strangers to themselves, and to the only nature of true and real religion, as to say of the drunkard, or the glutton, he has his failings, but he has a good heart; or of the covetous man, because he regards the indispensable duties of moral honesty, he is a just man and has nothing to fear; in opposition to what God hath said, that no drunkard, glutton, covetous man, or any soul in which sin reigns, shall, in that

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31 For as long as the ſon of Jeſſe liveth upon the ground, thou ſhalt not be eſtabliſhed, nor thy kingdom: wherefore now ſend and fetch him unto me, for he * ſhall ſurely die.

* Heb. is the ſon of death.

32 And Jonathan anſwered Saul his father, and ſaid unto him, Wherefore ſhall he be ſlain? what hath he done?

33 And Saul caſt a javelin at him to ſmite him: whereby Jonathan knew that it was determined of his father to ſlay David.

34 So Jonathan aroſe from the table in fierce anger, and did eat no meat the ſecond day of the month: for he was grieved for David, becauſe his father had done him ſhame.

35 ¶ And it came to paſs in the morning, that Jonathan went out into the field, at the time appointed with David, and a little lad with him.

36 And he ſaid unto his lad, Run, find out now the arrows which I ſhoot. *And* as the lad ran, he ſhot an arrow † beyond him.

† Heb. to paſs over him.

37 And when the lad was come to the place of the arrow which Jonathan had ſhot, Jonathan cried after the lad, and ſaid, *Is* not the arrow beyond thee?

38 And Jonathan cried after the lad, Make ſpeed, haſte, ſtay not. And Jonathan's lad gathered up the arrows, and came to his maſter.

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39 But the lad knew not any thing: only Jonathan and David knew the matter.

40 And Jonathan gave his ‡ artillery unto ‖ his lad, and ſaid unto him, Go, carry *them* to the city.

‡ Heb. inſtruments.
‖ Heb. that was his.

41 ¶ *And* as ſoon as the lad was gone, David aroſe out of *a place* toward the ſouth, and fell on his face to the ground, and bowed himſelf three times: and they kiſſed one another, and wept one with another, until David exceeded.

42 And Jonathan ſaid to David, Go in peace, * foraſmuch as we have ſworn both of us in the name of the Lord, ſaying, The Lord be between me and thee, and between my ſeed and thy ſeed for ever. And he aroſe and departed: and Jonathan went into the city.

* Or, the LORD be witneſs of that which, &c. See Verſe 23.

C H A P. XXI.

THEN came David to Nob, to [a] Ahimelech the prieſt: and Ahimelech was afraid at the meeting of David, and ſaid unto

[a] Called alſo Abiathar, Mark 2. 26.

that ſtate, have everlaſting life? The right uſe of every diſcovery of evil in another, is to lead us to examine ourſelves; and to be unconcerned under the knowledge of the evil of our own hearts, and careleſs as to the conſequences of its remaining there, can be no leſs crime than contempt of all that God the Father and the Son have done, ſuffered, offered, and promiſed to do, for the reſtoration of our fallen ſinful nature.

V. 31. *Thou ſhalt not be eſtabliſhed*—Saul miſtakes the cauſe of Jonathan's loſs of the kingdom, which was not David's art, but Saul's ſin, and endeavours to prevent God's irrevocable ſentence.

V. 33. *To ſmite him*—To wound him; though not to ſmite him to the wall, as he deſigned to do to David.

V. 34. *Jonathan aroſe in fierce anger*—This anger, in loving Jonathan, may have been of the ſame nature with that which He felt, who is love itſelf, when he was grieved for the hardneſs of their hearts. (Mark iii. 5.) The affections and the paſſions of the ſoul are not ſo much deſtroyed, as they are all turned to their proper objects, by the ſoul's being renewed by grace. What hatred muſt the Divine mind feel *at ſin*, when nothing leſs than the death of Jeſus could make an atonement for it; and what love muſt the ſame mind feel for ſinners, to make that coſtly ſacrifice! ſo that the ſoul that is born again of the Spirit, and become a child of God, partaking of his nature, muſt hate or be angry at all ſin, whenever it evidently appears.

V. 35. *At the time appointed*—Jonathan was not of a ſpirit to vary his ſtedfaſt regard to David, becauſe the king, his father, was bent upon his deſtruction. That friendſhip which flows from right principles, and is ſealed by mutual pledges, will ſtand againſt the winter blaſts of adverſity, as well as under the ſummer's ſunſhine of proſperity.

V. 38. *Stay not*—So he bids him; becauſe finding none appear to prevent it, he made haſte to take the opportunity to ſpeak with his much-loved David.

V. 40. *His artillery*—His bow, arrows, and quiver.

V. 41. *David exceeded*—Till now the expreſſions of friendſhip ſeem to have been leſs on David's ſide than Jonathan's; but when they came to part, the affectionate regard of David's mind, inflamed with gratitude to his faithful friend, gave him the ſad ſuperiority to Jonathan in diſtreſs.

V. 42. *Between my ſeed and thy ſeed for ever*—Therefore doubt not but I will ever love thee, and faithfully ſerve thee; and the like I aſſure myſelf of from thee; and this muſt be our comfort in our ſtate of ſeparation. David then *aroſe and departed*—Leaving all he loved and honoured in the court of Saul; and, caſting his care upon God, he ſought his ſafety by flight. Before this, his cautious mind ſeems to have been in doubt as to the way it was his duty to take—whether to ſtay at court and truſt to his preſervation there, or ſeek it at a diſtance. Saul had now given him thoſe proofs of his final purpoſe to kill him, that his only alternatives were flight, or forming a party to reſiſt his unjuſt deſigns by force; and what David knew of the deſign of God to make him king, might have made a mind, impatient of worldly greatneſs, to have embraced this occaſion to have raiſed himſelf to the crown by the aſſiſtance of his numerous friends. But though David knew the kingdom was intended for him, yet the time when he ſhould enter upon the government of it was not known to him. But this he knew, that Saul was rejected for his diſregarding the will of God, and that the favour of God depended on his obedience to him; and this obliged him not to think of taking any ſtep in oppoſition to the eſtabliſhed authority, or invade the apparent right of another, or attempt to take poſſeſſion of what God deſigned, till his providence was pleaſed to make his way to it; flight therefore was the only courſe he could take in the fear of the Lord. And remembering his care not to offend God on this occaſion, he might afterwards look back and ſay—Thou, Lord, wilt bleſs the righteous, with favour wilt thou compaſs him as with a ſhield. (Pſal. v. 12.)

C H A P. XXI.

V. 1. *Nob*—A city inhabited by the prieſts, for the ſervice of the

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to him, Why *art* thou alone, and no man with thee?

2 And David said unto Ahimelech the priest, The king hath commanded me a business, and hath said unto me, Let no man know any thing of the business, whereabout I send thee, and what I have commanded thee: and I have appointed *my* servants to such and such a place.

3 Now therefore what is under thine hand? give *me* five *loaves of* bread in mine hand, or

* Heb. found. what there is * present.

4 And the priest answered David, and said, *There is* no common bread under mine

b Exod. 25. 30. Lev. 24. 5. Matth. 12. 4. hand, but there is [b] hallowed bread; [c] if the

c Exod. 19. 15. Zech. 7. 3. young men have kept themselves at least from women.

5 And David answered the priest, and said unto him, Of a truth, women *have been* kept from us about these three days, since I came out, and the vessels of the young men are holy, and *the bread is* in a manner com-

† Or, seeing this day when this day there is other sanctified in the vessel. mon, † yea, though it were sanctified this

d Lev. 8. 26. day [d] in the vessel.

e Mark 2. 25. Luke 6. 3. 6 So the priest [e] gave him hallowed *bread;* for there was no bread there, but the shew-

i Lev. 24. 8, 9. bread [i] that was taken from before the Lord, to put hot bread in the day when it was taken away.

7 Now a certain man of the servants of Saul *was* there that day, detained before the Lord; and his name *was* [g] Doeg an Edomite, the chiefest of the herd-men that *belonged* to Saul.

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g Psa. 52, title.

8 ¶ And David said unto Ahimelech, And is there not here under thine hand spear or sword? for I have neither brought my sword, nor my weapons with me, because the king's business required haste.

9 And the priest said, The sword of Goliath the Philistine, whom thou slewest in

h h Chap. 17. 2, 50.

i Chap. 31. 10. the valley of Elah, [i] behold, it *is here* wrapt in a cloth behind the ephod: if thou wilt take that, take *it:* for *there is* no other save that here. And David said, *There is* none like that, give it me.

10 ¶ And David arose, and fled that day for fear of Saul, and went to ‡ Achish the king of Gath.

‡ Or, Ahimelech, Psal. 34, title.

k Psa. 56, title.

11 And [k] the servants of Achish said unto him, *Is* not this David the king of the land? did they not sing one to another of him in dances, saying, [l] Saul hath slain his thousands, and David his ten thousands?

l Chap. 18. 7.* and 29. 5.

12 And David laid up these words in his heart, and was sore afraid of Achish the king of Gath.

13 And

the tabernacle, which now was here. *The priest*—The chief priest. *Was afraid*—Suspecting some extraordinary cause of his coming in such a manner, and fearing the worst. *Why art thou alone*—David had some servants and companions, (v. 4, 5. and from Matth. xii. 3, 4.) yet they were left at another place, (v. 2.) and David was now alone.

V. 2. *The king hath commanded me a business*—This seems to be a plain lie extorted from him by fear of the consequences, if he either refused to answer, or told the truth as it was; but no evil being to be done that good may come of it, David is afterwards found repenting of the sin of lying, and praying God would remove the way, the spirit of it from him. (Psal. cxix. 29.) If a man of David's courage was betrayed into a sin against God from fear, with what sobriety should ordinary believers watch unto prayer, that they answer not contrary to the truth: What natural strength could not give David sufficient firmness to do, women and children have been enabled to do, by grace supporting them under severe persecutions, which they might have avoided with a few words speaking, had they not preferred the pain of racks and flames to that of sinning against God, and grieving the Holy Spirit of Him that died for them.

V. 3. *Under thine hand*—In thy power, and ready for thee to give, and for me to take, and eat.

V. 4. *No common bread*—In the tabernacle; though doubtless he had of that, and of other provisions in his house; but David was in haste, and in fear of Doeg whom he saw, and knew there, (chap. xxii. 22.) and therefore would not stay till any thing could be fetched from thence.

V. 5. *Common*—Considering our necessity; this may be asked in a manner like common bread. *Yea*—If it were but newly put into the vessel, it must give place to the great law of necessity and charity; because God will have mercy preferred before sacrifice.

V. 6. *Taken away*—Which was done upon the Sabbath-day: For though they might not then kindle a fire to heat the bread in, yet they might and did keep it hot in an oven, that had been heated before the Sabbath.

V. 7. What fatal consequences arose to many persons, from this circumstance of Doeg's being present when David came? How easy is it with God to save, or suffer to be destroyed, by means the most unlikely, and which all human wisdom can neither foresee nor prevent.

V. 8. *Required haste*—The message came to me when I was unarmed, and the business required so great expedition that I could not go home to fetch my weapons. And well may this sentence—*The king's business requires haste*, be applied to all the business of life; every moment of our time being measured out to us, and in the great day to be accounted for, how far they have been used to please him who seeth in secret, and who gives life and time to prepare for eternity.

V. 9. *Behind the ephod*—Here it was laid up as a sacred monument of God's power and goodness, and that famous victory. *None like that*—Because a pledge of God's favour, and a great encouragement to his faith.

V. 10. *David went to Gath*—To the Philistines. But why did he go to these, and not rather to some other neighbouring nation? Because they were all at peace with Saul; and therefore would have delivered him up, upon Saul's demand.

V. 11. *King of the land*—Of the land of Canaan. *David his ten thousands*—For, by this time, the fame of Saul's rejection, and David's destination to the kingdom, was got abroad among the Israelites, and from them probably to the Philistines; therefore consider what to do, now thine and our great enemy is in thy hand, be sure thou never let him go alive.

V. 12. *David was sore afraid*—Lest either their revenge or policy should prompt them to kill him.

V. 13. *He*

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13 And [m] he changed his behaviour before them, and feigned himself mad in their hands, and § scrabbled on the doors of the gate, and let his spittle fall down upon his beard.

14 Then said Achish unto his servants, Lo, you see the man ‖ is mad: wherefore *then* have ye brought him to me?

15 Have I need of mad-men, that ye have brought this *fellow* to play the mad-man in my presence? shall this *fellow* come into my house?

m Psa. 34. title.
§ Or, made marks.
‖ Or, playeth the mad-man.

CHAP. XXII.

DAvid therefore departed thence, and [a] escaped [b] to the cave Adullam: and when his brethren, and all his father's house heard *it*, they went down thither to him.

2 [c] And every one *that was* in distress, and every one that * *was* in debt, and every one *that was* † discontented, gathered themselves unto him, and he became a captain over them: and there were with him about four hundred men.

a Psa. 57. title. and 142. title.
b 2 Sam. 23. 13.
c Judg. 11. 3.
* Heb. had a creditor.
† Heb. bitter of soul.

3 ¶ And David went thence to Mizpeh of Moab: and he said unto the king of Moab, Let my father and my mother, I pray thee, come forth, *and be* with you, till I know what God will do for me.

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4 And he brought them before the king of Moab: and they dwelt with him all the while that David was in the hold.

5 ¶ And the prophet [d] Gad said unto David, Abide not in the hold, depart, and get thee into the land of Judah. Then David departed, and came into the forest of Hareth.

d 2 Sam. 24. 11. 1 Chro. 21. 9. 2 Chro. 29. 25.

6 ¶ When Saul heard that David was discovered, and the men that *were* with him (now Saul abode in Gibeah under a ‡ tree in Ramah, having his spear in his hand, and all his servants *were* standing about him)

‡ Or, grove in a high place.

7 Then Saul said unto his servants that stood about him, Hear now, ye Benjamites, Will the son of Jesse give every one of you fields, and vineyards, *and* make you all captains of thousands, and captains of hundreds:

8 That

V. 13. *He changed his behaviour*—His speech and manner. *Feigned himself mad*—Which they might the more easily believe; because of the disappointment of his hopes, and his extreme danger and trouble from Saul; and because he had put himself into their hands whom he had so often provoked, which, they supposed, none but a mad-man would have done.

V. 14. *Wherefore*—What service can I expect from him? Or, What cause have I to fear him?

V. 15. *House*—I will not have my court disgraced with detaining such a person, either as a prisoner or a servant.

CHAP. XXII.

V. 1. *Adullam*—A place of strength in the land of Judah; which being his own tribe, and the tribe to which God had first promised the kingdom, he hoped for some protection and assistance there. *To him*—To comfort and assist him; to secure themselves from Saul's rage; and that they might share with David in his honour and advancement; which they now concluded certain, though it was interrupted with difficulties.

V. 2. *In distress*—Through want, or oppression. *In debt*—Poor debtors, who, having nothing wherewith to satisfy the demands of their creditors, fled to secure their personal freedom. *Discontented*—In an afflicted condition. He did not justify nor maintain any injustice or wickedness which they might have been guilty of; but, on the contrary, he instructed and obliged them to the practice of all justice and honesty. And as these repaired to David, so do poor, self-condemned men repair to the merciful Saviour of men, of whom David was a type, and who receiveth sinners to mercy, and, by his grace, enables them to spend their future lives in all godliness and honesty.

V. 3. *David went to the king of Moab*—Who was also Saul's enemy, and therefore more likely to be David's friend. *Be with you*—By this, David shews his tender care to his aged parents. *Do for me*—To whose gracious dispossals I entirely submit myself.

V. 4. *He brought them*—David presented his parents to the king, that they might have all the advantage and protection from him that David could recommend them to.

V. 5. This message from the Lord to David was, as all his dealings are to them that fear him, seasonable, and full of mercy. The directions by the prophet removed David's doubts as to the course he should take; and however full of difficulties it might be to him, and unacquainted as he was with what might be the consequences of his going into Judah, God, from whom that direction came, knowing all things, and intending that which is ever best for his servants, David departed in obedience to the will of the Lord. Next to knowing the way of salvation through a Redeemer, the great inquiry to be made on all occasions, is the same as that which the Apostle to the Gentiles made—Lord, what wilt thou have me to do? (Acts ix. 6.) When this is known, then David's example is to be followed; departing, without doubt or fear, to do what He directs who cannot err. And when it is remembered that the will of God is the way to glory, how happy may those think themselves that now live under the full discovery of the *designs* of God, his *judgments* and *directions*, made known to men by all the prophets, by himself and by the apostles, mixed and illustrated with almost numberless examples, both of what is pleasing and displeasing to God, and applicable to all conditions, and to all the circumstances of human life; and with all these the continual influence of his holy spirit, to inform and guide every meek and humble mind, in judging both where to go and what to do to please God, whose will is all that happiness to his creatures in this life, which is consistent with their endless happiness in the world to come.

V. 6. Saul's being described with his spear in his hand, seems to be an indication of his fear of the people that were about him: But he that will be great, or desire to obtain or hold any thing, whether God will or no, every creature is an object of fear to him, and the very elements are at war with him, who would be independant of the Almighty Governor of heaven and earth.

V. 7, 8. This speech of Saul's shews at once his distrust of all his servants, and the high opinion he had of himself—that David could never prove, to his subjects and servants, so munificent a king and master as himself. And with this discovery of his pride and distrust, out of his extreme desire to reign, he would move them to compassionate his sufferings, and continue to serve and support him out of pity, alledging also that which was not indeed

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8 That all of you have conſpired againſt me, and *there is* none that § ſheweth me that my ſon hath made a league with the ſon of Jeſſe, and *there is* none of you that is ſorry for me, or ſheweth unto me that my ſon hath ſtirred up my ſervant againſt me, to lie in wait, as at this day?

§ Heb. uncovereth mine ear.

9 ¶ Then anſwered [e] Doeg the Edomite (which was ſet over the ſervants of Saul) and ſaid, I ſaw the ſon of Jeſſe coming to Nob, to Ahimelech the ſon of [i] Ahitub.

[e] Chap. 21. 7. Pſa. 52, title.

[i] Chap. 14. 3.

10 [g] And he inquired of the Lord for him: and [h] gave him victuals, and gave him the ſword of Goliath the Philiſtine.

[g] Num. 27. 21.

[h] Chap. 21. 6, 9.

11 Then the king ſent to call Ahimelech the prieſt the ſon of Ahitub, and all his father's houſe, the prieſts that *were* in Nob: and they came all of them to the king.

12 And Saul ſaid, Hear now, thou ſon of Ahitub: And he anſwered, ‖ Here I *am*, my lord.

‖ Heb. Behold me.

13 And Saul ſaid unto him, Why have ye conſpired againſt me, thou and the ſon of Jeſſe, in that thou haſt given him bread, and a ſword, and haſt inquired of God for him, that he ſhould riſe againſt me, to lie in wait, as at this day?

14 Then Ahimelech anſwered the king, and ſaid, And who *is ſo* faithful among all thy ſervants, as David, which is the king's ſon in law, and goeth at thy bidding, and is honourable in thine houſe?

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15 Did I then begin to inquire of God for him? be it far from me: let not the king impute *any* thing unto his ſervant, *nor* to all the houſe of my father: for thy ſervant knew nothing of all this, * leſs or more.

* Heb. little or great.

16 And the king ſaid, Thou ſhalt ſurely die, Ahimelech, thou, and all thy father's houſe.

17 ¶ And the king ſaid unto the † ‡ footmen that ſtood about him, Turn and ſlay the prieſts of the Lord; becauſe their hand alſo *is* with David, and becauſe they knew when he fled, and did not ſhew it to me. But the ſervants of the king would not put forth their hand to fall upon the prieſts of the Lord.

† Or, guard. ‡ Heb. runners.

18 And the king ſaid to Doeg, Turn thou and fall upon the prieſts. And Doeg the Edomite turned, and he fell upon the prieſts, and [i] ſlew on that day fourſcore and five perſons that did wear a linen ephod.

[i] See Chap. 2. 31.

19 [k] And Nob, the city of the prieſts, ſmote he with the edge of the ſword, both men and women, children and ſucklings, and oxen, and aſſes, and ſheep, with the edge of the ſword.

[k] Ver. 9, 11.

20 ¶ And

true, that David was *laying in wait* to take his life, and poſſeſs himſelf of the crown by force. What a vaſt difference between Saul's miſerable ſtate of mind, under the apprehenſion of David's ſupplanting him in the government, and that which Samuel diſcovered on the actual appointment of Saul. A difference which, with the cauſes of it, concerns every one to conſider, who may ever have to diſcharge the duties of parent, maſter, or the governor of others. Samuel, as judge, ruled over the people only with a view to pleaſe God, without either deſiring or taking any thing for himſelf; and when they deſired to have a king, if they had not offended God in ſo doing, nothing appears in Samuel like a wiſh to conſtrain them to ſubmit to any government of his. All he aimed at was the general good, and thoſe that thought they could better their condition by changing their judge and governor, appear to have had his conſent to do ſo: He had too much work to do for eternity for himſelf, and in the buſineſs of it with others, to be going a warfare at his own coſt, in the low-thoughted cares of mere earthly concerns. With peace and eaſe to himſelf, he leaves the multitude to their own deſires of living like the world about them, that their future experience might teach them what they would not learn from him, though ſpeaking under the immediate guidance of the Spirit of God. Thus freely did Samuel put off the world, with all its cares, to go amongſt the ſons of the prophets, to aſſiſt them in their inquiries in the knowledge of the true God, and of that Redeemer he had promiſed to ſend, that they might become miniſters which ſhould not be aſhamed, when they ſhould publiſh the Lord merciful and gracious to returning ſinners. Thus Samuel, with a mind bent on eternity, enjoyed the liberty of a ſervant and ſon of the Moſt High; whilſt Saul, full of ſelf-eſteem and impatient for power, is ſeen laden as with a world of ſorrow, care, fear, and perplexity, even to madneſs: And thus, in this momentary life of trial, do ſouls take the broad or narrow way, which, in every ſtep, tends to peace or wo, till time's laſt grain of ſand is run; and the ſoul, as it is prepared, ſinks into miſery which knows no after-change, or is received into glory, by the God it loved and lived for.

V. 9, 10. Doeg here informs the king of more than is related at the time David was at Nob. Ahimelech only gave David what he requeſted. Doeg ſays he inquired of the Lord for him.

V. 11. God had threatened that he would cut off the houſe of Eli, for the diſhonour which they had done to God and religion; and now the Divine ſentence is about to be executed.

V. 13. Saul charges Ahimelech with aſſiſting David, for the very purpoſe of depoſing him.

V. 14, 15. The anſwer Ahimelech makes to the king's charge, agrees with the truth of the whole hiſtory.

V. 17. God, who is the fountain of juſtice, cannot do unjuſtly; and in that day, when the thoughts of all hearts ſhall be made known, his judgments muſt all appear righteous. But this will not render ſuch men as Saul leſs guilty, for having wilfully cauſed any man to be put to death, contrary to eſtabliſhed laws and the rules of juſtice: And whatever might be the *deſigns* of Ahimelech, there appears to be nothing in his conduct, in this inſtance, to juſtify Saul's ſentence, who made himſelf guilty of ſhedding his blood, and that of the reſt of his family, who were, as to him, innocent perſons; and being in the immediate ſervice of God, this was a ſtrong proof of his enmity againſt God himſelf.

V. 18. Doeg, who had made himſelf the accuſer, now was made the executioner of Saul's unjuſt ſentence.

V. 19. Saul, by all theſe monſtrous acts, ſhews, that his ſelf-willed and preſumptuous ſoul, and the ſpirit he obeyed, would, if they could, have overthrown the very throne of God, rather than

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20 ¶ [1] And one of the sons of Ahimelech the son of Ahitub, named Abiathar, escaped and fled after David.

[1] Chap. 23. 6.

21 And Abiathar shewed David, that Saul had slain the Lord's priests.

22 And David said unto Abiathar, I knew *it* that day, when Doeg the Edomite *was* there, that he would surely tell Saul: I have occasioned *the death* of all the persons of thy father's house.

23 Abide thou with me, fear not: for he that seeketh my life, seeketh thy life: but with me thou *shalt be* in safe-guard.

C H A P. XXIII.

[a] Josh. 15. 44.

THEN they told David, saying, Behold, the Philistines fight against [a] Keilah, and they rob the threshing-floors.

2 Therefore David inquired of the Lord, saying, Shall I go and smite these Philistines? And the Lord said unto David, Go, and smite the Philistines, and save Keilah.

3 And David's men said unto him, Behold, we be afraid here in Judah: how much more then if we come to Keilah against the armies of the Philistines?

[b] Ver. 6, 9.

4 [b] Then David inquired of the Lord yet again. And the Lord answered him, and said, Arise, go down to Keilah; for I will deliver the Philistines into thine hand.

5 So David and his men went to Keilah, and fought with the Philistines, and brought away their cattle, and smote them with a great slaughter: so David saved the inhabitants of Keilah.

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6 And it came to pass when Abiathar the son of Ahimelech [c] fled to David to Keilah, *that* he came down *with* an ephod in his hand.

cir. 1061. [c] Chap. 22. 20.

7 ¶ And it was told Saul that David was come to Keilah: and Saul said, God hath delivered him into mine hand; for he is shut in, by entering into a town that hath gates and bars.

8 And Saul called all the people together to war, to go down to Keilah, to besiege David and his men.

9 ¶ And David knew that Saul secretly practised mischief against him; and [d] he said to Abiathar the priest, Bring hither the ephod.

[d] Num. 27. 21. Chap. 30. 7.

10 Then said David, O Lord God of Israel, thy servant hath certainly heard that Saul seeketh to come to Keilah, to destroy the city for my sake.

11 Will the men of Keilah deliver me up into his hand? will Saul come down as thy servant hath heard? O Lord God of Israel, I beseech thee, tell thy servant. And the Lord said, He will come down.

12 Then said David, Will the men of Keilah * deliver me and my men into the hand of Saul? And the Lord said, They will deliver *thee* up.

* Heb. shut up.

13 ¶ Then

than submit to what the prophet had told him was determined against him, and in favour of David.

V. 20, 21. Abiathar fled from Saul, under whose government none could be safe or happy, to David, with whom all that were oppressed found refuge and protection. Saul, as another Pharaoh, became an evident example of him who would be like the Most High, and who, by enmity, did bruise the heel of the eternal Son. (Gen. iii. 15.)

V. 22. Saul's rage against David being the occasion of all these persons suffering, David takes it to himself. And thus does Jesus take to himself all that is suffered by every one who appear on his side.

V. 23. David desires Abiathar to abide with him, that, by his power, he might be protected against their common foe. And the Lord Jesus has spoke in the same sense to his disciples that David did to Abiathar; telling them, that such as were their enemies were his enemies. They that abide by faith in Jesus, walking in his steps, he will be their safeguard, and charge himself with all that concerns them.

C H A P. XXIII.

V. 1, 2. The information David receives he lays before the Lord, who directs him what to do.

V. 3, 4. David's men reasoning from appearances, concluded that they, who were in continual fear of not being able to save themselves, were not in a condition to go against others: David's faith and experience did not lead him to disregard any reasonable objection, but he again lays what is said to him before the Lord, who graciously answers him with an assurance of success.

V. 5. All that the Lord had said came to pass; and David spoiled and destroyed the Philistines, and saved the people of Israel.

V. 6. *With an ephod*—In which was the Urim and Thummim, by which inquiry was made of God, and by the believing use of which, light and perfection were communicated. Thus was Saul deprived of that which was the means of knowing the will of God, as they who do wickedly are thereby deprived both of spiritual wisdom, comfort, and support. And as the Urim and Thummim were transferred into David's possession, so do the upright possess light and knowledge in the ways of their duty.

V. 7. Satan deceives those most over whom he has most power; and thus is Saul made to believe that God was on his side, when he was in a state of rejection: Under this strong delusion he believes satan's suggestions, or trusts to the self-flattering thoughts of his heart, against what he had much more cause to believe—that God would never deliver David into his power.

V. 8, 9. How different the conduct of Saul and David. Saul *calls the* people together, that he may be enabled to execute his purpose; David inquires of the Lord what he should do.

V. 10, 11, 12. By the use of the means, David waited upon God to know his will. As a child would a parent, David informs his Lord what he had heard; and then, with humble plainness and simplicity, asks him, to whom all things are known, what the people would do to him. The Lord leaves him in no uncertainty. And if any of you lack wisdom, let him ask of God, who can now, as well as then, give, unto all that call upon him, the answer to their prayers. (James i. 5.)

V. 13. David had delivered the people from the hand of their enemies, and they shewed him how he might come to be rewarded

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13 ¶ Then David and his men, [e] *which were* about six hundred, arose, and departed out of Keilah, and went whithersoever they could go: and it was told Saul that David was escaped from Keilah, and he forbare to go forth.

[e] Chap. 22. 2. and 25. 13.

14 And David abode in the wilderness in strong holds, and remained in a mountain, in the wilderness of [i] Ziph: and Saul sought him every day, but God delivered him not into his hand.

[i] Josh. 15. 55.

15 And David saw that Saul was come out to seek his life: and David *was* in the wilderness of Ziph in a wood.

16 And Jonathan Saul's son arose, and went to David into the wood, and strengthened his hand in God.

17 And he said unto him, Fear not: for the hand of Saul my father shall not find thee, and thou shalt be king over Israel, and I shall be next unto thee; and [g] that also Saul my father knoweth.

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[g] Chap. 24. 20.

18 And they two made a covenant before the Lord: and David abode in the wood, and Jonathan went to his house.

19 ¶ Then [h] came up the Ziphites to Saul to Gibeah, saying, Doth not David hide himself with us in strong holds in the wood, in the hill of Hachilah, which *is* † on the south of ‡ Jeshimon?

[h] See Chap. 26. 1. Psa. 54, title.

† Heb. on the right hand.
‡ Or, the wilderness.

20 Now therefore, O king, come down according to all the desire of thy soul to come down, and our part *shall be* to deliver him into the king's hand.

21 And Saul said, Blessed *be* ye of the Lord; for ye have compassion on me.

22 Go, I pray you, prepare yet, and know and see his place where his § haunt is, *and* who hath seen him there: for it is told me *that* he dealeth very subtilly. 23 See

§ Heb. foot shall be.

ed when he came to govern, if he had no higher end in view than the favour of men. The inhabitants of this city would have delivered him to Saul to be put to death. If David's intended greatness was known to them, he was not yet in possession of the government; and these people thought human policy, and making Saul their friend, though it was accompanied with the infamy of ingratitude, was to be preferred to trusting in the promises of God made to David.

V. 14. David sought that safety in a wilderness, which was to have been denied him in the city he had saved. *God delivered him not*—David could tell the Lord he was his servant: The Lord proved himself faithful to him, as he does to all that put their trust in him.

V. 16. Jonathan went and found out David, and *strengthened his hands*—Encouraged him to confide in the faithfulness of God against all appearances; reminding him that promising and performing were the same with God. And what grounds did David's own experience afford for this encouragement? Great as his difficulties and dangers appeared to be before him, what had not the Lord brought him through already? A word in season, how good it is to those that are in trouble, in danger, under oppression? The words, the letters, the sight of a person that is living by faith, stirs up the mind, and strengthens its confidence in the Lord—the strength of Israel, and the Saviour of his people. Only to be reminded that He is looking on, whose providence calls his children to their trials, gives new life to the whole soul, and calls upon it to quit itself as becomes a disciple of the blessed Jesus, whose meek and patient courage as far exceeds all that have ever been renowned for bravery, as the sun in light exceeds the stars; and who, in the fire and in the water, will be with every one that is looking to him; that by their use of his grace as their strength, and faithfully doing and enduring all his wisdom calls them to pass through, they may be perfected through sufferings, and so be prepared for glory, honour, and immortality in their Redeemer's presence; when bright crowns of blessedness are as certainly prepared for every son of faithful Abraham, and promised to all that are faithful unto death, (Rev. ii. 10.) as that the crown of Israel was promised to the man after God's own heart. What praises are due to the Father of mercies, for continually influencing the minds of men to act loving Jonathan's part to one another; and blessed are they that obey that influence, and speak, write, or, with Jonathan, arise and go, though it be into a wilderness, a house of sorrow, or a prison, and pour the consolations which every hand may draw from that full fountain the everlasting gospel has opened, to relieve or support every sufferer, and destroy the poison of every sting arising from all the complicated troubles to which man is born. (1 Cor. xv. 56, 57.)

V. 17. Jonathan went to David at the hazard of his father's rage; and they that will not act Jonathan's loving part to the sons and daughters of affliction, will certainly incur Satan's rage against them. God is love, and every spiritual expression of love flows from God, and is that which alone is pleasing to him: Satan, and all that obey his influence, are the enemies and opposers of God, and of all that proceeds from him. Jonathan shews David how confidently he believes the promises of God. To believe in God ourselves, is the great requisite to make us the means of strengthening the hands of others in the Lord. Words and actions, discovering the principles of the mind, whether they are right or wrong ones, are the means of producing and fixing the same principles in the minds of others. To be persuaded of God's faithfulness ourselves, must doubtless have more weight in persuading others, though our words may be weak and contemptible, than all the advantages of education and good speaking. Whatsoever is not of faith is sin; (Rom. xiv. 23.) and all that can be said by such as are living under the power of sinful unbelief themselves, though they may feel for the sufferings of others, and humanely wish their words to afford them comfort, yet the labours of mere humanity to alleviate or remove the heart-felt distresses of others, are only like him that carries another's load for a little space, and then leaves him to himself, under the weight he had before they met. But he who, with Jonathan, speaks from the heart-felt faith in God his Saviour, in which he lives, assists the distressed to cast the burden of his sorrows, cares, and fears upon the Lord, who is every where present to give the weary and heavy-laden rest. (Matth. xi. 28.)

V. 18. Jonathan and David renewed their covenant *before the Lord*—placing the final Judge of all their actions before them. And happy must it be for such as imitate the example of these two great men, and place the all-seeing judge before them wherever they are, and whatever they are doing: for the whole earth is before the Lord, and much more the heart—the designs of all the children of men.

V. 19. The Ziphites were of David's own tribe, and they, his brethren, conspire together to betray him. Thus was David a type of him who was betrayed by those that were near to him.

V. 21. Saul judges those that are for him must be blessed in their

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23 See therefore, and take knowledge of all the lurking-places where he hideth himself, and come ye again to me with the certainty, and I will go with you: and it shall come to pass, if he be in the land, that I will search him out throughout all the thousands of Judah.

24 And they arose, and went to Ziph before Saul: but David and his men *were* in the wilderness [i] of Maon, in the plain on the south of Jeshimon.

i Josh. 15. 55. Chap. 25. 2.

25 Saul also and his men went to seek *him;* and they told David: wherefore he came down ‖ into a rock, and abode in the wilderness of Maon: and when Saul heard *that*, he pursued after David in the wilderness of Maon.

‖ Or, from the rock.

26 And Saul went on this side of the mountain, and David and his men on that side of the mountain: [k] and David made haste to get away for fear of Saul; for Saul and his men compassed David and his men round about to take them.

k Psa. 31. 22.

27 ¶ [l] But there came a messenger unto Saul, saying, Haste thee, and come; for the Philistines have * invaded the land.

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l See 2 Kings 19. 9.

* Heb. spread themselves upon, &c.

28 Wherefore Saul returned from pursuing after David, and went against the Philistines: therefore they called that place † Sela-hammahlekoth.

† That is, The rock of divisions.

29 ¶ And David went up from thence, and dwelt in strong holds at En-gedi.

C H A P. XXIV.

AND it came to pass [a] when Saul was returned from * following the Philistines, that it was told him, saying, Behold, David *is* in the wilderness of En-gedi.

a Chap. 23. 28.

* Heb. after.

2 Then Saul took three thousand chosen men out of all Israel, and went to seek David and his men upon the rocks of the wild goats.

3 And he came to the sheep-cotes by the way, where *was* a cave, and [b] Saul went in to cover his feet: and [c] David and his men remained in the sides of the cave.

b Psal. 141. 6.

c Psa. 57. title. and 142. title.

4 And

their deeds, guilty as they were of treachery. So deceitful is the human heart, that its pride and selfishness will persuade it to believe that such as fall in with its wishes, merit, by so doing, the greatest benefits.

V. 22, 23. Through the conduct and mind of Saul, the conduct and mind of satan are made known; and thus does a wicked being give his commissions to those ministers of evil, that unite in his designs, and obey his will, that they may go and search out, that they may destroy such as are, with David, living by faith in the God of Israel.

V. 25. David, when sought for by Saul, and such as were in league with him, retired to a *rock;* and they that are tempted by satan must imitate his example, and find their safety in flight to the rock of ages, Jesus Christ the righteous, who can protect from the rage of all the powers of darkness.

V. 26. Though David and his men were *compassed* about by Saul and his men, yet there was a *mountain* between David and all that were with them, and their danger: Such a mountain of safety will faith raise for all that put their trust in God.

V. 27. Saul's rage against David must now, for a season, burn like a flame within, his kingdom being in danger from quarters he did not then expect; and thus is it seen there is one higher than the highest on earth, who can put a bridle into the mouth of those that rage against his servants, and oblige them, by their selfishness and fear of danger, greater than that they are wanting to avoid, to turn back another way; and thus does God, more by his wisdom and his love in governing, save and protect his servants and his children, than by his almighty power, which could in a moment confound and destroy the mortal adversaries of his church and people, and confine all the powers of darkness to that hell into which they have fallen by their presumption, their self-confidence, and disobedience to God.

V. 28. The rock of divisions is the meaning of the name of this place. The *envy* of Saul's mind urged him to continue to pursue after David; but his *fear* for the safety of his kingdom drew him back: And thus was Saul's mind divided and torn as with contending storms; and a name was given to the place he then was in, to perpetuate the remembrance of what appeared of the sore conflict of his soul. And thus, whilst satan is raging against the Saviour of men, from envy of his greatness and his worth, Almighty wisdom overpowers the apostate spirit, by letting loose upon him the sense of some greater evil to himself, and to the empire he wants to maintain in opposition to God himself.

V. 29. *En-gedi*—Here David is supposed to have made this Psalm, "O God, thou art my God, early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirstly land, where no water is. To see thy power and thy glory so as I have seen thee in the sanctuary. Because thy loving kindness is better than life, my lips shall praise thee. Thus will I bless thee, while I live: I will lift up my hands in thy name. My soul shall be satisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips: When I remember thee upon my bed, and meditate on thee in the night watches. Because thou hast been my help, therefore in the shadow of thy wings will I rejoice. My soul followeth hard after thee: thy right hand upholdeth me. But those that seek my soul to destroy it, shall go into the lower parts of the earth. They shall fall by the sword, they shall be a portion for foxes. But the king shall rejoice in God: every one that sweareth by him shall glory: but the mouth of them that speak lies shall be stopped." (Ps. lxiii.) If the state of Saul's mind, at this time, was put into words, and addressed to the Almighty, how impious would it appear? It would tell the parent of all good, that he had heard it was his will to reject *him* and *his* family from reigning over Israel; but that instead of yielding an humble submission to his will, he was determined to oppose it, and, if possible, destroy the very person that he understood was the object of God's favour, and his intended successor: That instead of looking upon God's loving-kindness as better than life, he rejected his favour on any other terms than that of his being continued king of Israel; or, in other words, having the liberty of doing as he would. The spirit of satan, as it is described in the Scriptures, speaks in the language of Saul's conduct.

C H A P. XXIV.

V. 1, 2. Saul delivered for the present from the Philistines, fear now gives place to rage and envy; and, inflamed with these, he returns to the pursuit of David.

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4 And the men of David said unto him, Behold, the day of which the Lord said unto thee, Behold, I will deliver thine enemy into thine hand, that thou mayest do to him as it shall seem good unto thee. Then David arose, and cut off the skirt of † Saul's robe privily.

† Heb. the robe which was Saul's.

d 2 Sam. 24. 10.

5 And it come to pass afterward, that [d] David's heart smote him, because he had cut off Saul's skirt.

e Chap. 26. 11.

6 And he said unto his men, [e] The Lord forbid that I should do this thing unto my master the Lord's anointed, to stretch forth mine hand against him, seeing he *is* the anointed of the Lord.

‡ Heb. cut off.

7 So David ‡ stayed his servants with these words, and suffered them not to rise against Saul: but Saul rose up out of the cave, and went on *his* way.

8 David also arose afterward, and went out of the cave, and cried after Saul, saying, My lord the king. And when Saul looked behind him, David stooped with his face to the earth, and bowed himself.

§ Psal. 141. 6.

9 And David said to Saul, [i] Wherefore hearest thou men's words, saying, Behold, David seeketh thy hurt?

10 Behold, this day thine eyes have seen, how that the Lord had delivered thee to day into mine hand in the cave: and *some* bad *me* kill thee, but *mine eye* spared thee, and I said, I will not put forth mine hand against my lord; for he *is* the Lord's anointed.

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11 Moreover, my father, see, yea, see the skirt of thy robe in my hand: for in that I cut off the skirt of thy robe, and killed thee not; know thou and see, that *there is* neither evil nor transgression in mine hand, and I have not sinned against thee; yet thou huntest my soul to take it.

12 [g] The Lord judge between me and thee, and the Lord avenge me of thee: but mine hand shall not be upon thee.

g Chap. 26. 10.

13 As saith the proverb of the ancients, Wickedness proceedeth from the wicked: but mine hand shall not be upon thee.

14 After whom is the king of Israel come out? after whom dost thou pursue? [h] after a dead dog, after [i] a flea.

h Chap. 17. 43. 2 Sam. 9. 8.
i Chap. 26. 20.

15 The Lord therefore be judge, and judge between me and thee, and see, and plead my cause, and § deliver me out of thine hand.

§ Heb. judge.

16 ¶ And it came to pass when David had made

V. 3. Wearied out with his miserable toil, Saul lays him down to sleep in a cave, in the sides of which David and his men were.

V. 4. David's men understood the promises God had made to him to give him the kingdom, and they believed this promise included the liberty of destroying Saul; but David was a type of him who was to come, not to destroy men's lives but to save them. And the disciples of Jesus fell into no less mistake than the servants of David—they wanted to call for fire from heaven, and to use the sword; in both which their compassionate master gave them to understand, they had a zeal which was far from the right knowledge of his will, or proceeding from his Spirit. They that rule over men, many or few, may see, on the Divine authority, in these examples, that which is to be imitated by those that are possessed of power over others. David shewed Saul that it was in his power to have destroyed him, but that he, who stood highest in the favour of God, was the greatest in shewing mercy; as those that were most like satan, were chief in cruelty and injustice.

V. 5. *David's heart smote him*—Only for offering this act of disrespect to the person of Saul. In this David's tender conscience found a reproof from his spirit who prayed for his murderers.

V. 6. *The anointed of the Lord*—He was appointed by the Lord of all to his high station, and by the Lord only must he be deposed, or his life taken: God has pronounced his sentence, because he has exalted himself against his creator, and rejected his authority; but the time for executing that sentence must be left to God.

V. 7. *David stayed*—Prevented his men from killing Saul, by shewing them that the subject that raised his hand against the life of the king, rebelled against God himself.

V. 8. *David went out*—Of the same cave, having been in some other part of it than that which appeared to Saul when he went into it. *David bowed himself*—Expressing his submission to him, so long as it should please God to continue him king of Israel.

V. 9. *Men's words*—David attributes Saul's ill conduct to the evil suggestions of others. Every man is answerable for the evil he is guilty of, the same as if there was no such being as the prince of the power of the air to suggest and tempt them to evil; but as it is satan's spirit that reigns in and influences all that do wickedly, this excuse is to be made for all men—they are in one sense deceived, and think they ought to do the very things they are guilty of; and none so much deceived as those that think they are not deceived at all: Tempted to fear evil, men are prepared for the temptation to do evil to prevent that which they fear; thus securing to themselves present and future misery, by doing evil that good may come of it.

V. 10—15. David's upright dealings were here proved to Saul. And this is a part of the gracious government of God over those that fear him—To vindicate their characters, and to make that appear right to men which was so in his sight. David's men thought he would surely embrace the occasion of killing Saul, and many might, with Saul, suspect David of evil designs against the king; but *time*, that servant of God in making truth appear, now did justice to David's innocence.—In this short address of David's, nothing seems to be omitted that could have weight with the king. He shews him that, so far from intending to take his life, he was proof against both the opportunity and the advice to do it. He calls him the Lord's anointed and his father, declares his innocence, and then charges him with the wrong he was guilty of in *hunting* after his life. He commits his cause to God, out of whose hand he declares he would not attempt to take it; because to do so, would be to prove himself guilty of that of which he was accused; and, by applying the ancient proverb to himself, he uses the means of convincing the king of his injustice in the least offensive manner: by telling him, that *wickedness proceedeth from the wicked*, or in the words of the Lord—By their fruits ye shall know them; and then he concludes with appealing to God to judge between them; discovering, through the whole, the firmest

Before Christ cir. 1061. made an end of speaking these words unto Saul, that Saul said, *Is* this thy voice, my son David? And Saul lift up his voice and wept.

k Chap.26.21. 17 k And he said to David, Thou *art* more righteous than I: for thou hast rewarded me good, whereas I have rewarded thee evil.

18 And thou hast shewed this day how that thou hast dealt well with me: forasmuch

‖ Heb. shut up. as when the Lord had ‖ delivered me into thine hand, thou killedst me not.

19 For if a man find his enemy, will he let him go well away? wherefore the Lord reward thee good, for that thou hast done unto me this day.

l Chap. 23.17. 20 And now, behold, l I know well that thou shalt surely be king, and that the kingdom of Israel shall be established in thine hand.

21 Swear now therefore unto me by the Lord, that thou wilt not cut off my seed after me, and that thou wilt not destroy my name out of my father's house.

22 And David sware unto Saul: and Saul went home; but David and his men gat them

m Chap.23.29. up unto m the hold.

CHAP. XXV.

cir. 1060. AND a Samuel died, and all the Israelites

a Chap. 28. 3. were gathered together, and lamented him, and buried him in his house at Ramah. And David arose and went down b to the wil-

b Gen. 21. 21. Psal. 120. 5. derness of Paran.

c Chap. 23.24. 2 And *there was* a man c in Maon, whose

* Or, business. d Josh. 15 55 * possessions *were* in d Carmel, and the man *was* very great, and he had three thousand sheep, and a thousand goats: and he was shearing his sheep in Carmel. Before Christ cir. 1060.

3 Now the name of the man *was* Nabal, and the name of his wife, Abigail: and she *was* a woman of good understanding, and of a beautiful countenance; but the man *was* churlish and evil in his doings, and he *was* of the house of Caleb.

4 ¶ And David heard in the wilderness, that Nabal did shear his sheep.

5 And David sent out ten young men, and David said unto the young men, Get you up to Carmel, and go to Nabal, and † greet him in my name.

† Heb. ask him in my name of peace.

6 And thus shall ye say to him that liveth *in prosperity*, Peace *be* both to thee, and peace *be* to thine house, and peace *be* unto all that thou hast.

7 And now I have heard that thou hast shearers: now thy shepherds which were with us, we ‡ hurt them not, neither was there ought missing unto them, all the while they were in Carmel.

‡ Heb. shamed.

8 Ask thy young men, and they will shew thee: wherefore let the young men find favour in thine eyes: (for we come in a good day) give, I pray thee, whatsoever cometh to thine hand, unto thy servants, and to thy son David.

9 And when David's young men came, they

firmest regard to his duty, mixed with the humblest thoughts of himself, together with the fearlessness of a man that lived to God.

V. 16. *Saul wept*—With the conflict of all the opposite passions which David's speech had raised in his breast:

V. 17—21. By Saul's confession of his guilt, it appears that grace had broke in upon him, and made his heart relent; but whilst he speaks, self again seems to rise in his esteem; and the idol of his heart—a name among men, is that which he wants David to preserve to him, when he should come to be king of Israel.

V. 22. *David sware*—By which it can only be understood, that he bound himself not to resent the injuries he had received at the hand of Saul; but this was no security against that sentence of rejection which God had pronounced against Saul and his family. *David and his men* retired to their rock, for that safety which they had been taught not to trust to from Saul. When temptation ceases, and apparent danger is over, they that are not ignorant of satan's devices, and how little the human heart is to be trusted to, know that they have constant need to be upon their guard, with serious minds watching unto prayer.

CHAP. XXV.

V. 1. *Samuel died*—Ended a life in the service of his God and Saviour, which had been dedicated to him from the beginning of it; in the whole course of which how few, if any, are the defects in his conduct, which the Spirit of truth has had to record. Saved by preventing grace in the years of his youth, and blessed with an early acquaintance with God, his heart appears to have been established by grace, long before the weight of the public business of the church and state laid upon him; and assisted by the continual influence of the Holy Spirit, and yielding an heart-felt obedience to its dictates, he was preserved blameless, and free from those inequalities of conduct, which has sent many of the highly-favoured servants of God in sorrow through many of the years of their lives, for the dishonour they had done to the holy name by which they were called. The whole nation of Israel, that could, assembled together, and *lamented* of the just magistrate and the man of God. He that lived for heaven had, according to the promise, all other things added: God made him just, good, great and useful; and, with the smiles of his gracious countenance, gave him the hearts of all Israel, at the close of his course, as the heart of one man; and he that spent a short life to God on earth, has now, for many ages, had his conduct published by God himself for the imitation of mankind, and will be published to the end of the world; and then the honour he only sought of God, for his disinterested integrity and devotion on earth, will be as but in its beginning, in that glory which will endure and increase for ever.

V. 2—9. In this courteous and religious message of David's to Nabal, it appears with what moderation and justice David required his servants to conduct themselves; being able to appeal to those whose flocks were about them, if any thing was taken from them by fraud or force. But have we at this day any thing to do with this transaction between the intended king of Israel and Nabal? Your flocks, your corn, your substance, you have received from Him of whom David was but a type; he has protected you and all you have: But for the laws he gave his servants, nothing

would

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they ſpake to Nabal according to all thoſe words in the name of David, and § ceaſed.

§ Heb. reſted.

10 ¶ And Nabal anſwered David's ſervants, and ſaid, Who *is* David? and who *is* the ſon of Jeſſe? there be many ſervants now a days that break away every man from his maſter.

e Judg. 8. 6.

11 e Shall I then take my bread and my water, and my ‖ fleſh that I have killed for my ſhearers, and give *it* unto men, whom I know not whence they *be?*

‖ Heb. ſlaughter.

12 So David's young men turned their way, and went again, and came and told him all thoſe ſayings.

13 And David ſaid unto his men, Gird you on every man his ſword. And they girded on every man his ſword, and David alſo girded on his ſword: and there went up after David about four hundred men, and two hundred abode by the ſtuff.

14 ¶ But one of the young men told Abigail Nabal's wife, ſaying, Behold, David ſent meſſengers out of the wilderneſs to ſalute our maſter; and he * railed on them.

* Heb. flew upon them.

15 But the men *were* very good unto us, and we were not † hurt, neither miſſed we any thing as long as we were converſant with them, when we were in the fields.

† Heb. ſhamed.

16 They were a wall unto us both by night and day, all the while we were with them keeping the ſheep.

17 Now therefore know and conſider what thou wilt do: for evil is determined againſt our maſter, and againſt all his houſhold: for he *is ſuch* a ſon of Belial, that *a man* cannot ſpeak to him.

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18 ¶ Then Abigail made haſte, and took two hundred loaves, and two bottles of wine, and five ſheep ready dreſſed, and five meaſures of parched *corn*, and an hundred ‡ cluſters of raiſins, and two hundred cakes of figs, and laid *them* on aſſes.

‡ Or, lumps.

19 And ſhe ſaid unto her ſervants, Go on before me, behold, I come after you: but ſhe told not her huſband Nabal.

20 And it was *ſo, as* ſhe rode on the aſs, that ſhe came down by the covert of the hill, and behold, David and his men came down againſt her, and ſhe met them.

21 (Now David had ſaid, Surely in vain have I kept all that this *fellow* hath in the wilderneſs, ſo that nothing was miſſed of all that *pertained* unto him: and he hath requited me evil for good.

22 i So and more alſo do God unto the enemies of David, if I g leave of all that *pertain* to him by the morning light, h any that piſſeth againſt the wall.)

i Ruth 1. 17. Chap. 3. 17.
g Verſe 34.
h 1 Kings 14. 10 and 21. 21. 2 Kings 9. 8.

23 And when Abigail ſaw David, ſhe haſted, and i lighted off the aſs, and fell before David on her face, and bowed herſelf to the ground,

i Joſh. 15. 18. Judg. 1. 14.

24 And

would have been ſecure to you. And now, when plenty ſmiles about you, he who has been your protector, ſubmits himſelf to aſk your aid by thoſe that belong to him.

V. 10, 11. Reproach, ſcorn, contempt, breathe through the anſwer of Nabal to the ſervants of David.

V. 12. That anſwer, as it was given, is reported back to David; as the anſwer of every heart appears to him who ſees it, when he, in the perſon of the poor and needy, aſks but a little out of the plenty he has given and preſerved. He that ſends, ſees when he is deſpiſed in the perſons of thoſe that are ſent.

V. 13. And will the Saviour of men ever prepare to do any thing like that which David is now preparing to do? Will the Judge of all the earth do right? Will the Lord of all make his rational creatures ſtewards of the bleſſings he beſtows, firſt to ſupply their own wants, and then for the good of all; and ſhall he require but a little to be paid him before the day of accounting for the whole, and ſhall he be unmindful of the careleſs or unkind treatment his poor meſſengers receive?

V. 14—17. How does a gracious providence provide for the ſafety of the righteous in his ſight, when he is ſending to take vengeance againſt the unjuſt!

V. 18—20. The neceſſity of the caſe juſtified Abigail's conduct. The protection her huſband's property had received from David and his men, made what he had ſent for a debt which gratitude was bound to pay. It could not be with-held without guilt; and the report ſhe heard of David's juſtice gave her ſufficient cauſe to expect the effects of it, which, with equal reſolution and prudence, ſhe endeavours to prevent their ſuffering; and in which ſhe ſaw the utmoſt diligence was neceſſary.

V. 21. *He hath requited me evil for good*—What is the good which I have received at the hand of God? Let me note each article, let me caſt up the great account: The days, the hours of my life, number not my mercies: Every moment has brought me good from God—good, real ſubſtantial benefits, which as *mortal* I could not have lived without; but as *immortal*, what are my obligations? the good done and deſigned me takes in eternity paſt, and extends into all eternity to come. In his image made, unchangeably he loved the human race; for all, for me he died; he lives, and wiſhes me to live for ever; and to produce this God-like purpoſe, all nature, providence, and grace are in endleſs motion; mortals in ages paſt and preſent write and ſpeak, and labour for my good; angels miniſter; all ſet on work by infinite love, guided by infinite wiſdom. What *requital* have I made? Great God! If the hand-writing, in which my returns to THEE have been recorded, is not blotted out by thy blood, the mountains to cover me with eternal darkneſs muſt be more to be deſired, than the ſight of thy glory charged with the debt of all thy goodneſs, and that charge compared with the requital I have made.

V. 22. This verſe contains an oath or vow of David's, to deſtroy all the males of Nabal's family.

V. 23—31. They that will conſider the behaviour of Abigail, together with the different branches of her addreſs to David for mercy, will think that ſhe poſſeſſed no ſmall degree of piety and wiſdom. She goes, provided with an offering, to ſatisfy the demands which had been made by David, and as ſoon as ſhe ſees him, ſhe does not wait at a diſtance, or approach like a perſon doubting of his mercy when his juſt reſentment was appeaſed: She runs and caſts herſelf down at his feet; and, inſtead of advancing

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24 And fell at his feet, and said, Upon me, my lord, *upon* me *let this* iniquity *be*, and let thine handmaid, I pray thee, speak in thine § audience, and hear the words of thine handmaid.

§ Heb. ears.

25 Let not my lord, I pray thee, ‖ regard this man of Belial, *even* Nabal: for as his name *is*, so *is* he; Nabal *is* his name, and folly *is* with him: but I thine handmaid saw not the young men of my lord, whom thou didst send.

‖ Heb. lay it to his heart.

26 Now therefore, my lord, *as* the Lord liveth, and *as* thy soul liveth, seeing the Lord hath with-holden thee from coming to *shed* blood, and from † avenging thyself with thine own hand: now let thine enemies, and they that seek evil to my lord, be as Nabal.

† Heb. saving thyself.

27 And now [k] this † blessing which thine handmaid hath brought unto my lord, let it even be given unto the young men that ‡ follow my lord.

k Gen. 33. 11.
† Or, present.
‡ Heb. walk at the feet of, &c.

28 I pray thee forgive the trespass of thine handmaid: for the Lord will certainly make my lord a sure house: because my lord fighteth the battles of the Lord, and evil hath not been found in thee *all* thy days.

29 Yet a man is risen to pursue thee, and to seek thy soul: but the soul of my lord shall be bound in the bundle of life with the Lord thy God; and the souls of thine enemies, them shall he [l] sling out, § *as out* of the middle of a sling.

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30 And it shall come to pass when the Lord shall have done to my lord according to all the good that he hath spoken concerning thee, and shall have appointed thee ruler over Israel;

l Jer. 10. 18.
§ Heb. in the midst of the bow of a sling.

31 That this shall be ‖ no grief unto thee, nor offence of heart unto my lord, either that thou hast shed blood causeless, or that my lord hath avenged himself: but when the Lord shall have dealt well with my lord, then remember thine handmaid.

‖ Heb. no staggering, or, stumbling.

32 ¶ And David said to Abigail, Blessed *be* the Lord God of Israel, which sent thee this day to meet me:

33 And blessed *be* thy advice, and blessed *be* thou, which hast kept me this day from coming to *shed* blood, and from avenging myself with mine own hand.

34 For in very deed, *as* the Lord God of Israel liveth, which hath kept me back from hurting thee, except thou hadst hasted and come to meet me, surely there had [m] not been left unto Nabal, by the morning light, any that pisseth against the wall.

m Verse 22.

35 So David received of her hand *that* which she had brought him, and said unto her, Go up in peace to thine house; see, I have hearkened

vancing any thing in favour of the offender, she confesses how justly he might proceed in his resentment; but she, from the near relation in which she stood to the offender, and all that must be involved with him in his ruin, offers herself as a victim to atone for the offence, in which she, though so nearly related, had no part. An offering being thus made to satisfy the demands of justice, and to atone for the offence, she supplicates that mercy which the guilty neither sought for, nor would have been heard in asking; and then turning the attention of David to himself, she leads him to compare the glory that would arise from shewing mercy, above that of sacrificing the offender to his resentment, however just; confidently telling him that he should never feel *grief* for forgiving and granting her request; and then she concludes with desiring to be remembered by him, when his kingdom should be established against all the opposition that was made to him by his enemies. Salvation to men being the top-stone of all the works of God, it is *the subject* of his revealed will; and being so, it is represented to us in every way which can make it to be understood. Place but sinful men in the situation of Nabal, and look upon a justly-incensed God in the person of his servant David; and then consider this wise and excellent person as representing the Mediator, satisfying the demands of justice and atoning for the offenders, and in this, as by a small figure which may be taken into our view at once, the great work of salvation is plainly represented. In the comparison there may be found enough for minds still under the influence of high conceits to object to, or even be offended with, as many did, and were, to the Redeemer of men, when he came in the person of JESUS; but they that are laying their hands upon their guilty breasts, and looking up to a pure, a holy, and an offended God, will find in these Old Testament representations, that which will make their hearts beat with joy, if they will but fix their thoughts upon them. Is God just? He must bring the guilty to judgment. Can they escape? Can they justify themselves? Where shall they fly? What shall they say for their forgetfulness, their ingratitude, their sinfulness in their Creator's sight? Bring near the great assize, and at the door see the righteous Judge coming to require that which justice, conscience, reason, all confess to be his due. Is God that Being to whom alone we can owe nothing? See the prison open, prepared for his debtors and criminals; and then weigh the worth of every thought of ONE offering to pay the debt, to suffer the severe punishment justly due and ready to be inflicted.

V. 32—34. David begins with ascribing to the fountain of goodness this new mercy in inclining him to shew mercy; and then from blessing God, he descends to the instrument and means he was pleased to use in bestowing this kindness upon him. But the other parts of his answer calls back our thoughts to the mighty obligation due to the Deliverer of men from the wrath of God, which, but for HIM, would have fallen with greater certainty upon every sinful child of fallen Adam, than that David's vengeance would have taken place against Nabal and his family, had not his wrath been thus appeased and turned away by Abigail.

V. 35. David *received* her offering and *accepted* her person, and then bade her go up in peace to those she had saved. Answered and blessed by him to whom she had offered herself as a sacrifice, and sent back to receive the love and gratitude of those she had preserved, what pleasing emotions must now fill her compassionate, wise, and pious mind?

Before Christ cir. 1060. hearkened to thy voice, and have accepted thy perſon.

36 ¶ And Abigail came to Nabal; and behold, [n] he held a feaſt in his houſe, like the feaſt of a king; and Nabal's heart *was* merry within him, for he *was* very drunken: wherefore ſhe told him nothing, leſs or more, until the morning light.

n 2 Sam. 13. 23.

37 But it came to paſs in the morning, when the wine was gone out of Nabal, and his wife had told him theſe things, that his heart died within him, and he became *as* a ſtone.

38 And it came to paſs about ten days *after*, that the Lord ſmote Nabal, that he died.

39 ¶ And when David heard that Nabal was dead, he ſaid, Bleſſed *be* the Lord that hath pleaded the cauſe of my reproach from the hand of Nabal, and hath kept his ſervant from evil: for the Lord hath returned the wickedneſs of Nabal upon his own head. And David ſent and communed with Abigail, to take her to him to wife.

40 And when the ſervants of David were come to Abigail to Carmel, they ſpake unto her, ſaying, David ſent us unto thee, to take thee to him to wife.

41 And ſhe aroſe, and bowed herſelf on *her* face to the earth, and ſaid, Behold, *let* thine handmaid *be* a ſervant to waſh the feet of the ſervants of my lord.

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42 And Abigail haſted, and aroſe, and rode upon an aſs, with five damſels of hers that went * after her; and ſhe went after the meſſengers of David, and became his wife.

* Heb. at her feet.

43 David alſo took Ahinoam [o] of Jezreel, [p] and they were alſo both of them his wives.

o Joſh. 15. 56.
p Chap. 27 3. and 30 5.

44 ¶ But Saul had given [q] Michal his daughter, David's wife, to † Phalti the ſon of Laiſh, which *was* of Gallim.

q 2 Sam. 3. 14.
† Phaltiel, 2 Sam. 3. 15.

CHAP. XXVI.

AND the Ziphites came unto Saul to Gibeah, ſaying, [a] Doth not David hide himſelf in the hill of Hachilah *which is* before Jeſhimon?

a Chap. 23. 19. Pſa. 54. title.

2 Then Saul aroſe, and went down to the wilderneſs of Ziph, having three thouſand choſen men of Iſrael with him, to ſeek David in the wilderneſs of Ziph.

3 And Saul pitched in the hill of Hachilah, which *is* before Jeſhimon by the way: but David abode in the wilderneſs, and he ſaw that Saul came after him into the wilderneſs.

4 David

V. 36. *Feaſting, merry, drunken,* was the ſituation in which ſhe found the guilty, who, but for her ſake, had in this very night been deſtroyed. Who can tell how many times the meſſengers of Divine juſtice have been turned away by the Mediator between God and men? Reader, here, as out of ſeaſon, ſuffer the word of exhortation, and if that Mediator is not yet *precious* to you, to yourſelf turn preacher, and cry to the ſoul yet in its ſins and in its blood, Awake to a ſenſe of danger, and ſee HIM to whom you already owe your preſervation, ten thouſand times repeated, from eternal death.

V. 37. *Became as a ſtone*—Confounded with a ſenſe of his brutal luxury, which would laviſh much where his own pride and ſenſuality were to be gratified, rather than give a little where much was due, in return for the kindneſs which had been done him by David and his men; and then, ſeeing the danger he had at once deſerved and eſcaped, inſtead of any expreſſions of gratitude for his deliverance, either to the perſon that obtained or granted it, hard and heavy as a ſtone his ſenſual ſelfiſh ſoul became.

V. 38. *About ten days after*—Important days! The laſt remains of life's trial for eternity. *The* LORD who knew his ſtate, and what it would be if a longer ſpace had been allowed him, *ſmote* him *that he died.*

V. 39. David by the Spirit ſays, The Lord had *returned the wickedneſs of Nabal on his own head.* The Lord's ways are *equal;* and whoever does wickedly, entails upon himſelf an inheritance of miſery, and which nothing can prevent his ſuffering, but his obtaining part in that *inheritance* which is given by the faithful promiſe of God, to all that truly repent and believe the *goſpel.* (Gal. iii. 18.)

V. 40. *Abigail*—Who had offered herſelf as a ſacrifice to ſave guilty Nabal and his family, was now to be exalted to the ſame equality with the king of Iſrael in ſtation, as ſhe had ſhewn herſelf to be in piety and greatneſs of mind.

V. 41, 42. And with the ſame ſelf-abaſement of mind that this humble perſon received the meſſage of David, does the truly penitent mind receive the offers of mercy and grace, and of future glory from God, for the ſake of the God-man Chriſt Jeſus. When the ſoul has, by the light of the Holy Spirit, a ſight of itſelf—its nature and the fruits of it, the effects of that diſcovery is the being humbled, with a painful ſenſe of ſelf-abhorrence; but to be made ſenſible of the love and goodneſs of GOD, produces a far deeper degree of humility, but mixed with grateful joy, which makes the ſoul *ariſe* with Abigail, and *haſte* to HIM, who has ſtopped ſo low to claim it for his own. And in doing this the ſincere faith of the ſoul is as clearly proved, as was that of Abigail's. She knew the riſk ſhe run in being expoſed with David to all the hardſhips and dangers through which he muſt come to the crown: And they that venture their All with Jeſus, almighty as he is, yet to unite with him, and live as his own, is not immediately to be taken out of the world, but rather to ſuffer in it, as Abigail could only expect to do with David; deſcending into the poverty of a cave, climbing over the mountains of ſelf-denial; day and night guarding againſt dangers from powerful enemies, and often obliged to change their ſtations to ſecure their ſafety; but with all theſe, and every ſuffering that can be felt from the world without, nature within, or tempting ſpirits, the promiſed crown is before them, and the *ſtrength of Iſrael* never a moment from their ſide.

V. 43. *They were both his wives*—The Scriptures are written to make known the Almighty's nature and will; not to vindicate the character of any man or number of men, but to ſhew the ſinfulneſs of all men, the entire need all have of mercy and of grace, to reſtore them to that purity and innocence of life in which the firſt parents of mankind lived together; and from which original deſign of the Creator's it is a deviation, and therefore it muſt be ſinful for any one man to live as the huſband of more than one woman: From the beginning it was not ſo. (Matth. xix. 4, &c.)

V. 44. *Saul*—Had given David's wife to another, that he might cut off all pretence of David's to the crown, on account of his relation to his family.

CHAP.

Before Christ cir. 1060.

4 David therefore sent out spies, and understood that Saul was come in very deed.

5 ¶ And David arose, and came to the place where Saul had pitched: and David beheld the place where Saul lay, and [b] Abner the son of Ner, the captain of his host: and Saul lay in the * trench, and the people pitched round about him.

b Chap. 14. 50. and 17. 55.

* Or, midst or his carriages.

6 Then answered David and said to Ahimelech the Hittite, and to Abishai [c] the son of Zeruiah brother to Joab, saying, Who will go down with me to Saul to the camp? And Abishai said, I will go down with thee.

c 1 Chro. 2. 16.

7 So David and Abishai came to the people by night, and behold, Saul lay sleeping within the trench, and his spear stuck in the ground at his bolster: but Abner and the people lay round about him.

8 Then said Abishai to David, God hath † delivered thine enemy into thine hand this day: now therefore let me smite him, I pray thee, with the spear, even to the earth at once, and I will not *smite* him the second time.

† Heb. shut up.

9 And David said to Abishai, Destroy him not: [d] for who can stretch forth his hand against the Lord's anointed, and be guiltless?

d 2 Sam. 1. 16.

10 David said furthermore, *As* the Lord liveth, the Lord shall smite him, or his day shall come to die, or he shall descend into battle, and perish.

11 [e] The Lord forbid that I should stretch forth mine hand against the Lord's anointed: but I pray thee, take thou now the spear that *is* at his bolster, and the cruse of water, and let us go.

e Chap. 24. 6, 12.

12 So David took the spear and the cruse of water from Saul's bolster, and they gat them away, and no man saw *it*, nor knew *it*, neither awaked: for they *were* all asleep, because a deep sleep from the Lord was fallen upon them.

13 ¶ Then David went over to the other side, and stood on the top of an hill afar off, (a great space *being* between them)

14 And David cried to the people, and to Abner the son of Ner, saying, Answerest thou not, Abner? Then Abner answered and said, Who *art* thou *that* criest to the king?

15 And David said to Abner, *Art* not thou a valiant man? and who *is* like to thee in Israel? wherefore then hast thou not kept thy lord the king? for there came one of the people in to destroy the king thy lord.

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16 This thing *is* not good that thou hast done: *as* the Lord liveth, ye *are* ‡ worthy to die, because ye have not kept your master the Lord's anointed: and now see where the king's spear *is*, and the cruse of water, that *was* at his bolster.

‡ Heb. the sons of death.

17 And Saul knew David's voice, and said, *Is* this thy voice, my son David? And David said, *It is* my voice, my lord, O king.

18 And he said, Wherefore doth my lord thus pursue after his servant? [i] for what have I done? or what evil *is* in mine hand?

i Chap. 24. 9.

19 Now therefore, I pray thee, let my lord the king hear the words of his servant: If the Lord have stirred thee up against me, let him § accept an offering: but if *they be* the children of men, cursed *be* they before the Lord; [g] for they have driven me out this day from ‖ abiding in the inheritance of the Lord, saying, Go serve other gods.

§ Heb. smell.

g Deut. 4. 28.

‖ Heb. cleaving.

20 Now therefore, let not my blood fall to the earth before the face of the Lord: for the king of Israel is come out to seek [h] a flea, as when one doth hunt a partridge in the mountains.

h Chap. 24. 13.

21 ¶ Then said Saul, I have sinned: return, my son David, for I will no more do thee harm, because my soul was precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly.

22 And David answered and said, Behold the king's spear, and let one of the young men come over, and fetch it.

23 The Lord render to every man his righteousness, and his faithfulness: for the Lord delivered thee into *my* hand to day, but I would not stretch forth mine hand against the Lord's anointed.

24 And behold, as thy life was much set by this day in mine eyes; so let my life be much set by in the eyes of the Lord, and let him deliver me out of all tribulation.

25 Then Saul said to David, Blessed *be* thou, my son David: thou shalt both do great *things*, and also shalt still prevail. So David went on his way, and Saul returned to his place.

C H A P.

C H A P. XXVI.

V. 6. *Zeruiah*—Was David's sister. (1 Chron. ii. 16.)

V. 25. By this further account of Saul's conduct it appears his hatred to David was such, that though his former attempts against him had been attended with equal disgrace to himself and honour to David, yet he could not decline any opportunity that was offered to him, to destroy the object of his envy; Saul's conduct is here made the means of a further discovery of the unchangeable enmity of satan against the Son of David, the holy One of Israel; as, on the other hand, David's sparing Saul is of the

C H A P. XXVII.

Before Christ cir. 1058.

AND David said in his heart, I shall now * perish one day by the hand of Saul: *there is* nothing better for me, than that I should speedily escape into the land of the Philistines; and Saul shall despair of me, to seek me any more in any coast of Israel: so shall I escape out of his hand.

* Heb. be consumed.

a Chap. 25. 13. 2 And David arose, [a] and he passed over with the six hundred men that *were* with him, unto Achish the son of Maoch king of Gath.

3 And David dwelt with Achish at Gath, he and his men, every man with his household, b Chap. 25. 43. *even* David [b] with his two wives, Ahinoam the Jezreelitess, and Abigail the Carmelitess, Nabal's wife.

4 And it was told Saul that David was fled to Gath: and he sought no more again for him.

5 ¶ And David said unto Achish, If I have now found grace in thine eyes, let them give me a place in some town in the country, that I may dwell there: for why should thy servant dwell in the royal city with thee?

6 Then Achish gave him Ziklag that day: c See Josh. 15. 31. and 19. 5. wherefore [c] Ziklag pertaineth unto the kings of Judah unto this day.

‡ Heb. the number of days. ‡ Heb. a year of days: See Chap. 29. 3, till 1056. 7 And ‡ the time that David dwelt in the country of the Philistines, was ‡ a full year and four months.

d Josh. 13. 2. e Josh. 16. 10. § Or, Gerzites. i Gen. 25. 18. 8 ¶ And David and his men went up and invaded [d] the Geshurites, [e] and the § Gezrites, and the Amalekites: for those *nations were* of old the inhabitants of the land, [i] as thou goest to Shur, even unto the land of Egypt.

9 And David smote the land, and left neither man nor woman alive, and took away the sheep, and the oxen, and the asses, and the camels, and the apparel, and returned, and came to Achish. Before Christ cir. 1060.

‖ Or, Did you not make a rode, &c. 10 And Achish said, ‖ Whither have ye made a rode to day? And David said, Against the south of Judah, and against the south of g See 1 Chron. 2. 9, 25. [g] the Jerahmeelites, and against the south of h Judg. 1. 16. [h] the Kenites.

11 And David saved neither man nor woman alive, to bring *tidings* to Gath, saying, Lest they should tell on us, saying, So did David, and so *will be* his manner, all the while he dwelleth in the country of the Philistines.

* Heb. to stink. 12 And Achish believed David, saying, He hath made his people Israel * utterly to abhor him; therefore he shall be my servant for ever.

C H A P. XXVIII.

a Chap. 29. 1. AND [a] it came to pass in those days, that the Philistines gathered their armies together for warfare, to fight with Israel: and Achish said unto David, Know thou assuredly, that thou shalt go out with me to battle, thou and thy men. cir. 1056.

2 And David said to Achish, Surely thou shalt know what thy servant can do. And Achish said to David, Therefore will I make thee keeper of mine head for ever.

b Chap. 25. 1. 3 ¶ Now [b] Samuel was dead, and all Israel had lamented him, and buried him in Ramah, even in his own city: and Saul had put away [c] those that had familiar spirits, and the wizards, out of the land.

c Lev. 19. 31. and 20. 27. Deut. 18. 10, 11. 4 ¶ And

the mind of the Lord Jesus, of whom he was so eminent a type. David, with a word, might have had Saul pierced to the ground; and Jesus, by his Almighty power, might at his pleasure fix and confine all the fallen angels to their own place. But, as man, that he might be an example of submission to the will of the Father, he is willing to allow those to live, who are invariably bent upon his death; and this long-suffering nature of God was made known to men by David's conduct to Saul. David might have taken Saul's life, and with it possession of the crown; but he was to be an example, that the self-will and impatience of the natural mind cannot obtain the promised spiritual kingdom of God, and that the hand of his providence alone can lead us into the happy possession of what it is his will to bestow upon men for their Redeemer's sake.

C H A P. XXVII.

V. 1. *In his heart*—David, after all God had enabled him to do—after all the mercies he had experienced from him, secretly distrusts his future care: Giving place to the natural unbelief of the mind, or tempted by satan to reason from appearances, he concludes against the promises of God, that instead of ever arriving at what he had been given to expect, he should fall *by the hand of Saul.* David now concludes that there was *nothing better for him* than to *escape* among the Philistines. He does not now ask the LORD what he shall do, distrusting his faithfulness and goodness; that sin of the heart had grieved the Holy Spirit, and David, with Saul, is now left to himself, that all may be admonished to cry, Lord, increase our faith.

V. 4. David's being fled out of Saul's dominions, seems to be the reason why *he sought no more for him*, and not any change of heart.

V. 5, 6. Was it right for David to owe an obligation to those to whom he could not, if he came to be king of Israel, make any return consistent with his duty to God?

V. 7—12. David's distrust in the goodness of God was now followed with its fruits to men, telling Achish a wilful untruth, with a view to mislead him.

C H A P. XXVIII.

V. 1, 2. David's mind appears still to be under the influence of that spirit which God hates. David was bound to take the part of Israel; he gives the king to understand the contrary would be the part he would act.

V. 3. *Saul put away*—All such as wilfully gave themselves up to the service of satan, though Saul himself was acting under satan's influence. And by this it appears, that though wicked spirits may unite for a season to accomplish any purpose on which they are equally bent, yet, on other occasions, when they have any other end to answer, in which they severally think themselves more concerned, they will make war against one another.

V. 5. *Saul*

Before Christ cir. 1056.

4 ¶ And the Philiſtines gathered themſelves together, and came and pitched in Shunem: and Saul gathered all Iſrael together, and they pitched in Gilboa.

5 And when Saul ſaw the hoſt of the Philiſtines, he was afraid, and his heart greatly trembled.

d Chap. 14. 37. Lam. 2. 9.

6 And when Saul inquired of the Lord, [d] the Lord anſwered him not, neither by dreams, nor [e] by Urim, nor by prophets.

e Exod. 28. 33.

7 ¶ Then ſaid Saul unto his ſervants, Seek me a woman that hath a familiar ſpirit, that I may go to her, and inquire of her. And his ſervants ſaid to him, Behold, *there is* a woman that hath a familiar ſpirit at Endor.

i 1 Chron. 10. 13.

8 And [i] Saul diſguiſed himſelf, and put on other raiment, and he went, and two men with him, and they came to the woman by night; and he ſaid, I pray thee divine unto me by the familiar ſpirit, and bring me *him* up whom I ſhall name unto thee.

9 And the woman ſaid unto him, Behold, thou knoweſt what Saul hath done, how he hath cut off thoſe that have familiar ſpirits, and the wizards, out of the land: wherefore then layeſt thou a ſnare for my life, to cauſe me to die?

10 And Saul ſware to her by the Lord, ſaying, *As* the Lord liveth, there ſhall no puniſhment happen to thee for this thing.

11 Then ſaid the woman, Whom ſhall I bring up unto thee? and he ſaid, Bring me up Samuel.

12 And when the woman ſaw Samuel, ſhe cried with a loud voice: and the woman ſpake to Saul, ſaying, Why haſt thou deceived me? for thou *art* Saul.

13 And the king ſaid unto her, Be not afraid: for what ſaweſt thou? And the woman ſaid unto Saul, I ſaw gods aſcending out of the earth.

Before Christ cir. 1056.

14 And he ſaid unto her, * What form *is* he of? And ſhe ſaid, An old man cometh up; and he *is* covered with a mantle. And Saul perceived that it *was* Samuel, and he ſtooped with *his* face to the ground, and bowed himſelf.

* Heb. What is his form?

15 ¶ And Samuel ſaid to Saul, Why haſt thou diſquieted me, to bring me up? And Saul anſwered, I am ſore diſtreſſed; for the Philiſtines make war againſt me, and God is departed from me, and anſwereth me no more, neither † by prophets, nor by dreams: therefore I have called thee, that thou mayeſt make known unto me what I ſhall do.

† Heb. by the hand of prophets.

16 Then ſaid Samuel, Wherefore then doſt thou aſk of me, ſeeing the Lord is departed from thee, and is become thine enemy?

17 And the Lord hath done ‡ to him, [g] as he ſpake by § me: for the Lord hath rent the kingdom out of thine hand, and given it to thy neighbour, *even* to David:

‡ Or, for himſelf.
g Chap. 15. 28.
§ Heb. mine hand.

18 [k] Becauſe thou obeyedſt not the voice of the Lord, nor executedſt his fierce wrath upon Amalek, therefore hath the Lord done this thing unto thee this day.

k Chap. 15. 9.

19 [l] Moreover, the Lord will alſo deliver Iſrael with thee, into the hand of the Philiſtines: and to morrow *ſhalt* thou and thy ſons *be* with me: the Lord alſo ſhall deliver the hoſt of Iſrael into the hand of the Philiſtines.

l 1 Chron. 10. 13.

20 Then Saul ‖ fell ſtraightway all along on the earth, and was ſore afraid, becauſe of the words of Samuel, and there was no ſtrength in him: for he had eaten no bread all the day, nor all the night.

‖ Heb. made haſte and fell with the fulneſs of his ſtature.

21 ¶ And

V. 5. *Saul was afraid*—Of the danger that now appeared. *His heart trembled*—What hiſtory like this can let us into the ſtate of the very hearts of thoſe whoſe actions are treated of?

V. 6. *The Lord anſwered him not*—No light, no ſupport, no comfort appeared to him either from the ſpirit of the Lord within, or by his providence without.

V. 7. *Saul*—Set upon living for himſelf, would uſe any means to forward his ends; and he now appears to have had neareſt to his perſon thoſe that were as void of right principles as himſelf; and who had neither enough of the fear of God, or of regard for their king, to offer him any advice againſt looking for aid from ſuch as were profeſſedly in league with ſatan.

V. 8—20. Saul prayed the woman to divine to him by the familiar ſpirit. The Scriptures inform us that ſatan is transformed into an angel of light; (2 Cor. xi. 14.) no wonder, therefore, that ſatan ſhould perſonate Samuel both to the woman and Saul; and that the father of lies ſhould mix reproof of ſin with what he ſays, the better to carry on the deceit as to its being Samuel, that by the belief of his being poſſeſſed of power to call back the ſervants of God from glory, he might lead others to apply to thoſe that were familiar with him; and, agreeable to this deſign, no blame is caſt on Saul for the wicked courſe he had taken; blame which Saul would not have failed to have received, had it been as really Samuel as it was pretended. The evil ſpirit, in Samuel's appearance, foretels what ſhould befal Saul; but that he might be hardened againſt all fear of dying in his preſent ſtate of enmity againſt God, he gives him to underſtand, he ſhould be with the prophet of the Lord after death: And it is this language of ſatan's which is moſt dangerous to all whoſe hearts, with Saul, are ſet upon this world—falſe hopes of being found among the bleſſed after death; as, on the other hand, deſpair of the mercies of God are his ſuggeſtions to thoſe to whom the things of this life are imbittered by a ſenſe of ſin. As the light of the Goſpel has ſhone in the world, mankind have been more and more convinced of the wickedneſs of divining, and of the folly and ſinfulneſs of applying to thoſe that either pretended, or in reality make known things which only can be known by having intercourſe with evil ſpirits. It is certain many practiſed theſe wicked arts ſince the

Before Christ cir. 1056.

21 ¶ And the woman came unto Saul, and saw that he was sore troubled, and said unto him, Behold, thine handmaid hath obeyed thy voice, and I have [k] put my life in my hand, and have hearkened unto thy words which thou spakest unto me.

[k] Job 13. 14.

22 Now therefore, I pray thee, hearken thou also unto the voice of thine handmaid, and let me set a morsel of bread before thee; and eat, that thou mayest have strength, when thou goest on thy way.

23 But he refused, and said, I will not eat: but his servants, together with the woman, compelled him, and he hearkened unto their voice: so he arose from the earth, and sat upon the bed.

24 And the woman had a fat calf in the house, and she hasted, and killed it, and took flour, and kneaded *it*, and did bake unleavened bread thereof.

25 And she brought *it* before Saul, and before his servants, and they did eat: then they rose up, and went away that night.

CHAP. XXIX.

[a] Chap. 28. 1.

[b] Chap. 4. 1.

NOW [a] the Philistines gathered together all their armies [b] to Aphek: and the Israelites pitched by a fountain which *is* in Jezreel.

2 And the lords of the Philistines passed on by hundreds, and by thousands: but David and his men passed on in the rere-ward with Achish.

3 Then said the princes of the Philistines, What *do* these Hebrews *here?* And Achish said unto the princes of the Philistines, *Is* not this David the servant of Saul the king of Israel, which hath been with me [c] these days or these years, and I have found no fault in him since he fell *unto me*, unto this day?

[c] See Chap. 27. 7.

4 And the princes of the Philistines were wroth with him, and the princes of the Philistines said unto him, [d] Make this fellow return, that he may go again to his place which thou hast appointed him, and let him not go down with us to battle, lest [e] in the battle he be an adversary to us: for wherewith should he reconcile himself unto his master? *should it* not *be* with the heads of these men?

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[d] 1 Chron. 12. 19.

[e] As Chap. 24. 21.

5 *Is* not this David, of whom they sang one to another in dances, saying, [i] Saul slew his thousands, and David his ten thousands?

[i] Chap. 18. 7. and 21. 11.

6 ¶ Then Achish called David, and said unto him, Surely, *as* the Lord liveth, thou hast been upright, and thy going out and thy coming in with me in the host, *is* good in my sight: for I have not found evil in thee, since the day of thy coming unto me unto this day: nevertheless, * the lords favour thee not.

* Heb. thou art not good in the eyes of the lords.

7 Wherefore now return, and go in peace, that thou † displease not the lords of the Philistines.

† Heb do not evil in the eyes of the lords.

8 ¶ And David said unto Achish, But what have I done? and what hast thou found in thy servant, so long as I have been ‡ with thee unto this day, that I may not go fight against the enemies of my lord the king?

‡ Heb. before thee.

9 And Achish answered and said to David, I know that thou *art* good in my sight, as an angel of God: notwithstanding, the princes of the Philistines have said, He shall not go up with us to the battle.

10 Wherefore now rise up early in the morning, with thy master's servants that are come with thee: and as soon as ye be up early in the morning, and have light, depart.

11 So David and his men rose up early to depart in the morning, to return into the land of the Philistines; [g] and the Philistines went up to Jezreel.

[g] 2 Sam. 4. 4.

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time of our blessed Saviour's being upon earth, as, in the history of the Acts of the Apostles, we read of many of them being overcome by the Spirit of truth, and converted to God. (Acts xvi. 16. and xix. 19.) And, since that time, when the spirit of antichrist, which appeared in Cain, Pharaoh, Saul, Judas, &c. shewed itself, by its bloody persecuting zeal in later ages, the advocates of that power availed themselves of the aid of spiritual wickedness to assist them with lying wonders. (Eph. vi. 12. 2 Thes. ii. 11. Rev. xiii. 14.) And in this many protestants have also more inexcusably (because with the word of God in their possession) acknowledged their unbelief of God's governing the world, and have discovered, whether they knew it or not, that they were in a state of subjection to satan, by regarding omens of good and bad luck; the using charms for healing or preventing distempers; consulting fortune-tellers, or pretenders to skill in discovering things lost or stolen; or using impious means (though it may have been from mere ignorance) to prevent that very witchcraft which thereby is acknowledged; such as nailing an horse-shoe on the door-post, or on the main-mast of a ship; as if any power, less than that of God's, would prevent satan, who tempted an apostle to betray the Lord of Life, from doing all the human race every possible injury in this life, and use every deceit to betray men into the love of the world, forgetfulness of God, and final unbelief, that he might blaspheme the name of Him who died for them for ever. Much, much does it concern us to know in whom we believe, who we fear, and who it is we obey.

V. 21—23. A regard to her own safety might dictate all this seeming kindness.

V. 24, 25. It was night when Saul came, and in the night he returned from this business of darkness and impiety.

CHAP. XXIX.

V. 1—11. *The princes of the Philistines*—Were displeased with Achish for bringing David and his men with him into the field. By this unfavourable opinion of the princes, David was delivered from

CHAP. XXX.

Before Christ cir. 1056.

AND it came to pass when David and his men were come to Ziklag on the third day, that the Amalekites had invaded the south and Ziklag, and smitten Ziklag, and burnt it with fire:

2 And had taken the women captives, that *were* therein; they slew not any, either great or small, but carried *them* away, and went on their way.

3 ¶ So David and his men came to the city, and behold, *it was* burnt with fire, and their wives, and their sons, and their daughters were taken captives.

4 Then David and the people that *were* with him, lift up their voice and wept, until they had no more power to weep. Before Christ cir. 1056.

5 And David's [a] two wives were taken captives, Ahinoam the Jezreelitess, and Abigail the wife of Nabal the Carmelite. [a] Chap. 25. 42, 43.

6 And David was greatly distressed; for the people spake of stoning him, because the soul of all the people was * grieved, every man for his sons, and for his daughters: but David encouraged himself in the Lord his God. * Heb. bitter.

7 [b] And David said to Abiathar the priest, Ahimelech's [b] Chap. 23. 6, 9.

from the difficulty of either taking a part against Israel, or betraying the side he went with; and, by being sent back to his own city, he was in time to recover his family and his property out of the hands of those that had invaded the country in his absence. Thus was the *unkindness* of the Philistine princes the means of preserving David from the public loss of his character, and from being deprived of all that he had. David, by his answer to Achish, (v. 8.) thinks himself injured in being suspected, though nothing could be more just than that he should be treated as he was by the princes, and not as he was thought of by Achish, who it has pleased God to shew he deceived, and was not in his heart the upright man at that time, which he endeavoured to make himself appear to be. From this passage of sacred history arises some considerations of great concern to every man. 1. That sooner or later God will make known, as he has revealed, the very thoughts of men's hearts, and that without respect of persons; that whether it be David's deceit or Saul's envy, the Spirit of truth will make all things appear as they are. (Luke ii. 35. Acts x. 36.) 2. That so desirous is God to save us from ourselves—our natural and actual guilt, and the evil consequences thereof, that he, by his grace and providence, prevents the misery we were bringing upon ourselves; and doing of us good, by every possible means, that we may be led to a sense of his rich mercy, and so be won to love, fear, and obey him, with singleness and uprightness of heart; but that if men will persevere to the last moment of their life of trial, in resisting his Spirit and disobeying his will, his goodness and mercy may be justified, when it shall appear to men and angels that he followed all men with his blessed designs, and offers of goodness and mercy, till his grace and government were finally rejected, and they would not have him to reign over them. 3. That God, in his government of the world, and in the common concerns of men, can make use even of the wrath of man, and turns it to his glory, and the good of them that submit themselves to him. (Ps. lxxvi. 10.) This is proved by God's using the displeasure of the Philistine princes, as the means of sending David away from the great strait into which he had brought himself, and that just in time to overtake and recover all that he possessed, and those that were dearest to him, out of the hand of a foreign enemy. Doing of him this great kindness, by means which he himself was displeased with, and would have rejected, had his reasons been allowed. Surely such discoveries of the nature of the divine government ought not to be made to us in vain, and without our fixing of it as a principle that it is no less our happiness than it is our duty to submit ourselves and thankfully receive, as from God, all the treatment we receive at the hands of all men; for, though God is the author of no man's unkindness, deceit, or wrong conduct, yet such is his wisdom in governing, that he can make all things work together for good; and such is his love, that he is never wanting to do this to all the human race, withdrawing his designs of mercy from none, but such as resist, reject, and turn them away.

CHAP. XXX.

V. 1. As these people broke in upon what belonged to David, when he was where he ought not to have been, so do the spiritual enemies of men break in upon them, whenever they are where they ought not.

V. 2. The Amalekites were prevented from killing the people they found defenceless. Other motives took place of immediate revenge. God did not suffer what belonged to David to be destroyed, but he suffered them to be taken away captive; thus did he in mercy chasten him for his *unbelief*, which led him to take the course that brought him to this place, and into the wrong steps he had taken.

V. 3. David and his men found ruin and desolation where they had left their wives and children in peace.

V. 4. Brave men as they were, they wept till they became stupid with grief at the sad sight the flames had left, and for the unknown sufferings of those they tenderly loved.

V. 5. And how would David condemn himself for leaving his family unprotected, to go where he was not called by any duty to God.

V. 6. Over and above those painful stings, which a sense of his mistaken guilty conduct inflicted upon him, David was *distressed* with immediate fears of losing his life, by the resentment of his people, for having led them where they had no business, and unnecessarily exposing them to this great calamity. What was now David's situation?—An outcast from his own country; the king of it bent upon his death; rejected and sent away by the Philistines; the city in which he and his people had settled, burnt; all that belonged to him and them taken away; his men ready to stone him, and guilty of having wandered from God, and in that course doing despite to his grace. In this situation *David encouraged himself in the* LORD *his God*. His heart overwhelmed with sorrow, vexation, guilt, and fear, by grace he is restrained from rushing into despair, and grace begun continued to shine, till, by its light, he saw salvation to men, through the Lamb that was slain; he felt himself the man that needed mercy from God, and thus prepared, the Spirit breathed the promises into his soul—I will pardon thy iniquities, I will heal thy backslidings; I am the Lord, merciful and gracious to men for the sake of the God-man; look unto him and be thou saved; thy God can do every thing. His grace can heal thy guilty mind, and renew a right spirit within thee; and his providence can put thee in possession of thy people's hearts, and of more than all thou hast lost. Grace shining in his heart, faith, quicker than lightning, realized to him the faithfulness of God, in covenant with men to do them every possible good, for the sake of his Son their Saviour, and on that mercy which endureth for ever David ventured; and guilty, helpless, and distressed as he was, he cast his care upon the LORD his God, assured that he cared for him. (Jer. xxxiii. 8. Luke i. 77. Hos. xiv. 4. Job xlii. 2. 1 Pet. v. 7. Heb. xiii. 5.)

V. 7. *David*

Before Christ cir. 1056. Ahimelech's son, I pray thee, bring me hither the ephod: and Abiathar brought thither the ephod to David,

8 And David inquired at the Lord, saying, Shall I pursue after this troop? shall I overtake them? And he answered him, Pursue; for thou shalt surely overtake *them*, and without fail recover *all*.

9 So David went, he and the six hundred men that *were* with him, and came to the brook Besor, where those that were left behind, stayed.

10 But David pursued, he and four hundred men: (for two hundred abode behind, which were so faint, that they could not go over the brook Besor.)

11 ¶ And they found an Egyptian in the field, and brought him to David, and gave him bread, and he did eat, and they made him drink water.

12 And they gave him a piece of a cake [c] of figs, and two clusters *of raisins*: and when he had eaten, his spirit came again to him: for he had eaten no bread, nor drunk *any* water, three days and three nights.

[c] So Judg. 15. 18. Chap. 14. 27.

13 And David said unto him, To whom *belongest* thou? and whence *art* thou? And he said, I *am* a young man of Egypt, servant to an Amalekite, and my master left me, because three days agone I fell sick. Before Christ cir. 1056.

14 We made an invasion *upon* the south [d] of the Cherethites, and upon *the coast* which *belongeth* to Judah, and upon the south of [e] Caleb, and we burnt Ziklag with fire.

[d] 2 Sam. 8. 18. Ezek. 25. 16. Zech. 2. 5.
[e] Josh. 14. 13. and 15. 13.

15 And David said to him, Canst thou bring me down to this company? And he said, Swear unto me by God, that thou wilt neither kill me, nor deliver me into the hands of my master, and I will bring thee down to this company.

16 ¶ And when he had brought him down, behold, *they were* spread abroad upon all the earth, eating and drinking, and dancing, because of all the great spoil that they had taken out of the land of the Philistines, and out of the land of Judah.

17 And David smote them from the twilight even unto the evening of † the next day: and there escaped not a man of them, save four hundred

† Heb. their morrow.

V. 7. *David*—Convinced of his error in having taken his late steps without consulting what was the will of God, he had now learnt wisdom by the things he had suffered, he therefore calls for the ephod. And as God answered the inquiries of those that believed in him by means of the ephod, and gave them light and direction in what they ought to do, so does he now make his word the means by which all that would do his will may know it: As a lamp in the night, as a light in darkness, so are the Scriptures to those that use them: By the Scriptures the very night—the darkest seasons shall be light, the clouds of doubts and fears shall vanish, and light as the day shall their path become, who will not be wise above that which is written, but who, by the sure word of God, as David by the ephod, will humbly look for his Holy Spirit to guide them into all truth. (Ps. cxix. 105. and cxxxix. 11.)

V. 8. *Shall I pursue*—The Lord answers, *Pursue*. David asks—*Shall I overtake*—He is answered, *Thou shalt*. And the Lord knowing the anxiety and distress of David's mind for what he had lost, he over and above gives him the assurance that he should neither pursue nor overtake in vain, but that he should *recover all*. And thus plainly and graciously does God *assure* all of success who will take hold of his strength, make peace with him, set out, and with all their might pursue the prize of their high calling. They shall *recover all*—All that the first Adam lost; all that the second Adam died to obtain, and lives to bestow—pardon, grace, holiness, everlasting life. (1 Cor. xv. 22. Luke xii. 32. John xvi. 33.)

V. 9. *David went*—Set out in pursuit, without delay, of all that God had promised. Whose example shall those imitate that would wish to dwell for ever with the spirits of just men made perfect? Surely the prophets, children, and servants of God. The way they all *went*, is plain for all that will follow them. Inquire after God. He is fully shewn in the person of the God-man, Christ Jesus. Look to him, and grace, as light and heat from the sun, will give heavenly life and power to the soul. Self denied, ceasing to do evil, taking up the cross of learning to do well, lively faith, loving obedience, and stedfast courage and patience in suffering for well-doing, will be the effects of looking unto Jesus: This is the way they *went* who recovered all, and are now inheriting the promises.

V. 10. *David pursued*—Though a third part of his number grew *faint*, *were left behind*, and *stayed*.

V. 11—12. David, and many that were with him, knew by experience what distress meant, and that they ought not to pass by any occasion of shewing kindness to the afflicted; and they had also learnt not to overlook little things, knowing that God could, and often did, use the weak things of this world as the very means of overcoming the great and mighty.

V. 13. *My master left me*—When I could do him no further service: Sick and weak as I was, he left me to perish. The end of God's commandments is charity—love. All things, small and great, that are done in that spirit, proceeds from himself, and he is sure to bless them. Whatever is unjust, unkind, inhuman, proceeds not from the Father of Mercies, but is that sowing to the flesh—to self, from which, they who continue in that spirit, will reap corruption, misery, ruin: And of the certainty of this, it hath pleased God to give mankind almost numberless proofs, and among them this instance of the Amalekite master leaving his poor sick servant to perish; which, it is plain, was done carelessly or wilfully; for by the situation in which David found the Amalekites, they did not think themselves under any necessity to abandon the sick. He that leaves any living creature to unnecessary sufferings, has cause for repentance in His sight whose mercy is over all his works; but blessed is he that considereth the poor, the helpless, the afflicted, the Lord will deliver him in the time of trouble; he shall be blessed upon the earth. (Ps. xli. 1, 2.)

V. 16, 17. *Eating, drinking, dancing*—They had taken the spoil; they abounded; and their full souls expressed, by their levity, their self-confidence and fearlessness of danger, when swift destruction was overtaking them. In the history given us of the enemies of Israel, we have the true state of those that are strangers to God, and living out of the way of salvation; as in the accounts God has given us of the people of Israel, we have the various states of those that enter into the way that leads to life eternal,

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hundred young men which rode upon camels, and fled.

18 And David recovered all that the Amalekites had carried away: and David rescued his two wives.

19 And there was nothing lacking to them, neither small nor great, neither sons nor daughters, neither spoil, nor any *thing* that they had taken to them: David recovered all.

20 And David took all the flocks, and the herds: *which* they drave before those *other* cattle, and said, This *is* David's spoil.

21 ¶ And David came to the two hundred men, which were so faint that they could not follow David, whom they had made also to abide at the brook Besor: and they went forth to meet David, and to meet the people that *were* with him; and when David came near to the people, he ‡ saluted them.

‡ Heb. asked them how they did.

22 Then answered all the wicked men, and *men* of Belial, of § those that went with David, and said, Because they went not with us, we will not give them *ought* of the spoil that we have recovered, save to every man his wife and his children, that they may lead *them* away, and depart.

§ Heb. men.

23 Then said David, Ye shall not do so, my brethren, with that which the Lord hath given us, who hath preserved us, and delivered the company that came against us, into our hand.

24 For who will hearken unto you in this matter? but [i] as his part *is* that goeth down to the battle, so *shall* his part *be* that tarrieth by the stuff: they shall part alike.

Before Christ 1056.

i See Num. 31. 27. Josh. 22. 8.

25 And it was *so* from that day ‖ forward, that he made it a statute and an ordinance for Israel unto this day.

‖ Heb. and forward.

26 ¶ And when David came to Ziklag, he sent of the spoil unto the elders of Judah, *even* to his friends, (saying, Behold a * present for you, of the spoil of the enemies of the Lord.)

* Heb. blessing.

27 To *them* which *were* in Beth-el, and to *them* which *were* in [g] South-Ramoth, and to *them* which *were* in [h] Jattir,

g Josh. 10. 8.
h Josh. 15. 48.

28 And to *them* which *were* in [i] Aroer, and to *them* which *were* in Siphmoth, and to *them* which *were* in [k] Eshtemoa,

i Josh. 13. 16.
k Josh. 15. 50.

29 And to *them* which *were* in Rachal, and to *them* which *were* in the cities of [l] the Jerahmeelites, and to *them* which *were* in the cities of the Kenites,

l Chap. 27. 10.

30 And to *them* which *were* in Hormah, and to *them* which *were* in Chor-ashan, and to *them* which *were* in Athach,

31 And to *them* which *were* in Hebron, and to all the places where David himself and his men were wont to haunt.

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eternal, and who either go on in it to the end, or turn back from it. And at the same time that the Scriptures give an account of events, as an history perfectly true, through these events, and by means of the conduct of men like ourselves, is discovered to us, on the Divine authority, both the states and ways of danger and of safety to all men, as they are every moment tending to unchangeable misery or blessedness, when each soul has spent the whole time of its trial. And as David gave food and water to the poor fainting dying Egyptian, and revived him before he did him any service, so does God, the Saviour of men, give the bread and water of life—His holy Spirit to all them that believe in him, ever supporting and protecting such as continue to trust in him; and as David destroyed the Amalekites, full, merry, and fearless of danger, so does the Judge of all the earth cut off those that are found in their sins, after the last offers of his infinite goodness have been made known to them in vain. And as there were many that escaped death from among those who here unexpectedly perished, so among the people of every nation there are those that escape from amongst the careless, the worldly-minded, and the wicked, and fly from the threatened wrath, and embrace those offers of pardon, and of grace, which have been proclaimed from God, through the Redeemer of men, ever since the first promise made to Adam after his fall.

V. 18, 19. *David recovered all*—Thus was the promise fulfilled: The words are twice repeated, and doubtless that they may be the more notice taken of—by all that are beginning to count the cost that may attend their setting out to obtain, in the ways of the Gospel, the possession of all that God has promised.

V. 20. *The flocks*—Seem to have been such as were taken over and above all which they themselves had lost. *This is David's spoil*—His people giving him the praise of his victory, as the saints and servants of the Son of David give him the praise for ever, who overcame the world, and who giveth victory to all that obey him. (John xvii. 33. 1 Cor. xv. 57.)

V. 21. *David saluted them*—That were left behind; he spake kindly to them, because he knew they were *willing*, but unable, to follow him and their stronger brethren any further.

V. 22. *Wicked men*—All were not of David's Spirit who appeared on his side: The *tares* were amongst the wheat, and they shewed the mind they were of, by their want of compassion to the weak; saying, *We will not give them ought*—We will keep all that we have got. Shall they be requited with us, who have borne the burden and heat of the day?

V. 23. *David said not so*—He interposed his judgment and his authority on the side of the weak; calling those his *brethren* who were of the contrary judgment, that they might rather be won than forced to allow an equal division of what, he reminds them, the LORD had *given* to them all.

V. 24. *So shall his part be*—The same, who is upon the same service; and who is only prevented, by what he could not help, from being amongst the foremost in the work that was to be done.

V. 26—31. The presents sent by David, to the elders of the several places where he had been during Saul's persecution, seem to be a grateful acknowledgment of the kindness they had shewn him, out of his first success. And thus will the Lord of all, of whom David was a type, remember, even to a cup of water, all the kindness shewn to him, or any that belonged to him, when they were, like David and his men, esteemed the outcasts of the earth. The history of the war between the Philistines and Saul is now resumed.

CHAP. XXXI.

Before Christ 1056.

NOW [a] the Philiſtines fought againſt Iſrael: and the men of Iſrael fled from before the Philiſtines, and fell down * ſlain in mount Gilboa.

a 1 Chron. 10. 1.
* Or, wounded.

2 And the Philiſtines followed hard upon Saul, and upon his ſons; and the Philiſtines ſlew [b] Jonathan, and Abinadab, and Malchiſhua, Saul's ſons.

b Chap. 14. 49. 1 Chron. 8. 33.

3 And [c] the battle went ſore againſt Saul, and the † archers ‡ hit him, and he was ſore wounded of the archers.

c See 2 Sam. 1. 7, &c.
† Heb. ſhooters, men with bows.
‡ Heb. found him.

4 [d] Then ſaid Saul unto his armour-bearer, Draw thy ſword and thruſt me through therewith; leſt theſe uncircumciſed come and thruſt me through, and § abuſe me. But his armour-bearer would not; [e] for he was ſore afraid: therefore Saul took a ſword, and fell upon it.

d So Judg. 9. 54.
§ Or, mock me.
e 2 Sam. 1. 14.

5 And when his armour-bearer ſaw that Saul was dead, he fell likewiſe upon his ſword, and died with him.

6 So Saul died, and his three ſons, and his armour-bearer, and all his men that ſame day together.

7 ¶ And when the men of Iſrael that *were* on the other ſide of the valley, and *they* that *were* on the other ſide Jordan, ſaw that the men of Iſrael fled, and that Saul and his ſons were dead, they forſook the cities, and fled; and the Philiſtines came and dwelt in them.

Before Christ 1056.

8 And it came to paſs on the morrow, when the Philiſtines came to ſtrip the ſlain, that they found Saul and his three ſons fallen in mount Gilboa.

9 And they cut off his head, and ſtripped off his armour, and ſent into the land of the Philiſtines round about, to publiſh *it* in the houſe of their idols, and among the people.

10 [i] And they put his armour in the houſe of [g] Aſhtaroth: and [h] they faſtened his body to the wall of [i] Beth-ſhan.

i Chap. 21. 9.
g Judg. 2. 13.
h 2 Sam. 21. 12.
i Joſh. 17. 11. Judg. 1. 27.

11 ¶ [k] And when the inhabitants of Jabeſh-gilead heard ‖ of that which the Philiſtines had done to Saul:

k Chap. 11. 3, 9, 11.
‖ Or, concerning him.

12 [l] All the valiant men aroſe, and went all night, and took the body of Saul, and the bodies of his ſons from the wall of Beth-ſhan, and came to Jabeſh, and [m] burnt them there.

l See Chap. 11. 1---11.
2 Sam. 2. 4---7.
m Jer. 34. 5. Amos 6. 10.

13 And they took their bones, and [n] buried *them* under a tree at Jabeſh, [o] and faſted ſeven days.

n 2 Sam. 2. 4. 5. and 21. 12, 13.
o Gen. 50. 10.

CHAP. XXXI.

V. 2. *Jonathan*—Died fighting under his father, againſt the people the Almighty had given command to be deſtroyed; but, on this and ſeveral other occaſions, God gave them power over the people of Iſrael, to chaſten them for their public impiety and diſobedience to his laws; and in now doing ſo, loving Jonathan was relieved from his long-continued conflict, between duty to his father and affection to the friend he loved as his own ſoul.

V. 3. God, who directs the arrows of death in battles as well as in the dwellings of peace, now ſuffers the *archers* to *hit* him, who had long exalted himſelf againſt his Creator, and ſet himſelf to oppoſe his will.

V. 4. Still fearful of being diſhonoured, to that fear Saul ſacrifices the ſhort remains of life. Heathen and Hebrew are by nature alike; and when their laſt trials find them without faith in God, they will caſt themſelves away upon the rocks of preſumption, or ruſh into the ſeas of deſpair.

V. 5. Such influence has the example of thoſe, who are by name or ſtation great, that they will have imitators, though it be at the unknown expence of obtruding themſelves into the Almighty's preſence, and conclude the laſt moments of their only ſtate of trial, by declaring how little they know or regard the will of God in oppoſition to their own.

V. 6. *Saul died*—And was there time to record the ſelf-murder of his armour-bearer, between the time Saul fell upon a ſword and his death, and was there not time to ſay he confeſſed his guilt, and cried—Lord, remember me?

V. 8. *The morrow*—So Saul's fears of being found alive by the Philiſtines appear not to have been ſuggeſted to him by the Spirit of truth, by which it is recorded that it was the day after the battle before he was found among the ſlain.

V. 9. *To publiſh*—The victory they had obtained to the praiſe of the *idols* they worſhipped.

V. 11—13. *The inhabitants of Jabeſh-gilead*—Were delivered, by Saul's means, (chap. xi.) and by them this reſpect is paid to his perſon and memory.

SAUL's life affords inſtruction of the laſt moment to be rightly underſtood. How to *receive*, *retain*, *and*, when required, to *reſign* any or all the bleſſings God beſtows upon us in this life, is what all men have occaſion to be taught of God himſelf; and, as the means of doing it, he has been pleaſed to place before us examples both of the right and wrong temper and conduct, that the plain precepts he has given us might be illuſtrated in ſuch a manner as to leave the moſt lively and laſting impreſſion: To ſave us from, and to guard us againſt making ourſelves miſerable, and to lead us to preſent and endleſs peace, is the deſign of all God ſends or ſuffers to befal us in this life of trial. No man comes into life with any better title to the mercies of God than Saul had: Life, with all the advantages we may or can have in it, are as much the free unmerited gift of God to all men as they were to Saul. He *received* the favours God beſtowed upon him as unworthy of them; he found himſelf prepared for the ſtation God deſigned him by his grace; he was ſenſible of his goodneſs; himſelf, and all with which he ſaw himſelf ſurrounded, reminded him of the gratitude he owed to God his Saviour; he held the bleſſings beſtowed upon him with an humble dependance on God, who gave him life from one day to another to uſe them to his glory: God was now with him; his prophet loved and honoured him. Saul, after this, ceaſed to be little in his own eyes; he began to hold what God had given and done for him by a different title—in a different temper of mind; and the ſoul within, carrying itſelf as independant of God, ſoon ſhewed the *deſire* it had to continue to hold the bleſſings of honour and proſperity, whether God would or no; and this ſtate of mind it was that reſiſted the grace, and with that forfeited the favour of God. The laſt part of Saul's example ſhews a mind in wilful oppoſition to the known deſigns and will of God: His bleſſings were then turned into curſes; and the fear

of being degraded in the eyes of his fellow-creatures, or his unwillingneſs to give up to God all he had received from him, became a continual torment; and when the arrows of the archers hit him, the ſlaviſh fear of his own diſhonour would not allow him to wait or ſuffer the will of God, for the ſhort ſpace of time it only required, for the body to bleed to death at mortal wounds already given. The dealings of God are equal, they proceed on the ſame principles, and the hearts of all men are alike. As bleſſings were beſtowed on Saul when he was little in his own eyes, ſo does God give grace to the humble (1 Pet. v. 5.); and to that ſtate of mind to which God alone gives grace, does he continue to communicate his favour; ſo that an humble dependance on God for mercy, grace, and all that can make our beings a bleſſing to us, is no leſs neceſſary to retain the mercies of God, than it was to have them beſtowed upon us. The next part of Saul's example ſhews, the diſpoſition of the human mind to be lifted up by the very mercies of God into a ſpirit of independance, or of thinking that we have a right to hold what God has given, even when we have forfeited his bleſſings by our preſumption, ingratitude, or the abuſe of his gifts; and not only ſo, but to harden ourſelves againſt God, and act in oppoſition to the knowledge of his will. The laſt part of the example given us in the hiſtory of Saul's life is, that ſtate of mind which is the conſequence of holding ourſelves, or any thing we poſſeſs, independant of God—Final diſtruſt. Whenever we ceaſe to hold all the mercies of God in a ſpirit of humble dependance upon him, we are preparing ourſelves to refuſe ſubmiſſion to the will of God; and every time we do this, we declare in effect that we believe it is not beſt for us to do or ſubmit to that which God requires; and ſelf-confidence increaſing as we ceaſe to depend on the wiſdom and goodneſs of God, a ſecret inward oppoſition to his will, leads to that which is open and declared; the conſiderations of juſtice, gratitude, and of natural affection loſe their force; from leſs to greater crimes the ſoul advances, till at length no crime is too great to be committed to obtain or defend the idols of ſelf-love, and this inward and outward oppoſition to God continued in, till the laſt offer of his grace is rejected, the ſoul is then left to itſelf, and to that wicked ſelf-exalting ſpirit to which it turned from God, and the pains of death itſelf are looked upon as a refuge from the fury of its fears. But when ſhall that ſpirit fly from danger, which, by refuſing to ſubmit to the known will of God, has loſt all truſt and confidence in his love? Equal then as God's dealings are, alike as the minds of men are by nature, and equally expoſed as all are to the ſame temptations and dangers, how does it concern every one for himſelf to inquire, Whether I am now ſenſible that it is of the Lord's mercies that I am not conſumed—that after all I may have done or ſuffered, I am in God's ſight an unprofitable ſervant, and that I have not acquired of myſelf any better title to the mercies of God now, than I had when they were firſt beſtowed upon me. Whether having received good at the hand of God, I am willing to receive evil alſo, thankfully ſubmitting myſelf to whatever he is pleaſed to ſuffer to befal me; and when he takes away that which his unmerited bounty had beſtowed, whether it is the language of my heart to ſay, The Lord gave, the Lord hath taken away, and bleſſed be the name of the Lord; or, in a word, What is it that I would not do, refuſe to ſuffer, or ſubmit to part with, whenever he requires, to ſhew the love and obedience I owe him who made and died for me, and by whoſe ſtripes I am healed.

II. SAMUEL.

CHAP. I. THE Amalekite, who brought tidings of the overthrow, and accuſed himſelf of Saul's death, is ſlain. David lamenteth Saul and Jonathan with a ſong.—CHAP. II. David, by God's direction, with his company goeth up to Hebron, where he is made king of Judah: He commendeth them of Jabeſh-gilead for their kindneſs to Saul. Abner maketh Iſh-boſheth king of Iſrael. A mortal ſkirmiſh between twelve of Abner's and twelve of Joab's men. Aſahel is ſlain. At Abner's motion Joab ſoundeth a retreat: Aſahel's burial.—CHAP. III. During the war David ſtill waxeth ſtronger. Six ſons were born to him in Hebron. Abner diſpleaſed with Iſh-boſheth, revolteth to David. David requireth a condition to bring him his wife Michal. Abner having communed with the Iſraelites is feaſted by David, and diſmiſſed. Joab returning from battle, is diſpleaſed with the king, and killeth Abner. David curſeth Joab, and mourneth for Abner.—CHAP. IV. The Iſraelites being troubled at the death of Abner, Baanah and Rechab ſlay Iſh-boſheth, and bring his head to Hebron: David cauſeth them to be ſlain, and Iſh-botheth's head to be buried.—CHAP. V. The tribes come to Hebron to anoint David over Iſrael: David's age, he taketh Zion from the Jebuſites, and dwelleth in it. Hiram ſendeth to David. Eleven ſons are born to him in Jeruſalem. David directed by God ſmiteth the Philiſtines at Baal-perazim, and again at the mulberry trees.—CHAP. VI. David fetcheth the ark from Kirjath-jearim on a new cart. Uzzah is ſmitten at Perez-uzzah. God bleſſeth Obed-edom for the ark. David bringeth the ark into Zion with ſacrifices; danceth before it, for which Michal deſpiſeth him; he placeth it in a tabernacle with great joy and feaſting. Michal reproving David for his religious joy; is childleſs to her death.—CHAP. VII. Nathan firſt approving the purpoſe of David to build God an houſe: After, by the word of God, forbiddeth him: He promiſeth him benefits and bleſſings in his ſeed. David's prayer and thankſgiving.—CHAP. VIII. David ſubdueth the Philiſtines and the Moabites: He ſmiteth Hadadezer, and the Syrians. Toi ſendeth Joram with preſents to bleſs him. The preſents and the ſpoil David dedicateth to God; he putteth garriſons in Edom. David's officers.—CHAP. IX. David by Ziba ſendeth for Mephi boſheth. For Jonathan's ſake he entertaineth him at his table, and reſtoreth him all that was Saul's: He maketh Ziba his farmer.—CHAP. X. David's meſſengers ſent to comfort Hanun, the ſon of Nahaſh, are villanouſly intreated. The Ammonites ſtrengthened by the Syrians at Helam, are overcome by Joab and Abiſhai. Shobach making a new ſupply of the Syrians at Helam; is ſlain by David.—CHAP. XI. While Joab beſieged Rabbah, David committeth adultery with Bath-ſheba. Uriah ſent for by David to cover the adultery; would not go home neither ſober nor drunken: He carryeth to Joab the letter of his death. Joab

ſendeth

ſendeth the news thereof to David. David taketh Bath-ſheba to wife.—CHAP. XII. Nathan's parable of the ewe-lamb; cauſeth David to be his own judge David reproved by Nathan confeſſeth his ſin, and is pardoned. David mourneth and prayeth for the child, while it lived. Solomon is born, and named Jedidiah. David taketh Rabbah, and tortureth the people thereof.—CHAP. XIII. Amnon loving Tamar, by Jonadab's counſel, feigning himſelf ſick, raviſheth her; he hateth her, and ſhamefully turneth her away. Abſalom entertaineth her, and concealeth his purpoſe. At a ſheep-ſhearing, among all the kings ſons, he killeth Amnon. David grieving at the news, is comforted by Jonadab. Abſalom fleeth to Talmai at Geſhur.—CHAP XIV. Joab, ſuborning a widow of Tekoah, by a parable, to incline the king's heart to fetch home Abſalom; bringeth him to Jeruſalem: Abſalom's beauty, hair, and children. After two years, Abſalom by Joab is brought into the king's preſence.—CHAP. XV. Abſalom, by fair ſpeeches and courteſies, ſtealeth the hearts of Iſrael. Under pretence of a vow he obtaineth leave to go to Hebron: He maketh there a great conſpiracy. David, upon the news, fleeth from Jeruſalem. Ittai would not leave him: Zadok and Abiathar are ſent back with the ark. David and his company go up mount Olivet weeping: He curſeth Ahithophel's counſel. Huſhai is ſent back with inſtructions.—CHAP. XVI. Ziba, by preſents and falſe ſuggeſtions, obtaineth his maſter's inheritance. At Bahurim, Shimei curſeth David. David, with patience, abſtaineth and reſtraineth others from revenge. Huſhai inſinuateth himſelf into Abſalom's counſel. Ahithophel counſel.—CHAP. XVII. Ahithophel's counſel is overthrown by Huſhai's, according to God's appointment. Secret intelligence is ſent unto David. Ahithophel hangeth himſelf. Amaza is made captain. David at Mahanaim is furniſhed with proviſion.—CHAP. XVIII. David viewing the armies in their march, giveth them charge of Abſalom. The Iſraelites are ſore ſmitten in the wood of Ephraim. Abſalom, hanging in an oak, is ſlain by Joab and caſt into a pit. Abſalom's place: Ahimoaz and Cuſhi bring tidings to David. David mourneth for Abſalom.—CHAP. XIX. Joab cauſeth the king to ceaſe his mourning. The Iſraelites are earneſt to bring the king back. David ſendeth to the prieſts to incite them of Judah. Shimei is pardoned. Mephiboſheth accuſed. Barzillai diſmiſſed; Chimham his ſon is taken into the king's family. The Iſraelites expoſtulate with Judah for bringing home the king without them.—CHAP. XX. By occaſion of the quarrel, Sheba maketh a party in Iſrael. David's ten concubines are ſhut up in perpetual priſon. Amaza made captain over Judah, is ſlain by Joab. Joab purſueth Sheba unto Abel. A wiſe woman ſaveth the city by Sheba's head. David's officers.—CHAP. XXI. The three years famine for the Gibeonites; ceaſe by having ſeven of Saul's ſons. Riſpah's kindneſs unto the dead. David burieth the bones of Saul and Jonathan in his father's ſepulchre. Four battles againſt the Philiſtines, wherein four valiants of David ſlay four giants.—CHAP. XXII. A Pſalm of thankſgiving for God's powerful deliverance, and manifold bleſſings.—CHAP. XXIII. David, in his laſt words, profeſſeth his faith in God's promiſes to be beyond ſenſe or experience. The different ſtate of the wicked. A catalogue of David's mighty men.—CHAP. XXIV. David, tempted by ſatan, forceth Joab to number the people. The captains, in nine months and twenty days, bring the muſter of thirteen hundred thouſand fighting men. David having three plagues propounded by Gad, repenteth, and chooſeth the three days peſtilence. After the death of threeſcore and ten thouſand, David, by repentance, preventeth the deſtruction of Jeruſalem. David, by Gad's direction, purchaſeth Araunah's threſhing floor, where having ſacrificed, the plague ſtayeth.

CHAP. I.

Before Chriſt 1056.

NOW it came to paſs after the death of Saul, when David was returned from [a] the ſlaughter of the Amalekites, and David had abode two days in Ziklag:

[a] 1 Sam. 30. 17, 26.

2 It came even to paſs on the third day, that behold, [b] a man came out of the camp from Saul, [c] with his clothes rent, and earth upon his head: and *ſo* it was, when he came to David, that he fell to the earth, and did obeiſance.

[b] Chap. 4. 10.
[c] 1 Sam. 4. 12.

3 And David ſaid unto him, From whence comeſt thou? And he ſaid unto him, Out of the camp of Iſrael am I eſcaped.

4 And David ſaid unto him, * How went the matter? I pray thee, tell me. And he anſwered, That the people are fled from the battle, and many of the people alſo are fallen and dead, and Saul and Jonathan his ſon are dead alſo.

* Heb. What was, &c.

Before Chriſt 1056.

5 And David ſaid unto the young man that told him, How knoweſt thou that Saul and Jonathan his ſon be dead?

6 And the young man that told him, ſaid, As I happened by chance upon mount Gilboa, behold, [d] Saul leaned upon his ſpear: and lo, the chariots and horſemen followed hard after him.

[d] See 1 Sam. 31. 3, 4.

7 And when he looked behind him, he ſaw me, and called unto me: and I anſwered, † Here *am* I.

† Heb. Behold me.

8 And he ſaid unto me, Who *art* thou? And I anſwered him, I *am* an Amalekite.

9 He ſaid unto me again, Stand, I pray thee,

CHAP. I.

V. 1. *Ziklag*—Was not ſo entirely conſumed but David and his people could lodge in it.

V. 2. *A man came from Saul*—To inform David of his death; and in this perſon we have an example of that diſpoſition of the natural mind of man, which feels ſecret pleaſure in being the meſſenger of the fall of any that have been great in Iſrael; or who expects to recommend himſelf to riſing greatneſs, or ſuch as are ſuppoſed to be in a ſtate of rivalſhip to the fallen.

V. 3. The willing meſſenger of civil tidings expreſſes his great reſpect to David, by waiting with ſubmiſſion till David ſpoke to him; and that temper of mind which wants to make its way to favour by another's fall, will ever feign great reſpect to thoſe by whoſe power they hoped to be preferred.

V. 4. He only names the king's death and that of his eldeſt ſon, the perſons who ſtood moſt immediately between David and the crown.

V. 5. David had before aſked *where* he had been to obtain this knowledge; and then *how* he came by it. Every inquirer after truth, but particularly ſuch as have power over others, have, in David's conduct, that which is to be imitated—not taking what is told them for granted, till they have all the information the preſent circumſtances can afford them.

V. 6—10. He that ſets off with pleaſure to tell of the evil that

Before Christ 1056.

thee, upon me, and slay me: for ‡ anguish is come upon me, because my life *is* yet whole in me.

‡ Or, my coat of mail, or, my embroidered coat hindereth me, that my, &c.

10 So I stood upon him, and slew him, because I was sure that he could not live after that he was fallen: and I took the crown that *was* upon his head, and the bracelet that *was* on his arm, and have brought them hither unto my lord.

11 Then David took hold on his clothes,

e Chap. 3. 31. and 13. 31.

and [e] rent them, and likewise all the men that *were* with him.

12 And they mourned and wept, and fasted until even, for Saul and for Jonathan his son, and for the people of the Lord, and for the house of Israel; because they were fallen by the sword.

13 ¶ And David said unto the young man that told him, Whence *art* thou? And he answered, I *am* the son of a stranger, an Amalekite.

i 1 Sam. 24. 6. and 31. 4. Psa. 105. 15.

14 And David said unto him, [i] How wast thou not afraid to stretch forth thine hand, to destroy the Lord's anointed?

g Chap. 4. 10.

15 And [g] David called one of the young men, and said, Go near, *and* fall upon him. And he smote him that he died.

h 1 Sam. 26. 9.

16 And David said unto him, [h] Thy blood *be* upon thy head: for thy mouth hath testified against thee, saying, I have slain the Lord's anointed.

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17 ¶ And David lamented with this lamentation over Saul, and over Jonathan his son,

18 (i Also he bade them teach the children of Judah *the use of* the bow: behold, *it is* written [k] in the book § of Jasher)

i 1 Sam. 31. 3.

k Josh. 10. 13.

§ Or, of the upright.

19 The beauty of Israel is slain upon thy high places: how are the mighty fallen;

20 [m] Tell *it* not in Gath, publish *it* not in the streets of Askelon: lest [n] the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph.

m Mic. 1. 10.

n See Judg. 16. 23.

n See 1 Sam. 18. 6.

21 Ye mountains of Gilboa, *let there be* no dew, neither *let there be* rain upon you, nor fields of offerings: for there the shield of the mighty is vilely cast away, the shield of Saul, *as though he had* not *been* anointed with oil.

22 From the blood of the slain, from the fat of the mighty, [o] the bow of Jonathan turned not back, and the sword of Saul returned not empty.

o 1 Sam. 18. 4.

23 Saul and Jonathan *were* lovely and ‖ pleasant in their lives, and in their death they were not divided: they were swifter than eagles, they were stronger than lions.

‖ Or, sweet.

24 Ye

that had befallen Saul, does not fail to add falsehood to the ill news of which he made himself the glad bearer: Saul's armour-bearer saw the king dead, and then killed himself: Saul received his death's wound at his own hand, and was not killed by this person, as he relates.

V. 11, 12. Instead of joy, *David, and all that were with him*, expressed their sorrow that so many of their nation had fallen by the sword, which God had sent and given power against them. And would it not be thus with HIM who made David king, and with all that were on his side in heaven, when the prince of the fallen angels fell, was rejected, and cast out of heaven, for exalting himself against his Maker, and desiring to govern dependant on none, but to be like the Most High? Would not the Prince of Peace, whose loving Spirit now lived in David's breast, like him express his holy concern, that one of his power had raised from nothing, and by his goodness had been made so great and able to stand, should fall self-destroyed.

V. 13. *David* now enters upon that office in which he was to be an eminent type of the Judge of all the earth. The person he first judges had before given an account of his conduct, and so will all give an account of themselves unto God (Rom. xiv. 12.) at the final judgment. This person thought what he had done would recommend him to the favour of David; and they who do not see their sinfulness, and the necessity they are under of having the mercy of God, also think what they have done was so meritorious that they approach the Judge, self-confident of their acceptance. David asks him, *Whence art thou?* And will not the Judge of all ask every soul of man, Whether they know *from whence* they derive their origin—Whether they do not know that they are descended from parents, who, after being made in the image of God, lost it by sinning against their Creator—Whether for themselves they do not know that in sin they were conceived and born; that out of their hearts have proceeded evil thoughts of every kind. (Mark vii. 21.) This person answers, *I am the son of a stranger*—And, reader, placing yourself before JESUS, who shall come to judge the world, would you now be obliged to confess yourself *a stranger* to the very nature of your soul, or so slightly affected with all the acquaintance you have made with yourself, your inbred enmity to God, that it never occasioned you so much serious concern as to lead you to inquire, *What you should do to be saved?* (Acts xvi. 30.) And that, instead of being acquainted with God, through Jesus Christ, whom he hath sent to save mankind, (John xvii. 3. Luke i. 77.) that you are spiritually an *Amalekite*—an alien from the commonwealth of Israel, a stranger to the holy One of Israel, the God of the whole earth—That you had not yet found time to acquaint yourself with God, though it was the sole purpose of your coming into life?

V. 14. *Wast thou not afraid*—Of a righteous judgment to come, instead of expecting to recommend thyself by doing any injury to another; especially *the* LORD's *anointed*—against whose holy and compassionate nature every sin is an act of violence—a lifting up of the hand against God? To this inquiry he was speechless. (Matth. xxii. 12.)

V. 15, 16. This sentence of death contains in it the substance of that final sentence which will be pronounced against those that die in their sins, and strangers to HIM, who with wicked hands—by their sins they have crucified and slain. (Acts ii. 23.) *Their blood will be upon their own head*—they will testify against themselves. Their want of that charity—that love of God, without which all other gifts are vain, (1 Cor. xiii. 2.) will appear in the account they give of themselves. For them who are without charity, Christ died in vain.

V. 17—27. *David lamented*—But, in his sorrow for those that had fallen, he does not neglect to attend immediately to the safety of Israel, by commanding all about him, who had been already taught to fight his battles, that they should *teach* their *children*,

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24 Ye daughters of Israel, weep over Saul, who clothed you in scarlet, with *other* delights, who put on ornaments of gold upon your apparel.

25 How are the mighty fallen in the midst of the battle! O Jonathan, *thou wast* slain in thine high places.

26 I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women.

27 How are the mighty fallen, and the weapons of war perished:

C H A P. II.

AND it came to pass after this, that David [a] inquired of the Lord, saying, Shall I go up into any of the cities of Judah? And the Lord said unto him, Go up. And David said, Whither shall I go up? And he said, Unto Hebron.

[a] Judg. 1. 1. 1 Sam. 23. 2, 4, 9, and 30. 7, 8.

2 So David went up thither, and his two wives also, Ahinoam the Jezreelitess, and Abigail Nabal's wife the Carmelite.

3 And his men that *were* with him, did David bring up every man with his household: and they dwelt in the cities of Hebron.

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4 And the men of Judah came, and there they anointed David king over the house of Juda: and they told David, saying, *That* [b] the men of Jabesh-gilead *were they* that buried Saul.

[b] 1 Sam. 31. 13.

5 ¶ And David sent messengers unto the men of Jabesh-gilead, and said unto them, [c] Blessed *be* ye of the Lord, that ye have shewed this kindness unto your lord, *even* unto Saul, and have buried him.

[c] Ruth 2. 20. and 3. 10.

6 And now the Lord shew kindness and truth unto you: and I also will requite you this kindness, because ye have done this thing.

7 Therefore now let your hands be strengthened, and * be ye valiant: for your master Saul is dead, and also the house of Judah have anointed me king over them.

* Heb. be ye the sons of valour.

8 ¶ But Abner the son of Ner, captain of † Saul's host, took ‡ Ish-bosheth the son of Saul, and brought him over to Mahanaim.

† Heb. the host which was Saul's.
‡ Or, Esh-baal, 1 Chron. 8. 33. and 9. 39.

9 And he made him king over Gilead, and over the Ashurites, and over Jezreel, and over Ephraim, and over Benjamin, and over all Israel.

10 Ish-bosheth

that they might be brought up in the use of those weapons by which they were to defend themselves, and prevail over their enemies. In this song David laments the dishonour Israel had received in her champions flying before their enemies, casting away their arms, and then being destroyed by them. And they that love the cause of Israel, must lament when any are overcome by their spiritual enemies, who have ever appeared on her side. David says, *Saul* and Jonathan *were lovely in their lives*—Saul doubtless had many qualities which made him popular with the people; and David, after his death, gives him all the praise which he could give him with truth; but when he comes to speak of the sole requisite—Love, he mentions that of Jonathan, but is silent on that of Saul's: By this, and from the whole history, it is certain Saul did not love David—the man after God's own heart. They that possess the spirit of love possess it universally—they are merciful as their Father which is in heaven is merciful; and that degree of love which is ascribed to Jonathan, is that which all the redeemed of the Lord feel for HIM, who is represented to us by all that is great and good in David.

C H A P. II.

V. 1. David, by asking wisdom of God, gives now an example to all that would live to please him.

V. 2, 3. David took all with him that God had given him when he went up to take possession of the promised kingdom; and so will JESUS leave none behind that are joined in one spirit with himself, when he shall finally ascend to take possession of his kingdom, that where he is, there they may be also.

V. 4. The children of Judah only make David king over themselves; they pretend to no power *to force* others to submit to a king of their making: And though David was anointed of God to be king over all Israel, he is only king over those who choose him to reign over them. And though JESUS is God over all blessed for ever, those only are the happy subjects of his gracious government, who *choose* him to reign over them. Reader, have you made JESUS your king, as the children of Judah made David their king? Hath his laws, requiring you to live to God, become your laws? Do you forgive, love, and serve all mankind, as far as you are enabled, because he requires it who died for you, and to whom every soul is no less dear than your own?

V. 5—7. *David blesses* those that had shewn kindness to Saul, though he had acted as the declared enemy of David. Thus was the mind of the Spirit, which was afterwards fully published to the world by the God-man, made known by those that were types of him in the ages before JESUS came. Such was his love and good-will to men, that, whilst the blood was running from the wounds his murderers gave him, he prayed that they might be forgiven the crime of crucifying him, against every principle of humanity and justice. By him it is thought but *an ordinary* thing for his followers to be kind to those that love them, and do them good: The example he hath given us, by his types and by himself, is to *bless* the benefactors of our declared enemies; to bless them that curse us, to do good to them that hate us, to pray for them which despitefully use us and persecute us, to pray for our murderers, a power of all-conquering grace which he gave to the first of his disciples, who was put to death for his sake; (Acts vii. 60.) and which Spirit he has promised to give to all them that ask him. (Luke xi. 13.)

V. 8, 9. Another king was raised up to oppose the appointed king of Judah. And thus there will never cease to be on earth those that shall oppose the Spirit of Him who made David king: Satan, like another Abner, will ever raise up some who will oppose the Prince of Peace, and especially in the very seat of his government; whether he is known by the name of Saul or Ish-bosheth among men, his nature is the same, and will ever shew itself, in opposition to the Spirit of God our Saviour, in every heart, in every house, village, town, city, nation; but will rage most wherever salvation from God to men is evidently set forth through a Mediator, whether he is known by the name of the promised SEED of the woman to the first parents of all mankind, by that of MESSIAH to the Jews, or by the name of JESUS to the Christians.

V. 10—17. The

Before Christ 1055.

10 Ish-bosheth Saul's son *was* forty years old when he began to reign over Israel, and reigned two years: but the house of Judah followed David.

e Chap. 5. 5. 1 Kings 2. 11. § Heb. number of days.

11 (And [e] the § time that David was king in Hebron over the house of Judah, was seven years, and six months.)

12 ¶ And Abner the son of Ner, and the servants of Ish-bosheth the son of Saul, went out from Mahanaim, to Gibeon.

cir. 1053. ‖ Heb. them together. i Jer. 41. 12.

13 And Joab the son of Zeruiah, and the servants of David went out, and met ‖ together by [i] the pool of Gibeon: and they sat down, the one on the one side of the pool, and the other on the other side of the pool.

14 And Abner said to Joab, Let the young men now arise, and play before us. And Joab said, Let them arise.

15 Then there arose and went over by number twelve of Benjamin, which *pertained* to Ish-bosheth the son of Saul, and twelve of the servants of David.

16 And they caught every one his fellow by the head, and *thrust* his sword in his fellow's side; so they fell down together: wherefore that place was called ‖ Helkath-hazzurim, which *is* in Gibeon.

‖ That is, the field of strong men.

17 And there was a very sore battle that day: and Abner was beaten, and the men of Israel, before the servants of David.

g 1Chro. 2 16.

18 ¶ And there were [g] three sons of Zeruiah there, Joab, and Abishai, and Asahel: and Asahel *was* [h] *as* light * of foot † [i] as a wild roe.

h 1Chro. 12.8. * Heb. of his feet. † Heb. as one of the roes that is in the field. i Pia. 18. 33.

19 And Asahel pursued after Abner, and in going he turned not to the right hand nor to the left, ‡ from following Abner.

‡ Heb from after Abner.

20 Then Abner looked behind him, and said, *Art* thou Asahel? And he answered, I *am*.

21 And Abner said to him, Turn thee aside to thy right hand, or to thy left, and lay thee hold on one of the young men, and take thee his § armour. But Asahel would not turn aside from following of him.

§ Or, spoil.

22 And Abner said again to Asahel, Turn thee aside from following me: wherefore should I smite thee to the ground? how then should I hold up my face to Joab thy brother?

Before Christ cir. 1053.

23 Howbeit he refused to turn aside: wherefore Abner with the hinder end of the spear smote him [k] under the fifth *rib*, that the spear came out behind him; and he fell down there, and died in the same place: and it came to pass, *that* as many as came to the place where Asahel fell down and died, stood still.

k Chap. 3. 27. and 4. 6. and 20. 10.

24 Joab also and Abishai, pursued after Abner: and the sun went down when they were come to the hill of Ammah, that *lieth* before Giah by the way of the wilderness of Gibeon.

25 ¶ And the children of Benjamin gathered themselves together after Abner, and became one troop, and stood on the top of an hill.

26 Then Abner called to Joab, and said, Shall the sword devour for ever? knowest thou not that it will be bitterness in the latter end? how long shall it be then ere thou bid the people return from following their brethren?

27 And Joab said, *As* God liveth, unless [l] thou hadst spoken, surely then ‖ in the morning the people had * gone up every one from following his brother.

l Verse 14. ‖ Heb. from the morning. * Or, gone away.

28 So Joab blew a trumpet, and all the people stood still, and pursued after Israel no more, neither fought they any more.

29 And Abner and his men walked all that night through the plain, and passed over Jordan, and went through all Bithron, and they came to Mahanaim.

30 And Joab returned from following Abner: and when he had gathered all the people together, there lacked of David's servants nineteen men, and Asahel.

31 But the servants of David had smitten of

V. 10—17. The enmity within now shewed itself by this battle, which began on Abner's side.

V. 21—23. *Asahel*, because a swift runner, like one confiding in his own strength, and impatient of victory, pursues beyond the protection of the captain of the tribe of Judah, and is slain by Abner; who having already defied *Joab* in open battle, seems, though overcome, to express himself as he does to Asahel, out of contempt, he being an inferior warrior.

V. 25. All that assembled under Abner became *one troop*; enraged by the defeat they had met with, and disappointed in their self-confident expectations which had led them to begin the war, they formed themselves into one band, under one leader, against the king God had appointed to reign over them, and by whose forces they had been put to flight.

V. 26. *Shall the sword devour for ever*—Shall we, who have descended from the same parents, and once had the same interests, continue to destroy each other. *It will be bitterness in the latter end*—Dearly will the victory be bought when equals contend. *Abner* accuses *Joab* of being the cause of the contest's being continued.

V. 27. *Joab*'s answer implies, that but for Abner it would not have been begun.

V. 28. When peace was but asked for, the servants of David withdrew from following their brethren.

CHAP.

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32 ¶ And they took up Asahel, and buried him in the sepulchre of his father, which *was* in Beth-lehem: and Joab and his men went all night, and they came to Hebron at break of day.

CHAP. III.

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5 And the sixth, Ithream, by Eglah David's wife: these were born to David in Hebron.

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7 And Saul had a concubine, whose name d Chap. 21. 10. *was* [d] Rizpah, the daughter of Aiah: and *Ish-bosheth* said to Abner, Wherefore hast thou gone in unto my father's concubine?

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Before Christ cir. 1053.

9 [i] So do God to Abner, and more also, except as the Lord hath sworn to David, even so I do to him:

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10 To translate the kingdom from the house of Saul, and to set up the throne of David over Israel, and over Judah, [g] from Dan even to Beer-sheba.

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11 And he could not answer Abner a word again, because he feared him.

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14 And David sent messengers to Ish-bosheth Saul's son, saying, Deliver *me* my wife Michal, which I espoused to me [h] for an hundred foreskins of the Philistines.

h 1 Sam. 18. 25, 27.

15 And Ish-bosheth sent, and took her from *her* husband, *even* from [i] Phaltiel the son of Laish.

i 1 Sam. 25. 44, Psalm.

16 And her husband went with her ‡ along weeping behind her to Bahurim: then said Abner

‡ Heb. going, and weeping.

CHAP. III.

V. 1. As David's kingdom increased, so shall the kingdom of God increase till the number of the elect are completed; and all that will come unto him, that they may have life, are saved with an everlasting salvation. And as Saul's *house became weaker and weaker*, so will satan's kingdom on earth decay, till at length all are brought into subjection to the holy One of Israel, who will of mercy and grace accept, and then the conquered powers of hell be left to rage and burn within itself, with unavailing enmity for ever.

V. 3. The mother of Absalom was the daughter of the king of one of those tribes or nations with whom the Israelites were forbid to marry. How dearly did David pay for the addition he made to the number of his wives, and for taking one from among a people with whom he ought not to have married. He that departs from the will of God, in whatever way it is, or whatever purpose it is to answer, besides sinning against the Author of his life, and the God of his salvation, he lays up for himself sorrow and painful repentance, or impenitence, and sufferings; and whether it is David or Abner that opposes the will of God, they secure to themselves one or other of these alternatives with no less certainty, than that he secures to himself pain, who either wilfully or wantonly wounds himself.

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V. 11. The king of Israel *feared* his wicked minister. How miserable must that man be who is at once dependant on the wicked and afraid of them? The wicked are like a troubled sea, and they that are supported by them can never be at rest. Many, it is true, are the afflictions of them that fear God and work righteousness; but are the wicked without their woes? Yea, have they not rather many more in number, and are they not far greater in degree? Men are born to trouble because born in sin; but under the unavoidable troubles of a dying life, how vast the difference between having justice and goodness itself for the sole object of our fear, and of our trust and hope, and having our dependance on such as are under the influence of that spirit which is selfishness, deceit, and wickedness itself.

V. 12. In Abner's offer to establish David, we have one of the many instances which there are of the wicked being made the very means of promoting the gracious designs of God.

V. 16. Michal was now returning to David her husband, and he with whom she had lived was forced from her. And may not this separation remind us of that which one day will take place between those that know not God, and such as they had lived with, and who were the dear objects of their natural affection?

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19 And Abner also spake in the ears of Benjamin: and Abner went also to speak in the ears of David in Hebron, all that seemed good to Israel, and that seemed good to the whole house of Benjamin.

20 So Abner came to David to Hebron, and twenty men with him: and David made Abner, and the men that *were* with him, a feast.

21 And Abner said unto David, I will arise, and go, and will gather all Israel unto my lord the king, that they may make a league with thee, and that thou mayest reign over all that thine heart desireth. And David sent Abner away; and he went in peace.

22 ¶ And behold, the servants of David and Joab came from *pursuing* a troop, and brought in a great spoil with them: (but Abner *was* not with David in Hebron, for he had sent him away, and he was gone in peace)

23 When Joab and all the host that *was* with him, were come, they told Joab, saying, Abner the son of Ner came to the king, and he hath sent him away, and he is gone in peace.

24 Then Joab came to the king, and said, What hast thou done? behold, Abner came unto thee, why *is* it *that* thou hast sent him away, and he is quite gone? Before Christ 1048.

25 Thou knowest Abner the son of Ner, that he came to deceive thee, and to know thy going out, and thy coming in, and to know all that thou doest.

26 And when Joab was come out from David, he sent messengers after Abner, which brought him again from the well of Sirah; but David knew *it* not.

27 And when Abner was returned to Hebron, Joab [k] took him aside in the gate to speak with him ‖ quietly: and smote him there [l] under the fifth *rib*, that he died, for the blood of [m] Asahel his brother.

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31 ¶ And David said to Joab, and to all the people that *were* with him, [o] Rend your clothes, and [p] gird you with sackcloth, and mourn before Abner. And king David *himself* followed the ‡ bier.

o Josh. 7. 6.
p Gen. 37. 34.
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32 And

The one united in one spirit with their Redeemer, to go and reign with him; whilst those that know him not are sent away to lament their endless separation.

V. 17. A desire had discovered itself among the people of Israel, to have David for their king, *in times past*; and now Abner, out of his resentment, wanted it to be so, he uses their former wishes as an argument to obtain their consent.

V. 18. Abner quotes a known promise of God in favour of David, and what he would do for Israel by his means.

V. 21. Thus far does Abner obtain the success he wished for; but in his person we have an example that they who act from wrong principles, whatever side they are on, are in equal danger of being themselves destroyed; and in the same day in which a wicked man accomplishes his wishes, he may have completed his ruin.

V. 27. Though Abner used his endeavours to induce the Israelites to choose David for their king, yet God would not have it, that such a purpose of his goodness should be carried into execution by one who had never appeared as a penitent, for the opposition he had made to David against his own knowledge of the will of God concerning David. It pleases God to make use of those that are weak and little in the esteem of men, to perform many of his great designs, that pride may be hid from men, and all boasting be excluded; and had the work of David's establishment been completed by Abner's means, it might not have so plainly appeared, That all the good that is done in the earth, the Lord doth it himself; a truth which God sees ever necessary to be kept in view by all men, that all may look to him and trust in him alone, from whom every good and perfect gift cometh. (James i. 17.)

V. 28, 29. David declares how guiltless he was of Abner's death, who came to him in confidence; and Joab's action having in it resentment, treachery, and disobedience to the designs of the king, David pronounces a prophetical judgment against this complicated guilt.

V. 30. Joab only killed Abner; but *Abishai* being equally desirous of his death, they are both charged with it. He that commits a crime, and he that does not, but is *desirous* of doing it, are both guilty in His sight who requires truth, justice, mercy in the heart as well as in the conduct. (Matth. v. 21, &c.)

V. 31—33. David, in thus expressing his sorrow for the death of Abner, shews the just and compassionate spirit which now breathed within his breast; and in his public character, so far as he was under the influence of this Spirit, he is the type of JESUS, who, for what he felt *for* men and *from* men, is called *a man of sorrows*. To feel compassion for the present sufferings and future danger of such as appear to us to be living out of the ways of salvation, is an heartfelt testimony that such a mind is a partaker

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‡ Heb. bed.

32 And

The one united in one spirit with their Redeemer, to go and reign with him; whilst those that know him not are sent away to lament their endless separation.

V. 17. A desire had discovered itself among the people of Israel, to have David for their king, *in times past*; and now Abner, out of his resentment, wanted it to be so, he uses their former wishes as an argument to obtain their consent.

V. 18. Abner quotes a known promise of God in favour of David, and what he would do for Israel by his means.

V. 21. Thus far does Abner obtain the success he wished for; but in his person we have an example that they who act from wrong principles, whatever side they are on, are in equal danger of being themselves destroyed; and in the same day in which a wicked man accomplishes his wishes, he may have completed his ruin.

V. 27. Though Abner used his endeavours to induce the Israelites to choose David for their king, yet God would not have it, that such a purpose of his goodness should be carried into execution by one who had never appeared as a penitent, for the opposition he had made to David against his own knowledge of the will of God concerning David. It pleases God to make use of those that are weak and little in the esteem of men, to perform many of his great designs, that pride may be hid from men, and all boasting be excluded; and had the work of David's establishment been completed by Abner's means, it might not have so plainly appeared, That all the good that is done in the earth, the Lord doth it himself; a truth which God sees ever necessary to be kept in view by all men, that all may look to him and trust in him alone, from whom every good and perfect gift cometh. (James i. 17.)

V. 28, 29. David declares how guiltless he was of Abner's death, who came to him in confidence; and Joab's action having in it resentment, treachery, and disobedience to the designs of the king, David pronounces a prophetical judgment against this complicated guilt.

V. 30. Joab only killed Abner; but *Abishai* being equally desirous of his death, they are both charged with it. He that commits a crime, and he that does not, but is *desirous* of doing it, are both guilty in His sight who requires truth, justice, mercy in the heart as well as in the conduct. (Matth. v. 21, &c.)

V. 31—33. David, in thus expressing his sorrow for the death of Abner, shews the just and compassionate spirit which now breathed within his breast; and in his public character, so far as he was under the influence of this Spirit, he is the type of JESUS, who, for what he felt *for* men and *from* men, is called *a man of sorrows*. To feel compassion for the present sufferings and future danger of such as appear to us to be living out of the ways of salvation, is an heartfelt testimony that such a mind is a partaker

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32 And they buried Abner in Hebron: and the king lift up his voice, and wept at the grave of Abner; and all the people wept.

33 And the king lamented over Abner, and said, Died Abner as a fool dieth?

34 Thy hands *were* not bound, nor thy feet put into fetters: as a man falleth before § wicked men, *so* fellest thou. And all the people wept again over him.

§ Heb. children of iniquity.

35 And when all the people came to cause David to eat meat while it was yet day, David sware, saying, So do God to me, and more also, if I taste bread or ought else, till the sun be down.

36 And all the people took notice *of it*, and it ‖ pleased them: as whatsoever the king did, pleased all the people.

‖ Heb. was good in their eyes.

37 For all the people and all Israel understood that day, that it was not of the king to slay Abner the son of Ner.

38 And the king said unto his servants, Know ye not that there is a prince and a great man fallen this day in Israel?

* Heb. tender.

39 And I *am* this day * weak, though anointed king; and these men the sons of Zeruiah [q] *be* too hard for me: [r] the Lord shall reward the doer of evil according to his wickedness.

q Chap. 16. 7. r See Chap. 19. 13. 1 Kings 2. 5, 6, 33, 34. Psal. 62. 12.

CHAP. IV.

AND when Saul's son heard that Abner was dead in Hebron, his hands were feeble, and all the Israelites were troubled.

2 And Saul's son had two men *that were* captains of bands: the name of the one *was* Baanah, and the name of the * other Rechab, the sons of Rimmon a Beerothite, of the children of Benjamin: (for [a] Beeroth also was reckoned to Benjamin;

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* Heb. second.

a Josh. 18. 25.

3 And the Beerothites fled to [b] Gittaim, and were sojourners there until this day)

b Neh. 11. 33.

4 And [c] Jonathan, Saul's son, had a son *that was* lame of *his* feet, *and* was five years old when the tidings came of Saul and Jonathan [d] out of Jezreel, and his nurse took him up, and fled: and it came to pass as she made haste to flee, that he fell, and became lame; and his name *was* † Mephibosheth.

c Chap. 9. 3.

d 1 Sam. 29. 1, 11.

† Or, Meribbaal. 1 Chron. 8. 34. and 9. 40.

5 And the sons of Rimmon the Beerothite, Rechab and Baanah, went, and came about the heat of the day to the house of Ish-bosheth, who lay on a bed at noon.

6 And they came thither into the midst of the house, *as though* they would have fetched wheat: and they smote him [e] under the fifth *rib;* and Rechab and Baanah his brother escaped.

e Chap. 2. 23.

7 For when they came into the house, he lay on his bed in his bed-chamber, and they smote him and slew him, and beheaded him, and took his head, and gat them away through the plain all night.

8 And they brought the head of Ish-bosheth unto David to Hebron, and said to the king, Behold the head of Ish-bosheth the son of Saul, thine enemy, which sought thy life; and the Lord hath avenged my lord the king this day of Saul, and of his seed.

9 ¶ And

of some degree of him who wept, suffered, and died for sinful men.

V. 34—38. David, before Joab and before the people, declared his abhorrence of the crime that had been committed; but the crime was murder, and undoubtedly David did not do what the law of God required of him, as the chief magistrate, unless this part of his character is typical of God's long suffering, and slowness to anger, with all men, so long as their life of trial lasts.

V. 39. *The sons of Zeruiah*—Joab and Abishai, the sons of my sister Zeruiah. *Too hard for me*—Too powerful. They have so great a command over all the soldiers, and so great favour with the people, that I cannot punish them without apparent hazard to my person and kingdom. But this, though it might give some colour to the delay of their punishment for a season, yet this indulgence betrayed a distrust of God's power and faithfulness, as if God could not or would not make good his promise of the kingdom to him, without and against Joab and all his confederates; and this indulgence being contrary to God's law, which severely requires the punishment of wilful murderers, David had no authority to dispense with what God required; and he might have remembered how guilty Saul became for dispensing with God's command, and sparing those whom God commanded him to slay. (1 Sam. xv.) And David having neglected to punish this crime till near his death, he declared his sorrow for that neglect, by giving Solomon a charge to execute it after his death. (1 Kings ii. 5, 6—34.)

CHAP. IV.

V. 1. *Feeble and troubled*—Were Saul's son and all that adhered to him; their hopes were founded on the failure of the then well-known promises of God to David. And sooner or later must all become *feeble* and be *troubled*, whose designs and conduct are opposed to the will of God.

V. 4. *Jonathan had a son that was lame of his feet, and his name was Mephibosheth*—Saul's family was now reduced to a low ebb; and if Ish-bosheth was cut off, there would be none left but a lame child who was unfit to manage the kingdom, and therefore these wicked men might think the crown must necessarily come to David by their means, and, doubtless, for which they promised themselves no small recompense.

V. 5—7. Thus did this prince die in an unexpected hour. Though death may not come by the hand of a wicked man, yet in a moment, equally unexpected, may it come. Blessed are they who live this day, this hour, this moment, as they would wish to be found in their last moment—Looking unto HIM who will receive, as into his everlasting arms, all that are living by faith in him; and to whom the dying may, in the most sudden and violent death, commit their spirits as into the hands of a faithful Redeemer. (Acts vii. 59.) Thrice happy are they to whom he is precious, and who ever think it better to depart and to be with him, than to remain longer in this world of danger to their everlasting interests.

V. 8. *Which*

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9 ¶ And David answered Rechab and Baanah his brother, the sons of Rimmon the Beerothite, and said unto them, *As* the Lord liveth, who hath redeemed my soul out of all adversity,

10 When [i] one told me, saying, Behold, Saul is dead, (‡ thinking to have brought good tidings) I took hold of him, and slew him in Ziklag, § who *thought* that I would have given him a reward for his tidings:

11 How much more, when wicked men have slain a righteous person in his own house, upon his bed? shall I not therefore now require his blood of your hand, and take you away from the earth?

12 And David commanded his young men, and they slew them, and cut off their hands and their feet, and hanged *them* up over the pool in Hebron: but they took the head of Ish-bosheth, and buried *it* in the [g] sepulchre of Abner, in Hebron.

[i] Chap. 1. 2, 4, 15.

‡ Heb. he was in his own eyes as a bringer, &c.

§ Or, which was the reward I gave him for his tidings.

[g] Chap. 3. 32.

CHAP. V.

THEN [a] came all the tribes of Israel to David unto Hebron, and spake, saying, Behold, [b] we *are* thy bone and thy flesh.

2 Also in time past, when Saul was king over us, [c] thou wast he that leddest out and broughtest in Israel: and the Lord said to thee, [d] Thou shalt feed my people Israel, and thou shalt be a captain over Israel.

3 [e] So all the elders of Israel came to the king to Hebron, [i] and king David made a league with them in Hebron [g] before the Lord: and they anointed David king over Israel.

4 ¶ David *was* thirty years old when he began to reign, [h] *and* he reigned forty years.

5 In Hebron he reigned over Judah [i] seven years and six months: and in Jerusalem he reigned thirty and three years over all Israel and Judah.

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[a] 1 Chro. 11. 1.
[b] Gen. 29. 14.
[c] 1 Sam. 18. 13.
[d] 1 Sam. 16. 1, 13. Psa. 78. 71.
See Chap. 7. 7.
[e] 1 Chro. 11. 3.
[i] 2 Kings 11. 17.
[g] Judg 11. 11. 1 Sam. 23. 18.
[h] 1 Chro 26. 31. & 29. 27.
[i] Chap. 2. 11. 1 Chro. 3. 4.

6 ¶ And

V. 8. *Which sought thy life*—To take it away as Saul had done. So that God executed the sentence of death upon him who had the design to kill David, the rival of his greatness.

V. 11. *A righteous person*—For so he was in respect of these men, having not deserved death at their hands.

V. 12. *His young men*—Those of his guard, who used to execute justice upon malefactors at the king's command. *And hanged them up*—As monuments of their villany, and of David's abhorrence of it. Thus were they requited who looked for a reward for wicked doing. When satan seduces those that open their hearts to his temptations to commit great crimes, he would then induce all mankind to believe how just it was that vengeance should overtake such, as are guilty of the most notorious crimes against the peace and safety of their fellow-creatures; and under these suggestions against eminent wickedness, the father of lies will whisper to the self-righteous souls of men, That they are in no danger of any judgment for the petty crimes of *judging* and condemning their fellow-creatures, of *lying* in common conversation, and in the concerns of their profession; or in gratifying their resentment only in words of *anger*, or indulging any sensual appetite that pleases them best: To souls in these sins, satan magnifies the offences of others, that they may be fearless of any danger to themselves; and such are most deceived who think, in judging of themselves, they are not deceived at all. Satan's voice is ever to be known by its opposition to the word of God, which pronounces the same sentence against the finally impenitent soul of one that *fears man* rather than God—that is guilty of *not believing* in him, as he by his word, works, and Spirit reveals himself to all—that is *a drunkard, an adulterer*, or *a liar*, as against *the murderer*—*Equally* offensive is their spirits in the pure eyes of God; one doom is declared against them all. (Rev. xxi. 8.) Who then shall be saved? He that *repenteth*, and believeth in the atonement made by the Mediator between God and men, and is born again of the Spirit, and is become a partaker of the divine nature. (2 Pet. i. 4.)

CHAP. V.

V. 1—3. Abner being dead, and the son of Saul cut off by these two treacherous and wicked men, the Israelites were left without a leader: They already knew that they were fighting against God, by refusing to come in and submit themselves to David, which now they do, when every other dependance fails them. David receives them without a word of reproach for their past rebellion; they acknowledge that they knew for what purpose he was sent of God—That, as a *shepherd*, he should feed and protect his people. The Israelites being thus left without hopes of carrying on a successful opposition against what they knew of the will of God—fearful of the danger of being left to David's displeasure, they cast themselves upon his clemency, and then they enter into a league with him: On his part was to be granted pardon—a remission of the punishment due to the crimes they had committed, against their own knowledge of what the LORD their God required of them; he also was to maintain them in the peaceable possession of all they became entitled to as his subjects, and to defend them from his and their enemies: And an unfeigned attachment to his person, and a submission to the laws of God by which he was to govern, were the terms of the league on the people's part; who being now reconciled to his person and government, they anoint him their king—they choose him, who had forgiven all their past offences, to reign over them, and he takes them under his protection. The gracious purposes of God, in making David king, were now brought to maturity. David had possession of the kingdom for which God had raised him up, and by the providence of God the people were overcome, against their will: Their enmity against David was destroyed by what they now saw of his clemency in forgiving, and of his wisdom and justice in governing. By this reconciliation, the people's fears of punishment, for opposing the known designs of God in the person of David, were banished away; and all the children of Israel became united under the same head, living by the same laws, and their all embarked in the same common cause of promoting the general good, and the glory of the LORD their God, who had done such great things for them. But in looking back from the time that David was first heard of, as their intended king and deliverer, to the present moment, both the people of Israel and Judah had sufficient cause to see that all boasting was excluded from them, as to any merit they could claim, in obtaining for themselves the blessings they were now brought into the possession of, under the mild and good government of David. The men of Judah (1 Sam. xxiii. 12.) were *resolved* on delivering David into the hands of Saul to destroy him; and the people of Israel carried on a war against him till they were left without any one to lead them; so that it could only be confessed by all, that they had been guilty of opposing the designs of God to do them good, to

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6 ¶ And the king and his men went [k] to Jerusalem, unto [l] the Jebusites, the inhabitants of the land; which spake unto David, saying, Except thou take away the blind and the lame, thou shalt not come in hither: * thinking David cannot come in hither.

7 Nevertheless, David took the strong hold of Zion: [m] the same *is* the city of David.

8 And David said on that day, Whosoever getteth up to the gutter, and smiteth the Jebusites, and the lame, and the blind, *that are* hated of David's soul, [n] *he shall be chief and captain:* † wherefore they said, The blind and the lame shall not come into the house.

9 So David dwelt in the fort, and called it, ° The city of David; and David built round about, from Millo and inward.

10 And David ‡ went on, and grew great, and the Lord God of hosts *was* with him.

11 ¶ And [p] Hiram king of Tyre, sent messengers to David, and cedar-trees, and carpenters, and § masons: and they built David an house.

12 And David perceived that the Lord had established him king over Israel, and that he had exalted his kingdom for his people Israel's sake.

13 ¶ And [q] David took *him* more concubines and wives out of Jerusalem, after he was come from Hebron: and there were yet sons and daughters born to David.

14 And [r] these *be* the names of those that were born unto him in Jerusalem; ‖ Shammuah, and Shobab, and Nathan, and Solomon,

15 Ibhar also, and * Elishua, and Nepheg, and Japhia,

16 And

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k Judg. 1. 21. 1 Josh. 15. 63. Judg. 1. 8. & 19. 11, 12.

* Or, saying, David shall not, &c.

l Verse 6.

m Verse 6. 1 Kings 2. 10. and 8. 1.

n 1 Chron. 11. 6.

† Or, Because they had said, even the blind and the lame. He shall not come into the house.

° Ver. 17.

‡ Heb. went going and growing.

p 1 Kings 5. 2. 1 Chron. 14. 1.

§ Heb. hewers of the stone of the wall.

q 1 Chron. 3. 9. and 14. 3.

r 1 Chron. 3. 5.

‖ Or, Shimea.

* Or, Elishama.

save and deliver them by David his servant; they could only, from their own conduct, fall down and confess, That to them only belonged shame and confusion of face, and that to God, and God alone, belonged all the praise. In Israel's despised king all men may see a lively representation of Jesus, the everlasting king and Saviour of mankind; and, in the conduct of Judah and of Israel, the whole world may read the language of the human heart, its opposition to the gracious designs of God to bless them, by bringing them under his mild, just, and merciful government. And seeing the enmity with which their hearts have resisted his grace, blessed are they that imitate the example of the elders of Israel in their present conduct—Conscious of their presumptuous opposition to the known will of God their Saviour, to come in and cast themselves upon his mercy, who will, as David did the Israelites, receive them without one word of reproach for all that is past, and take under his own almighty and most merciful care, every reconciled soul of man. (Luke xv. 11, &c.) And who shall expose themselves to the last of all dangers, by thinking this day *too soon*, or any concerns of this life *great* enough to excuse them from casting themselves upon the mercy of God in Christ Jesus, and *now* choosing him to reign over them here and for ever.

V. 4, 5. *At thirty years of age* David began to reign over all Israel; at the same age Jesus began to appear publicly among the same people, performing those things that were foretold of the Messiah. *Thirty and three years* David continued to reign; thirty-three years and about six months was the time Jesus continued on earth.

V. 6. *King David and his men went to Jerusalem*, to conquer the inhabitants; Jesus and his apostles went to the same place, that satan's kingdom might be conquered in the hearts of the people. The Jebusites treat David with contempt, and tell him he should not come in amongst them, *except he would take away the blind and the lame*—work miracles. The Jews despised Jesus, and required him to work miracles, as proofs that he was what they charged him with only pretending to be, though he not only made the blind to see, and the lame to walk, but even the dead to live again.

V. 7. *David took the strong hold of Zion*—And against all opposition established his kingdom there; and in the same place did Jesus, by his death, establish that spiritual kingdom in the minds of men which shall never be moved.

V. 8. *Hated of David's soul*—Because in his person they ignorantly despised the power of God, and the certainty of his promises, so long made for giving the whole land, and the very place where this city stood, as the place where God would record his name; and Jesus looked with anger on the Jews, being grieved for the hardness of their hearts, and their slowness in believing all that the prophets had said, concerning his being the promised king and Saviour of his people Israel.

V. 9. David got himself a name by his victories, and he called the place by his name; Jesus got himself a name above every name in heaven and earth; and as David called the place by his name, so every soul of which Jesus obtains possession is called by his name, because possessed of his nature.

V. 10. *David grew great* in consequence of the Divine favour resting upon him. God made him *great* in wisdom, justice, and in shewing mercy.

V. 11. When David's kingdom was thus established, *the king of Tyre* sent presents to him, who was so highly favoured of the Lord: And when Jesus's kingdom was established, the kings of the earth emulated each other in doing honour to his sacred name, and raised the most costly buildings to perpetuate his word, and to prevent the names of his first disciples, who had spent their lives in his holy service, from ever dying in the memories of mankind, to whom they had been, under himself, the first and greatest benefactors.

V. 12. *David*—By calling to mind the promises God had made him, and comparing them with the things he now saw himself in possession of, *perceived* that the Lord had established him; *and that he had exalted his kingdom* on earth, *for the sake of his people*, that they might be partakers of the mercies that God promised to bestow on them.

V. 13. *David took him more wives*—This is the first account that is given of him after the Lord had *established* him; and by this it appears how prone the human mind is to backslide from God, after being established in his kingdom of grace; and this is doubtless written to admonish all that think they stand to take heed lest they fall. In the life of David, as well as in those of other good kings and prophets, is discovered the *effects* of the grace of God renewing the heart of man, and the power of his providence in governing all things, with a view to the prosperity of his spiritual kingdom; and then, by means of the conduct of the first characters which the world ever saw, the depth of the natural corruption and depravity of the heart of man is fully shewn, as it was and is in all men, both before the grace of God becomes the living principle of their souls, and when they grieve the Holy Spirit, and in heart backslide from God, and are again in a state of opposition to his grace.

V. 17. *The*

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16 And Elishama, and † Eliada, and Eliphalet.

† Or, Beeliada. s 1 Chron. 11. 16 and 14 8.

17 ¶ [s] But when the Philistines heard that they had anointed David king over Israel, all the Philistines came up to seek David; and David heard *of it*, [t] and went down to the hold.

1047.

t Chap. 23. 14.

18 The Philistines also came and spread themselves in [u] the valley of Rephaim.

u Josh. 15. 8.

19 And David [x] inquired of the Lord, saying, Shall I go up to the Philistines? wilt thou deliver them into mine hand? And the Lord said unto David, Go up: for I will doubtless deliver the Philistines into thine hand.

x Chap. 2. 1.

20 And David came to [y] Baal-perazim, and David smote them there, and said, The Lord hath broken forth upon mine enemies before me, as the breach of waters. Therefore he called the name of that place, ‡ Baal-perazim.

y Isai. 28. 21.

‡ That is, The plain of breaches.

21 And there they left their images, and David and his men [z] § burnt them.

z 1 Chron. 14. 12.

§ Or, took them away.

22 ¶ And the Philistines came up yet again, and spread themselves in the valley of Rephaim.

a Verse 19.

23 And when [a] David inquired of the Lord, he said, Thou shalt not go up: *but* fetch a compass behind them, and come upon them over against the mulberry-trees.

24 And let it be when thou hearest the sound of a going in the tops of the mulberry-trees, that then thou shalt bestir thyself: for then [b] shall the Lord go out before thee, to smite the host of the Philistines.

b Judg. 4. 14.

25 And David did so, as the Lord had commanded him; and smote the Philistines from Geba, until thou come to Gazer.

Before Christ 1047.

CHAP. VI.

AGAIN, David gathered together all *the* chosen *men* of Israel, thirty thousand.

cir. 1042.

2 And [a] David arose, and went with all the people that *were* with him, from * Baale of Judah, to bring up from thence the ark of God, † whose name is called by the name of the Lord of hosts, [b] that dwelleth *between* the cherubims.

a 1 Chron. 13. 5, 6.

* Or, Baalah, that is, Kirjath-jearim, Josh. 15. 9, 60.

† Or, at which the name even the name of the LORD of hosts was called upon.

b 1 Sam. 4. 4. Psal. 68. 4.

3 And they ‡ set the ark of God [c] upon a new cart, and brought it out of the house of Abinadab that *was* in § Gibeah: and Uzzah and Ahio the sons of Abinadab, drave the new cart.

‡ Heb. made to ride.

c See Num. 7. 9. 1 Sam. 6. 7.

§ Or, the hill.

4 And they brought it out of [d] the house of Abinadab, which *was* at Gibeah, ‖ accompanying the ark of God; and Ahio went before the ark.

d 1 Sam. 7. 1.

‖ Heb. with.

5 And David, and all the house of Israel played before the Lord on all manner of *instruments made of* fir-wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals.

6 ¶ And when they came to [e] Nachon's threshing-floor, Uzzah [i] put forth *his hand* to the ark of God, and took hold of it, for the oxen * shook *it*.

e 1 Chro. 13. 9, he is called Chidon.

i See Num. 4. 15.

* Or, stumbled.

7 And the anger of the Lord was kindled against Uzzah, and [g] God smote him there for *his* † error, and there he died by the ark of God.

g 1 Sam. 6. 19.

† Or, rashness.

8 And

V. 17. *The Philistines came up to seek David*—Their war had for its immediate object the person of David. Whatever calamities this war brought along with it, the date of it is speedily after David's taking to himself more wives, in which he certainly offended God, the multiplying of wives being expressly forbid. (Deut. xvii. 17.)

V. 19. David again seeks after God, who graciously answers him.

V. 21. *David and his men*—Destroyed the idols of the heathen. And when the spirit of David's LORD gets itself the victory by means of his servant, publishing salvation through his name, the idol-gods of all false confidence are seized upon and destroyed.

V. 23. *Thou shalt not go up*—Directly against them, it being as necessary to convince them, and all thy enemies, that thy Lord gives thee wisdom and skill equal to thy courage and strength.

V. 24. The Lord gave this sign to increase David's confidence, and to assure him, that he was on his side. Thus gracious is He to all who inquire of him for the knowledge of what they ought to do, and go trusting in him for support.

V. 25. David pursued to Gazer, the borders of their own country. David did as God commanded, and what God requires he accompanies with power to perform.

CHAP. VI.

V. 1—3. God having promised to manifest his presence with the ark, David assembled the people, that it might be brought to Jerusalem with the most public demonstrations of respect; but in this they forgot to consult the *written word*, which required the priests to bear the ark upon their shoulders: and in this we have an example of the assembled thousands of Israel running into error in the discharge of a religious duty, meerly by the neglect of the Scriptures then extant amongst them.

V. 6, 7. The tables on which the laws of God were written, were within the ark; and the ark was the place where God had promised to manifest himself. The people of Israel were now carrying the ark as a common thing, in a manner contrary to the command of God. The action of *Uzzah* appears to express, that he thought it would fall if he did not preserve it; *the oxen shook it*—He thought it in danger, and *put forth his hand* to save it. *God smote him there for his error, and then he died*—Upon the spot, as it would appear. The heart or mind of man is that on which God, by his spirit, writes his laws, as by his finger he wrote the commands upon the tables of stone. (Heb. viii. 10.) And as the place where the ark was, in which those tables were kept, was the place where God manifested himself, so is the mind or soul the

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8 And David was displeased, because the Lord had ‡ made a breach upon Uzzah: and he called the name of the place, § Perez-uzzah to this day.

‡ Heb. broken. § That is, The breach of Uzzah.

9 And [h] David was afraid of the Lord that day, and said, How shall the ark of the Lord come to me?

h See Luke 5. 8. 9.

10 So David would not remove the ark of the Lord unto him into the city of David: but David carried it aside into the house of Obed-edom [i] the Gittite.

i Josh. 10. 25.

11 [k] And the ark of the Lord continued in the house of Obed-edom the Gittite, three months: and the Lord blessed Obed-edom, and all his household.

k 1 Chron. 13. 14.

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12 ¶ And it was told king David, saying, The Lord hath blessed the house of Obed-edom, and all that *pertaineth* unto him, because of the ark of God. [l] So David went and brought up the ark of God from the house of Obed-edom, into the city of David, with gladness.

l 1 Chron. 15. 25.

13 And it was *so*, that when they that bare the ark of the Lord, had gone six paces, he sacrificed [m] oxen and fatlings.

m See Chron. 15. 26.

14 And

place in which God reveals himself, it is the object of his peculiar care; (Gal. i. 16. 2 Cor. xiii. 5.) and it is by his Divine power alone that it is preserved from every evil to which it is exposed, in the condition in which it is placed in this life by the fall of man: all the good that is done in it, or for it, is done by God alone; (Phil. ii. 13. John xv. 5.) and whatever public respect, like Israel, we may pay to the place of God's immediate presence, if we carry the ark—consider the soul as *a common thing*, all outward demonstrations of respect are but form and ceremony: and if to the want of regarding the ark, esteeming our immortal nature agreeable to the word of God, we presume to think we ourselves can save it, when it begins to be in danger, we are then guilty of uniting *carelessness*, as to the invaluable treasure committed to our care, with *presumption*, as to that which belongs to God. *Carelessness*, in not regarding the concerns of our immortal nature in all things agreeable to the will of God, made known to us in his word; and *presumption*, in thinking we can preserve ourselves from the dangers our own conduct have exposed us to. All Israel were guilty of not carrying the ark according to God's word, but *Uzzah* alone shews the presumption of thinking he could be the preserver of it; and this appears to be the crime for which he was made such an example. An example which God was pleased to give mankind, to fix more deeply in the minds of all men, those truths of his word, which require his creatures to live in a spirit of entire dependance on Himself alone for all their strength, all their sufficiency, for every good word and work; and not for a moment presume to think we can uphold the place of his presence, or become the Saviours of our immortal souls, either from the least or greatest danger. And it is surely ever to be remembered, that God, who sees the heart, must smile or frown—communicate his favour, or shew his severity, as his own mind and will are embraced or resisted by his rational creatures: And as it is the power of God that upholds all things, his wisdom that governs, and his goodness that bestows every blessing on all, and as none can be happy but in the same degree in which they are partakers of the grace which proceeds from God alone, every principle of *self-confidence* tends to exclude God from the world, and is in direct opposition to that trust in him, on which the present and eternal happiness of the whole human race depends: this action therefore of Uzzah's, however small, being a public discovery of presumptuous unbelief, it pleased God in his person to give mankind this example of its dangerous consequences to all that are found in it; and to shew whatever great and public concerns men may be engaged in, that they are under the last necessity of living in the spirit of that prayer of David's—"Keep back thy servant from *presumptuous* sins, that I may be innocent from the *great* transgression." (Psal. xix. 13.)

V. 8. *David was displeased*—Dissatisfied in his heart with God, that the public honour and respect which they intend to pay to him, should meet with this severe judgment to damp the general joy. But how unbecoming this *displeasure*; it being of His *mere mercy* that men are not consumed under His just indignation, which all have provoked; and which, after all the long-suffering and patience of God, will take place on such as do not turn from evil, by unfeigned repentance and faith in HIM that suffered in their stead.

V. 9. *David was afraid of the Lord*—With that fear which hath torment: Not seeing the fault that there was in themselves, and how justly the Lord might punish them for not doing as his word commanded, David thought the Lord was strict to mark their misconduct; and calling to remembrance his own and his people's many offences, he concluded that the Lord's presence with the ark would be as a consuming fire.

V. 10. *David would not*, therefore, *remove the ark* to the place where he himself dwelt: Thus did his guilty fear keep away from him the ark of the Lord's presence. And may it not often be thus with us, when we go up to perform our religious duties in a spirit of self-complacency, as if by our appearance we would confer honour upon the Most High, and finding our consciences judged and condemned, we are betrayed into those unbecoming thoughts of God, as if we had a right to be offended, and leave the place where he hath promised to manifest himself, because our assembling there was attended with condemnation instead of comfort; not seeing that the cause of it was, not in the performance of the service, which was our duty, but in doing of it in a manner contrary to the command of God—in a spirit and temper of mind altogether unbecoming, and presumptuous for us ever to entertain; as may well appear when it is but remembered how contrary to all self-exalting and self-confident thoughts, and with what humiliation and self-abasement the holy angels, the blessed martyrs, and all the glorious multitudes of heaven, fall down and worship before the throne of God, and of the Lamb that redeemed them, and made them meet to dwell in his presence. (Rev. vii. 9.) *The ark*—Was now no longer led in the spirit of a human triumph on its way to the city of David, but, fearing its presence, *they carried it aside into the house of Obed-edom.*

V. 11. The place of the LORD's presence was now the house of a man who was humble enough to be thought presumptuous by all Israel, for doing that which they did not think safe to attempt. Obed-edom must therefore have been a person that was willing to hazard his character, life, family, and all things, if he might but have the *presence* of the Holy One of Israel, his Redeemer. "The spirit of life in the *new birth* being awakened in him, and the love of God in him perfected, this new nature in which he was born from above, having rather *quicker sensations* than the *animal nature* itself, he had rather die a thousand natural deaths, than *wound* and *pain* that life and spirit into which he was regenerated," [XIV.]—by distrusting the love and goodness of God to him, and all that truly feared him, and only looked for his mercy through a Mediator. *Three months the ark continued in the house* of this devoted person, and, instead of the danger feared by David, he was blessed of the Lord with all his house, for the humble confidence with which he ventured to receive the ark.

V. 12, 13. The

Before Christ 1042.

14 And David [n] danced before the Lord with all *his* might, and David *was* girded with a linen ephod.

n See Exod. 15. 20.

15 So David and all the house of Israel brought up the ark of the Lord with shouting, and with the sound of the trumpet.

o 1 Chron. 15. 29.

16 And [o] as the ark of the Lord came into the city of David, Michal Saul's daughter looked through a window, and saw king David leaping and dancing before the Lord; and she despised him in her heart.

p 1 Chron. 16. 1.
q 1 Chron. 15. 1.
‖ Heb. stretched.

17 ¶ And [p] they brought in the ark of the Lord, and set it in [q] his place, in the midst of the tabernacle that David had ‖ pitched for it: and David offered burnt-offerings and peace-offerings before the Lord.

18 And as soon as David had made an end of offering burnt-offerings, and peace-offerings, [r] he blessed the people in the name of the Lord of hosts.

r 2 Kings 8. 55. 1 Chron. 16. 2. s 1 Chron. 16. 3.

19 [s] And he dealt among all the people, *even* among the whole multitude of Israel, as well to the women as men, to every one a cake of bread, and a good piece *of flesh*, and a flagon *of wine*: so all the people departed every one to his house.

Before Christ 1042.

20 ¶ [t] Then David returned to bless his household: and Michal the daughter of Saul came out to meet David, and said, How glorious was the king of Israel to day, who uncovered himself to day in the eyes of the handmaids of his servants, as one of the vain fellows * shamelessly uncovereth himself!

t Psa. 30, title.
* Or, openly.

21 And David said unto Michal, *It was* before the Lord, [u] which chose me before thy father, and before all his house, to appoint me ruler over the people of the Lord, over Israel: therefore will I play before the Lord.

u 1 Sam. 13. 14.

22 And I will yet be more vile than thus, and will be base in mine own sight: and † of the maid-servants which thou hast spoken of, of them shall I be had in honour.

† Or, of the hand-maids of my servants.

23 Therefore Michael the daughter of Saul had no child [x] until the day of her death.

x See 1 Sam. 15. 35. Hab. 22. 14. Matth. 1. 25.

CHAP.

V. 12, 13. The report of the evident blessings which God had bestowed on *Obed-edom and all his house*, was made to David; and with that it was shewn him that the danger was not in the ark, but in the spirit and temper of mind with which the place of the Divine presence was approached; and that instead of being hurt and destroyed, they *who sought his favour after the due order*, were sure to be blessed; and having come to the knowledge of their former mistake, (1 Chron. xv.) the Levites now take up the ark, to bear it according to the command of God; and when David and all that were with him saw that the Lord *helped* the Levites, that instead of being struck with death for touching the ark, they could declare the Lord was merciful and gracious to them; then the king and all the people gave this public testimony of the disposition of mind with which they now approached the place of the Lord's immediate presence: When they had gone but *six paces*, they stood and *sacrificed* unto the Lord, to shew that they only looked for the blessings attending the presence of the Lord, through the *blood of the covenant*: And in token of their faith in that blood, they offered their sacrifice; they beheld the streaming blood, and looked up to God with that faith which realized to them the benefits of the great sacrifice which was made by promise from the foundation of the world, and which was once for all offered on mount Calvary, when *that blood*, which was typified by all the sacrifices, run down the cross from JESUS's sacred side and stained the ground, to make an atonement for the sins of the world; and through which blood the worst man may, and the best only can, come unto God, whether they look for the knowledge of his mercy and grace before the ark or altar, or in reading his will written on tables of stone, or on leaves of paper. David, and all that were with him, now renouncing every other plea, and regarding "the blood and righteousness of the promised Seed and Saviour as the sole meritorious cause of their salvation," [1.] the ransomed of the LORD set forward with the ark to Zion, with songs and joy upon their heads; and, in full confidence of the mercy of God through a MEDIATOR, the grief and guilty fear, which before they felt as the consequence of their self-confident presumption, was now exchanged into joy and gladness, and all sorrow and sighing was fled away. (Is. xxxv. 10.)

V. 14. *David danced*—Leaped from the earth with joy, as if desirous, incumbered as he was with a mortal body, to have ascended up to heaven, and joined with the church triumphant in the everlasting song of Moses and the Lamb. (Rev. xv. 3.)

V. 16. *Michal, Saul's daughter, saw David*—Expressing his religious joy, at the discovery God had made to him and all his people of the way of everlasting life; and of the assurance which now, by his grace, he had given him of his being reconciled to him; (2 Cor. v. 19.) *and she despised him in her heart*, the thoughts of which are here made known. Thus is this history distinguished from all other writings ever extant among men; none but those, of which God is the author, can give with certainty the thoughts of the human heart. Great GOD! Forgive our past neglect in crying unto thee to "cleanse the thoughts of our hearts," which are thus ever open to thy view.

V. 18. David prayed that all the people might be blessed of the Lord—be made and preserved happy in the knowledge and love of God.

V. 19. God having given David the ability, he proves to his people the sincerity of his desire that they should be blessed of the Lord, by following his prayers with his own benevolence, that they might feed upon the benefits which God that day bestowed upon them by his means with thanksgiving; receiving these blessings also as flowing from the same CAUSE which made the presence of the ark the subject of their general joy.

V. 20. *David returned to bless his household*—Not led to neglect those duties which were required of him as a man in private life, by having his mind too much engaged in things of a more splendid and popular nature.

V. 21, 22. *David* answers *Michal*—As one that never expected to be on good terms with the spirit she was then of; and he concludes his answer with declaring his resolution to continue to shew his gratitude to the God of his salvation, whose goodness had made him great; knowing that he was not for a moment to give place to any spirit that would have him to be ashamed of worshipping God, and offering him the praises due unto his name, even in the open air of heaven, and among the multitude; not one of which was less dear to the common Parent and Redeemer of them all, than the king himself. (Acts x. 34.)

V. 23. Thus did God shew that Michal's spirit was not pleasing

in

CHAP. VII.

Before Christ 1042.

AND it came to pass, [a] when the king sat in his house, and the Lord had given him rest round about from all his enemies;

a 1 Chron. 17. 1.

2 That the king said unto Nathan the prophet, See now, I dwell in [b] an house of cedar, [c] but the ark of God dwelleth within curtains.

b Chap. 5. 11.
c See Acts 7. 46

3 And Nathan said to the king, Go, do all that *is* in thine heart: for the Lord *is* with thee.

4 ¶ And it came to pass that night, that the word of the Lord came unto Nathan, saying,

5 Go and tell * my servant David, Thus saith the Lord, [d] Shalt thou build me an house for me to dwell in?

* Heb. to my servant to David.
d See 1 Kings 5. 3. 1 Chron. 22. 8. and 28. 3

6 Whereas I have not dwelt in *any* house, [e] since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle.

e 1 Kings 8. 16.

7 In all *the places* wherein I have walked with all the children of Israel, spake I a word with † any of the tribes of Israel, whom I commanded [i] to feed my people Israel, saying, Why build ye not me an house of cedar?

† 1 Chron. 17. 6. any of the judges
i Chap. 5. 2.

8 Now therefore, so shalt thou say unto my servant David, Thus saith the Lord of hosts, [g] I took thee from the sheep-cote, ‡ from following the sheep, to be ruler over my people, over Israel.

Before Christ 1042.

g 1 Sam. 16. 11, 12. Psal. 78. 70.
‡ Heb. from after.

9 And [h] I was with thee whithersoever thou wentest, [i] and have cut off all thine enemies § out of thy sight, and have made thee a great name, like unto the name of the great *men* that *are* in the earth.

h Chap. 8. 6, 14.
i Psa. 89. 23.
§ Heb. from thy face.

10 (Moreover, I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more: [k] neither shall the children of wickedness afflict them any more, as beforetime,

k Psal. 89. 22.

11 And as since the time that I commanded judges *to be* over my people Israel, and have caused thee to rest from all thine enemies.) Also the Lord telleth thee, [l] that he will make thee an house.

l Exod. 1. 21.

12 ¶ And [m] when thy days be fulfilled, and thou [n] shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.

m 1 Kings 8. 20.
n Deut. 31. 16. Acts 13. 36.

13 [o] He shall build an house for my name, and I will establish the throne of his kingdom for ever.

o 1 Kings 5. 5. and 6. 12. 1 Chron. 22. 10. and 28. 6.

14 I

in his sight; and the punishment he inflicted was that which was then thought the greatest a married woman could suffer, next to death.

CHAP. VII.

V. 1, 2, 3. When the king had leisure from the wars in which he had been engaged, and was favoured with a little quietness, the first use he appears to make of it was to consider, What he could do for the glory of God. The king makes his intention known to Nathan the prophet, who appears to have answered from what *he thought* was right, without asking wisdom of God, who did approve of David's *design*, but not, as Nathan had done, of *his* carrying of it into execution. By Nathan's mistake it appears how much all men are required to look to the Lord, that they do not mislead by their answers such as apply to them for direction. *The first thoughts* of the prophet were not found to be in agreement with the will of God; and however agreeable it may be to act with the approbation of fathers in Israel, yet this instance is a standing caution against any person's neglecting, humbly and diligently, to ask wisdom and direction of God for themselves; God having reserved to himself the supreme powers of king, governor, and judge of all the earth; and none ever having appeared among men, the God-man excepted, whom God has required to be heard on all occasions, it is doubtless to rob God of that which he has reserved to himself, when we place such a dependance on the advice of men, as to lead us practically and in truth to neglect to make our own requests known by prayer and supplication.

V. 4, 5. Nathan was now sent to David, to deliver him a message to the contrary of his own answer to the king. Thus gently was the prophet reproved for giving his judgment, without first laying the matter before the Lord. The *design* being for the glory of God, David was not allowed to remain long uninformed of the Divine will. And this consolation all may hope for, whose eye—whose intention is singly fixed on living to please God, that they shall not be left in darkness as to the knowledge of his will, either in what they ought to do or decline. (John vii. 17. Matth. vi. 22.)

V. 6. *Have walked in a tent*—The place of my presence has been suited to the circumstances under which my church and people were living. And thus it ever is: The God of all consolation is always ready to manifest himself wherever his dependant creatures call upon him, and need his assistance most. In ships, prisons, or churches, God is equally present, when equally longed for and desired; and when those that fear him, and hope in his mercy, have to travel through the wilderness, then in tents he dwells with them that are of an humble spirit. (Isa. lvii. 15.)

V. 7. *A word*—Did I ever give such a command as that of raising a costly building wherein to worship me?

V. 8. *My servant David*—By which gracious appellation God shewed David was still in his favour, that he might not be cast down, and think himself rejected, because God would not have him carry the design of building him a house into execution.

V. 9. *I was with thee*—From the time of thy low condition, and in all thy difficulties, and it is not necessary that thou shouldst raise any stately building to procure thee more of my presence.

V. 10. *I will appoint a place*—But I will perform my promise of settling and establishing my people; and *the children of wickedness shall not afflict them any more*—Which promise is made to David, who was of a spirit to rejoice in the prosperity of the people of the Lord.

V. 11, 12. *An house*—He will establish thy posterity.

V. 13. *For ever*—One descended from thee shall build me an house; and one also descended from thee shall have his *throne*—his spiritual kingdom in the hearts of his people established for ever. (Luke i. 32, 33.)

Before Christ 1042.

14 [p] I will be his father, and he shall be my son; [q] if he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men:

p Heb. 1. 5.
q Psa. 89. 26, 27, 30, 31, 32.

15 But my mercy shall not depart away from him, as I took *it* from Saul, whom I put away before thee.

16 And [r] thine house, and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.

r Psa. 89. 26, 37. John 12. 34.

17 According to all these words, and according to all this vision, so did Nathan speak unto David.

18 ¶ Then went king David in, and sat before the Lord, and he said, Who *am* I, O Lord God? and what *is* my house, that thou hast brought me hitherto?

19 And this was yet a small thing in thy sight, O Lord God; but thou hast spoken also of thy servant's house for a great while to come; [s] and *is* this the ‖ manner of man, O Lord God?

s Isai. 55. 8.
‖ Heb. law.

20 And what can David say more unto thee? for thou, Lord God, knowest thy servant.

21 For thy word's sake, and according to thine own heart hast thou done all these great things, to make thy servant know *them*.

Before Christ 1042.

22 Wherefore thou art great, O Lord God: for [t] *there is* none like thee, neither *is there any* God besides thee, according to all that we have heard with our ears.

t Deut. 3. 24. and 4. 35. and 32. 39. 1 Sam. 2. 2. Psal. 86. 8. and 89. 6, 8. Isai. 45. 5, 18, 22.

23 And [u] what one nation in the earth *is* like thy people, *even* like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you great things, and terrible, for thy land, before thy people, which thou redeemedst to thee from Egypt, *from* the nations and their gods?

u Deut. 4. 7, 32. & 33. 29. Psal. 147. 20.

24 For thou hast confirmed to thyself thy people Israel *to be* a people unto thee for ever: [x] and thou, Lord, art become their God.

x Psal. 48. 14.

25 And now, O Lord God, the word that thou hast spoken concerning thy servant, and concerning his house, establish *it* for ever, and do as thou hast said.

26 And let thy name be magnified for ever, saying, The Lord of hosts *is* the God over Israel: and let the house of thy servant David be established before thee.

27 For

V. 14. I will be a father to thy son, and the heir of thy temporal kingdom; and, if he offend against me, I will chasten him for his profit, as a father chasteneth his son, that he may be a partaker of that holiness, without which no man can see my glory. But *to him*, whose kingdom shall never end, he is my BELOVED SON, in whom I am ever well pleased.

V. 15. *Not depart*—I will shew in his person how much my promise is to be depended on, and that if he, or other men, despise their own mercies, and will prefer perishable to spiritual comforts, and believe not to the salvation of their souls, still it shall appear that I remain faithful to all the promises I have made.

V. 16. *Before thee*—Thou shalt see the promise take place thyself, as David did in the person of Solomon.

V. 17. Nathan declared the truth of God's message, though it convicted himself of rashness in his answer to David.

V. 18. *David sat*—Meditating on all that was past; and then filled with a sense of God's unmerited goodness to him, and his gracious designs to his family, he expresses himself as one wondering that God should thus condescend to regard him.

V. 19. *Is this the manner of man*—To deal thus graciously with their inferiors? Where shall I find any thing in the behaviour of men, to give me thoughts of any such goodness as this, which thou, O LORD God, art now pleased to shew me, and declare to mine for years to come?

V. 20. *What can David say*—To express the gratitude which is due to thee, my God, for blessings already bestowed; and for thy faithful promises of mercy and goodness which shall never end? Thy bounty has left me nothing to ask. *Thou knowest thy servant*, and all the necessities that he is under; and, convinced of thy great compassion, I can only pray thee to fulfil thine own gracious will, which is ever the holiest, wisest, best; and always to be desired and thankfully embraced, in all conditions, by all thy creatures, before whatever they can ask, or even think of for themselves.

V. 21. But for this, above all thy mercies, I would particularly praise thee—That, by thy grace, I am made sensible in any degree how good and gracious thy dealings are to all, and to me, who am so unworthy of such favour.

V. 22. *There is none like thee*—For wisdom, power, justice, and love; whether we consider *all that we have heard* of thy dealings from the beginning of the world, or collect our knowledge of the same from what we have seen, known, and experienced ourselves.

V. 23. *God went to redeem*—Our fathers from miserable bondage, where they were suffering all kinds of oppression and cruelty, to that of taking their first-born and putting them to death: In this lost and helpless condition didst thou, O LORD our God, become thyself the Redeemer of our nation; and now, what great things hast thou done for us this day? O! that thy ransomed people may fear, love, praise, and serve thee, as becometh them, under the sense of obligations like those which we all owe to thy goodness.

V. 24. *Thou hast confirmed*—Thy faithfulness, by thus establishing thy people beyond all human expectation, and against all opposition from without, and difficulties amongst ourselves. And thou, who art the LORD of glory, art thyself become our God, and the immediate governor and protector of all thy people whom thou hast thyself redeemed.

V. 25. *And now*—I humbly embrace for myself, for my offspring, and for thy people, all that thy *word* and free grace gives me alone to hope for; being destitute of all merit to induce thy goodness to grant us the favour thou hast shewn, I can only, as a poor mortal worm, dependant upon thy mercy, intreat thee not to withdraw it from us, but to continue and *establish it for ever*.

V. 26. *Let thy name*—Thy unmerited goodness, *be magnified* and praised as the blessed fountain from which thy people receive all that they can enjoy in this life, and all that they can hope for hereafter. *And let*—grant that those thou hast redeemed and established, may ever acknowledge thee as their LORD and God, by a stedfast confidence in thy unchangeable goodness, and by a cheerful resignation of themselves to thy will, under all the sufferings through which they must pass to thy kingdom of glory.

 V. 27. *Therefore*

Before Christ 1042.

27 For thou, O Lord of hosts, God of Israel, hast * revealed to thy servant, saying, I will build thee an house: therefore hath thy servant found in his heart to pray this prayer unto thee.

* Heb. opened the ear, Ruth 4. 4. 1 Sam. 9. 15.

28 And now, O Lord God, thou *art* that God, and [y] thy words be true, and thou hast promised this goodness unto thy servant.

y John 17. 17.

29 Therefore now † let it please thee to bless the house of thy servant, that it may continue for ever before thee: for thou, O Lord God, hast spoken *it*, and with thy blessing let the house of thy servant be blessed for ever.

† Heb. be thou pleased and bless.

CHAP. VIII.

cir. 1040. [a] AND after this it came to pass, that David smote the Philistines, and subdued them: and David took * Metheg-ammah out of the hand of the Philistines.

a 1 Chron. 18. 1, &c.

* Or, the bridle of Ammah.

[b] 2 And he smote Moab, and measured them with a line, casting them down to the ground: even with two lines measured he, to put to death: and with one full line to keep alive: and *so* the Moabites [c] became David's servants, *and* brought gifts.

b Num. 24. 17.

c Ver. 6, 14.

† Or, Hadarezer. 1 Chron. 18. 3.

[d] 3 ¶ David smote also † Hadadezer the son of Rehob, king of [e] Zobah, as he went to recover [f] his border at the river Euphrates.

d Psa. 60 title.

e See Gen. 15. 18.

‡ Or, of his.

4 And David took ‡ from him a thousand § *chariots*, and seven hundred horsemen, and twenty thousand footmen: and David [i] houghed all the chariot-*horses*, but reserved of them *for* an hundred chariots.

§ As 1 Chron. 18. 4.

i Josh. 11. 6.

Before Christ cir. 1040.

[g] 5 And when the Syrians of Damascus came to succour Hadadezer king of Zobah, David slew of the Syrians two and twenty thousand men.

g 1 Kings 11. 23, 24, 25.

6 Then David put garrisons in Syria of Damascus: and the Syrians [h] became servants to David, *and* brought gifts: [i] and the Lord preserved David whithersoever he went.

h Verse 2.

i Verse 14.

7 And David took [k] the shields of gold that were on the servants of Hadadezer, and brought them to Jerusalem.

k See 1 Kings 10. 16.

8 And from ‖ Betah, and from * Berothai, cities of Hadadezer, king David took exceeding much brass.

‖ Or, Tibhath.

* Or, Chun.

1 Chron. 18. 8.

9 ¶ When † Toi king of Hamath heard that David had smitten all the host of Hadadezer,

† Or. Tou. 1 Chron. 18. 9.

10 Then Toi sent [l] Joram his son unto king David to ‡ salute him, and to bless him, because he had fought against Hadadezer, and smitten him: (for Hadadezer § had wars with Toi) and *Joram* ‖ brought with him vessels of silver, and vessels of gold, and vessels of brass:

l 1 Chro. 18. 10. Hadoram.

‡ Heb. ask him of peace.

§ Heb. was a man of wars with.

‖ Heb. in his hand were.

11 Which also king David [m] did dedicate unto the Lord, with the silver and gold that he had dedicated of all nations which he subdued:

m 1 Chron. 18. 11. & 26. 26.

12 Of

V. 27. *Therefore*—Because of the discoveries, which thou hast brought to my knowledge, of thy gracious dealings in ages past, and, from my own experience, of thy great power and willingness to bless all them that call upon thee, *my heart* is led to make these requests to thee.

V. 28. *Thy words be true*—Unchangeable, and not one of all thy promises will ever be left unfulfilled, for want of faithfulness on thy part.

V. 29. *Let the house of thy servant be blessed*—Grant that they may not resist thy holy Spirit, oppose thy sacred will, and be themselves the occasion of thy mercies being withdrawn from them, but that they may ever be willing to receive whatever thy rich mercy waits to give.

CHAP. VIII.

V. 1, 2. It had been foretold that a *Sceptre* should arise out of Israel, that should smite the corners of Moab; (Numb. xxiv. 17.) that prophecy was now fulfilled. And that *Sceptre*—that Governor which also was to arise out of Israel, will no less subdue all the enemies of his spiritual kingdom, in the hearts of all them that live by faith in him.

V. 6. *The Lord preserved David*—Supported and defended him; and of which David had now no less need than he had when, with his naked hands, he fought with the lion and the bear: and surrounded as he was by thousands of armed men, his dangers were still such as gave him as much occasion as ever for the care of an Almighty, and every where present, providence to *preserve* him. Surely they are blessed who see themselves equally dependant on God, to *preserve* them in the last battles of their spiritual warfare, as in the very first; as much so when surrounded with worshipping thousands, as if they were in a wilderness alone, or were left the last survivor in a ship, tossed by the ocean and driven with the winds.

V. 7. *Gold*—Was now beginning to increase with David, along with safety and power; and unless the general voice of experience is itself deceitful, we are now to look for a season of greater danger to David, as a candidate for the favour of God and future glory, than when he was hunted like a partridge on the mountains. But who will believe the report of any danger, as the consequence of gold and power encreasing? They will believe it who regard the Scriptures, and who have taken time to become acquainted a little with themselves. But even these will believe it no longer than they continue to think the presence of God the happiest possession, and future glory the best inheritance; with such, only let an unbelieving world's example cast a slight degree of contempt on these, and then with great acquaintance with Scripture, or the experience of the nature of the human mind, the bewildered soul will see its safety and happiness in gold, and not in God; and, when this is the case, sin and hell will soon be looked on with less dread, than any turn in human affairs which threatens the danger of becoming poor, low, or little known among men.

V. 11. *David did dedicate*—His increasing riches to God. And is not this the only safe use of riches? He actually set apart what he had got thus far, to be laid out to please God. Who does not *intend* to do the same, whose darkness is the least enlightened, to see that to *keep* or *spend*, with any other view than that of pleasing God, are but different ways of doing worse than losing all benefit from what God has given. Every talent kept or spent contrary to the will of God, is turned into a crime in His judgment, who will

Before Christ cir. 1040.

12 Of Syria, and of Moab, and of the children of Ammon, and of the Philistines, and of Amalek, and of the spoil of Hadadezer son of Rehob, king of Zobah

13 And David gat *him* a name when he returned from * smiting of the Syrians in [n] the valley of salt, [o] ‡ *being* eighteen thousand *men*.

* Heb. his smiting.
n 2 Kings 14. 7.
o See 1 Chron. 18. 12.
Psal. 60. title.
‡ Or, slaying.

14 ¶ And he put garrisons in Edom; throughout all Edom put he garrisons, and [p] all they of Edom became David's servants: [q] and the Lord preserved David whithersoever he went.

p Num. 24. 18. Gen. 27. 37, 40.
q Verse 6.

15 And David reigned over all Israel, and David executed judgment and justice unto all his people.

16 [r] And Joab the son of Zeruiah *was* [s] over the host; and [t] Jehoshaphat the son of Ahilud *was* ‡ recorder;

r 1 Chron. 18. 15.
s Chap. 5. 8. and 20. 23.
t 1 Kings 4. 3.
‡ Or, remembrancer, or, writer of chronicles.

17 And [u] Zadok the son of Ahitub, and Ahimelech the son of Abiathar, *were* the priests; and Seraiah *was* the § scribe;

u 1 Chron. 24. 3.
§ Or, secretary.

18 [x] And Benaiah the son of Jehoiada *was over* both the [y] Cherethites and the Pelethites; and David's sons were ‖ chief rulers.

x 1 Chron. 18. 17.
y 1 Sam. 30. 14.
‖ Or, princes.

CHAP. IX.

AND David said, Is there yet any that is left of the house of Saul, that I may shew him kindness for Jonathan's sake?

2 And *there was* of the house of Saul, a servant whose name *was* [a] Ziba: and when they had called him unto David, the king said unto him, *Art* thou Ziba? And he said, Thy servant *is he*.

a Chap. 16. 1. and 19. 17, 29.

3 And the king said, *Is* there not yet any of the house of Saul, that I may shew [b] the kindness of God unto him? And Ziba said unto the king, Jonathan hath yet a son, *which is* [c] lame on *his* feet.

b 1 Sam. 20. 14.

Before Christ cir. 1040.

4 And the king said unto him, Where *is* he? and Ziba said unto the king, Behold, he *is* in the house of [d] Machir, the son of Ammiel, in Lo-debar.

c Chap. 4. 4.
d Chap 17. 27.

5 ¶ Then king David sent, and fetched him out of the house of Machir, the son of Ammiel, from Lo-debar.

6 Now when Mephibosheth the son of Jonathan the son of Saul, was come unto David, he fell on his face, and did reverence. And David said, Mephibosheth. And he answered, Behold thy servant.

7 And David said unto him, Fear not; for I will surely shew thee kindness, for Jonathan thy father's sake, and will restore thee all the land of Saul thy father, and thou shalt eat bread at my table continually.

8 And he bowed himself, and said, What *is* thy servant, that thou shouldest look upon such a dead [e] dog as I *am*?

e 1 Sam. 24. 14.

9 ¶ Then the king called to Ziba Saul's servant, and said unto him, [f] I have given unto thy master's son all that pertained to Saul, and to all his house.

f See Chap. 19. 29.

10 Thou therefore and thy sons and thy servants shall till the land for him, and thou shalt bring in *the fruits*, that thy master's son may have food to eat: but Mephibosheth thy master's son shall eat bread alway at my table. Now Ziba had fifteen sons, and twenty servants.

11 Then said Ziba unto the king, According to all that my lord the king hath commanded his servant, so shall thy servant do.

As

will give to the action of every hour its just recompense. And let him that *intends* feeding the hungry, clothing the naked, instructing the ignorant, and promoting the knowledge of God *to-morrow*, fear lest this is not such a *dedication* as David made of his silver and gold: This night may come that night wherein no man can work any more for ever.

V. 13. *David gat him a name*—For wisdom, courage, justice, and humble devotion to God, whom he spiritually worshipped, by imitating.

V. 14. *The Lord* still *preserved David*—Who continued to live in a spirit of gratitude for all God's goodness to him the time that was past, and a stedfast trust in him for all that was to come.

V. 15. *David reigned*—Governed with equity, and all his determinations were just.

V. 16. *Recorder*—He took an account of such things as had been done, or which might be proper to be considered, or done, in future.

V. 17. *Ahimelech*—Had fled to David in the days of his adversity, and now he is a partaker with him in his prosperity. And thus it is with all that fly to Jesus, and suffer with him here, they shall reign with him hereafter. (Rom. viii. 17.)

V. 18. *David's sons were chief rulers*—Above any of his servants; next to himself.

CHAP. IX.

V. 1. David having first acknowledged his gratitude to God, and dedicated his increasing wealth to his service; as one part of the will of God, he now begins to inquire after the family of the first friend that God gave him, after he called David into public notice, that he might, to those that were nearest of kin to Jonathan, shew them kindness. What a just, pious, grateful mind breathes through all this part of David's life?

V. 3. *The kindness of God*—That kindness which I owe him for God's sake, who graciously inclined Jonathan's heart to shew me kindness, at a time when my very brethren treated me with contempt.

V. 7. *Fear not*—I do not call thee to me to resent any injury I have received from any of thy family, but to assure thee of my kindness, and to shew it to thee for thy father's sake. Who would not shew kindness, and, like Jonathan, be the friend of the friendless, when God himself thus shews us, that he takes care that it shall be thus returned?

V. 8. *A dead dog*—This seems to have been a saying, in use to express at once a mean and worthless person.

V. 9—13. David restored all the estate that had come into his hands from Saul and his family; but this was not enough, he

would

Before Christ cir. 1040. As for Mephibosheth, *said the king*, he shall eat at my table, as one of the king's sons.

g 1 Chro. 8. 34. 12 And Mephibosheth had a young son, [g] whose name *was* Micha: and all that dwelt in the house of Ziba, *were* servants unto Mephibosheth.

13 So Mephibosheth dwelt in Jerusalem: for he did eat continually at the king's table: and [h] was lame on both his feet.

h Verse 3.

CHAP. X.

cir. 1037. AND it came to pass after this, that the [a] king of the children of Ammon died, and Hanun his son reigned in his stead.

a 1 Chro. 19. 1.

2 Then said David, I will shew kindness unto Hanun the son of Nahash, as his father shewed kindness unto me. And David sent to comfort him by the hand of his servants, for his father. And David's servants came into the land of the children of Ammon.

cir. 1037. 3 And the princes of the children of Ammon said unto Hanun their lord, [*] Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? hath not David *rather* sent his servants unto thee, to search the city, and to spy it out, and to overthrow *it*?

* Heb. in thine eyes doth David?

4 Wherefore Hanun took David's servants, and shaved off the one half of their beards, and cut off their garments in the middle, [b] *even* to their buttocks, and sent them away.

b Isai. 20. 4. and 47. 2.

5 When they told *it* unto David, he sent to meet them, because the men were greatly ashamed: and the king said, Tarry at Jericho until your beards be grown, and *then* return.

6 ¶ And when the children of Ammon saw that they stank before David, the children of Ammon sent and hired [c] the Syrians of Beth-rehob, and the Syrians of Zoba, twenty thousand footmen, and of king Maacah a thousand men, and of Ish-tob, twelve thousand men.

Before Christ cir. 1037. c Chap. 8. 3, 5.

7 And when David heard of *it*, he sent Joab, and all the host of the mighty men.

8 And the children of Ammon came out, and put the battle in array at the entering in of the gate: and the Syrians of Zoba, and of Rehob, and Ish-tob, and Maacah *were* by themselves in the field.

9 When Joab saw that the front of the battle was against him before and behind, he chose of all the choice *men* of Israel, and put *them* in array against the Syrians.

10 And the rest of the people he delivered into the hand of Abishai, his brother, that he might put *them* in array against the children of Ammon.

11 And he said, If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will come and help thee.

12 Be of good courage, and let us play the men for our people, and for the cities of our God: and the Lord do that which seemeth him good.

13 And Joab drew nigh, and the people that *were* with him, unto the battle against the Syrians: and they fled before him.

14 And when the children of Ammon saw that the Syrians were fled, then fled they also before Abishai, and entered into the city: so Joab returned from the children of Ammon, and came to Jerusalem.

15 ¶ And

would maintain Jonathan's son as his own, and at his own expence.

CHAP. X.

V. 1, 2. *His father shewed kindness unto me*—When I was in distress. David would not leave an obligation unreturned.

V. 3. Thus do these ministers of state endeavour to recommend themselves to the esteem of their new prince, by leading him to look upon one that was his friend, as an enemy to him and all his subjects.

V. 4. *Hanun*—Appears to have been in the mind to receive the worst advice upon the least grounds; and taking falsehood, without proof or further inquiry, for truth, he sets to work to return contempt for kindness sincerely intended.

V. 5. *David sent to meet them*—With kindness, who had been ill treated in his service: He considerately provides for preventing their being put to shame, whom he had thought fit to receive into his service.

V. 6. All these people seem to have readily united with Hanun in beginning a war with David.

V. 7. *David sent*—His army at once against the people, who were preparing to come against him, that the contest might be in their country and not among his own subjects.

V. 9—14. *When Joab saw*—That the principals in the war had separated themselves from their allies, he does not presume so much on his own strength as to go against the whole at once, which would have obliged the allies to have considered themselves as much embarked for their common safety as the principals in the war: Joab saw the snare they had laid for themselves by the division of their army; he prepares to find employment for the Ammonites, whilst he intended to shew the Syrians, that as they had made themselves parties in an unjust war, they were to receive the first share in the contest: After all things were ready, *Joab* bids his army be of *good courage*, to acquit themselves as became them for their nation, which, he reminds them, belonged to God; in whose hands Joab concludes with saying he, for his part, left the event. He, and that division of the army, advanced against the Syrians, who seeing themselves in greater danger than those in whose cause they came into the field, fled from before the Israelites; and the Ammonites being left to themselves, they also fled for refuge to their city. And may not many be unsuccessful in their spiritual warfare by not imitating Joab's conduct, in observing first the state of their enemies; and though they are fully bent on conquering the whole, to do it by dividing their task, and take that part first which is most likely to prove successful, that

so

Before Christ cir. 1036.

15 ¶ And when the Syrians saw that they were smitten before Israel, they gathered themselves together.

16 And Hadarezer sent, and brought out the Syrians that *were* beyond the river: and they came to Helam; and † Shobach the captain of the host of Hadarezer *went* before them.

† Or, Shophach, 1 Chro. 19.16.

17 And when it was told David, he gathered all Israel together, and passed over Jordan, and came to Helam: and the Syrians set themselves in array against David, and fought with him.

18 And the Syrians fled before Israel, and David slew *the men of* seven hundred chariots of the Syrians, and forty thousand [d] horsemen, and smote Shobach the captain of their host, who died there.

d 1 Chro. 19. 18, footmen.

19 And when all the kings *that were* servants to Hadarezer saw that they were smitten before Israel, they made peace with Israel, and served them. So the Syrians feared to help the children of Ammon any more.

CHAP. XI.

cir. 1035.

AND it came to pass, *that* * after the year was expired, at the time when kings go forth *to battle*, that [a] David sent Joab and his servants with him, and all Israel; and they destroyed the children of Ammon, and besieged Rabbah: but David tarried still at Jerusalem.

* Heb. at the return of the year: 1 Kings 20. 22, 26. 2 Chro. 36.10.

a 1 Chro.20.1.

2 ¶ And it came to pass in an eveningtide, that David arose from off his bed, [b] and walked upon the roof of the king's house: And from the roof he saw a woman washing herself, and the woman *was* very beautiful to look upon.

b Deut. 22. 8.

Before Christ cir. 1035.

3 And David sent and inquired after the woman: and *one* said, *Is* not this † Bath-sheba the daughter of ‡ Eliam, the wife [c] of Uriah the Hittite?

† Or, Bathshua, 1 Chro. 3. 5.
‡ Or, Ammiel.
c Chap. 23 39.

4 And David sent messengers, and took her; and she came in unto him, and [d] he lay with her, (§ for she was [e] purified from her uncleanness) and she returned unto her house.

d Psa. 51, title.
§ Or, and when she had purified herself, &c. she returned.
e Lev. 15. 19. and 18. 19.

5 And the woman conceived, and sent and told David, and said, I *am* with child.

6 ¶ And David sent to Joab, *saying*, Send me Uriah the Hittite. And Joab sent Uriah to David.

7 And when Uriah was come unto him, David demanded *of him* ‖ how Joab did, and how the people did, and how the war prospered.

‖ Heb. of the peace of, &c.

8 And David said to Uriah, Go down to thy house, and wash thy feet. And Uriah departed out of the king's house, and there * followed him a mess *of meat* from the king.

* Heb. went out after him.

9 But Uriah slept at the door of the king's house, with all the servants of his lord, and went not down to his house.

10 And when they had told David, saying, Uriah went not down unto his house, David said unto Uriah, Camest thou not from *thy* journey? why *then* didst thou not go down unto thine house?

11 And Uriah said unto David, The ark, and Israel, and Judah abide in tents, and [i] my

i 1 Chap. 20. 6.

so they may be encouraged to complete the victory; which all will surely do, who, trusting in God alone, put forth all their own strength, and then humbly leave it to God to *do that which seemeth him good.*

V. 14. *Joab returned to Jerusalem*—Not lifted up with the first success, and led to pursue when he was not attacked. He returned to his prince to obey his future commands.

V. 15, 16. *The Syrians*, thinking themselves disgraced by their defeat, now prepare to vindicate their military character, by entering themselves into a war with Israel.

V. 17. *David*—Now goes in person, with all the fighting men he had, against this powerful enemy.

V. 18, 19. All that had opposed the king of Israel either submitted themselves to him, or were too much afraid of his power to appear openly against him for the present.

CHAP. XI.

V. 1. *When kings go forth*—In the spring.

V. 2. *Off his bed*—This seems to be the first time any notice is taken of David's allowing himself this *indulgence*. Satan betrayed Saul into another way of beginning to live to himself; the tempter in all, addressing himself to that disposition of mind, which to him appears the most likely to lead the person tempted to sin; and is not the time any person spends in idly looking about them, the very *season* of temptation? God's command being *to redeem* the time, he that will do the contrary must not wonder if he finds himself betrayed into crimes, which shall one day cover him with shame. The end of all things is approaching with every breath; and of what hour is it to be said—This is so much time in which I have nothing to do with any of the duties which belong immediately to God, and to him through my fellow-creatures, or myself? Which are the moments between the commencement of our reason and our death, of which God, or our own conscience, says, This is time in which I am not required to be sober, or to watch unto prayer. *Grains of time* may be the means of securing or increasing the blessedness of eternity; and could *grains* of time be purchased with as many globes of gold, were they but spent in doing the will of God on earth as it is done in heaven, how soon and how greatly would the purchaser be the gainer? And who shall estimate his loss who should part with time for gold, or all that earth and sense have to offer? Had David now been conscious how swift the moments were carrying up their report to God, of the use to which they were applied by all to whom he lends them to prepare to meet him, his bed would only have felt his weight when the feeble powers of the human frame called for restoring sleep; the roof of his house would only have been trod, when sleep was with-held for purposes still more kind—Communion with God; or, under the awful solemnity of the night, in silent adoration, beholding the wonders of his skill who formed the stars, and, in all their complicated courses, preserves them from the least confusion.

Before Christ cir. 1035. my lord Joab, and the servants of my lord are encamped in the open fields; shall I then go into mine house, to eat, and to drink, and to lie with my wife? *as* thou livest, and *as* thy soul liveth, I will not do this thing.

12 And David said to Uriah, Tarry here to day also, and to morrow I will let thee depart. So Uriah abode in Jerusalem that day and the morrow.

13 And when David had called him, he did eat and drink before him, and he made him drunk: and at even he went out to lie on his bed with the servants of his lord, but went not down to his house.

14 ¶ And it came to pass in the morning, that David wrote a letter to Joab, and sent *it* by the hand of Uriah.

15 And he wrote in the letter, saying, Set ye Uriah in the forefront of the † hottest battle, and retire ye ‡ from him, that he may be smitten, and die.

† Heb. strong.
‡ Heb. from after him.

16 And it came to pass when Joab observed the city, that he assigned Uriah unto a place where he knew that valiant men *were*.

17 And the men of the city went out, and fought with Joab: and there fell *some* of the people of the servants of David, and Uriah the Hittite died also.

18 ¶ Then Joab sent, and told David all the things concerning the war:

19 And charged the messenger, saying, When thou hast made an end of telling the matters of the war unto the king,

20 And if so be that the king's wrath arise, and he say unto thee, Wherefore approached ye so nigh unto the city when ye did fight? knew ye not that they would shoot from the wall?

21 Who smote [g] Abimelech the son of Jerubbesheth? did not a woman cast a piece of a millstone upon him from the wall that he died in Thebez? why went ye nigh the wall? then say thou, Thy servant Uriah the Hittite is dead also.

Before Christ cir. 1035.

g Judg. 9. 53.

22 ¶ So the messenger went, and came and shewed David all that Joab had sent him for.

23 And the messenger said unto David, Surely the men prevailed against us, and came out unto us into the field, and we were upon them even unto the entering of the gate.

24 And the shooters shot from off the wall upon thy servants, and *some* of the king's servants be dead, and thy servant Uriah the Hittite is dead also.

25 Then David said unto the messenger, Thus shalt thou say unto Joab, Let not this thing § displease thee: for the sword devoureth ‖ one as well as another: make thy battle more strong against the city, and overthrow it; and encourage thou him.

§ Heb. be evil in thine eyes.
‖ Heb. so and such.

26 ¶ And when the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband.

27 And when the mourning was past, David sent, and fetched her to his house, and she became his wife, and bare him a son: but the thing that David had done, * displeased the Lord.

* Heb. was evil in the eyes of.

CHAP. XII.

1034. AND the Lord sent Nathan unto David: and [a] he came unto him, and [b] said unto him, There were two men in one city; the one rich, and the other poor.

a Psa. 51. title.
b See Chap. 14. 5. &c. 1 Kings 20. 35---41.

2 The

V. 16. *Joab assigned Uriah a place*—That he might lose his life. When men possessed of power give way to wickedness, the accursed powers of darkness enjoy a momentary triumph in the sight of that pure and holy Being, against whom they have offended beyond all reconciliation. In every wilful sin, the ordinary sinner takes satan's side against the LORD Almighty; but when human greatness and wickedness meet in the same person, the sinner rules at satan's will, and as a viceroy spreads his damning influence by examples of adultery, drunkenness, treachery, and murder, or whatever else shall please or suit him best.

V. 25. *The sword devoureth one as well as another*—Do not distress thyself for the death of Uriah, it could not be prevented by any care of thine; God is the disposer of life and death, and when he pleases to give commission to the sword, or any other means to destroy, death makes no distinction. Thus did David attribute the execution of his design to an act of providence.

V. 27. *Displeased the Lord*—Offended the Divine Majesty; and, to shew how much God was offended, he has caused the world to become witnesses of the wickedness of the man he had chosen, and had so highly favoured; and to this publication of David's guilt, God added great and severe punishment, that none might ever presume to think, that they could continue in sin and remain in his favour; but that whoever sinned wilfully might know that, by doing so, they forfeited that which was better than life.

CHAP. XII.

V. 1. *The Lord sent Nathan*—To set David's conduct in such a view before him, as should be the means of convicting him of the evil he had been guilty of; and thus is the nature of God's gracious dealings with men made manifest: He does not will the death of a sinner, but that he should turn from his evil in thought and deed, that he may live. God, who only knows the greatness of his wrath against the finally impenitent, in mercy leaves no means untried, no grace unoffered, to bring the rebellious souls of men back to himself, that they may not fall short of that blessedness for which he brought them into life, and died to obtain for them. David is now to be made, to all mankind, an eminent witness of the great benefits to men, of that covenant which was sealed with the blood of the Son of God; then by promise, and now by the actual sacrifice of JESUS, for the sins of the world; and which *foundation* standeth sure to all who will accept the grace to come

to,

Before Christ 1034.

2 The rich *man* had exceeding many flocks and herds:

3 But the poor *man* had nothing save one little ew-lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his * Heb. morsel. own * meat, and drank of his own cup, and and lay in his bosom, and was unto him as a daughter.

4 And there came a traveller unto the rich man, and he spared to take of his own flock, and of his own herd, to dress for the wayfaring man that was come unto him, but took the poor man's lamb, and dressed it for the man that was come to him.

5 And David's anger was greatly kindled against the man, and he said to Nathan, *As* the Lord liveth, the man that hath done this † Or, is worthy to die. *thing*, † shall surely die.

6 And he shall restore the lamb [c] four-fold, c Exod. 22. 1. because he did this thing, and because he had no pity.

7 ¶ And Nathan said to David, Thou *art* the man. Thus saith the Lord God of Israel, d 1 Sam. 16. 13. I [d] anointed thee king over Israel, and I delivered thee out of the hand of Saul:

8 And I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and Before Christ 1034. if *that had been* too little, I would moreover have given unto thee such and such things.

9 Wherefore hast thou despised the commandment of the Lord, to do evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife *to be* thy wife, and hast slain him with the sword of the children of Ammon.

10 Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife.

11 Thus saith the Lord, Behold, I will raise up evil against thee out of thine own house, and I will [e] take thy wives before thine e Deut. 28. 30. Chap. 16. 22. eyes, and give *them* unto thy neighbour, and he shall lie with thy wives in the sight of this sun.

12 For thou didst *it* secretly: [i] but I will i Chap. 16. 22. do this thing before all Israel, and before the sun.

13 [g] And David said unto Nathan, [h] I have g See 1 Sam. 15. 24. sinned against the Lord. And Nathan said h Psal. 32. 5. and 51. 4. unto David, The Lord also hath put away thy sin; thou shalt not die.

14 Howbeit,

to, remain dependant on, or return to God through the Son of his love. All flesh—all men, by the fall of man, became guilty in the sight of God, sinful in themselves, and exposed to all the misery due to all their different ways and degrees of wickedness: What then so honourable to God, as to provide a way by which all might return to him, and escape the wrath revealed from heaven against all unrighteousness in men? And what other plea can human wisdom put into the sinner's mouth, to urge to a pure, holy, and just Almighty Being, as the reason for any of the crimes being forgiven which David had now been guilty of? Any one of these crimes, or any other sin whatever, committed in the sight of God, the life of the criminal is forfeited; and what has the sinner from himself to offer, to atone for an offence against a Law-giver, infinite in justice? With the sin, the life of the sinner is no longer his own, was he willing from that moment to devote himself to live, for the future, by the laws of God. A subject convicted of treason, what would avail his protestations of due regard to the laws for the rest of his life, to prevent the execution of his sentence. God, and God alone, has discovered a way by which he can at once shew mercy to the sinner, and at the same time express his infinite abhorrence of sin. God so loved the human kind, that he gave his Equal Son, who was with himself from all eternity, to take upon him the person of a man, and in that person to make an atonement to the justice of God, that every sinner might have a Mediator able to save to the uttermost—to save from the sentence due to the most complicated guilt. By this atonement once made for all men by the Son of God, it is become possible for any child of man to return unto him, and find mercy; and through HIM, and for His sake alone, is pardon, grace, present and eternal salvation, offered to all. From Himself the Father sent the Son, the Son, with equal love, undertook to suffer in the sinner's stead; and GOD, thus moved from himself, sends HIS SPIRIT to convince, convert, and save all who will *receive* him. (John i. 12.) And thus sent, the prophet comes to convince the king of his sin, and of God's displeasure.

V. 2—4. The prophet, by what has already appeared, was in great credit with the king; and though David was now dead in sin, yet his respect to the prophet, and his regard to the duties of his station, as first magistrate, made him receive with attention the parable of the prophet.

V. 5, 6. David, regardless of his own guilt in the sight of God, appears to see nothing yet of the application which the parable had to himself; but, being led by the prophet's natural and animated relation of another's wrong, his mind unbiassed by any suspicion that he himself stood in the place of the person accused, the still small voice of the Spirit of truth could be heard within his breast; conscience again caught its sacred flame, and he felt the abhorrence of a just mind of selfishness and wickedness; but his own heart not being yet right with God, passion mixes with the flame which grace had quickened, the carnal mind gets the ascendency, and he dooms the man to death, who, against justice, had but taken the life of the lamb.

V. 7—12. David's heart now open to conviction, the prophet of God, without fearing the displeasure of the king, does the will of him that sent him; and as the parable shews how much he was without passion, and under the guidance of the Spirit of wisdom, his accusing David of his crime to his face, shews also how much he possessed, from the same Spirit, of that courage which does not fear those who only can kill the body, and after that have nothing more that they can do. After declaring his crime, the prophet pronounces the sentence of God against David, who had already answered for himself, and was condemned out of his own mouth.

Before Christ 1034.

14 Howbeit, becauſe by this deed thou haſt given great occaſion to the enemies of the Lord [i] to blaſpheme, the child alſo *that is* born unto thee, ſhall ſurely die.

i Iſai. 52. 5. Ezek. 36. 20, 23. Rom. 2. 24.

15 ¶ And Nathan departed unto his houſe: and the Lord ſtruck the child that Uriah's wife bare unto David, and it was very ſick.

16 David therefore beſought God for the child, and David ‡ faſted, and went in, and [k] lay all night upon the earth.

‡ Heb. faſted a faſt. k Chap. 13. 31.

17 And the elders of his houſe aroſe, *and went* to him, to raiſe him up from the earth: but he would not, neither did he eat bread with them.

18 And it came to paſs on the ſeventh day, that the child died: and the ſervants of David feared to tell him that the child was dead: for they ſaid, Behold, while the child was yet alive, we ſpake unto him, and he would not hearken unto our voice: how will he then § vex himſelf, if we tell him that the child is dead?

Before Christ 1034.

§ Heb. do hurt.

19 But when David ſaw that his ſervants whiſpered, David perceived that the child was dead: therefore David ſaid unto his ſervants, Is the child dead? And they ſaid, He is dead.

20 Then David aroſe from the earth, and waſhed, and anointed *himſelf*, and changed his apparel, and came into the houſe of the Lord, and worſhipped: then he came to his own houſe, and when he required, they ſet bread before him, and he did eat.

21 Then ſaid his ſervants unto him, What thing *is* this that thou haſt done? thou didſt faſt and weep for the child *while it was* alive, but when the child was dead, thou didſt riſe and eat bread.

22 And he ſaid, While the child was yet alive, I faſted and wept: [m] for I ſaid, Who can

m See Iſai. 38. 1. Jonah 3. 9.

V. 13. *I have ſinned*—The king ſunk ſelf-condemned. *I have ſinned againſt the* LORD—That gave me life, that took me out of my mother's womb, that raiſed me up and made me great, and beſtowed all my bleſſings upon me. *I have ſinned againſt thee*, my Lord and Saviour, who muſt feel, in thy own perſon, the wrath of God for my every crime.—"Have mercy upon me, O God, according to thy loving-kindneſs: according to the multitude of thy tender mercies blot out my tranſgreſſions. Waſh me throughly from mine iniquity, and cleanſe me from my ſin. For I acknowledge my tranſgreſſions: and my ſin is ſet before me. Againſt thee, thee only have I ſinned, and done this evil in thy ſight. Caſt me not away from thy preſence. Reſtore me to the joy of thy ſalvation: and uphold me by thy free Spirit." (Pſ. li.)—But for thy *mercy* alone, I muſt be conſumed by thy juſt diſpleaſure; and when reſtored by thy loving-kindneſs, by thy *grace* only can I be upheld and live to thee. God ſeeing that David's heart had embraced his convincing grace, that he ſaw himſelf loſt, and that a cry for mercy was become the language of his ſoul, aſſiſted by his Spirit, infinite compaſſion then gave this proof, among many more, that God's dealings with men are not like the dealings of men with men: ſin confeſſed with heartfelt ſorrow, mercy intreated with unfeigned penitence, and God's love alone, according to his own way of ſaving ſinners, looked to as the ſole grounds of all his hope of pardon and future favour; the ſame prophet, who before had declared, *Thou art the man* who haſt ſinned, is commiſſioned to ſay, *The* LORD, whoſe juſtice in condemning thee thou haſt acknowledged, *hath put away thy ſin* from before his face, and in the great day of accounts thy ſoul ſhall not be condemned to ſecond death, for any thing thou haſt hitherto done. *Thou ſhalt not die*—According to thine own ſentence, but live; live a monument to mankind of the greatneſs of that mercy which God will beſtow, for the ſake of his Son, on all that aſk, ſeek, look for, hope for, or believe they ſhall receive through him.

V. 14. *Howbeit*—God muſt be juſtified in the ſight of men on earth, as well as in the ſight of angels and devils in the world of ſpirits. Thy ſincere ſorrow for thy ſin, and the cry of thy ſoul for mercy, is yet but known in heaven, and fully and freely forgiven as thou art for the Redeemer's ſake; and thy life ſpared, that none may hereafter *deſpair* of mercy from God, who turn unto him by true repentance and faith in a Mediator; yet that none may *preſume* to ſin after thy example, not ſeeing their danger in that dreadful *blaſphemy* which thy crimes have been the *occaſion* of, not only amongſt ſuch as ſin openly, but alſo among thoſe that call themſelves by the name of the LORD, holding his truth in unrighteouſneſs, ſaying by their lives, God is not ſo holy as to be offended at the ſight of ſin in thoſe who, with David, *profeſs* to be on his ſide; to all therefore that have known, or ſhall ever hear of thy ſin, they ſhall ſee or hear of the puniſhment which, from this moment, ſhall begin to be inflicted, and ſhall never ceaſe to be inflicted till thou ſhalt ceaſe to live among men; that thoſe may be covered with ſhame, who have opened their hearts to the ſpirit of the father of lies, and have blaſphemouſly thought or declared that men may commit ſin, and be at the ſame time the ſervants of God, nay the children of God, and in the way that leadeth unto everlaſting life; and this in oppoſition to the word and dealings with God, which declare to all men, that the wages of ſin is death, and that he that committeth ſin is of the devil. (1 John iii. 8.)

V. 15. *Nathan departed*—From the king's houſe, and went to his own. The prophet did not ſtay to give David the countenance of his preſence before the Divine diſpleaſure, and David's penitence became known to thoſe that were about him.

V. 16. *David beſought God*—Whoſe hand appeared in the ſickneſs of the child, that he would ſpare it, hoping that this part of his ſentence might be conditional.

V. 17. David could not be prevailed with to lift himſelf up from the earth, on which he had caſt himſelf in all the anguiſh of an awakened, compaſſionate mind, ſenſible that his ſin had been the cauſe of all the ſufferings, which the little innocent child was now ſo unequally ſtruggling with. How offenſive muſt ſin be in HIS ſight, who, to ſhew his diſpleaſure of it in the parents, permits the puniſhment to include ſuch as have never offended? but this was moſt eminently ſhewn in his laying upon the Son of his love the iniquities of us all.

V. 18. By what paſſes among *the ſervants of David*, it appears that they did not know that the great cauſe of his grief was, that his ſins againſt God had occaſioned the ſickneſs and ſufferings of his child.

V. 23. *He*

Before Christ 1034. can tell *whether* God will be gracious to me, that the child may live?

23 But now he is dead, wherefore ſhould I faſt? can I bring him back again? I ſhall go to him, but [n] he ſhall not return to me.

n Job 7. 8, 9, 10.

1033. 24 ¶ And David comforted Bath-ſheba his wife, and went in unto her, and lay with her: and [o] ſhe bare a ſon, and [p] he called his name Solomon; and the Lord loved him.

o Matt. 1. 6.
p 1 Chro. 22. 9.

25 And he ſent by the hand of Nathan the prophet; and he called his name ‖ Jedidiah, becauſe of the Lord.

‖ That is, Beloved of the Lord.

26 ¶ And [q] Joab fought againſt [r] Rabbah of the children of Ammon, and took the royal city.

q 1 Chro. 20. 1.
r Deut. 3. 11.

27 And Joab ſent meſſengers to David, and ſaid, I have fought againſt Rabbah, and have taken the city of waters.

28 Now therefore gather the reſt of the people together, and encamp againſt the city, and take it: leſt I take the city, and * it be called after my name.

* Heb. my name be called upon it.

29 And David gathered all the people together, and went to Rabbah, and fought againſt it, and took it. Before Christ 1033.

30 [s] And he took their king's crown from off his head, (the weight whereof *was* a talent of gold, with the precious ſtones) and it was *ſet* on David's head: and he brought forth the ſpoil of the city † in great abundance.

s 1 Chro. 20. 2.
† Heb. very great.

31 And he brought forth the people that *were* therein, and put *them* under ſaws, and under harrows of iron, and under axes of iron, and made them paſs through the brick-kiln: and thus did he unto all the cities of the children of Ammon. So David and all the people returned unto Jeruſalem.

C H A P. XIII.

AND it came to paſs after this, [a] that Abſalom the ſon of David had a fair ſiſter, whoſe name *was* Tamar, and Amnon the ſon of David loved her. cir. 1032.
a Chap. 3. 2, 3.

2 And

V. 23. *He ſhall not return to me*—God hath taken my child to himſelf; and if I would have God reconciled to me, I muſt ſhew my humble, patient, cheerful reſignation to whatever his wiſdom and goodneſs is pleaſed to ſend or ſuffer to befal me. For was I to complain at the diſpoſals of his providence in my heart, it would be no other than to contend with God; and whilſt I was thus oppoſed to his will, I could not be thankfully falling down before him, and adoring him as the God of my ſalvation; which is now my conſolation and all my deſire.

V. 24, 25. *The Lord loved him*—The Lord made it known to David, that this ſon ſhould not be cut off as their former child had been, but that by him it ſhould be ſhewn, how fully and graciouſly God forgives and bleſſes them that truly turn to him for mercy; and that, as the other child was taken away by an early death, as a puniſhment to his parents, this ſon, born when his father was in a ſtate of reconciliation, God would have it ſhewn that he loved him from his infancy: The prophet goes with a meſſage from the king, to give this ſon a name which ſhould ſignify to all that heard it, that he was beloved of the Lord; thus giving to all parents a further motive for not reſting ſhort of the knowledge of the pardoning love of God, that the children born to them in this ſtate, though equally partakers of the nature of the *firſt* Adam, and only bleſſed for the ſake of the SECOND, yet, to all the other bleſſings promiſed to believing minds, this of bleſſing their very children was to be included in God's gracious deſigns. Were we only to apply ſhort-ſighted human reaſon to the word of God, and extending our views no farther than this life, we might be ready to charge the Father of mercies with injuſtice, for ſtriking an innocent child with death, on account of crimes committed by its parents; but when faith looks through the Scriptures on this life as a ſtate of preparation for endleſs bleſſedneſs with God, then whatever ſinful parents may ſuffer at the death of a child, we ſhall not think it inconſiſtent with the Divine goodneſs to have taken away one, that had never offended againſt his holy laws, from a world of trouble and danger, to be placed amongſt thoſe bleſſed multitudes, who are the firſt fruits unto God and the Lamb; (Rev. xiv. 4.) neither ſhall we think it unlike the reſt of God's gracious dealings with the children of men, to declare another child—*beloved of the Lord* from his birth, when, by this, the parents received the ſtrongeſt aſſurance of their being accepted of God through a Mediator, to whom they had fled for mercy. But, in the infant *Jedidiah*, we are to look for a type of the promiſed Seed and Saviour of men; and, on this account, it is to be conſidered, that Solomon was called by a name expreſſive of the love of God.

V. 26—28. *Joab*—Having received all his power from David, ſhews his deſire that the king ſhould have all the honour of his ſervants ſucceſs. Reader, from whom have you received all your ſufficiency? You anſwer, from God, the giver of every good and perfect gift. Conſider then this Scripture as not being of *private* interpretation, but that *Joab*'s example is to be inſtituted; and when you have done the work which he has enabled you to do, your care is even to prevent its being called by *your name*, that all the glory may be given to God alone.

V. 29—31. If we only conſider David as a man lately eſcaped, by the mercy of God, from the juſtly deſerved puniſhment of death himſelf, this want of compaſſion to others appears inconſiſtent with the character of being what all men are required to be—merciful, as the Father of mercies is merciful. But it is ever to be remembered that the Scriptures are not a mere hiſtory of the conduct of men—They are the revealed will of God, who, by them, is continually informing us what that wrath is, which is revealed from heaven againſt all unrighteouſneſs of men, and which, in the world to come, awaits thoſe that live regardleſs of God, and die without truly crying to him for the mercy offered to men through the Mediator between God and man; and this ſeverity of David's is doubtleſs to be looked upon as one of the many ways by which God declares to men the greatneſs of that indignation and wrath, tribulation and anguiſh, which will take place on every ſoul that doeth evil (Rom. ii. 8. 9.)—That departeth this life in a ſtate of ſpiritual enmity to the nature of God, and oppoſition to his holy will.

C H A P. XIII.

V. 1. The laſt chapter cloſes with an account of the ſevere puniſhments inflicted on the open enemies of the church of God; and with this begins an account of David's ſufferings from the conduct of his children, by which alſo the depraved ſinful nature of the human mind is further diſcovered to us.

Before Christ cir. 1032.

2 And Amnon was so vexed, that he fell sick for his sister Tamar; for she *was* a virgin: and * Amnon thought it hard for him to do any thing to her.

* Heb. it was marvellous, or, hidden in the eyes of Amnon.

3 But Amnon had a friend, whose name *was* Jonadab, [b] the son of Shimeah, David's brother: and Jonadab *was* a very subtil man.

b 1 Sam. 16. 9.

4 And he said unto him, Why *art* thou, *being* the king's son, † lean ‡ from day to day? wilt thou not tell me? And Amnon said unto him, I love Tamar, my brother Absalom's sister.

† Heb. thin. ‡ Heb. morning by morning.

5 And Jonadab said unto him, Lay thee down on thy bed, and make thyself sick: and when thy father cometh to see thee, say unto him, I pray thee, let my sister Tamar come, and give me meat, and dress the meat in my sight, that I may see *it*, and eat *it* at her hand.

6 ¶ So Amnon lay down, and made himself sick: and when the king was come to see him, Amnon said unto the king, I pray thee, let Tamar my sister come, and make me a couple of cakes in my sight, that I may eat at her hand.

7 Then David sent home to Tamar, saying, Go now to thy brother Amnon's house, and dress him meat.

8 So Tamar went to her brother Amnon's house, (and he was laid down) and she took § flour, and kneaded *it*, and made cakes in his sight, and did bake the cakes.

§ Or, paste.

9 And she took a pan, and poured *them* out before him, but he refused to eat. And Amnon said, Have out all men from me: and they went out every man from him.

10 And Amnon said unto Tamar, Bring the meat into the chamber, that I may eat of thine hand. And Tamar took the cakes which she had made, and brought *them* into the chamber to Amnon her brother.

11 And when she had brought *them* unto him to eat, he took hold of her, and said unto her, Come lie with me, my sister.

Before Christ cir. 1032.

12 And she answered him, Nay, my brother, do not ‖ force me: for [c] * no such thing ought to be done in Israel; do not thou this folly.

‖ Heb. humble me.
c Lev. 18. 9.
* Heb. it ought not so to be done.

13 And I, whither shall I cause my shame to go? and as for thee, thou shalt be as one of the fools in Israel: now therefore, I pray thee, speak unto the king; for he will not withhold me from thee.

14 Howbeit, he would not hearken unto her voice: but being stronger than she, forced her, and lay with her.

15 ¶ Then Amnon hated her † exceedingly, so that the hatred wherewith he hated her, *was* greater than the love wherewith he had loved her: and Amnon said unto her, Arise, be gone.

† Heb. with great hatred greatly.

16 And she said unto him, *there is* no cause; this evil in sending me away, *is* greater than the other that thou didst unto me: but he would not hearken unto her.

17 Then he called his servant that ministered unto him, and said, Put now this *woman* out from me, and bolt the door after her.

18 [d] And *she had* a garment of divers colours upon her: for with such robes were the king's daughters *that were* virgins, apparelled. Then his servant brought her out, and bolted the door after her.

d Psal. 45. 14.

19 ¶ And Tamar put [e] ashes on her head, and rent her garment of divers colours that *was* on her, and [i] laid her hand on her head, and went on crying.

e Josh. 7. 6. Job 2. 12.
i Jer. 2. 33.

20 And Absalom her brother said unto her, Hath ‡ Amnon thy brother been with thee? but hold now thy peace, my sister: he *is* thy brother, § regard not this thing. So Tamar

‡ Heb. Aminon.
§ Heb. set not thine heart.

V. 3. *A friend*—Friendship is common to wicked men as well as to such as fear God. The friendship which here subsisted produced sin, and then, as its consequence, death to him that followed the wicked advice of his friend. The friendship of this world, with such as live not to God, ever tends to the same end—it worketh death.

V. 4. *Why*—Shouldst thou suffer thyself to be made so miserable, who, by thy rank, may command any thing thy heart desires. This wicked adviser took the common course of the tempter, who, through the *pride* of the mind, makes his way to the passions, and by giving the soul high conceits of itself, makes it believe it has a right to whatever it desires. All that tends to exalt man in his own esteem, and that flatters human pride, speaks that language which was spoken to the first parent of mankind, when she was told that, by doing that which God had forbid, they would become as gods. Pride goes before a fall.

V. 7. David, who had been guilty of deceit to hide his own wickedness, was now deceived by his son, and made to forward his wicked designs, by his too hasty compliance with what was requested of him.

V. 16. *This evil is greater than the other*—This she might truly say, because, though the other was in itself a greater sin, yet this was an act of greater cruelty.

V. 17. He could no longer endure the presence of the person who had been so ill-treated by him.

V. 18. *Of divers colours*—Of embroidered work.

V. 19. *Rent her garment*—To signify her grief for some calamity which had befallen her; *And laid her hand on her head*—In token of grief and shame; *And went on crying*—To manifest her abhorrency of the fact, and that it was not done by her consent.

V. 20. *He is thy brother*—Therefore thou must forgive the injury great as it is. She *remained desolate*—Neglected and forsaken by others, and through shame and dejection of mind giving herself up to solitude and retirement.

V. 21. *David*

Before Christ cir. 1032.

Tamar remained ‖ desolate in her brother Absalom's house.

‖ Heb. and desolate.

21 ¶ But when king David heard of all these things, he was very wroth.

22 And Absalom spake unto his brother Amnon neither good nor bad: for Absalom hated Amnon, because he had forced his sister Tamar.

1030.

23 ¶ And it came to pass after two full years, that Absalom [g] had sheep-shearers in Baal-hazor, which *is* beside Ephraim: and Absalom invited all the king's sons.

[g] See Gen. 38. 13. [x] Sam 25. 4, 36.

24 And Absalom came to the king, and said, Behold now, thy servant hath sheep-shearers, let the king, I beseech thee, and his servants, go with thy servant.

25 And the king said to Absalom, Nay, my son, let us not all now go, lest we be chargeable unto thee. And he pressed him: howbeit he would not go, but blessed him.

26 Then said Absalom, If not, I pray thee, let my brother Amnon go with us. And the king said unto him, Why should he go with thee?

27 But Absalom pressed him, that he let Amnon and all the king's sons go with him.

28 ¶ Now Absalom had commanded his servants, saying, Mark ye now when Amnon's heart is merry with wine, and when I say unto you, Smite Amnon, then kill him, fear not: * have not I commanded you? be courageous, and be † valiant.

* Or, will you not since I have commanded you? † Heb. sons of valour.

29 And the servants of Absalom did unto Amnon, as Absalom had commanded: then all the king's sons arose, and every man ‡ gat him up upon his mule, and fled.

‡ Heb. rode.

30 ¶ And it came to pass while they were in the way, that tidings came to David, saying, Absalom hath slain all the king's sons, and there is not one of them left.

Before Christ 1030.

31 Then the king arose, and [h] tare his garments, and [i] lay on the earth: and all his servants stood by with their clothes rent.

[h] Chap. 1. 11. [i] Chap. 12. 16.

32 And Jonadab the son of Shimeah, David's brother, answered and said, Let not my lord suppose *that* they have slain all the young men the king's sons; for Amnon only is dead: for by the § appointment of Absalom this hath been ‖ determined, from the day that he forced his sister Tamar.

§ Heb. mouth. ‖ Or, settled.

33 Now therefore let not my lord the king take the thing to his heart, to think that all the king's sons are dead: for Amnon only is dead.

34 But Absalom fled. And the young man that kept the watch, lift up his eyes, and looked, and behold, there came much people by the way of the hill-side behind him.

35 And Jonadab said unto the king, Behold, the king's sons come: * as thy servant said, so it is.

* Heb. according to the word of thy servant.

36 And it came to pass as soon as he had made an end of speaking, that behold, the king's sons came, and lift up their voice and wept: and the king also and all his servants wept † very sore.

† Heb. with a great weeping greatly.

37 ¶ But Absalom fled, [k] and went to Talmai, the son of ‡ Ammihud king of Geshur: and *David* mourned for his son every day.

[k] Chap. 3. 3. ‡ Or, Ammihur.

1030.

38 So Absalom fled, and went to Geshur, and was there three years.

39 And *the soul of* king David § longed to go forth unto Absalom: for he was comforted concerning Amnon, seeing he was dead.

§ Or, was consumed.

CHAP.

V. 21. *David was very wroth*—With Amnon.

V. 22. *Absalom hated Amnon*—Though he expressed no dislike, yet he inwardly hated him.

V. 23. *After two full years*—This circumstance of time is noted, as an aggravation of Absalom's malice, and as an act of his policy; that both Amnon and David might more securely comply with his desires, as being now free from all suspicion of revenge.

V. 24. *Go with thy servant*—To the feast which was usual upon those occasions.

V. 25. *He pressed him*—Pretending great desire of his presence, to prevent any jealousies, which otherwise he thought would arise in the breast of a king so wise and experienced, and under the expectation of God's dreadful judgments to be inflicted upon his family. David *blessed him*—Dismissed him with thanks for his kindness, and with his fatherly blessing.

V. 27. *He let Amnon go*—It is strange that his urgent desire of Amnon's company raised no suspicion in so wise a king; but God would execute his judgments upon David, and bring upon Amnon the just punishment of his crime.

V. 28. *With wine*—When he least suspects, and will be most unable to prevent the evil. *I command you*—I, who am the king's son, and, when Amnon is gone, his heir; who therefore shall easily obtain pardon for you, and will liberally reward you. Thus did this person receive the reward of his deeds; and now David's heart had to bleed afresh, and his tears to flow again, for the example he himself had set, in the commission of both the crimes two of his sons had now been guilty of.

V. 30. *All the king's sons*—By this false report, David, who had formerly rejoiced in the tidings of Uriah's death, would now bewail himself at the report of the death of all his sons.

V. 31. *Jonadab*—The same who gave Amnon the wicked advice. (v. 5.) By this man's behaviour, the natural baseness of the human mind appears. Jonadab would give wicked counsel to Amnon, or administer consolation to David: They were great men, and to promote what was pleasing to them, he took to be the way to favour.

V. 37. *David mourned*—Felt and shewed his sorrow every day.

V. 39. *David longed*—That Absalom should come home to him. By this, as well as by David's sorrow for his deceased son, the affectionate tenderness of his mind appears.

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NOW Joab the son of Zeruiah perceived that the king's heart *was* toward Absalom.

2 And Joab sent to Tekoah, and fetcht thence a wise woman, and said unto her, I
a Ruth 3. 3. pray thee, feign thyself to be a mourner, [a] and put on now mourning-apparel, and anoint not thyself with oil, but be as a woman that had a long time mourned for the dead:

3 And come to the king, and speak on this manner unto him: so Joab put the words in her mouth.

4 ¶ And when the woman of Tekoah spake to the king, she fell on her face to the
* Heb. Save. ground, and did obeisance, and said, * Help, O king.

5 And the king said unto her, What aileth
b See Chap. 12. 1. thee? And she answered, [b] I *am* indeed a widow woman, and mine husband is dead.

6 And thy handmaid had two sons, and they two strove together in the field, and *there*
† Heb. no deliverer between them. *was* † none to part them, but the one smote the other, and slew him.

7 And behold, the whole family is risen against thine handmaid, and they said, Deliver him that smote his brother, that we may kill him, for the life of his brother whom he slew, and we will destroy the heir also: and so they shall quench my coal which is left, and shall not leave to my husband *neither* name
‡ Heb. upon the face of the earth. nor remainder ‡ upon the earth.

8 And the king said unto the woman, Go to thine house, and I will give charge concerning thee. Before Christ 1027.

9 And the woman of Tekoah said unto the king, My lord, O king, the iniquity *be* on me, and on my father's house: and the king and his throne *be* guiltless.

10 And the king said, Whosoever saith *ought* unto thee, bring him to me, and he shall not touch thee any more.

11 Then said she, I pray thee, let the king remember the Lord thy God, § that thou wouldest not suffer the revengers of blood to destroy any more, lest they destroy my son. And he said, [c] *As* the Lord liveth, there shall not one hair of thy son fall to the earth.

§ Heb. that the revenger of blood do not multiply to destroy.

c 1 Sam. 14. 45. Acts 27. 34.

12 Then the woman said, Let thine handmaid, I pray thee, speak *one* word unto my lord the king. And he said, Say on.

13 And the woman said, Wherefore then hast thou thought such a thing against the people of God? for the king doth speak this thing, as one which is faulty, in that the king doth not fetch home again his banished.

14 For we must needs die, and *are* as water spilt on the ground, which cannot be gathered up again: ‖ neither doth God respect
‖ Or, because God hath not taken away his life, he hath also devised means, &c. *any* person, yet doth he devise means, that his banished be not expelled from him.

15 Now therefore that I am come to speak of this thing unto my lord the king, *it is* because

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V. 2. *A wise woman*—This woman seems to have been of great eminency for her wisdom.

V. 5. *A widow woman*—One of them who most need thy compassion and assistance, and whom thou art by God's law obliged, in a singular manner, to protect and relieve.

V. 7. *Which is left*—The poor remainder of my comfort, by whom alone my hopes may be revived and repaired.

V. 8. *I will give charge*—That thy cause may be justly and truly examined, and thy son preserved from their malicious proceedings.

V. 9. *The king be guiltless*—If, through thy forgetfulness or neglect of this my cause, my adversaries prevail and destroy my son, my desire is, that God would not lay it to the king's charge, but rather to me and mine, so the king may be exempted: By this she insinuates her great affection for the king, and withal implies, that such an omission of the king's will bring guilt upon him. This seems to agree with David's answer, which shews that she desired some further assurance of the king's care and justice.

V. 10. *Not touch thee*—So as to hurt or molest thee, by pursuing thy son.

V. 11. *Let the king remember*—What a gracious protector the helpless have in *the* LORD thy God—that thou mayest imitate him, by making strict justice yield to mercy, when thereby a guilty son may be restored to a disconsolate parent. *There shall not one hair of thy son fall*—He shall not suffer the least damage.

V. 12. *The woman said*—Having obliged the king by his oath in her supposed case, she now throws off the veil, and begins to apply this parable to the king's own case.

V. 13. *Wherefore*—If thou wouldst not permit the avengers of blood to molest me, or to destroy my son, who are but two persons, how unreasonable is it that thou shouldst proceed in thy endeavours to avenge Amnon's blood upon Absalom, whose death would be highly injurious and grievous to the whole commonwealth of Israel, all whose eyes are upon him as the heir of the crown, and a wise, valiant, and amiable person, unhappy only in this one act of killing Amnon, which was done upon an high provocation, and thou thyself didst give the occasion, by permitting Amnon to go unpunished?

V. 14. *We must needs die*—Therefore be not implacable towards Absalom, but restore him to us before he die in a strange land. Ought we not to keep this short sentence—*We must needs die*, as a constant memorial before us? First, to quicken our diligence in preparing to meet God, and then, when by the knowledge of the pardoning love of God, the sting of death is taken away, (Rom. xv. 56.) to increase our zeal in living our few remaining days, or hours, to his glory who made and died for us. *Neither doth God respect any person*—And he would not have spared Absalom thus long, because he is thy son, had there not been some cause, worthy of God, in thus allowing him to live; and as God has spared him, surely it is not his will that thou shouldst either keep him in banishment, or put him to death. *Yet doth he devise means*—As God has shewn his merciful designs towards thy son, yet his providence makes use of *means* to accomplish his gracious purposes, that those that are now far from him may not be *expelled*—driven away beyond all possibility of return; but that they may be restored to their promised inheritance.

V. 15. *The*

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cause the people have made me afraid; and thy handmaid said, I will now speak unto the king; it may be that the king will perform the request of his handmaid.

16 For the king will hear, to deliver his handmaid out of the hand of the man *that would* destroy me and my son together out of the inheritance of God:

17 Then thine handmaid said, The word of my lord the king shall now be * comfortable: [d] for as an angel of God, so *is* my lord the king † to discern good and bad: therefore the Lord thy God will be with thee.

* Heb. for rest.
d Verse 20. Chap. 19. 27.
† Heb. to hear.

18 Then the king answered and said unto the woman, Hide not from me, I pray thee, the thing that I shall ask thee. And the woman said, Let my lord the king now speak.

19 Then the king said, *Is not* the hand of Joab with thee in all this? And the woman answered and said, *As* thy soul liveth, my lord the king, none can turn to the right hand or to the left from ought that my lord the king hath spoken: for thy servant Joab he bade me, and he put all these words in the mouth of thine handmaid:

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20 To fetch about this form of speech hath thy servant Joab done this thing: and my lord *is* wise, [e] according to the wisdom of an angel of God, to know all *things* that *are* in the earth.

e Verse 17. Chap. 19. 27.

21 ¶ And the king said unto Joab, Behold now, I have done this thing: go therefore, bring the young man Absalom again.

22 And Joab fell to the ground on his face, and bowed himself, and ‡ thanked the king: and Joab said, To day thy servant knoweth that I have found grace in thy sight, my lord, O king, in that the king hath fulfilled the request of § his servant.

‡ Heb. blessed.
§ Or, thy.

23 So Joab arose [i] and went to Geshur, and brought Absalom to Jerusalem.

i Chap. 13. 37.

24 And

V. 15. *The people have made me afraid*—I was even forced to this bold address to thee, by the disposition of thy people, who are discontented at Absalom's banishment, and think he is very hardly used, and may think of taking up arms for him; or, lest he, who is thy heir and successor, should, by his intercourse with heathens, be insnared with their errors, or alienated from the true religion, and from God's worship, from which he is now excluded.

V. 16. *The king will hear*—For I know the king is so wise and just, that I assure myself of audience and acceptation. Which expectation of hers insinuated here, that the king might conceive himself obliged to answer it, and not to disappoint her hope, nor to forfeit that good opinion which his subjects now had of him.

V. 17. *As an angel of God*—In wisdom, and justice, and goodness. *To discern good and bad*—She intimates her confidence in the justice of her cause, and thereby confirms the king in his purpose and promise to grant her request, and withal arms the king against the suggestions of them who should advise him to a rigorous execution of God's law against Absalom, and be ready to censure him for restoring Absalom, and this for want of that angelical wisdom which the king had, who wisely considered many things far above *their* reach. *Therefore*—Because thou art so merciful to those, who in strict justice deserve punishment, God will own and stand by thee, and shew thee mercy. The Scriptures being *the word of God*, it is surely to be inquired in every part of them—What is there in this that is worthy *of* God, to have caused it to be recorded, that it might be read to the end of the world? David, the king and parent of guilty Absalom, is himself inclined to shew him mercy: As soon as he made this known, a mediator and an advocate is found, that mercy might be shewn, and yet no countenance or encouragement be given to injustice or wickedness. The consequence proves the benefits to the guilty, arising from the king's desire of shewing mercy, and *the means* by which that merciful design was carried into execution by the mediation which was made. Whosoever hateth his brother is, with Absalom, a murderer (1 John iii. 5.) in the sight of God. He, that hath failed in one point of God's holy will in his whole conduct, is guilty, (James ii. 10.) and hath forfeited his life to God's justice. He who, by the grace of God, is convinced and brought into a serious regard of this, will see himself as much an outcast from the kingdom of God as Absalom was from the commonwealth of Israel; and seeing this, and considering the benefits he received, by means of this design of mercy and consequent mediation, with what delight will the self-condemned sinner turn from the resemblance to the blessed reality, and look up to heaven, where all have an advocate with the Father, in the person of Jesus Christ the righteous. (1 John ii. 1.)

V. 19—20. *The king* judged none but Joab, the next to himself in power and greatness, capable of forming this design of restoring Absalom. And none but Jesus, the Father's equal Son, could propose the means of reconciling God and Man, who, by his fall, had, with Absalom, lost the privileges of his high relation and forfeited his life.

V. 21. *The king said, I have done this thing*—I have determined that the design of mercy which thou didst observe in me, and which thou hast discovered means of bringing about, shall take place, my guilty son shall find mercy. And thou who hast, without any request of mine, made thyself his mediator, shall now by me be made the messenger of our united desire to shew him mercy. *Go*—Find him where he is, far gone from us, and make known to him unlooked-for mercy and favour. He will know thy power with me to obtain his pardon, and when he trusts himself with thee, he will be assured that my faithfulness and thine are pledged to him, and to the whole kingdom, for his safety. *Bring* him *again*—That he may be restored to all that he has lost by his crime.

V. 22. *Joab fell to the ground*—Unable by words to express his reverence and grateful joy at the assurance the king had given him of his acceptance of his proposal, and in making him the messenger of their united design.

V. 23. *Joab arose*—From the humble posture in which he had cast himself at the king's feet. *And went*—He who commanded all the armies of Israel, became the messenger to bring back a criminal and an outcast. What is it that God hath not done to make known to men that mystery which angels desired to look into, but were not able to comprehend for greatness and goodness in God the Father, and God the Son, to guilty man? The first of the human race, who was made in the image of God, lost his glorious and eternal inheritance by wilful disobedience, and, like Absalom, forfeited his life; and all men being descended from one thus fallen, they, with their parents, lost all power of returning to God; the very nature and principles of the soul of man became polluted and rebellious, and every man may see his own

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24 And the king said, Let him turn to his own house, and let him not see my face. So Absalom returned to his own house, and saw not the king's face.

‖ Heb. And as Absalom there was not a beautiful man in all Israel to praise greatly

25 ¶ ‖ But in all Israel there was none to be so much praised as Absalom, for his beauty: from the sole of his foot, even to the crown of his head, there was no blemish in him.

26 And when he polled his head (for it was at every year's end that he polled *it*: because *the hair* was heavy on him, therefore he polled it) he weighed the hair of his head at two hundred shekels after the king's weight.

§ See Chap. iii. 2.

27 And § unto Absalom there were born three sons and one daughter, whose name *was* Tamar: she was a woman of a fair countenance.

28 ¶ So Absalom dwelt two full years in Jerusalem, and saw not the king's face.

29 Therefore Absalom sent for Joab, to have sent him to the king, but he would not come to him: and when he sent again the second time, he would not come.

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30 Therefore he said unto his servants, See, Joab's field is * near mine, and he hath barley there; go and set it on fire: and Absalom's servants set the field on fire.

* Heb. near my place.

31 Then Joab arose and came to Absalom unto *his* house, and said unto him, Wherefore have thy servants set my field on fire?

32 And Absalom answered Joab, Behold, I sent unto thee, saying, Come hither, that I may send thee to the king, to say, Wherefore am I come from Geshur? *it had been* good for me *to have been* there still: now therefore let me see the king's face; and if there be *any* iniquity in me, let him kill me.

33 So Joab came to the king, and told him: and when he had called for Absalom, he came to the king, and bowed himself on his face to the ground before the king: and the king kissed Absalom. 1025.

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situation in that of Absalom's; without a mediator, cut off from God's kingdom of grace here, and from his kingdom of glory hereafter: guilty by the holy laws of God, and exposed to the sentence of those laws. In this situation did God the Father discover his desire of shewing mercy to man, as the king of Israel did towards his son; and as Joab proposed the means of bringing about the restoration of Absalom, so did Jesus become the Mediator in behalf of all mankind; God the Father accepted the gracious offer of his Son, and he by whom the world's were made, and to whom all things were subject, undertook our cause; then it was determined that man should find mercy, and mercy had found the means of making an atonement even to *infinite* justice. But how are our thoughts lost in this great transaction—that from all eternity, as now present, God the Father should see the sufferings of his Son, and the Son live as a sacrifice consciously doomed to death in man's place and stead, to bear all the weight of the Divine justice against the sins of the world? And when the fulness of time came for the Son himself, in our nature, to descend on earth, to give knowledge of salvation by the remission of sins, through the tender mercy of God; (Luke i. 77, 78.) and then by his sufferings and death pay the price of our redemption—and with his own blood, and by his infinite merit, purchase for the whole human kind both pardon of sin, and grace to save from sin. Our hearts may be affected with considering the conduct of the king of Israel and Joab, as they are represented in bringing about Absalom's restoration; but what wonder must fill our minds in contemplating that great and blessed transaction, on which the possibility of our being reconciled to God depends: Wonder might fill the minds of all that beheld, in the court of Israel, Joab's casting himself down at the king's feet, and then, without a word, leaving all his high honours for a season, and going to seek, and to bring back to the mercy and future favour of a king and father, a fugitive whose life was forfeited to the laws. But what wonder must fill all the hosts of heaven at beholding their everlasting Lord bow before the throne of glory, and with humblest adoration, as a servant, silently take leave of the eternal Father, and in a nature lower than the angels, who, from the first of their existence, had been accustomed to honour the Son as they honoured the Father. Whoever places himself in the condition of a criminal, who has forfeited all right to future glory by offences against the holy laws of God, and considers that One has become his Mediator and Redeemer, who ever was and is the brightness of his Father's glory, and the express image of his person, and that by Him he is now placed in a condition of being restored to all that Adam lost, and which his own offences have forfeited; how great will the crime then appear of paying any thing less than entire love to the Lord Jesus Christ, who gave himself for our sins, that he might deliver us from evil, and become the author of eternal salvation to all them that obey him. (Gal. i. 3, 4. Heb. i. 3. and v. 9.)

V. 24. Absalom was not admitted into the immediate presence of the king his father, on his being first brought back by Joab; but being placed in a condition to recover all he had lost, he was sent to his own house, as to the place of trial for the king's future favour. And thus it is with all that arrive to an age to exercise those powers which God has given to be used to his glory, in whatever situation God hath appointed them by his providence, which determines every man's lot in life, and to which all are sent, like Absalom to his house, to a state of trial for God's everlasting favour, through and for the alone sake of their Redeemer.

V. 25—28. Nothing *blameable* is related of Absalom in this period; but neither the personal excellencies for which he was esteemed, nor his regular life, procured him admittance to the king's presence. And thus it is with all men; no natural advantages, or the most regular and blameless life, is the procuring cause of sinful men being admitted into the favour of God.

V. 29. *Absalom sent for Joab*—Convinced that nothing but the same mediation, by which he was placed in a condition to have the king's pardon made known to him, could procure him the assurance of his forgiveness and acceptance.

V. 30. By this it appears that *Absalom*—Became desperate, and determined to have the benefit of Joab's mediation with the king.

V. 31. *Joab came to Absalom*—Though the very manner in which his mediation was sought for was injurious to himself. And thus does Jesus, the Mediator between God and man, come to all who find they cannot obtain the knowledge of the mercy and favour of God by any other means; and this he does in whatever way they ask for that mediation, that none may be able to say, They desired to have his aid, in the way which to them appeared most likely to procure it, but that it was finally refused them.

V. 32. Absalom could not be satisfied with having been brought within the kingdom of his father, if he was to remain ignorant that

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1 AND it came to pass after this, that Absalom [a] prepared him chariots, and horses, and fifty men to run before him.

[a] 1 Kings i. 5.

2 And Absalom rose up early, and stood beside the way of the gate: and it was *so*, that when any man that had a controversy * came to the king for judgment, then Absalom called unto him, and said, Of what city *art* thou? And he said, Thy servant *is* of one of the tribes of Israel.

* Heb. to come.

3 And Absalom said unto him, See, thy matters *are* good and right, but † *there is* no man *deputed* of the king to hear thee.

† Or, none will hear thee from the king downward.

4 Absalom said moreover, Oh that I were made judge in the land, that every man which hath any suit or cause, might come unto me, and I would do him justice.

5 And it was *so*, that when any man came nigh *to him* to do him obeisance, he put forth his hand, and took him and kissed him.

6 And on this manner did Absalom to all Israel that came to the king for judgment: so Absalom stole the hearts of the men of Israel. Before Christ 1024.

7 ¶ And it came to pass after forty years, that Absalom said unto the king, I pray thee let me go and pay my vow, which I have vowed unto the Lord, in Hebron. 1023. [1] Sam. 10. 13.

8 [b] For thy servant vowed a vow [c] while I abode at Geshur in Syria, saying, If the Lord shall bring me again indeed to Jerusalem, then I will serve the Lord. [b] 1 Sam. 16. 2. [c] Chap. 13. 37.

9 And the king said unto him, Go in peace. So he arose and went to Hebron.

10 ¶ But Absalom sent spies throughout all the tribes of Israel, saying, As soon as ye hear the sound of the trumpet, then ye shall say, Absalom reigneth in Hebron.

11 And with Absalom went two hundred men out of Jerusalem, *that were* [d] called, and they went in their simplicity, and they knew not any thing. [d] 1 Sam. 9. 13. & 16. 3, 5.

12 And

that he was forgiven and restored to his favour. And when the Holy Spirit convinces the soul of sin, it cannot be satisfied till the same Mediator procures it the knowledge of forgiveness, and restoration to the favour of God. Absalom was willing to venture his life with the king—And he that will save his soul must, in like manner, be willing to lose it, by casting himself down upon the mercy of God through a Mediator. The moment will come when every soul must, with Absalom, venture itself on the compassion of God, or lose the dear-bought benefits intended to all, by the sufferings and death of his Son.

V. 33. *Joab* shewed *the king* that Absalom was willing to hazard his life on his mercy. The king could not deny himself, it was his own design to bring back Absalom. Joab was the kind mean by which that design was thus far executed, and the king could not refuse him any thing he required. *Joab called Absalom, who bowed himself to the ground*—Thus acknowledging the sense he had of the king's goodness in suffering him to see his face; and this he does without attempting to excuse or justify himself. *The king kissed Absalom*—And by doing so, assured him that he had not in vain applied to Joab, as his mediator, to bring him into his presence; but that now he was pardoned, and accepted into the favour of his father, and into friendship with Joab his mediator. Thus, when sinners see themselves shut out and excluded from God, as Absalom was from David, and also see that none but the Redeemer of men can procure them mercy and grace; and when they will not rest without the aid of their mediator, then JESUS, like Joab, comes to all that confess their entire need of him. And as Joab called Absalom, so does JESUS, who alone can do it, call lost mankind to the knowledge of the mercy and love of God; and as David received his son, when he cast himself upon his goodness, so does God receive, as a gracious king and compassionate father, all that come unto him by Jesus Christ, whom he hath sent: And the change in Absalom's situation, from that of a conscious criminal flying with fear from justice, to that of being pardoned and restored to all the privileges of the king's son, is but a resemblance of that change which those experience, who are enabled to call Jesus their Lord and their God (John xx. 28.) by the Holy Ghost. (1 Cor xii. 3.) Who can say he has no need of mercy from God? And acknowledging that we have, What can be conceived more worthy of God, than that, in the abundance of his goodness, he should *devise means that his banished* creatures should not *be expelled from him* for ever. (verse 14.)

And when it is considered what it cost to atone to the Divine justice for the sins of the world, and for every man's offences against God, well may it be said, *How shall we escape* that wrath which is revealed from heaven, *if we neglect so great a salvation?* (Heb. ii. 3.)

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V. 1—6. By the preparations which Absalom now made, of chariots, horses, and running footmen, his first desire to be great, independant of the king, is discovered: He began to forget that he owed his life to the mercy of the king through the mediation of Joab; and giving way to the pride of his own heart, he addresses himself to the same principle in the minds of the people; and, instead of continuing in a just and humble submission to the government of his father, he assumes a servile carriage to his subjects, that, by the appearance of his great condescension, he might be thought entirely devoted to the interest of the people; and thus he paid his court at once to their pride and their self-love. But though the grace of humility, or of love, as well as every other fruit of the Spirit, has its counterfeits, it would be to err not knowing the Scriptures, were men to be afraid of esteeming others *better* than themselves, and of shewing it by a courteous carriage, lest they should be suspected of assuming, as Absalom did, virtues which the event proves he did not then possess from the good Spirit of God. (James i. 17.)

V. 8. What was begun in pride was now to be carried on by deceit; and the king's avowed attachment to the worship of God, made a religious pretence the most likely to cover Absalom's real design, and procure him his father's leave to go as he desired. And may it not be considered as a proof of the existence of real religion in any age, when men assume the appearance of it to forward selfish and wicked ends? When we hear of persons being convicted of counterfeiting the lawful coin of any country, such conviction becomes a proof that good money was current at that time.

V. 9. *Go in peace*—The king sends Absalom away with his blessing. It pleased God not to make known to David his son's real design; and David having no evidence for suspecting his son, he did not allow himself to form an harsh judgment from conjecture, and by this it appears, David now possessed much of that Spirit which hopeth all things. (1 Cor. xiii. 7.)

V. 10—12. Absalom made use of *spies*, whom he had already made parties in his design; others he misled, who went in their *simplicity*.

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12 And Absalom sent for Ahithophel the Gilonite, David's counsellor, from his city, *even* from Giloh, while he offered sacrifices: and the conspiracy was strong; for the people increased continually with Absalom.

13 ¶ And there came a messenger to David, saying, The hearts of the men of Israel are after Absalom.

14 And David said unto all his servants that *were* with him at Jerusalem, Arise, and let us flee; for we shall not *else* escape from Absalom: make speed to depart, lest he overtake us suddenly, and ‡ bring evil upon us, and smite the city with the edge of the sword.

‡ Heb. thrust.

15 And the king's servants said unto the king, Behold, thy servants *are ready to do* whatsoever my lord the king shall § appoint.

§ Heb. choose.

16 And [e] the king went forth, and all his household ‖ after him: and the king left ten women, *which were* concubines, to keep the house.

e Psal. 3. title.

‖ Heb. at his feet.

17 And the king went forth, and all the people after him, and tarried in a place that was far off.

18 And all his servants passed on beside him; [i] and all the Cherethites, and all the Pelethites, and all the Gittites, six hundred men which came after him from Gath, passed on before the king.

i Chap. 8. 18.

Before Christ 1023.

19 ¶ Then said the king to Ittai the Gittite, Wherefore goest thou also with us? return to thy place, and abide with the king: for thou *art* a stranger, and also an exile.

20 Whereas thou camest *but* yesterday, should I this day * make thee go up and down with us? seeing I go whither I may, return thou, and take back thy brethren: mercy and truth *be* with thee.

* Heb make thee wander in going.

21 And Ittai answered the king, and said, *As* the Lord liveth, and *as* my lord the king liveth, surely in what place my lord the king shall be, whether in death or life, even there also will thy servant be.

22 And David said to Ittai, Go, and pass over. And Ittai the Gittite passed over, and all his men, and all the little ones that *were* with him.

23 And all the country wept with a loud voice, and all the people passed over; the king also himself passed over the brook † Kidron, and all the people passed over, toward the way of the wilderness.

† Called, John 18. 1. Cedron.

24 ¶ And lo, Zadok also, and all the Levites *were* with him, bearing the ark of the

simplicity. By offering sacrifices he gathered together a multitude; as this was an occasion which afforded equal inducements to the pious Israelites as to such as came to partake of the feast. Whilst Absalom was thus forming an head, his spies were kindling the flames of rebellion, and he does not forget to procure his cause the assistance of Ahithophel's policy.

V. 13, 14. On the king's receiving notice of the rebellion, he proposes to his servants that they should *flee* from Jerusalem; and it pleased God to make use of this as the way by which he obtained the victory. And in this may there not be an example to all, how they shall conduct themselves when their spiritual enemies are coming against them?—Not to stand contending with fierce and wicked spirits, or persons, but rather give place to wrath, (Rom. xii. 19.) and fly by faith to that blood, which, when looked to, quenches all the fiery darts of the wicked. (Eph. vi. 16.)

V. 15. *David's servants* were willing, with all submission, to obey him in this season of great distress; and by this they shewed what manner of Spirit they were of. And this example is doubtless to be followed by all that would be preserved from evil—To observe well what is required of them by the Prince of Peace; saying to Him in the spirit of their minds—*Thy servants are ready to do whatever their lord and king shall appoint*—Shewing their love and their true allegiance by their submission.

V. 16. *To keep the house*—This precaution of David's proved the means by which a part of the judgment of God against David's crime was executed.

V. 17. *Far off*—In a place remote from any of the public ways, leaving those clear for them who, with Absalom, were wanting to arrive at power and greatness.

V. 18. The king, surrounded by his faithful servants, went the hindmost, which, in flight, is the place of greatest danger. And thus does the Lord and Saviour of men go between such as forsake all to follow him, and every danger, allowing those that love him best to be nearest his person.

V. 19, 20. How does the disinterested generosity of David's mind appear, by his desiring *Ittai* to return, that he might not be a partaker of the uncertain sufferings the king might be exposed to, but to take the benefit of the protection due to strangers from him whom the people had now made king; and, by this expression, David shews his submission to whatever it might please God to permit to take place. And, in this desire of David's to save those that had come to him from sufferings, he shews himself in this to be a type of the Lord Jesus, who said, when his last sufferings were approaching—*If ye seek me, let those*, my friends, *go their way*. (John xviii. 8.) Willing to prevent them the sight of the cruel and unjust treatment he was about to meet with.

V. 21. The attachment of Ittai to David was like that which they find to the Lord, who *know* in whom they believe.

V. 22. As David was not desirous to have any suffer with him who did not go by choice, so neither would he send any away from him, that chose him for their friend in the time of his humiliation. And thus graciously does the friend of the human race deal with all who are willing to suffer for his name's sake; he sends them not away, but both in life and death, and for ever, it will be, That where he is, there shall his servants be also.

V. 23. *The country wept*—All that saw and loved the king, or heard of his distress. And all that love the Lord Jesus Christ, will often feel the deepest sorrow for the sufferings which the justice of God required him to feel on their account, the same as if there had been no other sins to be atoned for but their own. *The king passed over the brook Kedron*—And it was over the same brook that Jesus passed, (John xviii. 1.) when he was going to bear the punishment due to the rebellion of all that received their life and being from him.

V. 24. *Abiathar*—The High-priest, waited to take all with him who would go with the king. And thus it was when this city was destroyed. The Lord took all under his protection, who

professed

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the covenant of God, and they set down the ark of God; and Abiathar went up, until all the people had done passing out of the city.

25 And the king said unto Zadok, Carry back the ark of God into the city: if I shall find favour in the eyes of the Lord, he will bring me again, and shew me *both* it, and his habitation.

26 But if he thus say, I have no delight in thee: behold, *here am* I, let him do to me as seemeth good unto him.

27 The king said also unto Zadok the
g 1 Sam. 9. 9. priest, *Art not* thou a [g] seer? return into the
h See Chap. 17. 17. city in peace, and [h] your two sons with you, Ahimaaz thy son, and Jonathan the son of Abiathar.

28 See, I will tarry in the plain of the wilderness, until there come word from you to certify me.

29 Zadok therefore and Abiathar carried the ark of God again to Jerusalem; and they tarried there.

30 ¶ And David went up by the ascent of *mount* Olivet, [‡] and wept as he went up, and [i] had his head covered, and he went barefoot: and all the people that *was* with him, [k] covered every man his head, and they went up, [l] weeping as they went up.

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‡ Heb. going up weeping.
i Chap. 19. 4. Esther 6. 12.
k Jer. 14. 3, 4.
l Psal. 126. 6.

31 ¶ [m] And *one* told David, saying, Ahithophel *is* among the conspirators with Absalom. And David said, O Lord, I pray thee, [n] turn the counsel of Ahithophel into foolishness.

m Psal. 3, title. Psal. 55. 12, &c.
n Chap. 17. 14, 23.

32 ¶ And it came to pass, that *when* David was come to the top *of the mount*, where he worshipped God, behold, Hushai the Archite came to meet him, [o] with his coat rent, and earth upon his head:

o Chap. 1. 2.

33 Unto whom David said, If thou passest on with me, then thou shalt be a burden unto me.

34 But if thou return to the city, and say unto Absalom, [p] I will be thy servant, O king; *as* I *have been* thy father's servant hitherto, so *will* I now also *be* thy servant: then mayest thou for me defeat the counsel of Ahithophel.

p Chap. 16. 19.

35 And

professed in that time of danger to call upon his name, and it was not known, as it is reported by common history, that any perished who were known to bear the name of Christ.

V. 25. David was willing that his rebellious son, and all the enemies of his person and government, should have the ark of God's presence with them; and as the ark was at this time, like God's word, to be looked to for the knowledge of his will, David, in this, shewed the mind was in him which was also in Christ Jesus, who prayed, in the moment of his sufferings, that his very murderers might have the mercies of God manifested to them.

V. 26. *Let him do to me as seemeth good unto him*—Not my will, but the will of God my Redeemer, be done on earth as it is done in heaven. To him that made me, and so loved me as to die to obtain mercy, grace, and future glory for me, I resign my all. All he gave without merit or desert of mine, and it is no other than my bounden duty to submit myself, and whatever his mercy has bestowed upon me, who is too wise to err, and too good in the general dispensations of his providence, to cause or suffer any thing to be done which is inconsistent with himself, or contrary to the highest possible good to all that put their trust in him; which, by thy grace, I now do in thee, my God and my Redeemer.

V. 27. *Art not thou a seer*—A prophet, to whom God makes known his will. Go amongst my enemies, that I may be informed of their designs, and of what appears best to thee that I should do. And as David defeated the designs of his enemies more by his wisdom than his power, he in this also is a type of the Lord of all, who by his power could, by the least motion of his will, confound all his rebellious creatures, both men and devils; but who shews, by the way in which he governs all things, that as in power, so also in wisdom, justice, goodness, he is God supreme.

V. 28, 29. David told his servants what he expected from them. And thus does God cause it to be made known to all in every station, what it is that he requires at their hands. As soon as David's desire was made known to his servants, they departed accordingly, without answering again.

V. 30. Thus bitterly did David lament *the cause* of this calamity being inflicted upon him; and thus humbly does he shew his submission to the chastisement from God, at the same time that he prepares to defeat the unjust designs of his enemies, in case it should be the will of God to restore him to his kingdom, after punishing him for the great offences he had committed.

V. 31. When David was informed of Ahithophel's joining the conspiracy, he then makes his request known to God, with whom all *the wisdom of man* is but foolishness, and who can in all cases, as he did in this, make use of it, as the very occasion of defeating its own designs, and the means of punishing such as use any natural or acquired ability to wicked purposes, instead of devoting them to the glory of God, in promoting whatever is agreeable to his nature and his will.

V. 32. David did not omit, in this season of great difficulty, to worship God. David knew God was a refuge, and a present help in time of trouble; (Psa. xlvi. 1.) and instead of allowing the ill treatment he was now receiving, to prevent his waiting upon God, we see him using private prayer for the *particular* assistance he stood in need of, and then on the mount publicly worshipped God. And as he was thus employed, the very person came to him, by whose means his prayer was answered in having the wisdom of Ahithophel turned into foolishness. The deceiver of mankind ever going about seeking whom he may devour, all the circumstances in which men can be in, are by him made the means of temptation; and the suggestions of satan's spirit to the mind, are much to be known by their tendency *to separate* men from God, and to prevent them from living in a spirit of prayer; or, as it is said, praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance. (Eph. vi. 18.) And whether it is by means of prosperous or adverse circumstances that the soul is drawn away, or kept from the Fountain of living waters, it equally answers the design of the tempter, which is to rob God of the glory, and those for whom he died in our nature, of the consolations of his holy Spirit: David's example is therefore ever to be remembered and imitated; and no difficulties, however great; or sufferings, however painful; or appearances of danger, however terrible, are to be allowed to prevent us from keeping our minds staid upon God, (Isa. xxvi. 3.) and of waiting upon

him

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35 And *hast thou* not there with thee Zadok and Abiathar the priests? therefore it shall be, *that* what thing soever thou shalt hear out of the king's house, [q] thou shalt tell *it* to Zadok and Abiathar the priests.

q Chap. 17. 15, 16.

36 Behold, *they have* there [r] with them their two sons, Ahimaaz Zadok's *son*, and Jonathan Abiathar's *son*: and by them ye shall send unto me every thing that ye can hear.

r Ver. 27.

37 So Hushai [s] David's friend came into the city, and Absalom came into Jerusalem.

s Chap. 15. 16. 1 Chro. 27. 33.

CHAP. XVI.

AND [a] when David was a little past the top *of the hill*, behold, [b] Ziba the servant of Mephibosheth met him with a couple of asses saddled, and upon them two hundred *loaves* of bread, and an hundred bunches of raisins, and an hundred of summer-fruits and a bottle of wine.

a Chap. 15. 30, 32. b Chap. 9. 2.

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2 And the king said unto Ziba, What meanest thou by these? And Ziba said, The asses *be* for the king's household to ride on, and the bread and summer-fruit for the young men to eat, and the wine, [c] that such as be faint in the wilderness may drink.

c Chap. 15. 23.

3 And the king said, And where *is* thy master's son? [d] And Ziba said unto the king, Behold, he abideth at Jerusalem: for he said, To day shall the house of Israel restore me the kingdom of my father.

d Chap. 19. 27.

4 Then said the king to Ziba, Behold, thine *are* all that *pertained* unto Mephibosheth. And Ziba said, * I humbly beseech thee, *that* I may find grace in thy sight, my lord, O king.

* Heb. I do obeisance.

5 ¶ And

him privately and publicly as David now did, and like him laying our wants *in particular* before him; never forgetting that direction how to pray, and the gracious promise that is made to all that do so. "Whatsoever ye shall ask *in my name*, that will I do, that the Father may be glorified in the Son." (John xiv. 13.)

V. 33—36. The directions given by David to Hushai, are evidently that he should *deceive* Absalom, and that he should do this under the assurances of friendship to him, and after professing as great an attachment to his interest as before he had shewn to David's. Nothing is more certain than that all falsehood and deceit is abhorred of God, and that in no case does he allow of *evil* being done, that good may come of it. (Rom. iii. 8.) But the difficulty of this passage arises from the success which it pleased God to give to these very directions of David's, and making Hushai's advice, in consequence of them, the means of turning Ahithophel's counsel into foolishness, in answer to David's prayer, and defeating Absalom's designs. The only interpretation which can make the apparent approval which God gave to David's directions, consistent with the divine nature and government, seems to be that of discovering to mankind the use which the Almighty makes of evil angels, in executing his wrath against those that will go on in rebellion against the holy laws, government, and person of God himself, as Absalom did against the person and government of David, who, besides being his natural parent, had restored him his life when he had forfeited it. And if God does make any such use of evil angels, against wicked impenitent men, which David did of Hushai against Absalom, then, by means of this passage, we are made acquainted with a truth, which ought to fill every soul with terror at the very entertainment of any wicked thought or design for a moment; knowing that satan may be allowed by God to transform himself into the resemblance of an angel of light, (2 Cor. xi. 14.) and by his suggestions lead them (that *will* enter upon designs contrary to their duty to God and men) to adopt such measures as shall work their ruin, that every soul of man, looking back on the causes of its own misery and final banishment from God, may only have to charge itself with being the author of its own ruin, by consenting to and wilfully obeying that which it knew, and was inwardly conscious of at the time, was contrary to the nature and will of God, as the same is made known by his works, his word, his government, and his grace to all mankind. And not only so, but that every lost soul may see itself also the sole author of its own ruin, by the *very means* by which its final sufferings were brought upon it, and of which they, from their hearts, as much approved and followed as Absalom did the advice of Hushai, by which his rebellion against his king and father, and the saviour of his life, was turned into his own destruction. And when it is considered what additional motives such a discovery of the nature of God's government gives to every thinking mind to regard his holy will, and to live dependant upon him, avoiding the very appearance of evil; then there is nothing inconsistent with God, in giving that success which David's directions to Hushai were attended with. And this discovery of danger, to the authors of every wicked purpose by the agency of evil spirits, represented by the use which David made of Hushai, seems to be confirmed by the execution of the Divine displeasure against Ahab king of Israel, (2 Chron. xviii.) where the LORD says, "Who shall entice Ahab, that he may go up and fall. Then there came out a spirit, and stood before the LORD, and said, I will entice him. And the Lord said unto him, Wherewith? And he (the evil spirit) said, I will go out, and be a lying spirit in the mouth of all *his* prophets. And the LORD said, Thou shalt entice him, and thou also shalt prevail: go out and do even so." So that in this place, as in the case of David and Hushai, the Almighty in effect says to all mankind, Let them that will continue in a state of enmity to me in their hearts, or in any sin in their lives, fear lest I send them strong delusion that they believe a lie, and look for their security in the very courses which shall bring upon them that death and misery which they have exposed themselves to by choosing darkness and evil, rather than that light and grace which Christ Jesus died to obtain, and which the love and faithfulness of God the Father and the Son is engaged, by their covenant with each other, to send to every soul of man that cometh into the world. And against the dictates and influence of this blessed Spirit on the conscience, men must become wilfully guilty of doing despite (Heb. x. 29.) or, like Absalom, commit rebellion, in order to forfeit for themselves their inheritance in the second Adam, and bring upon themselves those secret and unknown judgments of the Most High, which none can avoid who are found without repentance for sin, and without faith in the only Mediator between God and men.

V. 37. *Hushai and Absalom came into Jerusalem*—The criminal and the executioner entered the city at the same time.

CHAP. XVI.

V. 1—4. Ziba's accusation against his master was not true, but David believed it, and gave judgment accordingly. Ziba's seasonable presents and seeming affection to David in his distress, might lead him to think Ziba incapable of such a selfish and wicked design at the same moment. And in this we have an instance, how soon wise and pious men may be misled by wicked men, or wicked spirits. Men err in not knowing, or not regarding the Scriptures.

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5 ¶ And when king David came to Bahurim, behold, [e] thence came out a man of the family of the houſe of Saul, whoſe name *was* Shimei the ſon of Gera: † he came forth, and curſed ſtill as he came.

6 And he caſt ſtones at David, and at all the ſervants of king David: and all the people, and all the mighty men *were* on his right hand, and on his left.

7 And thus ſaid Shimei when he curſed, Come out, come out, thou ‡ bloody man, and thou man of Belial:

8 The Lord hath returned upon thee all the blood of the houſe of Saul, in whoſe ſtead thou haſt reigned, and the Lord hath delivered the kingdom into the hand of Abſalom thy ſon: and § behold, thou *art taken* in thy miſchief, becauſe thou *art* a bloody man.

9 ¶ Then ſaid Abiſhai the ſon of Zeruiah unto the king, Why ſhould this [i] dead dog curſe my lord the king? let me go over, I pray thee, and take off his head.

10 And the king ſaid, [g] What have I to do with you, ye ſons of Zeruiah? ſo let him curſe, becauſe [h] the Lord hath ſaid unto him, Curſe David, Who ſhall then ſay, Wherefore haſt thou done ſo?

11 And David ſaid to Abiſhai, and to all his ſervants, Behold, my ſon, which came forth of my bowels, ſeeketh my life: how much more now *may* this Benjamite *do it?* let him alone, and let him curſe: for the Lord hath bidden him.

12 It may be that the Lord will look on mine ‖ * affliction, and that the Lord will requite me good for his curſing this day.

13 And as David and his men went by the way, Shimei went along on the hill's ſide over againſt him, and curſed as he went, and threw ſtones at him, and † caſt duſt.

14 And the king, and all the people that *were* with him, came weary, and refreſhed themſelves there.

15 ¶ And Abſalom and all the people the men of Iſrael, came to Jeruſalem, and Ahithophel with him.

16 And it came to paſs when Huſhai the Archite, [i] David's friend, was come unto Abſalom,

[e] 1 Kings 2.8.

† Or, he ſtill came forth and curſed.

‡ Heb. man of blood.

§ Heb. behold thee in thy evil.

[i] 1 Sam. 24.14. Chap. 9. 8.

[g] Chap. 19.22.

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[h] See 2 Kings 18. 25. Lam 3. 38.

‖ Or, tears. * Heb. eye.

† Heb. duſted him with duſt.

[i] Chap. 15.37.

To pronounce judgment againſt the accuſed unheard, was no leſs a departure from what God required at that time than he does at this. And this example of David's being miſled, ſpeaks as loudly to the children and ſervants of God to be upon their guard againſt ſatan's devices, as the deceitful counſel to Abſalom does to wicked men of the danger to which they ſtand expoſed, till they truly turn unto God.

V. 5—8. David had expreſſed his reſignation to the will of God; and now the grace which God had given him was to be tried, (Dan. xii. 10.) which was done by Shimei's means, who, judging by appearances, concluded, from God's ſending this great calamity to David, it was the ſame thing as caſting him off for ever; and then thinking a ſeaſon of diſtreſs the fitteſt for ſhewing contempt, Shimei proceeded to take, as he thought, God's ſide againſt David. And in doing this, he only did what is common to all men uninfluenced by the grace of God. Not conſidering, or not knowing, that God chaſteneth and ſcourgeth every ſon whom he receiveth; (Heb. xii. 6.) and not thinking that there can be any greater marks of God's diſpleaſure than afflictions or diſtreſs in this life, the natural mind concludes, that God muſt be againſt thoſe that are ſeen to ſuffer, and eſpecially ſuch as may be caſt down, in ſome degree as David was, into great and ſudden difficulties; and if to theſe circumſtances the ſufferer ſhould be one of an oppoſite party, then it is only to be expected that every man in his natural ſtate will proceed, as Shimei did, from judging to condemning, and from condemning to the execution of their own ſentence; verily thinking within themſelves, that they ought to do many things againſt thoſe that many are againſt. (Acts xxvi. 9.)

V. 9. *Let me, I pray thee, take off his head*—The ſervant of David was of the ſame mind with the diſciple of Jeſus in the ſeaſon of his ſufferings, when, with a ſword, he cut off the ear of the high prieſt's ſervant; but this was not the ſpirit by which the king of Iſrael, or the King of Glory, were to obtain the victory over all their enemies.

V. 10. *Let him curſe*—It is my duty to ſubmit to it as from God, who is pleaſed to leave him to himſelf, to expreſs that bitterneſs againſt me, which my crimes againſt God have entitled me to. And as it is his ſentence I am now ſuffering, and not man's, Who ſhall attempt, by word or deed, to oppoſe this execution of his righteous judgment?

V. 11. *The Lord hath bidden him*—He could have had no power or reſolution to have done this, had it not been given him for the purpoſe of declaring the diſpleaſure of God againſt my ſins in the hearing of you all; and that it might be known to all men, that none are too great to be judged by God, nor none ever ſo high in his favour on this ſide the grave, to paſs uncondemned, if they give way to folly and ſin.

V. 12. David only hoped for the mercy of God by a patient humble ſubmiſſion to his will. Are any retaining, or in the way of receiving the mercy and grace of God, whoſe hearts *do not* ſubmit to this preparation for the anſwer of faith?

V. 13. The ſtones were thrown to ſhew that David, for his crimes, deſerved to be ſtoned to death; and they were not allowed to hurt his perſon, to ſhew that God, for the ſake of the promiſed Seed, had forgiven his ſins, and accepted him again into his favour.

V. 14. *The king, and all the people, came weary*—And thus in wearineſs and heavineſs do they go, whom God is viſiting for their offences, though they are in the way by which He is leading them to receive all that they have left.

V. 15. It is not ſaid of Abſalom, and all that were with him, that they felt either ſorrow or fatigue: having obtained poſſeſſion of the chief city in the kingdom, to them all things now appeared proſperous; but could they have ſeen their ſituation at that time, as we now ſee it, how unſuitable might their thoughts and temper of mind have appeared to them.—Confuſion, fear, death, as the ſentence of God, was ſoon to be inflicted on thouſands of them. And what ſentence is it which now hangs ſuſpended over all that are *not* born again of the Spirit unto God, and are *not* living by faith in the Son of his love? (Mark xvi. 16. John iii. 5.)

V. 16. *God ſave the king*—This was the addreſs of Huſhai to Abſalom, by which he gives him to underſtand, that he thought him entitled to all he claimed by his rebellion. It was an addreſs to the pride of the prince's heart. And in this way it is that the deceiver of men ſuggeſts to every ſoul of man, that they have a

juſt

Before Christ 1023. Abſalom, that Huſhai ſaid unto Abſalom, ‡ God ſave the king, God ſave the king.

‡ Heb. Let the king live.

17 And Abſalom ſaid to Huſhai, *Is* this thy kindneſs to thy friend? why wenteſt thou not with thy friend?

18 And Huſhai ſaid unto Abſalom, Nay, but whom the Lord and this people, and all the men of Iſrael chooſe, his will I be, and with him will I abide.

k Chap. 15. 34. 19 And again, k whom ſhould I ſerve? *ſhould I* not *ſerve* in the preſence of his ſon? as I have ſerved in thy father's preſence, ſo will I be in thy preſence.

20 ¶ Then ſaid Abſalom to Ahithophel, Give counſel among you what we ſhall do.

21 And Ahithophel ſaid unto Abſalom, Go in unto thy father's concubines, which he hath left to keep the houſe, and all Iſrael ſhall hear that thou art abhorred of thy father, then ſhall the hands of all that *are* with thee be ſtrong.

22 So they ſpread Abſalom a tent upon the top of the houſe, and Abſalom went in unto his father's concubines, l in the ſight of all Iſrael. Before Christ 1023.

l Chap. 12. 11, 12.

23 And the counſel of Ahithophel which he counſelled in thoſe days, *was* as if a man had inquired at the § oracle of God: ſo *was* all the counſel of Ahithophel, m both with David and with Abſalom.

§ Heb. word.

m Chap. 15. 32.

CHAP. XVII.

MOreover, Ahithophel ſaid unto Abſalom, Let me now chooſe out twelve thouſand men, and I will ariſe and purſue after David this night.

2 And I will come upon him while he *is* weary and weak-handed, and will make him afraid: and all the people that *are* with him ſhall flee, and I will ſmite the king only.

3 And I will bring back all the people unto thee: the man whom thou ſeekeſt, *is* as if all returned: *ſo* all the people ſhall be in peace.

4 And the ſaying * pleaſed Abſalom well, and all the elders of Iſrael.

* Heb. was right in the eyes of, &c.

5 Then

juſt right to all they ſet their hearts upon; and then, being perſuaded of this, they are prepared for the temptation, to uſe the means which he will alſo ſuggeſt to them in order to obtain what they vainly thought, and thus have been to believe themſelves entitled to; or if they cannot be led on to obtain the ends they have propoſed to themſelves by the uſe of unjuſt means, they are prepared for the temptation to murmur at their lot, and live diſcontented at meeting with ſo much worſe treatment under the government of God, than they have allowed themſelves to believe they deſerve. But when the deceiver would thus make us think highly of what we have a right to, ſhould not the thoughts be turned upon that which we have known of ourſelves, and then the queſtion aſked, What is it that *I deſerve* from Him that made me, preſerves me, and died for me?

V. 17. *Abſalom*—Does not vouchſafe to call David his father, but ſpeaks of him as the *friend* of *Huſhai*. And Abſalom in thus renouncing his relation to David, as before he had done his allegiance to him as king, did that which every one does who lives *without* God in the world—Regardleſs of his will and laws, and unconcerned about the near relation which there originally was, and which by the atonement made by JESUS, there ſtill is between God and man. And if God our Creator, King, and Redeemer, is not feared, honoured, and loved by us, have we not cauſe to believe that we have ſpiritually and in truth renounced both our allegiance and relation? To him that believeth God in Chriſt Jeſus is precious: And *not to love* GOD, is to be living, as Abſalom was, in a ſtate of rebellion againſt his great, holy, and Almighty command to all his rational creatures—"Thou ſhalt love the Lord thy God with all thy heart, ſoul, mind, ſtrength."

V. 18, 19. Here alſo Huſhai diſcovers the character of the father of lies, and endeavours to make Abſalom believe, that he looks upon his title to be no leſs than a divine right, meeting with the people's choice; thus intending to hide from him the ſight of his own wicked deſign to depoſe his father, and raiſe himſelf to his crown by rebellion. By this means Huſhai gains a ſecond paſſage to Abſalom's heart: He firſt making him believe that he had the beſt right to all he deſired to have, and then that there was nothing unworthy in his conduct, in the way by which he was going to obtain poſſeſſion of that which he had perſuaded him he was entitled to. And thus ſatan makes thoſe believe, that are deceived by him, that they have a right to what he has tempted them to ſet their hearts upon; and, that they may go on with greater confidence to their ruin, he endeavours to give them the higheſt opinion of themſelves, and that in their circumſtances they are juſtified in all they have done, though it may have been no leſs criminal than rebellion; and when all ſenſe of *paſt crimes* are hid from the mind, it is prepared either for the commiſſion of new crimes, or the continuance of old ones.

V. 20—23. Abſalom, who himſelf had begun the rebellion, now aſks counſel of thoſe that had united with him, as to the beſt way of conducting their common cauſe. The anſwer given him was deſigned to make a reconciliation with the king, his father, impoſſible, in the opinion of all the people of his party; that they might all engage in his cauſe, not with any doubt whether it was to be finally proceeded in or not. Abſalom's deſign was *wicked*, and *wickedneſs* was made the bond of union amongſt all his party. And thus did Abſalom and his adherents reſemble ſatan, and all the angels that united themſelves to him, and fell with him. They determined upon an irreconcilable rebellion againſt the King of Glory; and it is ever their deſign to lead every ſoul of man to become a party to their cauſe, by committing crimes which ſhall render their return to God impoſſible in their own eſteem. And when the grace of God enlightens the mind from darkneſs, and ſhews it both its ſin and danger, and draws it, as with cords of love, to return to its God and Saviour, this ſuggeſtion of ſatan's becomes the great difficulty—Thou haſt committed crimes, like Abſalom, which cut off all hopes of forgiveneſs. Temptations to deſpair are then poured in, in order to complete what pride, preſumption, ſelf-eſteem, and diſobedience began and continued.

CHAP. XVII.

V. 1—4. Ahithophel's advice was to purſue without delay, and to bend their force againſt the *perſon* of the king; that having deſtroyed him, they might by fear controul the whole kingdom. This advice *pleaſed Abſalom and all the elders of Iſrael.* And was it not againſt the King and Saviour of men, when he was on earth, that ſatan and his angels directed their force? and is not all this their

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5 Then said Absalom, Call now Hushai the Archite also, and let us hear likewise † what he saith.

† Heb. what is in his mouth.

6 And when Hushai was come to Absalom, Absalom spake unto him, saying, Ahithophel hath spoken after this manner: shall we do *after* his ‡ saying? if not; speak thou.

‡ Heb. word.

7 And Hushai said unto Absalom, The counsel that Ahithophel hath § given, *is* not good at this time.

§ Heb. counselled.

8 For (said Hushai) thou knowest thy father and his men, that they *be* mighty men, and they *be* ‖ chafed in their minds, as [a] a bear robbed of her whelps in the field: and thy father *is* a man of war, and will not lodge with the people.

‖ Heb. bitter of soul.
[a] Hosea 13. 8.

9 Behold, he is hid now in some pit, or in some *other* place: and it will come to pass, when some of them be * overthrown at the first, that whosoever heareth it, will say, There is a slaughter among the people that follow Absalom.

* Heb. fallen.

10 And he also *that is* valiant, whose heart *is* as the heart of a lion, shall utterly melt: for all Israel knoweth that thy father *is* a mighty man, and *they* which *be* with him *are* valiant men.

11 Therefore I counsel, that all Israel be generally gathered unto thee, [b] from Dan even to Beer-sheba, as the sand that *is* by the sea for multitude, and † that thou go to battle in thine own person.

[b] Judges 20. 1.
† Heb. that thy face, or, presence go, &c.

12 So shall we come upon him in some place where he shall be found, and we will light upon him as the dew falleth on the ground: and of him, and of all the men that *are* with him, there shall not be left so much as one.

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13 Moreover, if he be gotten into a city, then shall all Israel bring ropes to that city, and we will draw it into the river, until there be not one small stone found there.

14 And Absalom and all the men of Israel said, The counsel of Hushai the Archite *is* better than the counsel of Ahithophel: for [c] the Lord had ‡ appointed to defeat the good counsel of Ahithophel, to the intent that the Lord might bring evil upon Absalom.

[c] Chap. 15. 31.
‡ Heb. commanded.

15 ¶ [d] Then said Hushai unto Zadok, and to Abiathar the priest, Thus and thus did Ahithophel counsel Absalom and the elders of Israel; and thus and thus have I counselled.

[d] Chap. 15. 35.

16 Now therefore send quickly, and tell David, saying, Lodge not this night in the plains of the wilderness, but speedily pass over; lest the king be swallowed up, and all the people that *are* with him.

17 [e] Now Jonathan and Ahimaaz stayed by [i] En-rogel, (for they might not be seen to come into the city) and a wench went and told them: and they went and told king David.

[e] Chap. 15. 27, 36.
[i] Josh. 2. 4, 5.

18 Nevertheless,

their rage directed with all their wisdom against his name—his nature, his kingdom in the hearts of men, that their apostate power may be established over all.

V. 5—14. The spirit of the Lord had suggested to David to pray that Ahithophel's counsel might be turned into foolishness; and David worshipping God by faith in the promised Saviour, God could not deny himself, but his assistance being implored through the Son of his love, *the* LORD *appointed to defeat the good*—*the wise counsel of Ahithophel;* and the deceitful counsel of Hushai, addressed to the pride of Absalom's heart, produced this effect. The thoughts of going *in his own person* at the head *of all Israel* was too pleasing to the vanity of the natural mind, to allow him to listen to any advice that appeared less flattering to himself; and satan, ever ready to cast fuel on the flame of human pride, would not fail to keep before the mind of Absalom, the vain-glorious and deceitful image which Hushai had painted to his view—That all Israel must be on Absalom's side, and that by the greatness of their power he might perform all his pleasure, if it was even to draw a whole city from its place. And thus does satan and his angels, in order to devour, flatter with wild conceits of the great things which poor, frail, vain and sinful men shall be enabled to perform, leading all that will be led by them, to forget or disregard that pride in man is resisted and opposed by God himself: Whilst it exists in thought or design, it is *resisted* by the HOLY SPIRIT, the sole author of all that is truly wise or good in the mind of man; and when pride shews itself by vain or proud words or actions, then the providence and government of God *resists* it, to the end that every thing may be cast down and confounded, that exalts itself against the nature and will of the Almighty Creator, Governor, and Judge of all.

V. 15, 16. Hushai, knowing how little dependance was to be placed on any resolutions which those came to, whose designs or actions were not governed by the fear of God, lost no time in guarding David against the advice Ahithophel had given.

V. 17. *En-rogel*—The fullers well, to which place the *wench*—the young woman was sent with this secret intelligence. And by this we see that those that are faithful to the king of Israel are to be confided in, whatever age or sex they are of, so far as they are capable to execute that with which they are entrusted. We have here a discovery made to us of the nature of God's government of all human concerns by his providence, under which the smallest means and weakest instruments are often made to produce the greatest events. God, in delivering David, was pleased to employ a poor young woman to act a most important part. To her, as the instrument, David owed his life and his restoration to his kingdom. Had she been unfaithful, and betrayed the secret to Absalom, Ahithophel's counsel would doubtless have been immediately resorted to. God can defeat the designs of the wicked, and preserve them that fear him when and how he pleases; but considering the consequences which God was pleased should arise to David, his kingdom, and to all mankind, from this young woman's faithfulness, with what joy, for ages past, may her happy spirit have been looking back with gratitude to God, whose grace enabled her, and whose providence employed her to discharge a duty to those he favoured, and which should be the means of her being loved of God her Saviour, and by all the Redeemed for ever.

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18 Nevertheleſs, a lad ſaw them, and told
g Chap. 16. 5. Abſalom; but they went both of them away quickly, and came to a man's houſe [g] in Bahurim, which had a well in his court, whither they went down.

h See Joſh. 2. 4, &c. 19 And [h] the woman took and ſpread a covering over the well's mouth, and ſpread ground corn thereon; and the thing was not known.

20 And when Abſalom's ſervants came to the woman to the houſe, they ſaid, Where
i Exod. 1. 19. *is* Ahimaaz and Jonathan? And [i] the woman ſaid unto them, They be gone over the brook of water. And when they had ſought and could not find *them*, they returned to Jeruſalem.

21 And it came to paſs after they were departed, that they came up out of the well, and went and told king David, and ſaid unto David, Ariſe, and paſs quickly over the water: for thus hath Ahithophel counſelled againſt you.

22 Then David aroſe, and all the people that *were* with him, and they paſſed over Jordan: by the morning light there lacked not one of them that was not gone over Jordan.

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23 ¶ And when Ahithophel ſaw that his counſel was not § followed, he ſaddled *his* aſs, and aroſe, and gat him home to his houſe, to his city, and ‖ put his houſhold in order, and hanged himſelf, and died, and was buried in the ſepulchre of his father.

§ Heb. done.

‖ Heb. gave charge concerning his houſe.

24 Then David came to Mahanaim: and Abſalom paſſed over Jordan, he and all the men of Iſrael with him.

25 ¶ And Abſalom made Amaſa captain of the hoſt in ſtead of Joab: which Amaſa *was* a man's ſon, whoſe name *was* * Ithra an Iſraelite, that went in to [k] † Abigail the daughter of Nahaſh, ſiſter to Zeruiah, Joab's mother.

* Or, Jether an Iſhmaelite.

k 1 Chron. 2. 16, 17.

† Heb. Abigai.

26 So Iſrael and Abſalom pitched in the land of Gilead.

27 ¶ And it came to paſs when David was come to Mahanaim, that Shobi the ſon of Nahaſh of Rabbah of the children of Ammon, and [l] Machir the ſon of Ammiel of Lodebar,

l Chap. 9. 5.

How ſatisfied may all be with the ſtate and ſituation which God has given them in this life, when none, however they may be conſidered by ſuch as know not God, are too little or weak to be uſed for purpoſes which ſhall for ever redound to his glory and their happineſs. And thus it is, that gladneſs is ſown to the upright in heart. (Pſal. xcvii. 11.) Every remembrance of faithfulneſs to grace given, will be much more precious than treaſures of gold to the deceived ſoul of the miſer. (1 Pet. i. 7.)

V. 20. *Abſalom's ſervants* immediately purſued. The ſervants of the wicked one obey their maſter's will with diligence. *They be gone*—They were not gone. Abſalom's unjuſt cauſe had here again an enemy in one, whoſe mind, like Huſhai's, was not now ſanctified by, nor ſubject to, the ſpirit of truth; and in this we have another inſtance of mercies ſtrange work, in over-ruling all things for the good of thoſe that hope in his mercy. As the wrath of God turns his very bleſſings into curſes to the wicked, ſo alſo his mercy brings good out of evil to them that fear him.

V. 21, 22. David had ſtill further to fly from before his enemies, and which he does without the leaſt murmur or complaint at this addition to his ſufferings, inflicted upon him by this unnatural rebellion.

V. 23. Abſalom approving of Huſhai's advice, and the elders of Iſrael concurring with the judgment of their prince, was a public declaration againſt Ahithophel's reputation; an injury which he could not reſent by going over to David, his firſt counſel to Abſalom forbidding all hopes of reconcilliation: And the fears he had of being ſoon left expoſed to David's reſentment, by the weakneſs with which he ſaw Abſalom was conducting his cauſe, would increaſe the diſtraction of his mind. Pride, vexation, and fear being now raiſed, the devourer of ſouls was furniſhed with matter for temptation; but with all the advantages Ahithophel's ſtate of mind gave ſatan to prevail upon him to deſtroy himſelf, and eſcape from the diſgrace that made him miſerable, and from the danger he feared, there was on the other hand an high degree of human prudence, and the natural love of ſelf-preſervation. But theſe were found too weak to ſtand againſt the wiles of ſatan and paſſions of the ſoul. *He put his houſhold in order*—He had been accuſtomed to conduct himſelf with too exact a prudence, to leave any thing belonging to this life unſettled; and when he had done all that was due to his own character, then he made himſelf an example, to the end of the world, of his being weaker and leſs patient than the moſt timorous or furious of the irrational creatures, which are, perhaps, rarely known *to kill themſelves*, either from paſſion or fear of being killed; and as an immortal ſoul he was at enmity with God, and thoſe that feared him, in rebellion againſt his known will, miſerable in himſelf, and taking his own party, whom he would have governed by his wicked counſel; and thus he died ſelf-deſtroyed, an emblem of that apoſtate ſpirit which fell from heaven, unable to endure his gracious preſence againſt whom he had himſelf determined to offend, beyond all poſſibility of reconciliation.

V. 24. *Abſalom* purſued after the king his father, leading all the rebellious Iſraelites againſt him and his ſervants. And thus do the rebellious powers of darkneſs war, with reſtleſs rage, againſt the prince of peace, and all that obey his gracious will.

V. 25, 26. Who could behold all theſe thouſands of Iſrael preparing themſelves to fight againſt parents, brethren, and their neareſt kindred, without enquiring what ſad cauſe had produced ſuch dire enmity in men to men; or why it could be, that men, who are convinced of their mortality by univerſal experience, ſhould ſo highly value the things of earth, which ſo ſoon they muſt leave for ever, as to hazard their own lives, or be willing to take thoſe of their kindred mortals in order to obtain? Who can behold ſavage beaſts living in their native woods till they die of old age, unhurt by kindred beaſts as ſavage as themſelves, and not inquire what ſad calamity has befallen the human race, to make them, with all their reaſon, more greedy of obtaining the objects of ſight and ſenſe, than beaſts of prey are of their neceſſary food?

V. 27—29. How ſeaſonable did theſe preſents come to David and his ſervants? Thus does the Parent of all good mix his mercies with the ſeverity which he is conſtrained by his love to uſe to men, that he may correct them for their wilful reſiſtance of his grace,

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debar, and [m] Barzillai the Gileadite of Rogelim,

28 Brought beds, and ‡ basons, and earthen vessels, and wheat, and barley, and flour, and parched *corn*, and beans, and lentiles, and parched *pulse*,

29 And honey, and butter, and sheep, and cheese of kine for David, and for the people that *were* with him to eat: for they said, The people *is* hungry, and weary, and thirsty [n] in the wilderness.

CHAP. XVIII.

AND David numbered the people that *were* with him, and set captains of thousands, and captains of hundreds over them.

2 And David sent forth a third part of the people under the hand of Joab, and a third part under the hand of Abishai the son of Zuriah Joab's brother, [a] and a third part under the hand of Ittai the Gittite: and the king said unto the people, I will surely go forth with you myself also.

3 [b] But the people answered, Thou shalt not go forth: for if we flee away, they will not * care for us; neither if half of us die, will they care for us: but now *thou art* † worth ten thousand of us: therefore now *it is* better that thou ‡ succour us out of the city.

4 And the king said unto them, What seemeth you best, I will do. And the king stood by the gate-side, and all the people came out by hundreds, and by thousands.

5 And the king commanded Joab, and Abishai, and Ittai, saying, *Deal* gently for my sake with the young man, *even* with Absalom. And all the people heard when the king gave all the captains charge concerning Absalom.

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6 ¶ So the people went out into the field against Israel: and the battle was in the wood of Ephraim;

7 Where the people of Israel were slain before the servants of David, and there was there a great slaughter that day of twenty thousand *men*.

8 For the battle was there scattered over the face of all the country: and the wood § devoured more people that day, than the sword devoured.

9 ¶ And Absalom met the servants of David; and Absalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth, and the mule that *was* under him went away.

10 And a certain man saw *it*, and told Joab, and said, Behold, I saw Absalom hanged in an oak.

11 And Joab said unto the man that told him, And behold, thou sawest *him*, and why didst thou not smite him there to the ground, and I would have given thee ten *shekels* of silver, and a girdle?

12 And the man said unto Joab, Though I should ‖ receive a thousand *shekels* of silver in mine hand, *yet* would I not put forth mine hand against the king's son: for in our hearing the king charged thee, and Abishai, and Ittai,

m Chap. 19. 31, 32.
n 2 Kings 2. 7.
‡ Or, cups.
a Chap. 15. 19.
b Chap. 21. 17.
* Heb. set their heart on us.
† Heb. as ten thousand of us.
‡ Heb. be to succour.
§ Heb. multiplied to devour.
‖ Heb. weigh upon mine hand.

grace, and disobedience to his will, and by any means recover them to himself, and restore them to that present inward and everlasting blessedness, which, for the Redeemer's sake, he is willing to bestow on all the fallen race of man.

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V. 1, 2, 3. *David numbered*—Took an exact account of all that had joined him, and appointed the officers, giving the command of the army to *Three*, having equal authority, and then declares his resolution to go with them himself into the field; but the people object to this, and shew their love to their prince, by preferring his safety to every other consideration. And thus do the faithful servants of the Lord of all, ever find themselves most concerned for those things which belong to him whom their souls love, and who they delight to serve, like the faithful Israelites, at the hazard of their lives.

V. 4. *What seemeth you best, I will do*—How easy does David shew himself to be entreated.

V. 5. *Deal gently, for my sake*—With my son, tho' he is at the head of the rebellion. David had before shewn his penitence, and his entire resignation to whatever God should be pleased to appoint; but he does not allow his sufferings, his sorrows, or his difficulties to prevent him from attending to the duties of the station in which God had placed him. Called upon by a sense of duty, he calmly and resolutely does all that was required of him as king of Israel; and when prevented from hazarding his life in the field by the general voice of the people, as one already acquainted that his servants would be victorious, he shews how ready he was to moderate the punishment due to his guilty son.

V. 6. *The people went out*—Under the command of the king's generals, when Absalom, and all the thousands that were with him, advanced so near, as to shew they were finally determined to trust to their own strength and numbers, in opposition to the king, and hazard their All on the event of the battle. They demand no concessions to be made them by the king, and he makes no offers of peace to those that were resolved only on war.

V. 9. Absalom, unable to resist the force of his father's servants, fled, and in his flight his hair, which appears to have been an occasion of his increase of pride, was the means of his being caught up between *the heaven and the earth*.

V. 10—13. The use Absalom made of the few moments between his being in rebellion and his death is not told, therefore that great day which is to come, can only shew whether he will have his place assigned him by the final judgment, where that rich man lift up his eyes in torments, never to be abated, (Luke xvi. 19.) or, with him who had not done the last despite to the Spirit of God, till he hung upon the cross, and there cast himself upon the

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Ittai, saying, * Beware that none *touch* the young man Absalom.

* Heb. Beware whosoever ye be of, &c.

13 Otherwise, I should have wrought falsehood against mine own life: for there is no matter hid from the king, and thou thyself wouldest have set thyself against *me*.

† Heb. before thee.

14 Then said Joab, I may not tarry thus † with thee. And he took three darts in his hand, and thrust them through the heart of

‡ Heb. heart.

Absalom, while he *was* yet alive in the ‡ midst of the oak.

15 And ten young men that bare Joab's armour, compassed about, and smote Absalom, and slew him.

16 And Joab blew the trumpet, and the people returned from pursuing after Israel: for Joab held back the people.

c Josh. 7. 26.

17 And they took Absalom, and cast him into a great pit in the wood, and c laid a very great heap of stones upon him: and all Israel fled every one to his tent.

18 ¶ Now Absalom in his life-time had taken and reared up for himself a pillar,

d Gen. 14. 17.
e See Chap. 14. 27.

which *is* in d the king's dale: for he said, e I have no son to keep my name in remembrance: and he called the pillar after his own name, and it is called unto this day, Absalom's place.

19 ¶ Then said Ahimaaz the son of Zadok, Let me now run, and bear the king tidings, how that the Lord hath § avenged him of his enemies.

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§ Heb. Judged him from the hand, &c.

20 And Joab said unto him, Thou shalt not ‖ bear tidings this day, but thou shalt bear tidings another day: but this day thou shalt bear no tidings, because the king's son is dead.

‖ Heb. be a man of tidings

21 Then said Joab to Cushi, Go tell the king what thou hast seen. And Cushi bowed himself unto Joab and ran.

22 Then said Ahimaaz the son of Zadok yet again to Joab, But * howsoever, let me, I pray thee, also run after Cushi. And Joab said, Wherefore wilt thou run, my son, seeing that thou hast no tidings † ready?

* Heb be what may.

† Or, convenient.

23 But howsoever *(said he)* let me run. And he said unto him, Run. Then Ahimaaz ran by the way of the plain, and over-ran Cushi.

24 And David sat betweeen the two gates: and the watchman went up to the roof over the gate unto the wall, and lift up his eyes, and looked, and behold, a man running alone.

25 And the watchman cried, and told the king. And the king said, If he *be* alone, *there is* tidings in his mouth. And he came apace, and drew near.

26 And the watchman saw another man running,

the compassion of his Redeemer, who, by his side, suffered the same cruel death, and paid the price of his salvation, (Luke xxiii. 40, &c.) and that salvation *neglected*, (Heb. ii. 3.) Alas! what a poor compensation would Israel's crown, and the command of armed multitudes, make to an immortal spirit?

V. 14. *Joab took three darts, and thrust them through the heart of Absalom*—And this was that Joab that had made himself the mediator in the same Absalom's behalf, when he had forfeited his life, before, to the justice of his father. And shall man's mediator and advocate with God the Father, thus, like Joab, execute the last decrees of his own justice upon all that die in rebellion against God? Shall the compassionate Jesus himself be heard to say to the finally impenitent—Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels? (Matt. xxv. 41.)

V. 15. These *young men* finally executed the sentence of Joab. And thus will the angels execute the last sentence of the Almighty Judge, and cast down to endless death, those that have wilfully spent their state of trial in rebellion against the power, justice, and love of God their Maker and Redeemer. (Matt. xiii. 41, 42.)

V. 16, 17. *Joab blew the trumpet*—To recal all the king's army; and Joab *held them back*, that all that joined in the rebellion might have opportunity to escape from immediate death. And how often will it appear, that JESUS shall have *held back* the wrath due to the crimes of every soul of man? Who can number how often he hath offended; and who can count the mighty debt of gratitude due for that compassion, which spared so often and so long, till mercy was embraced, and the grace of God obeyed?

V. 18. Absalom, in his life-time, desirous of having his name to live in the esteem of men, *reared up a pillar*. Who ought not daily to ask their own breasts, Am I building—living, labouring for fame, praise, a name among dying mortals? How shall I believe to the saving of my soul if I am? (John v. 44) Absalom, forgetful of his duty to God, not living as became a descendant of faithful Abraham, instead of his name being honoured, his very person, though a king's son, was treated as that of an infamous person. GOD only honours those that fear, love, and honour him.

V. 19, 20. *Joab* would not have *Ahimaaz* be the messenger of what was done, because he knew the death of Absalom would be the occasion of sorrow to the king's compassionate mind, and not the means of advancing Ahimaaz in his favour. This shews how tender Joab was over the interests of those he loved, immediately after his severity to Absalom. And thus full of good-will is the Saviour of men to all that fear him, and hope in his mercy, at the moment he makes others examples of his displeasure.

V. 21. *Bowed himself, and ran*—And is it not thus that every true believer waits to receive the Almighty's will with devout submission, and then with diligent obedience to execute it?

V. 22. Ahimaaz, only intent on being the messenger of the victory of Joab, he again requests to go. And thus, when the Believer's will is lost in the will of God, the duty they are called to discharge to him, be it painful or pleasant to those to whom they are sent, it is alike to them, so as they do but prove their love to him who first loved them.

V. 23. *Ahimaaz over-ran Cushi*—They that are most conscious of their gracious Master's love, are most speedy in doing his pleasure.

V. 24—26. *Between the two gates*—The inner and the outer gate, that none might pass without his notice; and to the king the watchman reported what he saw. And is not that soul blessed, who, like the watchman on the tower, allows not a thought to approach,

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running, and the watchman called unto the porter, and said, Behold, *another* man running alone. And the king said, He also bringeth tidings.

‡ Heb. I see the running.

27 And the watchman said, ‡ Me thinketh the running of the foremost is like the running of Ahimaaz the son of Zadok. And the king said, He *is* a good man, and cometh with good tidings.

28 And Ahimaaz called, and said unto the king, § ‖ All is well. And he fell down to the earth upon his face before the king, and said, Blessed *be* the Lord thy God, which hath * delivered up the men that lift up their hand against my lord the king.

§ Or, Peace be to thee.
‖ Heb. Peace.
‖ Heb. shut up.

† Heb Is there peace?

29 And the king said, † Is the young man Absalom safe? And Ahimaaz answered, When Joab sent the king's servant, and *me* thy servant, I saw a great tumult, but I knew not what *it was*.

30 And the king said *unto him*, Turn aside, *and* stand here. And he turned aside, and stood still.

‡ Heb. Tidings is brought.

31 And behold, Cushi came, and Cushi said, ‡ Tidings, my lord the king: for the Lord hath avenged thee this day of all them that rose up against thee.

32 And the king said unto Cushi, Is the young man Absalom safe? And Cushi answered, The enemies of my lord the king, and all that rise against thee to do *thee* hurt, be as that young man *is*.

33 ¶ And the king was much moved, and went up to the chamber over the gate, and

i Chap. 19. 4.

wept; and as he went, thus he said, [i] O my son Absalom, my son, my son Absalom: would God I had died for thee, O Absalom, my son, my son.

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CHAP. XIX.

AND it was told Joab, Behold, the king weepeth and mourneth for Absalom.

* Heb. salvation, or, deliverance.

2 And the * victory that day was *turned* into mourning unto all the people: for the people heard say that day, how the king was grieved for his son.

a Ver. 32.

3 And the people gat them by stealth that day [a] into the city, as people being ashamed steal away when they flee in battle.

b Chap. 15. 30.
c Chap. 18. 33.

4 But the king [b] covered his face, and the king cried with a loud voice, [c] O my son Absalom, O Absalom, my son, my son.

5 And Joab came into the house to the king, and said, Thou hast shamed this day the faces of all thy servants, which this day have saved thy life, and the lives of thy sons, and of thy daughters, and the lives of thy wives, and the lives of thy concubines:

† Heb. By loving, &c.
‡ Heb. that princes or servants are not to thee.

6 † In that thou lovest thine enemies, and hatest thy friends; for thou hast declared this day, ‡ that thou regardest neither princes, nor servants: for this day I perceive, that if Absalom had lived, and all we had died this day, then it had pleased thee well.

§ Heb. to the heart of thy servants.

7 Now therefore arise, go forth, and speak § comfortably unto thy servants: for I swear by the Lord, if thou go not forth, there will not tarry one with thee this night; and that will be worse unto thee than all the evil that befel thee from thy youth until now.

8 Then

approach, without reporting what it appears to be to its Heavenly King, who is the strict observer of every heart, and who will acquaint the cautious mind with the character of the spirits he has commanded all his children and servants to try. (1 John iv. 1.)

V. 27. *A good man*—A believer in the God of my salvation, and one that loves and honours his prince, and would never fly from danger; he therefore brings *good tidings*.

V. 28. *Blessed be the Lord*—Praise to God was the introduction to his message to the king.

V. 29. *I knew not*—Ahimaaz, you *did* know. Joab told you (v. 20.) the death of Absalom was his reason for not making you the messenger of the victory. Now you perceived what Joab knew before would be unwelcome news to the king; and with this you found how hard a task it is, even to a mind softened with charity, to make known painful or unwelcome truths to those that are loved and honoured.

V. 31, 32. Cushi does not begin with praise, but he ascribes the victory to God, the giver of it; and he, less fearful of delivering an unwelcome message, escaped the crime which Ahimaaz had committed. But Cushi was *sent* of Joab, and Ahimaaz was himself *desirous* of being sent.

V. 33. Who can conceive the deep distress of David's mind on this occasion? The circumstances under which his son died, were such as could not fail to be most affecting to a parent now thoroughly awakened to a sense of eternal things. But what must Infinite Love feel for the fall of angels and of men, and for those he died to restore, but who die in rebellion against him?

CHAP. XIX.

V. 1—4. And who can refrain from mourning, with David, over those that are slain in battle, that considers all such fierce contests come from men's lusts and passions, (James iv. 1.) which war against the present and endless peace of the soul, and are, in their very nature, opposed to that Divine charity of spirit in which men only are what God requires them to be, under the dreadful penalty of being after death excluded from his presence. And though men may die as much strangers and enemies to God in their own houses as in a field of battle, yet who, that does but use their reflection so much as to consider that the love of God, and, for his sake, the love of all our fellow-creatures, is the end of all religion, and the final requisite for future blessedness, (1 Cor. xiii. 8.) who can think, without a mixture of horror and of sorrow, of immortal souls rushing into the eternal world from the very act of destroying those whom God hath commanded us to love as ourselves. David had for the cause of his sorrow, besides natural affection and the ordinary danger to the endless peace of the slain, the additional fear arising from the highly criminal motives which engaged his son in the war, and ended in his death.

V. 5—8. The design of Joab's address to the king is to pre-

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8 Then the king roſe, and ſat in the gate: and they told unto all the people, ſaying, Behold, the king doth ſit in the gate: and all the people came before the king: for Iſrael had fled every man to his tent.

9 ¶ And all the people were at ſtrife throughout all the tribes of Iſrael, ſaying, The king ſaved us out of the hand of our enemies, and he delivered us out of the hand of the Philiſtines, and now he is fled out of the land for Abſalom.

10 And Abſalom whom we anointed over us, is dead in battle: now therefore why ‖ ſpeak ye not a word of bringing the king back?

‖ Heb are ye ſilent?

11 ¶ And king David ſent to Zadok, and to Abiathar the prieſts, ſaying, Speak unto the elders of Judah, ſaying, Why are ye the laſt to bring the king back to his houſe? ſeeing the ſpeech of all Iſrael is come to the king, *even* to his houſe.

12 Ye *are* my brethren, ye *are* my bones and my fleſh: wherefore then are ye the laſt to bring back the king?

d Chap. 17. 25.

13 [d] And ſay ye to Amaſa, *Art* thou not of my bone, and of my fleſh? [e] God do ſo to me and more alſo, if thou be not captain of the hoſt before me continually in the room of Joab.

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e Ruth 1. 17.

14 And he bowed the heart of all the men of Judah, [f] even as *the heart of* one man, ſo that they ſent *this word* unto the king, Return thou and all thy ſervants.

f Judg. 20. 1.

15 So the king returned, and came to Jordan: and Judah came to Gilgal, to go to meet the king, to conduct the king over Jordan.

16 ¶ And [g] Shimei the ſon of Gera, a Benjamite, which *was* of Bahurim, haſted and came down with the men of Judah, to meet king David.

g Chap. 16. 5. 1 Kings 2. 8.

17 And *there were* a thouſand men of Benjamin with him, and [h] Ziba the ſervant of the houſe of Saul, and his fifteen ſons and his twenty ſervants with him, and they went over Jordan before the king.

h Chap. 16. 1, 2.

18 And there went over a ferry-boat to carry over the king's houſhold, and to do * what he thought good: and Shimei the ſon of

* Heb. the good in his eyes.

vent him from injuring himſelf, by giving way to the paſſionate ſorrow he felt for his ſon's death, and by neglecting his immediate duty to his friend and to himſelf. And, is not the example of his faithfulneſs to be imitated by all in whoſe power it is, by any means, to inform others of the danger they, like David, may be expoſing themſelves to, by giving way to any paſſion of the mind, and going on in the neglect of any duty, or the commiſſion of any crime, which, if continued in, muſt be fatal to their everlaſting intereſts? Conſidering all with whom we are now nearly connected, and whoſe lives are intimately known to us; and if we have ſufficient grounds to believe, as Joab did in the caſe of David, that the courſe they are taking may ſoon end in their ruin, what anſwer ſhall we make for ourſelves to the Judge of all, when we ſhall be tried by that part of his declared will—Thou ſhalt in anywiſe rebuke thy neighbour, and not ſuffer ſin upon him, (Lev. xix. 17.) if we will not humbly and affectionately admoniſh them of their danger?

V. 8. *The king roſe*—Convinced that the advice of Joab was juſt and ſeaſonable.

V. 9, 10. *The king*—David *ſaved us, and delivered us; and Abſalom, whom we anointed* king in his ſtead, is dead; *and all the people were at ſtrife* among themſelves who ſhould be firſt to bring the king back, now the rebellion was cruſhed, which they themſelves had countenanced and ſupported. Who can read ſuch diſcoveries of the folly, the ſhameleſs impudence, the treachery, and wickedneſs of the mind of man, when left to itſelf, without the grace of God, and not inquire whether we ourſelves have not cauſe to believe that theſe men's hearts were like the hearts of all men in their natural ſtate. (Jer. xvii. 9.) And if we cannot make out our right to a nature of our own of greater dignity and worth, how ſhall we eſcape the miſery and reproach due to ſouls like theſe, if we neglect to inquire if God has not provided any remedy for a malady, which ſhocks us when we ſee it, ſhewn in its native horrid colours, in the conduct of our fellow-creatures?

V. 11, 12. This meſſage to the elders of Judah, is to ſhew the king's willingneſs to be reconciled to them, who, againſt the greateſt motives to the contrary, had been the foremoſt in ſupporting the rebellion. And thus does the Father of Mercies ſhew his willingneſs to be reconciled to the moſt guilty of mankind who will but receive him. (John i. 12.)

V. 13, 14. *Amaſa*—Abſalom's late general. This was an offer of mercy to him by name, leſt he ſhould think himſelf excluded by the king from all poſſibility of pardon, being now the *firſt* perſon who had been in the rebellion. And mercy being offered to the greateſt criminal then living, *he*, by the report of his reconciliation to the king, *bowed the hearts of all the men of Judah* to ſubmit themſelves to a prince ſo gracious and ready to forgive, and to receive to his favour thoſe that had moſt offended him. And thus does God, by means of the king of Iſrael, ſhew how by force he conquers all the powers of darkneſs and rebellious men; but, at the time he does ſo, being himſelf the Parent and Redeemer of men, he, without reſentment againſt any who yet remain in a ſtate of trial, offers pardon and grace to all who will receive him as their king and Saviour.

V. 15. *So the king returned*—As God, by his grace, does to every heart of man that meets the offers of his mercy and his love. (Rev. iii. 20.)

V. 16, 17. *Shimei*, the curſing Benjamite, and *Ziba*, the ſelf-intereſted ſervant of the ſon of Jonathan, join the multitude to meet the king; *Shimei* from fear of puniſhment, *Ziba* from hope of gain.

V. 18—23. Shimei confeſſed his ſin, and *the king ſware unto him, Thou ſhalt not die.* And thus God, willing more abundantly to ſhew mercy to men, hath confirmed it by an oath, that whoſoever will fly for refuge from the wrath which is revealed from heaven againſt all unrighteouſneſs in men, and lay hold of the hope ſet before us in the promiſed Seed, the Meſſiah of the Jews, the only Mediator between God and man—Jesus, he ſhall ſave his people from the juſt condemnation due to their ſins, and they ſhall not die but live—live, to praiſe the mercy and grace of the God of their ſalvation. (Heb. vi. 17, 18. Matth. i. 21.)

V. 24—30. *Mephiboſheth*

Before Christ 1023. of Gera fell down before the king as he was come over Jordan;

19 And said unto the king, Let not my lord impute iniquity unto me, neither do thou
i Chap. 16. 5. remember [i] that which thy servant did perversly the day that my lord the king went out of Jerusalem, that the king should take it to his heart.

20 For thy servant doth know that I have sinned: therefore behold, I am come the first this day of all the house of Joseph, to go down to meet my lord the king.

21 But Abishai the son of Zeruiah answered and said, Shall not Shimei be put to death for this, because he cursed the Lord's anointed?

k Chap. 16. 10. 22 And David said, [k] What have I to do with you, ye sons of Zeruiah, that ye should
l 1 Sam. 11. 13 this day be adversaries unto me? [l] shall there any man be put to death this day in Israel? for do not I know, that I *am* this day king over Israel?

m 1 Kings 2. 8, 9, 37, 40. 23 Therefore [m] the king said unto Shimei, Thou shalt not die: and the king sware unto him.

n Chap. 9. 6. 24 ¶ And [n] Mephibosheth the son of Saul came down to meet the king, and had neither dressed his feet, nor trimmed his beard, nor washed his clothes, from the day the king departed, until the day he came *again* in peace.

25 And it came to pass when he was come to Jerusalem to meet the king, that the king said unto him, Wherefore wentest not thou with me, Mephibosheth?

26 And he answered, My lord, O king, my servant deceived me; for thy servant said, I will saddle me an ass, that I may ride thereon, and go to the king, because thy servant *is* lame.

o Chap. 16. 3. 27 And [o] he hath slandered thy servant
p Chap. 14. 17, 20. unto my lord the king; [p] but my lord the king *is* as an angel of God: do therefore *what is* good in thine eyes.

28 For all *of* my father's house, were but Before Christ 1023.
* dead men before my lord the king: [q] yet didst thou set thy servant among them that did eat at thine own table: what right therefore have I yet to cry any more unto the king?

* Heb. men of death.
q Chap. 9. 7, 10, 13.

29 And king said unto him, Why speakest thou any more of thy matters? I have said, Thou and Ziba divide the land.

30 And Mephibosheth said unto the king, Yea, let him take all, forasmuch as my lord the king is come again in peace unto his own house.

31 ¶ And [r] Barzillai the Gileadite came r 1 Kings 2. 7.
down from Rogelim, and went over Jordan with the king, to conduct him over Jordan.

32 Now Barzillai was a very aged man, *even* fourscore years old, and [s] he had pro- s Chap. 17. 27.
vided the king of sustenance while he lay at Mahanaim: for he *was* a very great man.

33 And the king said unto Barzillai, Come thou over with me, and I will feed thee with me in Jerusalem.

34 And Barzillai said unto the king, ‡ ‡ Heb. How many days are the years of my life?
How long have I to live, that I should go up with the king unto Jerusalem?

35 I *am* this day fourscore years old: *and* can I discern between good and evil? can thy servant taste what I eat, or what I drink? can I hear any more the voice of singing-men and singing-women? wherefore then should thy servant be yet a burden unto my lord the king?

36 Thy servant will go a little way over Jordan with the king: and why should the king recompense it me with such a reward?

37 Let thy servant, I pray thee, turn back again, that I may die in mine own city, *and be buried* by the grave of my father, and of my mother: but behold thy servant Chimham, let him go over with my lord the king, and do to him what shall seem good unto thee.

38 And

V. 24—30. *Mephibosheth*—Had the marks of being a sincere mourner for the sufferings of the king, and he makes no attempt to justify himself, till called upon by the king to do so; and, after saying he was unjustly accused, he entirely submits his cause to the king, acknowledging that his bounty had already left him nothing to ask; and when the king proved him, by giving Ziba half of what he had, instead of Mephibosheth complaining that the king had wronged him, he shews he was willing to part with all he had, his kind benefactor being now returned in peace. The conduct of Mephibosheth is the language of a soul whose portion the Lord is, and who desires to possess nothing but the gracious presence of God its Saviour, whilst, on the other hand, Ziba's conduct is that of one who would have gone away grieved, if the king had not granted him some increase to his wealth. And thus are they many times indulged with the desires of their hearts in perishable possessions, who will not look for their portion and exceeding great reward in the Fountain of real blessedness.

V. 31—40. The behaviour of Barzillai to the king, is expressive of the spirit of one willing to assist the cause of his Lord with his property, and to do his utmost to shew respect to his person, without looking for any other return than a place in his favour. And by David's desiring to have Barzillai with him at his court, and then of shewing favour to Chimham, as being that which was most acceptable to Barzillai, we are given to understand the gracious dealings of the Lord, who is ever intent on doing whatever is most acceptable to all that confess his name, and shew respect to his service.

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38 And the king answered, Chimham shall go over with me, and I will do to him that which shall seem good unto thee: and whatsoever thou shalt § require of me, *that* will I do for thee.

§ Heb. choose.

39 And all the people went over Jordan: and when the king was come over, the king kissed Barzillai, and blessed him; and he returned unto his own place.

40 Then the king went on to Gilgal, and ‖ Chimham went on with him: and all the people of Judah conducted the king, and also half the people of Israel.

‖ Heb. Chimham.

41 ¶ And behold, all the men of Israel came to the king, and said unto the king, Why have our brethren the men of Judah, stolen thee away, and have brought the king and his household, and all David's men with him over Jordan?

42 And all the men of Judah answered the men of Israel, Because the king *is* near of kin to us: wherefore then be ye angry for this matter? have we eaten at all of the king's *cost?* or hath he given us any gift?

43 And the men of Israel answered the men of Judah, and said, We have ten parts in the king, and we have also more *right* in David than ye: why then did ye * despise us, that our advice should not be first had in bringing back our king? And † the words of the men of Judah were fiercer than the words of the men of Israel.

* Heb. set us at light.

† See Judg. 8. 1. and 12. 1.

CHAP. XX.

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AND there happened to be there a man of Belial, whose name *was* Sheba the son of Bichri, a Benjamite, and he blew a trumpet, and said, [a] We have no part in David, neither have we inheritance in the son of Jesse: [b] every man to his tents, O Israel.

a Chap. 19. 43.

b 1 Kings 12. 16. 2 Chron. 10. 16.

2 So every man of Israel went up from after David, *and* followed Sheba the son of Bichri: but the men of Judah clave unto their king, from Jordan even to Jerusalem.

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3 ¶ And David came to his house at Jerusalem, and the king took the ten women *his* [c] concubines, whom he had left to keep the house, and put them in * ward, and fed them, but went not in unto them: so they were † shut up unto the day of their death, ‡ living in widowhood.

c Chap. 15. 16. & 16. 21, 22.

* Heb. a House or ward.

† Heb. bound.

‡ Heb. in widowhood of life.

4 ¶ Then said the king to Amasa, [d] § Assemble me the men of Judah within three days, and be thou here present.

d Chap. 19. 13.

§ Heb. call.

5 So Amasa went to assemble *the men of* Judah; but he tarried longer than the set time which he had appointed him.

6 And David said to Abishai, Now shall Sheba the son of Bichri do us more harm than *did* Absalom: take thou [e] thy lord's servants, and pursue after him, lest he get him fenced cities, and ‖ escape us.

e Chap. 11. 11.

‖ Heb. deliver himself from our eyes.

7 And there went out after him Joab's men, and the [i] Cherethites, and the Pelethites, and all the mighty men: and they went out of Jerusalem, to pursue after Sheba the son of Bichri.

i Chap. 8. 18.

8 When they *were* at the great stone which *is* in Gibeon, Amasa went before them: and Joab's garment that he had put on, was girded unto him, and upon it a girdle *with* a sword fastened upon his loins in the sheath thereof, and as he went forth it fell out.

9 And Joab said to Amasa, *Art* thou in health, my brother? [g] And Joab took Amasa by the beard with the right hand to kiss him.

g Matt. 26. 49.

10 But Amasa took no heed to the sword that *was* in Joab's hand: so [h] he smote him therewith [i] in the fifth *rib*, and shed out his bowels to the ground, and * struck him not again, and he died: So Joab and Abishai his brother pursued after Sheba the son of Bichri.

h 1 Kings 2. 5.

i Chap. 2. 23.

* Heb. doubled not his stroke.

11 And

CHAP. XX.

V. 1, 2. From the 41st verse of the last chapter to this place, we have a short account of the contest between the men of Israel and Judah; which concludes with the turning away of every man of Israel from David, because they could not have the merit of receiving him to his kingdom, according to their own pleasure, which, from their numbers, they thought they had a right to. And this is an example of the spirit of those, who after having been in rebellion against the Lord by wicked works, and have, by the grace of God, desires of reconciliation given them, instead of submitting to the Heavenly King on his own terms, they will not have him to reign over them, if they are not to receive him agreeable to their own wishes; they therefore turn away from HIM, whom God hath sent to give everlasting life to all that receive him. (John i. 12. and xvii. 3.) And the prince of the power of the air, ever reigning where the Spirit of God does not, satan never wants a *Sheba* among the children of disobedience, as a visible head of rebellion and opposition to the living God. And *Judah's cleaving unto their king, because*, as they said verse 42, *The king is near of kin to us*, is no less a representation of all true believers, who are joined unto the Lord in his own Spirit; and they go with him *from Jordan even to Jerusalem*—They pass with him from a country—a state of war, into Canaan the country of peace; and sanctified by his grace, by whose mercy they were freely justified, *they cleave*—are faithful to the end; and then, with the captain of their salvation, they return to Jerusalem above, to reign with their king and Saviour for ever.

V. 3. Till *their death*—These were taken away from the presence of the king, for not having been faithful to their Lord at the hazard of their lives.

V. 4—10. *Amasa died—He tarried*—The king's business required haste, but he stayed beyond the time fixed by the king, and in doing so he lost his life. Whatsoever thy Lord gives thee in charge, execute his will without delay, lest death finds thee tarrying

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11 And one of Joab's men ſtood by him, and ſaid, He that favoureth Joab, and he that *is* for David, *let him go* after Joab.

12 And Amaſa wallowed in blood in the mids of the highway: and when the man ſaw that all the people ſtood ſtill, he removed Amaſa out of the highway into the field, and caſt a cloth upon him, when he ſaw that every one that came by him, ſtood ſtill.

13 When he was removed out of the highway, all the people went on after Joab, to purſue after Sheba the ſon of Bichri.

14 ¶ And he went through all the tribes of Iſrael unto Abel, and to Beth-maachah, and all the Berites: and they were gathered together, and went alſo after him.

15 And they came and beſieged him in Abel of Beth-maachah, and they caſt up a bank againſt the city, and † it ſtood in the trench: and all the people that *were* with Joab, ‡ battered the wall, to throw it down.

† Or, it ſtood againſt the outmoſt wall.
‡ Heb. marred to throw down.

16 ¶ Then cried a wiſe woman out of the city, Hear, hear; ſay, I pray you unto Joab, Come near hither that I may ſpeak with thee.

17 And when he was come near unto her, the woman ſaid, *Art* thou Joab? And he anſwered, I *am he*. Then ſhe ſaid unto him, Hear the words of thine handmaid. And he anſwered, I do hear.

§ Or, They plainly ſpake in the beginning, ſaying, Surely they will aſk of Abel, and ſo make an end: See Deut. 20. 11.

18 Then ſhe ſpake, ſaying, § They were wont to ſpeak in old time, ſaying, They ſhall ſurely aſk *counſel* at Abel: and ſo they ended *the matter*.

19 I *am one of them that are* peaceable *and* faithful in Iſrael: thou ſeekeſt to deſtroy a city, and a mother in Iſrael: why wilt thou ſwallow up the inheritance of the Lord?

20 And Joab anſwered and ſaid, Far be it, far be it from me, that I ſhould ſwallow up or deſtroy.

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21 The matter *is* not ſo: but a man of mount Ephraim (Sheba the ſon of Bichri ‖ by name) hath lift up his hand againſt the king, *even* againſt David: deliver him only, and I will depart from the city. And the woman ſaid unto Joab, Behold, his head ſhall be thrown to thee over the wall.

‖ Heb. by his name.

22 Then the woman went unto all the people [k] in her wiſdom, and they cut off the head of Sheba the ſon of Bichri, and caſt *it* out to Joab: and he blew a trumpet, and they * retired from the city, every man to his tent: and Joab returned to Jeruſalem unto the king.

k Eccleſ. 9. 14.

* Heb. were ſcattered.

23 ¶ Now [l] Joab *was* over all the hoſts of Iſrael: and Benaiah the ſon of Jehoiada *was* over the Cherethites, and over the Pelethites:

l Chap. 8. 16.

24 And Adoram *was* over the tribute: and [m] Jehoſhaphat the ſon of Ahilud *was* † recorder:

m Chap. 8. 16. 1 Kings 4. 3.
† Or, remembrancer.

25 And Sheva *was* ſcribe: and Zadok and Abiathar *were* the prieſts:

26 [n] And Ira alſo the Jarite was ‡ a chief ruler about David.

n Chap. 23. 38.
‡ Or, a prince.

C H A P. XXI.

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THEN there was a famine in the days of David, three years, year after year; and David * inquired of the Lord. And the Lord anſwered, *It is* for Saul, and for *his* bloody houſe, becauſe he ſlew the Gibeonites.

* Heb. ſought the face, &c. See Num. 27. 21.

2 And the king called the Gibeonites, and ſaid unto them, (now the Gibeonites *were* not of the children of Iſrael, but [a] of the remnant of the Amorites, and the children of

a Joſh. 9. 3, 16, 17.

rying after *his* ſet time, to whom thou muſt account for every idle word, and for every miſpent moment.

V. 11. *He that is for David*, king of Iſrael, *let him go after Joab*. He that is for God, the king of glory, let him go after Jeſus, walking in his ſteps by the ſtrength of his grace.—Denying himſelf, taking up his croſs—doing his commandments out of a pure heart fervently.

V. 12, 13. Many *ſtood* where Amaſa fell. And many are ready to ſtand, where they ſee any fallen who have been forgiven and highly favoured of the Lord, as Amaſa was by David.

V. 14, 15. The head, the pride of Iſrael, was now near being humbled by the captain of the tribe of Judah.

V. 16—22. The wiſe woman cried to Joab, as the Spirit maketh interceſſion in the ſoul to Jeſus; and, with Joab, the Lord anſwers his own Spirit's cry, That he will not *deſtroy*, if his rebellious ſubjects will relinquiſh their head, and ſubmit themſelves to the Lord's anointed. The people of Iſrael did ſo, and then Joab returned to Jeruſalem, having caſt down Sheba, who had exalted himſelf, and deſired to reign as a king equal with David.

V. 23—26. After David had ſubdued his enemies, he ſettled all things for governing his people in peace; giving to different men, according to their ſeveral abilities, a ſhare in the adminiſtration, as the Governor of the church and of the world does to all his providence places in every ſtation wherein to ſpend their life of trial.

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V. 1—9. Joſhua and the princes of Iſrael had taken a ſolemn oath, that the Gibeonites ſhould enjoy peace and ſafety amongſt the Iſraelites, on the terms of their agreement. In violation of this contract, *Saul fought*—was deſirous of finding a pretence to deſtroy the Gibeonites *in his zeal to the children of Iſrael*, to ſhew how much he was devoted to the public ſervice, by allowing none of another nation to mix amongſt them, and partake in any degree of their general mercies. This wrong oppreſſion being public, and no ſorrow having been expreſſed for it on the part of the Iſraelites, nor any ſatisfaction made to the ſurviving Gibeonites; God, the righteous Judge of all the earth, never unmindful of the conduct of his creatures to each other, ſent *a famine* to puniſh his people, that he might ſhew himſelf the friend of the helpleſs, and the enemy of all wickedneſs, whether it was committed by the king and people of Egypt, or of Iſrael. The famine continued till the third year, before it appears to have been thought

Before Christ 1021. of Israel had sworn unto them: and Saul sought to slay them, in his zeal to the children of Israel and Judah)

3 Wherefore David said unto the Gibeonites, What shall I do for you? and wherewith shall I make the atonement, that ye may bless the inheritance of the Lord?

† Or, it is not silver nor gold that we have to do with Saul or his house, neither pertains it to us to kill, &c.

4 And the Gibeonites said unto him, † We will have no silver nor gold of Saul, nor of his house, neither for us shalt thou kill any man in Israel. And he said, What you shall say, *that* will I do for you.

‡ Or, cut us off.

5 And they answered the king, The man that consumed us, and that ‡ devised against us, *that* we should be destroyed from remaining in any of the coasts of Israel,

b 1 Sam. 10. 26. & 11. 4.
c 1 Sam. 10 24.
§ Or, chosen of the LORD.

6 Let seven men of his sons be delivered unto us, and we will hang them up unto the Lord in [b] Gibeah of Saul, [c] § *whom* the Lord did choose. And the king said, I will give *them*.

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7 But the king spared Mephibosheth the son of Jonathan the son of Saul, because of [d] the Lord's oath that *was* between them, between David and Jonathan the son of Saul.

d 1 Sam. 18. 3. and 20. 8, 15, 42. and 23. 18.

8 But the king took the two sons of Rizpah the daughter of Aiah, whom she bare unto Saul, Armoni, and Mephibosheth, and the five sons of ‖ Michal the daughter of Saul, whom she * brought up for Adriel the son of Barzillai the Meholathite.

‖ Or, Michal's sister.
* Heb. bare to Adriel.

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9 And he delivered them into the hands of the Gibeonites, and they hanged them in the hill before the Lord: and they fell *all* seven together, and were put to death in the days of harvest, in the first *days*, in the beginning of barley-harvest.

10 ¶ And [e] Rizpah the daughter of Aiah took

e Chap. 3. 7.

thought any thing more than what might arise from natural causes; but David considering the calamity, it seems to have occurred to him, that the gracious Father and Governor of the world does not needlessly grieve or afflict the children of men, he was led to inquire of the Lord the cause of this calamity; and he, who is more ready to hear than we are to pray, immediately answered, That it was the ill-treatment shewn to the Gibeonites, a people weaker than they. And David knowing when God was offended, that without repentance, a confession of and forsaking of sin, that they had no grounds to hope for the mercy of God, he does not wait to confer with flesh and blood, but immediately asks the people, who had been so unjustly and cruelly treated, What, in their esteem, would be a sufficient compensation for the wrong they had suffered. David complies with what they demanded, and seven men of the family of Saul were made public examples of God's displeasure against those that oppress such as are in their power. And David made this sacrifice, that the injured Gibeonites might *bless*—pray for the people of Israel, that God would turn away his wrath. David preserved Mephibosheth, for his father Jonathan's sake, from suffering in the number required to be given up. Thus does God shew the greatness of his love for them that fear him, by extending his care to their children, and exempting them from suffering when he visits others for their sins, and the wickedness of their fathers. God has given to men every possible motive to live by his laws both as individuals and communities, by multiplying his mercies to those that fear to offend him, and by sparing none that do wickedly, till true repentance and forsaking the evil takes place, and such reparation is made as the nature of the case admits of. And nothing being more plainly made known, than the laws by which God judges the earth, (Ps. vii. 11. and lviii. 11.) was it not that all men are in their natural state without God in the world, and deceived by their own hearts in judging of the most certain truths, it would be a matter of wonder how it could possibly be, that any man, or any number of men, could ever, for an hour together, act upon the persuasion that, as individuals to other individuals, or as one nation to another, they might do that which was unjust or unmerciful, and as the consequence of doing so, that they for themselves, or their offspring after them, would reap present or future peace, happiness, or real prosperity; and this under the government of a BEING, every where present to observe the very spirit of the whole conduct of all his rational creatures, and to judge them according to his own nature of justice, mercy, and truth. By the infidelity and ignorance which is discovered by whatever is untrue, unjust, unmerciful, or wicked, as well as by the infamy of such conduct, wherever it appears, all men are taught the necessity of looking for the communication of that grace of God, without which no degree of mere human knowledge can truly shew us, that all true policy and wisdom is laid in the fear of God; and that for men to propose to themselves safety, peace, and happiness, from any designs or measures, let the present advantages or necessity of them appear as they will, is no other than to propose to themselves success in a conduct, which proceeds on principles that are directly contrary to all right reason, experience, and the very nature of things. Surely the works of God, the judgments of God, his word, and every other discovery of his just, holy, and gracious nature and will, are to shew to all men, that such as expect that which is good to themselves from that which in its nature is morally evil, give the same proof of their want of acquaintance with God, and the laws by which he hath declared he governs the earth, and will finally judge all men, as they would do of their ignorance and presumption who should assure themselves of their safety, their success, or their happiness, on an expectation that to make way for them to obtain the objects of their ambition, their pleasure, their gain, or self-will, the elements should no longer have the properties, and produce the effects which by all experience they are found to do. And that he who, with *Saul*, is guilty of oppression, like *Sheba*, rebels against just laws, or commits any other crime, as the way to obtain some real benefit to himself, or those he means to serve, he acts no less against the nature and will of God and that which is truly for his own good, than he does against the nature of things and his own safety, who proceeds on the presumption that the fire will not burn, or that a man may at his pleasure walk upon the surface of the sea. Sooner or later God visits every man, every nation, for sin. On true repentance and faith in his mercy, through the Son of his love, God will pardon all; but this example of his punishing his chosen people, in the reign of David his chosen king, for past offences, is one of many proofs which God hath given to mankind, that he does not, as man may do from motives of policy or fear, wink at or overlook sin in any, and let it pass as if it had not been. God punished the sin of angels, he punished sin in Adam, he punishes it wherever it is committed and the spirit of it continued in; and God hath declared he will punish unpardoned sin in the impenitent for ever. Well then may every one say continually in his heart, "Let me have grace whereby I may serve God acceptably, with reverence and godly fear, for God is a consuming fire." (Heb. xii. 29.)

Before Christ 1019. took ſackcloth, and ſpread it for her upon the rock, from the beginning of harveſt, until water dropped upon them out of heaven, and ſuffered neither the birds of the air to reſt on them by day, nor the beaſts of the field by night.

11 And it was told David what Rizpah the daughter of Aiah the concubine of Saul had done.

12 ¶ And David went and took the bones of Saul, and the bones of Jonathan his ſon, from the men of Jabeſh-gilead, which had ſtolen them from the ſtreet of Beth-ſhan, where the [i] Philiſtines had hanged them, when the Philiſtines had ſlain Saul in Gilboa.

i 1Sam.31.10.

13 And he brought up from thence the bones of Saul, and the bones of Jonathan his ſon; and they gathered the bones of them that were hanged.

14 And the bones of Saul and Jonathan his ſon, buried they in the country of Benjamin in Zelah, in the ſepulchre of Kiſh his father; and they performed all that the king commanded: and after that, God was intreated for the land.

cir. 1018. 15 ¶ Moreover, the Philiſtines had yet war again with Iſrael, and David went down, and his ſervants with him, and fought againſt the Philiſtines; and David waxed faint.

16 And Iſhbi-benob, which *was* of the ſons of ‡ the giant, (the weight of whoſe § ſpear *weighed* three hundred *ſhekels* of braſs in weight) he being girded with a new *ſword*, thought to have ſlain David.

‡ Or, Rapha.
§ Heb. the ſtaff, or, the head.

17 But Abiſhai the ſon of Zeruiah ſuccoured him, and ſmote the Philiſtine, and killed him. Then the men of David ſware unto him, ſaying, [g] Thou ſhalt go no more out with us to battle, that thou quench not the [h] ‖ light of Iſrael.

g Chap. 18. 3. or
h 1 Kings 11. 36. Pſal. 132. 17.
‖ Heb. candle, or, lamp.

18 [i] And it came to paſs after this, that there was again a battle with the Philiſtines at Gob: then [k] Sibbechai the Huſhathite ſlew * Saph, which *was* of the ſons of † the giant.

i 1 Chro. 20.4.
k 1Chro.11.29.
* Or, Sippai.
† Or, Rapha.

19 And there was again a battle in Gob with the Philiſtines, where Elhanan the ſon of ‡ Jaare-oregim a Beth-lehemite, ſlew [l] *the brother of* Goliath the Gittite, the ſtaff of whoſe ſpear *was* like a weaver's beam.

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‡ Or, Jaer.
l See 1 Chron. 20. 5.

20 And there was yet a battle in Gath, where was a man of *great* ſtature, that had on every hand ſix fingers, and on every foot ſix toes, four and twenty in number; and he alſo was born to § the giant.

§ Or, Rapha.

21 And when he ‖ defied Iſrael, Jonathan the ſon of [m] Shimea, the brother of David, ſlew him.

‖ Or, reproached: 1 Sam. 17. 10, 25, 26.
m 1Sam. 16.9. S ammah.

22 Theſe four were born to the giant in Gath, and fell by the hand of David, and by the hand of his ſervants.

C H A P. XXII.

AND David ſpake unto the Lord the words of this ſong, in the day *that* the Lord had delivered him out of the hand of all his enemies, and out of the hand of Saul.

2 And he ſaid, [a] The Lord *is* my rock, and my fortreſs, and my deliverer,

a Deut. 32. 4. Pſal. 18.2, &c.

3 The God of my rock, [b] in him will I truſt: *he is* my ſhield, and the horn of my ſalvation, my high tower, and my refuge, my ſaviour; thou ſaveſt me from violence.

b Heb. 2. 13.

4 I will call on the Lord, *who is* worthy to be praiſed: ſo ſhall I be ſaved from mine enemies.

5 When the * waves of death compaſſed me: the floods of † ungodly men made me afraid.

* Or, pangs.
† Heb. Belial.

6 The ‡ ſorrows of hell compaſſed me about: the ſnares of death prevented me.

‡ Or, cords.

7 In my diſtreſs I called upon the Lord, and cried to my God, and he did hear my voice out of his temple, and my cry *did enter* into his ears.

8 Then the earth ſhook and trembled: [c] the foundations of heaven moved and ſhook becauſe he was wroth.

c Job 26. 11.

9 There went up a ſmoke § out of his noſtrils,

§ Heb. by.

V. 10—14. *Rizpah* attended on this ſacrifice of the ſeven ſons of Saul; their bodies not being allowed to be buried till God had ſhewn, by giving rain, that he accepted this atonement. She allowed no unclean bird or beaſt to reſt on them. Her conduct appears to have pleaſed the king, who immediately followed her example, by ſhewing his regard to the remains of Saul and Jonathan, who fell as ſacrifices on account of other offences, *God was intreated*—He heard the prayer of his faithful people, who looked for all mercies from God through the Mediator he had promiſed. And their example in praying, and Rizpah's in watching to prevent any evil or unclean thing from *reſting* on the offering of a broken and a contrite heart, muſt be imitated by all, who would have grace deſcend from God, as rain from heaven, and bear witneſs that, for the ſake of that perfect and ſufficient ſacrifice made by God the Son, they are pardoned and accepted.

V. 15—22. No ſooner does one affliction end but another begins; but, by ſacrifices, prayer, and fighting manfully the fight of faith, every oppoſition to Salem's king is overcome.

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Was all the wiſdom of mankind, ſeparate from the word of God, preſented us in as many volumes as would contain that knowledge, how poor a gift would it be, compared with the worth of the diſcoveries that are made to us, in this ſummary of the experience of David, after all he had gone through and known of God, himſelf, and of mankind, as they are wrought upon and influenced by God, the author of all that is good, and by ſatan, the

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nostrils, and fire out of his mouth devoured: coals were kindled by it.

10 He bowed the heavens also and came down: and darkness *was* under his feet.

11 And he rode upon a cherub, and did fly: and he was seen upon the wings of the wind.

12 And he made darkness pavilions round about him, dark waters, *and* thick clouds of the skies.

‖ Heb. binding of waters.

13 Through the brightness before him were coals of fire kindled.

14 The Lord thundered from heaven, and the Most High uttered his voice.

15 And he sent out arrows, and scattered them; lightning, and discomfited them.

16 And the channels of the sea appeared, the foundations of the world were discovered, at the rebuking of the Lord, at the blast of the breath of his nostrils.

17 He sent from above, he took me: he drew me out of * many waters.

* Or, great.

18 He delivered me from my strong enemy, *and* from them that hated me: for they were too strong for me.

19 They prevented me in the day of my calamity: but the Lord was my stay.

20 He brought me forth also into a large place: he delivered me, because he delighted in me.

21 The Lord rewarded me according to my righteousness: according to the cleanness of my hands hath he recompensed me.

22 For I have kept the ways of the Lord, and have not wickedly departed from my God.

23 For all his judgments *were* before me: and *as for* his statutes, I did not depart from them.

† Heb. to him.

24 I was also upright † before him, and have kept myself from mine iniquity.

25 Therefore the Lord hath recompensed me according to my righteousness: according to my cleanness ‡ in his eye-sight.

‡ Heb. before his eyes.

26 With the merciful thou wilt shew thyself merciful, *and* with the upright man thou wilt shew thyself upright.

27 With the pure thou wilt shew thyself pure: and [d] with the froward thou wilt § shew thyself unsavoury.

d Lev. 26. 24, 27, 28.

§ Or, wrestle. Psa. 18. 26.

28 And the afflicted people thou wilt save: but thine eyes *are* upon the haughty, *that* thou mayest bring *them* down.

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29 For thou *art* my ‖ lamp, O Lord: and the Lord will lighten my darkness.

‖ Or, candle.

30 For by thee I have * run through a troop: by my God have I leaped over a wall.

* Or, broken a troop.

31 *As for* God, [e] his way *is* perfect: [f] the word of the Lord *is* † tried: he *is* a buckler to all them that trust in him.

e Deut. 32. 4. Dan. 4. 37. Rev. 15. 3.
f Psa. 12. 6. & 119. 140. Prov. 30. 5.
† Or, refined.

32 For [g] who *is* God, save the Lord? and who *is* a rock, save our God?

g 1 Sam. 2. 2. Isai. 45. 5, 6.

33 God *is* my strength *and* power: and he ‡ maketh my way perfect.

‡ Heb. riddeth, or, looseth.

34 He § maketh my feet like hinds *feet*: and setteth me upon my high places.

§ Heb. equal eth.

35 He teacheth my hands ‖ to war: so that a bow of steel is broken by mine arms.

‖ Heb. for the war.

36 Thou hast also given me the shield of thy salvation: and thy gentleness hath * made me great

* Heb. multiplied me.

37 Thou hast enlarged my steps under me: so that my † feet did not slip.

† Heb. ancles.

38 I have pursued mine enemies, and destroyed them: and turned not again until I had consumed them.

39 And I have consumed them, and wounded them, that they could not arise: yea, they are fallen under my feet.

40 For thou hast girded me with strength to battle: them that rose up against me, hast thou ‡ subdued under me.

‡ Heb. caused to bow.

41 Thou hast also given me the necks of mine enemies, that I might destroy them that hate me.

42 They looked, but *there was* none to save: *even* unto the Lord, but he answered them not.

43 Then did I beat them as small as the dust of the earth, I did stamp them as the mire of the street, *and* did spread them abroad.

44 Thou also hast delivered me from the strivings of my people, thou hast kept me *to be* head of the heathen: a people *which* I knew not, shall serve me.

§ Heb. Sons of the stranger. ‖ Or, yield feigned obedience. † Heb. lie. See Deut. 33. 29.

45 § Strangers shall ‖ † submit themselves unto me: as soon as they hear, they shall be obedient unto me.

46 Strangers

the author of all that is evil. In this song of praise, addressed by king David to the God of his salvation, he represents himself as lost and sunk into the very *sorrows of hell*, and *prevented*—unexpectedly surprised with *the snares*—the terrors of death; and, with this heartfelt distress and the danger of his situation, there is an evident acknowledgment runs through the Psalm, of *his own* incapacity to obtain peace to his mind, or deliverance from his danger. In this equally helpless miserable state, he represents God as his *rock*—God, his Mediator and Redeemer, as the sole foundation on which he obtained rest, and on whom he only depended.

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46 Strangers shall fade away, and they shall be afraid out of their close places.

47 The Lord liveth, and blessed *be* my rock: and exalted be the God of the rock of my salvation.

† Heb. giveth avengements for me.

48 It *is* God that † avengeth me, and that bringeth down the people under me,

49 And that bringeth me forth from mine enemies; thou also hast lifted me up on high above them that rose up against me: thou hast delivered me from the violent man.

h Rom. 15. 9.

50 Therefore I will give thanks unto thee, O Lord, among [h] the heathen, and I will sing praises unto thy name.

i Chap. 7. 12.

51 *He is* the tower of salvation for his king: and sheweth mercy to his anointed, unto David, and [i] to his seed for evermore.

CHAP. XXIII.

a Psa. 89. 29.

NOW these *be* the last words of David: David the son of Jesse said, [a] and the man *who was* raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said,

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2 The spirit of the Lord spake by me, and his word *was* in my tongue.

b Deut. 32. 4. Chap. 22. 2, 32. * Or, be thou ruler, &c.

3 The God of Israel, said, [b] the Rock of Israel spake to me, * He that ruleth over men *must be* just, ruling in the fear of God:

c Judg. 5. 31. Psa. 89. 36. Prov. 4. 18. Hos. 6. 3.

4 And [c] *he shall be* as the light of the morning, *when* the sun riseth, *even* a morning without clouds; *as* the tender grass *springing* out of the earth by clear shining after rain.

d Chap. 7. 15. 16. Psa. 89. 30.

5 Although my house *be* not so with God; [d] yet he hath made with me an everlasting covenant, ordered in all *things* and sure: for *this is* all my salvation, and all *my* desire, although he make *it* not to grow.

6 ¶ But *the sons* of Belial *shall be* all of them

To him he called, and by him he was delivered from his misery, and saved from all he feared; laden, covered, and surrounded as he had been with guilt, shame, and danger. And then, with the goodness and mercy, he gives a description of the power and greatness of God, which it may well be allowed none could give, who were not inspired by His own Spirit to declare His majesty; and then he shews that it was by this power, influenced by unmerited goodness, that he was delivered and enabled to overcome. And then, with an heart overflowing with good-will to men, from the Spirit by which he wrote, and that the miserable and distressed, in all ages, might have the benefit of his great and uncommon experience of the nature of God's dealings with men, he says of this glorious Jehovah—*The afflicted people thou wilt save;* and that *he is a buckler*—a protector, by his almighty power and every where present providence, *of all them that trust in him*—Their light, wisdom, power, strength. He arms them *with salvation*, through the blood of the Lamb, as *with a shield;* and that all real greatness in men consists in resembling the *gentleness*—the meekness, patience, and tender compassion of God, from whose Spirit that *gentleness* is communicated. And that this God will deal with men, both as they desire and as they deserve. If their *desire* is after integrity in themselves, and to shew mercy to others, God will charge himself with seeing justice done them, and will shew them mercy; and that to them, whose souls breathe with *pure* desire after fellowship with the Father and the Son, the Holy Spirit *will shew itself pure*, by cleansing the very thoughts of the heart, and, in consequence of doing so, make *the way*—the outward conduct perfect, blameless in his sight, *and enlarging* the steps, by calling to duties which shall redound to his glory, by truly serving the human race against all difficulties and opposition. But that, on the other hand, the work of this mighty God is *to bring down the haughty*, and to conquer and overcome all the enemies of his peaceful kingdom.

CHAP. XXIII.

V. 1. *The last words*—Among the last things he spake by the inspiration of the Holy Spirit. *Raised up*—From private life to the throne of Israel, by the favour of God. *Anointed of God*—Though despised by his brethren, persecuted by his king, and betrayed by many of the people. *The sweet Psalmist*—He whose words and music were so full of piety, wisdom, and harmony, that they were as delightful to all that heard them as honey, or whatever is most acceptable to the taste.

V. 2. *The Spirit of the* LORD *spake by me*—And therefore all I have written is to be read, with a view to discover what is contained therein, worthy of God to communicate to all mankind.

V. 3. *The God of Israel*—The almighty God, creator of heaven and earth, the preserver and governor of all things, but more immediately the God *of Israel*—of the church he hath redeemed with his blood. *The Rock of Israel*—The foundation of all mercy and forgiveness from God to men, and the *Rock* from which proceeds, as from a fountain opened, every good and perfect gift—whatever is wise, pure, holy, lovely, just and good. This God *said*—This *Rock spake to me*—By his Spirit, and under its immediate influence, I declared his will, saying, *He*—That king, governor, judge, magistrate, parent, or master, *that ruleth over men*—By the greatest or with the least degree of authority, *must be just*—equal, impartial, hating covetousness, *ruling*—exercising their whole authority *in the fear of God*—ever keeping it in mind, that they themselves are always under the notice of the supreme and final Judge of all, and to whom all must account for their administration, and the use made of the power given them over their fellow-creatures, whether in private or in public stations.

V. 4. *He*—A just man, governing in the fear of God, *shall be as the light of the morning*—Most welcome to all that behold it. *Without clouds*—Without any thing to prevent its sweet influence from shining equally upon all, without respect of persons. *As the tender grass*—Pleasant, and full of nourishment. This is a further description of what God requires of all, his providence vests with power over others. And the two verses taken together shew what he that rules must be in himself, and that he must be without *clouds*—those spots of evil, self-interested and flattering advisers, which would prevent the uniform general influence of justice, benevolence and usefulness, spreading itself as far as their authority extended, whether only within a private family or a city, or the utmost bounds of the widest empire.

V. 5. Whatever David's sorrow was for his sins, and the offence he had given to God, and whatever he felt for the afflictions with which God had visited him, the present state of his family, and his fears for their future welfare, yet this he was assured of, that God, for the sake of his beloved Son, was gracious to his unrighteousness, and that he had pardoned his transgressions, and would not so remember them as to punish them; but that, on the contrary, he was now accepted of God through the Beloved, and that this was *all his salvation*, all that he rested his soul upon for

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them as thorns thruſt away, becauſe they cannot be taken with hands.

† Heb. filled.

7 But the man *that* ſhall touch them, muſt be † fenced with iron, and the ſtaff of a ſpear, and they ſhall be utterly burnt with fire in the *ſame* place.

‡ Or, Iſhebbaſhebet the Tachmonite, head of the three.

§ See 1 Chron. 11. 11. and 27. 2.

8 ¶ Theſe *be* the names of the mighty men whom David had; ‡ The Tachmonite that ſat in the ſeat, chief among the captains, (the ſame *was* Adino the Eznite) § *he lift up his ſpear* againſt eight hundred, ‖ whom he ſlew at one time.

‖ Heb. ſlain.

a 1 Chron. 11. 12. & 27. 4.

9 And after him *was* [a] Eleazar the ſon of Dodo the Ahohite, *one* of the three mighty men with David, when they defied the Philiſtines *that* were there gathered together to battle, and the men of Iſrael were gone away.

10 He aroſe, and ſmote the Philiſtines until his hand was weary, and his hand clave unto the ſword: and the Lord wrought a great victory that day; and the people returned after him only to ſpoil.

i 1 Chron. 11. 27.

11 And after him *was* [i] Shammah the ſon of Agee the Hararite: and the Philiſtines were gathered together into a troop, where was a piece of ground full of lentiles: and the people fled from the Philiſtines.

* Or, for foraging.

12 But he ſtood in the midſt of the ground and defended it, and ſlew the Philiſtines: and the Lord wrought a great victory.

g 1 Chron. 11. 15. † Or, the three captains over the thirty. h 1 Sam. 22. 1. i Chap. 5. 18.

13 And [g] † three of the thirty chief went down and came to David in the harveſt-time, unto [h] the cave of Adullam: and the troop of the Philiſtines pitched in [i] the valley of Rephaim.

14 And David *was* then in an hold, and the garriſon of the Philiſtines *was* then in Beth-lehem.

15 And David longed, and ſaid, Oh that one would give me drink of the water of the well of Beth-lehem, which *is* by the gate!

16 And the three mighty men brake through the hoſt of the Philiſtines, and drew water out of the well of Beth-lehem, that *was* by the gate, and took *it*, and brought *it* to David: nevertheleſs he would not drink thereof, but poured it out unto the Lord.

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17 And he ſaid, Be it far from me, O Lord, that I ſhould do this: *is not this* the blood of the men that went in jeopardy of their lives? therefore he would not drink it. Theſe things did theſe three mighty men.

k 1 Chron. 11. 20.

18 And [k] Abiſhai the brother of Joab, the ſon of Zeruiah, was chief among three; and he lift up his ſpear againſt three hundred, ‡ *and* ſlew *them*, and had the name among three.

‡ Heb. ſlain.

19 Was he not moſt honourable of three? therefore he was their captain: howbeit, he attained not unto the *firſt* three.

20 And Benaiah the ſon of Jehoiada, the ſon of a valiant man, of Kabzeel, § who had done many acts, [l] he ſlew two ‖ lion-like men of Moab: he went down alſo and ſlew a lion in the midſt of a pit in time of ſnow.

§ Heb. great of Acts. l Exod. 15. 15. 1 Chron. 11. 22 ‖ Heb. lions of God.

21 And he ſlew an Egyptian, * a goodly man: and the Egyptian had a ſpear in his hand; but he went down to him with a ſtaff, and plucked the ſpear out of the Egyptian's hand, and ſlew him with his own ſpear.

* Heb. a man of countenance, or, ſight: called 1 Chron. 11. 23, a man of great ſtature.

22 Theſe *things* did Benaiah the ſon of Jehoiada, and had the name among three mighty men.

† Or, honourable

23 He was † more honourable than the thirty, but he attained not to the [illegible] and David ſet him over his ‡ § guard.

‡ Or, council. § Heb. at his command.

m Chap. 2. 18.

24 [m] Aſahel the brother of Joab *was* one of the thirty; Elhanan the ſon of Dodo of Beth-lehem,

25 Shammah the Harodite, Elika the Harodite,

n 1 Chron 11. 27.

26 Helez the [n] Paltite, Ira the ſon of Ikkeſh the Tekoite,

27 Abiezer the Anethothite, Mebunnai the Huſhathite,

28 Zalmon the Ahohite, Maharai the Netophathite,

29 Heleb

ſafety, and it was *all that he deſired* for his happineſs. And who is prepared for the uncertain moment of their death, that do not ſolely reſt their confidence on the ſame hope, and who are not become the children of God by adoption and grace, and who *deſire* nothing but what they poſſeſs in a conſcious ſenſe of the love of God their Saviour? Who ſhall delay inquiring, with all the earneſtneſs which the importance of it demands—Is Chriſt in me, the author of all my ſalvation, and all my deſire?

V. 6. With all the freedom and certainty of that ſalvation which God offers to all men through the Mediator, yet there are *ſons of Belial* who will not come unto him to be ſaved—who will not *be taken by hands*—won by the mercies of God to repent and believe in him; and ſuch ſhall finally be thruſt away as *thorns*—things uſeleſs, to be conſumed out of his ſight, to whoſe glory they would not live.

V. 7. They that have to do with ſuch, in the neceſſary concerns of this life, *muſt be fenced* by the ſtrength of God againſt the danger of contracting their ſpirit, and falling in with *their* views and ways of living, who, *in the place* where they fall, end their impenitent lives, there *they ſhall be burnt*—There that wrath, which God hath declared from heaven againſt all unrighteouſneſs in men, ſhall take place and be executed upon them.

V. 8—39. As David's worthies are numbered, and their names recorded, ſo will the names of the devoted ſervants of the King of Saints be recorded in the Lamb's book of life. By David's refuſing to accept the water which was brought him, at the hazard

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29 Heleb the ſon of Baanah, a Netophathite, Ittai the ſon of Ribai out of Gibeah of the children of Benjamin,

30 Benaiah the Pirathonite, Hiddai of the ‖ brooks of Gaaſh,

‖ Or, vallies.

31 Abi-albon the Arbathite, Azmaveth the Barhumite,

32 Eliahba the Shaalbonite; of the ſons of Jaſhan, Jonathan,

33 Shammah the Hararite, Ahiam the ſon of Sharar the Hararite,

34 Eliphelet the ſon of Ahaſbai, the ſon of the Maachathite, Eliam the ſon of Ahithophel the Gilonite,

35 Hezrai the Carmelite, Paarai the Arbite,

36 Igal the ſon of Nathan of Zobah, Bani the Gadite,

37 Zelek the Ammonite, Naharai the Beerothite, armour-bearer to Joab the ſon of Zeruiah,

• Chap. 20.26.

38 • Ira an Ithrite, Gareb an Ithrite,

39 Uriah the Hittite: thirty and ſeven in all.

CHAP. XXIV.

1017.

* Satan: See 1 Chron. 21. 1.

a 1 Chron. 27. 23, 24.

AND again the anger of the Lord was kindled againſt Iſrael, and * he moved David againſt them, to ſay, a Go number Iſrael, and Judah.

† Or, Compaſs

b Judg. 20. 1.

2 For the king ſaid to Joab the captain of the hoſt, which *was* with him, † Go now through all the tribes of Iſrael, b from Dan even to Beer-ſheba, and number ye the people, that I may know the number of the people.

3 And Joab ſaid unto the king, Now the Lord thy God add unto the people (how many ſoever they be) an hundred-fold, and that the eyes of my lord the king may ſee *it:* but why doth my lord the king delight in this thing?

4 Notwithſtanding, the king's word prevailed againſt Joab, and againſt the captains of the hoſt: and Joab and the captains of the hoſt went out from the preſence of the king, to number the people of Iſrael.

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5 ¶ And they paſſed over Jordan, and pitched in Aroer, on the right ſide of the city that *lieth* in the midſt of the ‡ river of Gad, and toward Jazer.

‡ Or, valley.

6 Then they came to Gilead, and to the § land of Tahtim-hodſhi; and they came to Dan-jaan, and about to Zidon,

§ Or, nether-lands newly inhabited.

7 And came to the ſtrong hold of Tyre, and to all the cities of the Hivites, and of the Canaanites: and they went out to the ſouth of Judah, *even* to Beer-ſheba.

8 So when they had gone through all the land, they came to Jeruſalem at the end of nine months and twenty days.

9 And Joab gave up the ſum of the number of the people unto the king: and there were in Iſrael eight hundred thouſand valiant men that drew the ſword; and the men of Judah *were* five hundred thouſand men.

c 1 Sam. 24. 5.

10 ¶ And c David's heart ſmote him, after that he had numbered the people: and David ſaid unto the Lord, I have ſinned greatly in that I have done: and now I beſeech thee, O Lord, take away the iniquity of thy ſervant; for I have done very fooliſhly.

11 For when David was up in the morning, the word of the Lord came unto the prophet d Gad, David's e ſeer, ſaying,

d 1 Sam. 22. 5.

e 1 Sam. 9. 9. 2 Chron. 29. 12.

12 Go and ſay unto David, Thus ſaith the Lord, I offer thee three *things;* chooſe thee one of them, that I may *do it* unto thee.

f See 1 Chron. 21. 12.

13 So Gad came to David, and told him, and ſaid unto him, Shall f ſeven years of famine come unto thee in thy land? or wilt thou flee three months before thine enemies, while they purſue thee? or that there be three days peſtilence in thy land? now adviſe, and ſee what anſwer I ſhall return to him that ſent me.

14 And

zard of their lives who went for it, we may underſtand, that though the Lord requires all ſhould preſent themſelves as a living ſacrifice, (Rom. xii. 1.) yet *cauſeleſsly* his commands expoſe none to hazard themſelves in his gracious ſervice.

CHAP. XXIV.

V. 1, 2. *The Lord moved David*—Withdrew his grace, and for a ſeaſon left him to himſelf, that, by means of his conduct, he might puniſh his people for their ſins, and ſhew them, that inſtead of their being juſt or good in themſelves, independant of the Spirit of God, that David, with all his knowledge and experience of the neceſſity of living in a conſtant ſtate of humble reliance on God, was no ſooner left to himſelf than pride ſprung up, and he began to exalt himſelf, and ſhew the ſpirit of the fallen angels, and to make known his own greatneſs, by numbering the people over whom God had made him king.

V. 3, 4. Joab and the other captains ſeem to have perceived that David's directions proceeded from a ſecret truſt in the number of his people, and therefore oppoſed it; but the king not acknowledging that he was now leſs dependant on God than ever he was, and the action not being ſuch as was evidently wicked, the captains were convinced it was their duty to obey the king, and they went accordingly.

V. 10—14. *David's heart ſmote him*—On receiving the meſſage from the prophet. But, by the king's being willing to hear the word of the Lord, and to know the worſt of himſelf, he had the choice given him of the calamity by which his departure in heart from God ſhould be puniſhed. And thus, when the truths of God's word are applied to the heart, by the convictions of the Holy Spirit, the example of David is to be followed; and, with unfeigned

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14 And David said unto Gad, I am in a great strait: let us fall now into the hand of the Lord, (for his mercies *are* ‖ great) and [g] let me not fall into the hand of man.

‖ Or, many.
g See Isai. 47. 6. Zech. 1. 15.

15 So [h] the Lord sent a pestilence upon Israel, from the morning even to the time appointed: and there died of the people from Dan even to Beer-sheba, seventy thousand men.

h 1 Chron. 27. 24.

16 [i] And when the angel stretched out his hand upon Jerusalem to destroy it, [k] the Lord repented him of the evil, and said to the angel that destroyed the people, It is enough: stay now thine hand. And the angel of the Lord was by the threshing-place of [l] Araunah the Jebusite.

i Exod. 12. 23.
k Gen. 6. 6. 1 Sam. 15. 11.
l 1 Chron. 21. 20. Ornan: See Ver. 18.

17 And David spake unto the Lord, when he saw the angel that smote the people, and said, Lo, I have sinned, and I have done wickedly: but these sheep, what have they done? let thine hand, I pray thee, be against me, and against my father's house.

18 ¶ And Gad came that day to David, and said unto him, Go up, rear an altar unto the Lord in the threshing-floor of * Araunah the Jebusite.

* Heb. Araniah.

19 And David, according to the saying of Gad, went up as the Lord commanded.

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20 And Araunah looked, and saw the king and his servants coming on toward him: and Araunah went out and bowed himself before the king on his face upon the ground.

21 And Araunah said, Wherefore is my lord the king come to his servant? [m] And David said, To buy the threshing-floor of thee to build an altar unto the Lord, that the plague may be stayed from the people.

m See Gen. 23. 8---16.

22 And Araunah said unto David, let my lord the king take and offer up what *seemeth* good unto him: [n] behold, *here be* oxen for burnt-sacrifice, and threshing-instruments, and *other* instruments of the oxen for wood.

n 1 Kings. 19. 21.

23 All these *things* did Araunah, *as* a king, give unto the king: and Araunah said unto the king, The Lord thy God accept thee.

24 And the king said unto Araunah, Nay; but I will surely buy *it* of thee at a price: neither will I offer burnt-offerings unto the Lord my God, of that which doth cost me nothing. So [o] David bought the threshing-floor and the oxen, for fifty shekels of silver.

o See 1 Chron 21. 25.

25 And David built there an altar unto the Lord, and offered burnt-offerings, and peace-offerings: so the Lord was intreated for the land, and the plague was stayed from Israel.

unfeigned confession of sin, all that would escape the severest judgment of God, must be willing to fall into his hands alone.

V. 15. God gave the command, and seventy thousand of his feeble rebellious creatures sickened, fainted, and died.

V. 16. *The angel* appeared, that the people might be convinced that this was the judgment of God, and that all the world might know that afflictions do not come out of the ground, but that when men suffer, it is either to punish for sin, to guard against folly, or to try, exercise, and increase the submission of such as fear him. And it was also known that the affliction not only came by the command of God, but that it was at his command that it was taken away; that all who knew and heard thereof might both fear his wrath who afflicts, and gratefully praise him, when he in mercy is pleased to take and keep away deserved punishments.

V. 17. *Let thine hand be against me*—That the people may be saved from wrath yet to come. And thus did Jesus say, when all mankind were exposed to the wrath of God, *Let thine hand be against me*—Let me suffer that they may be saved. And is it nothing to you, all ye that pass his sorrow and sufferings slightly by? (Lam. i. 12.)

V. 18. The prophet who came at God's command to tell of judgment, now comes to desire David *to rear an altar*—That the incense of prayer might ascend to God through the typical sacrifice. And thus we see God gave a spirit of supplication to those that knew him last, when his judgments were ready to be turned away.

V. 19. *David went up*—Immediately embraced the call to ask, that they might receive. And have not all need to be taught of God both for what and how to pray?

V. 20—25. *The plague was stayed*—When the offerings were made. And is the plague of God's wrath, against every soul that hath sinned, stayed before the great sacrifice, made by God the Son, is offered upon the altar of that faith, which looks for all through him; regarding, like David, no expence to obtain remission of sin, and of the punishment due to it?

I. KINGS.

THESE two books of the Kings contain the hiſtory of the church and common wealth of the Jews, from the end of David's reign unto the Babyloniſh captivity, which was the ſpace of four hundred and thirty-eight years, whereof Solomon reigned forty over all the twelve tribes; but, after his death, as a judgment for his idolatry, they were divided into two kingdoms; the kingdoms of Judah and Iſrael. Judah continued under the government of David's poſterity three hundred and ſeventy-two years; in which nineteen kings of the ſame ſtock ſucceeded each other, of which ſome were very good, others idolaters. And here ſoundneſs of doctrine, and purity of worſhip, was much better maintained than among the ten tribes; religion being ſeveral times reformed by the godly kings, who were aſſiſted and encouraged therein by ſeveral prophets. The kingdom of Iſrael continued but two hundred and thirty-ſeven years; in which time there were twenty kings of ten ſeveral ſtocks; of all which there was not one good one, that kingdom being idolatrous from firſt to laſt; yet they were not utterly diſowned and rejected by God, but he called them to repentance by ſeveral prophets whom he raiſed up among them, and had many faithful ſervants among them, and ſhewed mercy to them. Concerning both theſe kingdoms it is obſervable, that when they kept cloſe to God, he bleſſed and proſpered them; when they turned aſide, they ſmarted for it: By which inſtances we are taught this leſſon, That righteouſneſs exalts a nation, but ſin is a reproach to (and the ruin of) any people. (Prov. xiv. 34.) And in reading this, as well as every other part of the Scriptures, we are conſtantly to be looking for ſuch diſcoveries of the mind and will of God, as we ourſelves are concerned in; giving that interpretation to every part thereof, which makes it moſt worthy of GOD to relate, or to be the immediate author of; theſe hiſtorical books of the Old Teſtament being, with all the reſt of Scripture, given by God himſelf to men, under the immediate inſpiration of his Holy Spirit. (2 Tim. iii. 15, 16.)

The Firſt Book of Kings contains twenty-two chapters.

CHAP. I. Abiſhag cheriſheth David in his extreme age. Adonijah, David's darling, uſurpeth the kingdom. By the counſel of Nathan, Bathſheba moveth the king, and Nathan ſecondeth her. David reneweth his oath to Bathſheba. Solomon, by David's appointment, being anointed king by Zadok and Nathan, the people triumph. Jonathan bringeth the news, Adonijah's gueſts flee. Adonijah fleeing to the horns of the altar, upon his good behaviour is diſmiſſed by Solomon.—CHAP. II. David having given a charge to Solomon, dieth. Solomon ſucceedeth. Adonijah moving Bathſheba to ſue unto Solomon for Abiſhag, is put to death. Abiathar, having his life given him, is deprived of the prieſthood. Joab fleeing to the horns of the altar, is there ſlain. Benaiah is put in Joab's room, and Zadok in Abiathar's. Shimei confined to Jeruſalem, by going thence to Gath, is put to death.—CHAP. III. Solomon marrieth Pharaoh's daughter. High places being in uſe, Solomon ſacrificeth at Gibeon. Solomon, in the choice which God gave him, preferring wiſdom, obtaineth wiſdom, riches, and honour. Solomon's judgment between the two harlots maketh him renowned.—CHAP. IV. Solomon's princes: His twelve officers for proviſion. The peace and largeneſs of his kingdom, his daily proviſion: His ſtables: His wiſdom.—CHAP. V. Hiram, ſending to congratulate Solomon, is certified of his purpoſe to build the temple, and deſired to furniſh him with timber. Hiram bleſſing God for Solomon, and requeſting food for his family, furniſheth him with trees. The number of Solomon's workmen and labourers.—CHAP. VI. The building of Solomon's temple. The chambers thereof. God's promiſe to it. The carving and adorning of it. The cherubims. The doors. The court. The time of building of it.—CHAP. VII. The building of Solomon's houſe, of the houſe of Lebanon, of the porch of pillars, of the porch of judgment, of the houſe for Pharaoh's daughter. Hiram's work of the two pillars, of the molten ſea, of the ten baſes, of the ten lavers, and all the veſſels.—CHAP. VIII. The feaſt of the dedication of the temple. Solomon's bleſſing; Solomon's prayer; his ſacrifice of peace-offerings.—CHAP. IX. God's covenant in a viſion with Solomon. The mutual preſents of Solomon and Hiram. In Solomon's works the Gentiles were his bondmen, the Iſraelites honourable ſervants. Pharaoh's daughter removeth to her houſe. Solomon's yearly ſolemn ſacrifices: His navy fetcheth gold from Ophir.—CHAP. X. The Queen of Sheba admireth the wiſdom of Solomon: Solomon's gold: His targets. The throne of ivory: His veſſels: His preſents: His chariots and horſemen: His tribute.—CHAP. XI. Solomon's wives and concubines. In his old age they draw him to idolatry, God threateneth him. Solomon's adverſaries were Hadad, who was entertained in Egypt; Rezon, who reigned in Damaſcus; and Jeroboam, to whom Ahijah propheſieth. Solomon's acts, reign, and death: Rehoboam ſucceeded him.—CHAP. XII. The Iſraelites aſſembled at Shechem to crown Rehoboam. By Jeroboam they make a ſuit to reduce the taxes. Rehoboam refuſing the old men's council, by the advice of the young men, anſwereth them roughly. Ten tribes revolting kill Adoram, and make Rehoboam to flee. Rehoboam raiſing an army, is forbidden by Shemaiah. Jeroboam ſtrengtheneth himſelf by fenced cities, and by the idolatry of the two calves.—CHAP. XIII. Jeroboam's hand, that offered violence to him that propheſied againſt his altar at Beth-el, withereth; and, at the prayer of the prophet, is reſtored. The prophet refuſing the king's entertainment, departeth from Beth-el. An old prophet ſeducing him, bringeth him back. He is reproved by God, ſlain by a lion, buried by the old prophet, who confirmeth his prophecy. Jeroboam's obſtinacy.—CHAP. XIV. Abijah being ſick, Jeroboam ſendeth his wife diſguiſed with preſents to the prophet Ahijah at Shiloh. Ahijah forewarned by God, denounceth God's judgment. Ahijah dieth and is buried. Nadab ſucceedeth Jeroboam. Rehoboam's wicked reign. Shiſhok ſpoileth Jeruſalem. Abijam ſucceedeth Rehoboam.—CHAP. XV. Abijam's wicked reign: Aſa ſucceedeth him. Aſa's good reign. The war between Baaſha and him cauſeth him to make a league with Benhadad. Jehoſhophat ſucceedeth Aſa. Nadab's wicked reign. Baaſha conſpiring againſt him, executing Ahijah's prophecy. Nadab's acts and death. Baaſha's wicked reign.—CHAP. XVI. Jehu's prophecy againſt Baaſha. Elah ſucceedeth him: Zimri conſpiring againſt Elah, ſucceedeth him. Zimri executeth Jehu's prophecy. Omri made king by the ſoldiers, forceth Zimri deſperately to burn himſelf. The kingdom being divided, Omri prevaileth againſt Tibni. Omri buildeth Samaria: His wicked reign. Ahab ſucceedeth him. Ahab's moſt wicked reign. Joſhua's curſe upon Hiel, the builder of Jericho.—CHAP. XVII. Elijah having propheſied againſt Ahab, is ſent to cheriſh where

the ravens feed him: He is ſent to the widow of Zarephath: He raiſeth the widow's ſon. The woman believeth him.—CHAP. XVIII. In the extremity of famine Elijah ſent to Ahab, meeteth good Obadiah. Obadiah bringeth Ahab to Elijah. Elijah reproving Ahab, by fire from heaven convinceth Baal's prophets Elijah by prayer obtaining rain, followeth Ahab to Jezreel. —CHAP. XIX. Elijah threatened by Jezebel, fleeth to Beerſheba. In the wilderneſs, being weary of his life, he is comforted by an angel. At Horeb God appeareth unto him, ſending him to anoint Hazael, Jehu, and Eliſha. Eliſha taketh leave of his friends, followeth Elijah.—CHAP. XX. Benhadad not content with Ahab's homage, beſiegeth Samaria. By the direction of a prophet the Syrians are ſlain as the prophet informed Ahab. The Syrians truſting in the vallies, come againſt him in Aphek. By God's judgment, the Syrians are ſmitten again. The Syrians ſubmitting themſelves, Ahab ſendeth Ben-hadad away with a covenant. The prophet, under the parable of a priſoner, making Ahab to judge himſelf, denounceth God's judgment againſt him. —CHAP. XXI. Ahab being denied Naboth's vineyard, is grieved. Jezebel writing letters againſt Naboth, he is condemned of blaſphemy. Ahab taketh poſſeſſion of the vineyard. Elijah denounceth judgments againſt Ahab and Jezebel. Wicked Ahab repenting, God deferreth the judgment.—CHAP. XXII. Ahab ſeduced by falſe prophets, according to the word of Micaiah, is ſlain at Ramoth-gilead; the dogs lick up his blood; and Ahaziah ſucceedeth him. Jehoſhaphat's good reign: his acts. Jehoram ſucceedeth him. Ahaziah's evil reign.

CHAP. I.

Before Chriſt 1015.

NOW king David was old, *and* * ſtricken in years; and they covered him with clothes, but he gat no heat.

* Heb. entered into days.

2 Wherefore his ſervants ſaid unto him, † Let there be ſought for my lord the king ‡ a young virgin, and let her ſtand before the king, and let her § cheriſh him, and let her lie in thy boſom, that my lord the king may get heat.

† Heb. Let them ſeek.
‡ Heb. a damſel, a virgin.
§ Heb be a cheriſher unto him.

3 So they ſought for a fair damſel throughout all the coaſts of Iſrael, and found Abiſhag a Shunammite, and brought her to the king.

4 And the damſel *was* very fair, and cheriſhed the king, and miniſtered to him: but the king knew her not.

a 2 Sam. 3. 4.
‖ Heb. reign.
b 2 Sam. 15. 1.

5 ¶ Then [a] Adonijah the ſon of Haggith exalted himſelf, ſaying, I will ‖ be king: and [b] he prepared him chariots and horſemen, and fifty men to run before him.

* Heb. from his days.
c 2 Sam. 3. 3, 4.
1 Chron. 3. 2.
† Heb. his words were with Joab.
d Chap. 2. 22, 28.
‡ Heb. helped after Adonijah.

6 And his father had not diſpleaſed him * at any time, in ſaying, Why haſt thou done ſo? and he alſo *was a* very goodly *man;* and [c] *his mother* bare him after Abſalom.

7 And † he conferred with Joab the ſon of Zeruiah, and with Abiathar the prieſt: and [d] they ‡ following Adonijah, helped *him.*

8 But Zadok the prieſt, and Benaiah the ſon of Jehoiada, and Nathan the prophet, and [e] Shimei, and Rei, and [i] the mighty men which *belonged* to David, were not with Adonijah.

Before Chriſt 1015.
e Chap. 4. 18.
i 2 Sam. 23. 8.

9 And Adonijah ſlew ſheep and oxen and fat cattle by the ſtone of Zoheleth, which *is* by ‡ En-rogel, and called all his brethren the king's ſons, and all the men of Judah the king's ſervants.

‡ Or, the well Rogel,
2 Sam. 17. 17.

10 But Nathan the prophet, and Benaiah, and the mighty men, and Solomon his brother he called not.

11 ¶ Wherefore Nathan ſpake unto Bathſheba the mother of Solomon, ſaying, Haſt thou not heard that Adonijah the ſon of Haggith doth reign, and David our lord knoweth *it* not?

g 2 Sam. 3. 4.

12 Now therefore come, let me, I pray thee, give thee counſel, that thou mayeſt ſave thine own life, and the life of thy ſon Solomon.

13 Go, and get thee in unto king David, and ſay unto him, Didſt not thou, my lord, O king, ſwear unto thine handmaid, ſaying, [h] Aſſuredly Solomon thy ſon ſhall reign after me, and he ſhall ſit upon my throne? why then doth Adonijah reign?

h 1 Chro. 22. 9.

14 Behold,

CHAP. I.

V. 1—4. How can one be warm alone? (Eccle. iv. 11.) How ſhall thoſe that ſeparate themſelves from all religious fellowſhip, continue the divine life in their ſouls? As in the natural life ſo it is in the ſpiritual; the Father of mercies to unite the human race together in bands of mutual good-will and pure affection, it has pleaſed him to make the aid of his feeble creatures to one another neceſſary to the welfare and happineſs of all; and it always being a part of the divine deſign to hide pride from man, neither in things temporal nor ſpiritual has he left it in the power of the head—the greateſt, to ſay to the foot—the leaſt—I have no need of thee. Without peaſants, princes would want even what their neceſſities demand; and in religion, fathers in Chriſt may find the fellowſhip even of babes, the neceſſary means of keeping the flame of heavenly charity alive in their breaſts to God and to all mankind.

V. 5—10. *Adonijah exalted himſelf, ſaying, I will be king*—This is the language of ſelf-exaltation—*I will* do ſo and ſo. And this is that ſpirit in men which God reſiſteth; wherever therefore it diſcovers itſelf, wrong counſels and meaſures are always to be looked for as its invariable followers. When pride is cheriſhed in the heart, by a compliance with the ſuggeſtions of ſelf-exaltation and ſelf will, ſuitable humiliation, or diſgrace and ruin, muſt take place. And this ſpirit ſhews itſelf in all, as it did in *Adonijah.* Firſt, by ſaying, *I will* be great, *I will* have that I ſet my heart upon; and then by purſuing the end, without ever aſking God's leave or bleſſing, againſt whoſe pleaſure the united powers of earth and hell cannot accompliſh a ſingle purpoſe, or accompliſhing it, would but ſecure to themſelves an increaſe of miſery. All pride in man diſowns the government of God, and is oppoſed to it.

V. 11—53. Nathan, the prophet of the Lord, immediately appears to be againſt Adonijah who *had exalted himſelf,* and on the ſide of Solomon, who, though the king had ſolemnly declared him his ſucceſſor, in obedience to the will of God, he had ſhewn no impatience

Before Christ 1015.

14 Behold, while thou yet talkeſt there with the king, I will alſo come in after thee, and ‖ confirm thy words.

‖ Heb. fill up.

15 ¶ And Bath-ſheba went in unto the king, into the chamber: and the king was very old; and Abiſhag the Shunammite miniſtered unto the king.

16 And Bath-ſheba bowed, and did obeiſance unto the king: and the king ſaid, * What wouldeſt thou?

* What to thee?

17 And ſhe ſaid unto him, My lord, thou ſwareſt by the Lord thy God unto thine handmaid, *ſaying*, Aſſuredly Solomon thy ſon ſhall reign after me, and he ſhall ſit upon my throne:

18 And now behold, Adonijah reigneth; and know my lord the king, thou knoweſt *it* not.

19 And he hath ſlain oxen, and fat cattle, and ſheep in abundance, and hath called all the ſons of the king, and Abiathar the prieſt, and Joab the captain of the hoſt: but Solomon thy ſervant hath he not called.

20 And thou, my lord, O king, the eyes of all Iſrael *are* upon thee, that thou ſhouldeſt tell them who ſhall ſit on the throne of my lord the king after him.

21 Otherwiſe it ſhall come to paſs, when my lord the king ſhall ſleep with his fathers, that I and my ſon Solomon ſhall be counted † offenders.

† Heb. ſinners.

22 ¶ And lo, while ſhe yet talked with the king, Nathan the prophet alſo came in.

23 And they told the king, ſaying, Behold, Nathan the prophet. And when he was come in before the king, he bowed himſelf before the king with his face to the ground.

24 And Nathan ſaid, My lord, O king, haſt thou ſaid, Adonijah ſhall reign after me, and he ſhall ſit upon my throne?

25 For he is gone down this day, and hath ſlain oxen, and fat cattle, and ſheep in abundance, and hath called all the king's ſons, and the captains of the hoſt, and Abiathar the prieſt; and behold, they eat and drink before him, and ſay, [i] ‡ God ſave king Adonijah.

[i] 1 Sam. 10. 24.
‡ Heb. let king Adonijah live

26 But me, *even* thy ſervant, and Zadok the prieſt, and Benaiah the ſon of Jehoiada, and thy ſervant Solomon hath he not called.

27 Is this thing done by my lord the king, and thou haſt not ſhewed *it* unto thy ſervant, who ſhould ſit on the throne of my lord the king after him?

Before Christ 1015.

28 ¶ Then king David anſwered and ſaid, Call me Bath-ſheba: and ſhe came § into the king's preſence, and ſtood before the king.

§ Heb. before the king.

29 And the king ſware, and ſaid, *As* the Lord liveth, that hath redeemed my ſoul out of all diſtreſs,

30 Even as I ſware unto thee by the Lord God of Iſrael, ſaying, Aſſuredly Solomon thy ſon ſhall reign after me, and he ſhall ſit upon my throne in my ſtead; even ſo will I certainly do this day.

31 Then Bath-ſheba bowed with *her* face to the earth, and did reverence to the king, and ſaid, [k] Let my lord king David live for ever.

[k] Dan. 2. 4.

32 ¶ And king David ſaid, Call me Zadok the prieſt, and Nathan the prophet, and Benaiah the ſon of Jehoiada. And they came before the king.

33 The king alſo ſaid unto them, Take with you the ſervants of your lord, and cauſe Solomon my ſon to ride upon ‖ mine own mule, and bring him down [l] to Gihon.

‖ Heb. which belongeth to me. See Eſther 6. 8. [l] 2 Chron. 32. 30.

34 And let Zadok the prieſt, and Nathan the prophet, anoint him there king over Iſrael: and blow ye with the trumpet, and ſay, God ſave king Solomon.

35 Then ye ſhall come up after him, that he may come and ſit upon my throne; for he ſhall be king in my ſtead: and I have appointed him to be ruler over Iſrael, and over Judah.

36 And Benaiah the ſon of Jehoiada anſwered the king, and ſaid, Amen: the Lord God of my lord the king ſay ſo *too*.

37 As the Lord hath been with my lord the king, even ſo be he with Solomon, and make his throne greater than the throne of my lord king David.

38 So Zadok the prieſt, and Nathan the prophet, [m] and Benaiah the ſon of Jehoiada, and the Cherethites, and the Pelethites, went down, and cauſed Solomon to ride upon king David's mule, and brought him to Gihon.

[m] 2 Sam. 8. 18.

39 And

impatience to take poſſeſſion of the throne intended him, but though the declared heir, yet as a ſervant (v. 19.) to David, his father and king, he waited patiently till, in the courſe of God's gracious providence, the appointed time ſhould come; and which we ſee was forwarded by the very deſigns of his rival; and Adonijah, who would have taken the crown from Solomon, was made the means of David's declaring him the poſſeſſor of it, and of immediately to have him anointed king, that his title might admit of no diſpute. And as ſoon as Solomon, another of the progenitors, and an eminent type of the promiſed Saviour, began to reign, his firſt

Before Christ 1015.

39 And Zadok the prieſt took an horn of [n] oil out of the tabernacle, and anointed Solomon: and they blew the trumpet, [o] and all the people ſaid, God ſave king Solomon.

n Exod. 30. 23. 25. 32.
o 1 Sam. 10. 24.

40 And all the people came up after him, and the people piped with § pipes, and rejoiced with great joy, ſo that the earth rent with the ſound of them.

§ Or, flutes.

41 ¶ And Adonijah and all the gueſts that *were* with him, heard *it* as they had made an end of eating: and when Joab heard the ſound of the trumpet, he ſaid, Wherefore *is* this noiſe of the city being in an uproar?

42 And while he yet ſpake, behold, Jonathan the ſon of Abiathar the prieſt came, and Adonijah ſaid unto him, Come in, for [p] thou *art* a valiant man, and bringeſt good tidings.

p 2 Sam. 18. 27.

43 And Jonathan anſwered and ſaid to Adonijah, Verily our lord king David hath made Solomon king.

44 And the king hath ſent with him Zadok the prieſt, and Nathan the prophet, and Benaiah the ſon of Jehoiada, and the Cherethites, and the Pelethites, and they have cauſed him to ride upon the king's mule.

45 And Zadok the prieſt, and Nathan the prophet have anointed him king in Gihon: and they are come up from thence rejoicing, ſo that the city rang again: this *is* the noiſe that ye have heard.

46 And alſo Solomon ſitteth on the throne of the kingdom.

47 And moreover, the king's ſervants came to bleſs our lord king David, ſaying, God make the name of Solomon better than thy name, and make his throne greater than thy throne: [q] and the king bowed himſelf upon the bed.

q Gen. 47. 31.

48 And alſo thus ſaid the king, Bleſſed *be* the Lord God of Iſrael, which hath given *one* to ſit on my throne this day, mine eyes even ſeeing *it*.

Before Christ 1015.

49 And all the gueſts that *were* with Adonijah, were afraid, and roſe up, and went every man his way.

50 ¶ And Adonijah feared becauſe of Solomon, and aroſe, and went, and [r] caught hold on the horns of the altar.

r Chap. 2. 28.

51 And it was told Solomon, ſaying, Behold, Adonijah feareth king Solomon: for lo, he hath caught hold on the horns of the altar, ſaying, Let king Solomon ſwear unto me to day, that he will not ſlay his ſervant with the ſword.

52 And Solomon ſaid, If he will ſhew himſelf a worthy man, [s] there ſhall not an hair of him fall to the earth: but if wickedneſs ſhall be found in him, he ſhall die.

s 1 Sam. 14. 45. 2 Sam. 14. 11. Acts 27. 34.

53 So king Solomon ſent, and they brought him down from the altar; and he came and bowed himſelf to king Solomon: and Solomon ſaid unto him, Go to thine houſe.

C H A P. II.

NOW the days of David drew nigh, that he ſhould die; and he charged Solomon his ſon, ſaying,

2 [a] I go the way of all the earth: be thou ſtrong therefore, and ſhew thyſelf a man.

a Joſh. 23. 14.

3 And keep the charge of the Lord thy God, to walk in his ways, to keep his ſtatutes and his commandments and his judgments and his teſtimonies, as it is written in the law of Moſes, that thou mayeſt [b] * proſper in all that thou doeſt, and whitherſoever thou turneſt thyſelf:

b Deut. 29. 9. Joſh. 1. 7. 1 Chron. 22. 13.
* Or, do wiſely.

4 That

first action was to ſhew mercy to his brother, who had diſcovered his deſign of rebelling againſt the king his father. Adonijah had fled to the horns of the altar; and when he ſhewed this deſire to eſcape the puniſhment due to his crime, Solomon aſſured him, *Not an hair of his head ſhould fall to the earth*—The ſmalleſt hurt ſhould not be done to him. And by this it is ſhewn that all that have been in rebellion againſt God, and have wanted to obtain the objects of their natural deſires, without regarding his will, or the rights of others, and when their deſigns are defeated, and they ſee the divine government, like Solomon's, too firmly ſettled for them to carry on a ſucceſsful oppoſition againſt it, even then, if they fly for refuge to that altar, the hope ſet before them, the Lord of all ſays to every truly penitent mind, by the mouth of Solomon, *if he will ſhew himſelf a worthy man*—If he will remain in the ſame mind in which he hath fled for mercy, and will ſubmit himſelf to the will of his Saviour, then he need not fear; for inſtead of being left to ſuffer any puniſhment for paſt offences, he ſhall have all the benefit of that gracious government, to which he continues to pay obedience.

C H A P. II.

V. 1. The golden ſands of time were now nearly run, and David's life of trial for an happy immortality was ſoon to come to its end.

V. 2. *I go*—From time into eternity, there to appear before my Maker and my Judge, and to ſtand on a level with the leaſt of my ſubjects in giving an account of the deeds done in the body. *Be thou ſtrong* in faith in God thy Redeemer for the inward ſupport of his grace, and the outward bleſſings and protection of his providence. For no leſs does all thy ſufficiency, for every word and work truly good in itſelf, come from God, than that all natural life and ſtrength is his gift. *Shew thyſelf a man*—Afraid of offending God by the ſmalleſt act or omiſſion, but not afraid of man.

V. 3. *Keep the charge of the Lord as it is written*—In thy ſtation live for the end God hath propoſed in his word—His glory, including in it the good of all mankind, and purſue this end by the rules of his revealed will *in all thou doeſt*, ſmall and great, *and whitherſoever thou turneſt thyſelf*—in thy public duties, or in private life: in every place and action live to God.

V. 4. *That*

Before Christ 1015.

4 That the Lord may continue his word which he ſpake concerning me, ſaying, [c] If thy children take heed to their way, to walk before me in truth, with all their heart and with all their ſoul, [d] there ſhall not † fail thee (ſaid he) a man on the throne of Iſrael.

5 Moreover, thou knoweſt alſo what Joab the ſon of Zeruiah [e] did to me, *and* what he did to the two captains of the hoſts of Iſrael, unto [i] Abner the ſon of Ner, and unto [g] Amaſa the ſon of Jether, whom he ſlew, and ‡ ſhed the blood of war in peace, and put the blood of war upon his girdle that *was* about his loins, and in his ſhoes that *were* on his feet.

6 Do therefore according to thy wiſdom, and let not his hoary head go down to the grave in peace.

7 But ſhew kindneſs unto the ſons of [h] Barzillai the Gileadite, and let them be of thoſe that eat at thy table: for ſo [i] they came to me when I fled becauſe of Abſalom thy brother.

8 And behold, *thou haſt* with thee [k] Shimei the ſon of Gera, a Benjamite of Bahurim, which curſed me with a § grievous curſe, in the day when I went to Mahanaim: but [l] he came down to meet me at Jordan, and I ſware to him by the Lord, ſaying, [m] I will not put thee to death with the ſword.

9 Now therefore hold him not guiltleſs: for thou *art* a wiſe man, and knoweſt what thou oughteſt to do unto him; but his hoary head bring thou down to the grave with blood.

Before Christ 1015.

10 So [n] David ſlept with his fathers, and was buried in [o] the city of David.

11 And the days that David [p] reigned over Iſrael, *were* forty years: ſeven years reigned he in Hebron, and thirty and three years reigned he in Jeruſalem.

12 ¶ [q] Then ſat Solomon upon the throne of David his father, and his kingdom was eſtabliſhed greatly.

1014.

13 ¶ And Adonijah the ſon of Haggith came to Bath-ſheba the mother of Solomon, and ſhe ſaid, [r] Comeſt thou peaceably? And he ſaid, Peaceably.

14 He ſaid moreover, I have ſomewhat to ſay unto thee. And ſhe ſaid, Say on.

15 And he ſaid, Thou knoweſt that the kingdom was mine, and *that* all Iſrael ſet their faces on me, that I ſhould reign: howbeit the kingdom is turned about, and is become my brother's: for [s] it was his from the Lord.

16 And now I aſk one petition of thee, ‖ deny me not. And ſhe ſaid unto him, Say on.

17 And he ſaid, Speak, I pray thee, unto Solomon the king (for he will not ſay thee nay)

c Pſal. 132. 12.
d 2 Sam. 7. 12.
† Heb. be cut off from thee from the throne.
e 2 Sam. 18. 5, 12, 14. and 19. 6.
i 2 Sam. 3. 27.
g 2 Sam. 20. 10.
‡ Heb. put.
h 2 Sam. 19. 31.
i 2 Sam. 17. 27.
k 2 Sam. 16. 5.
§ Heb. ſtrong.
l 2 Sam. 19. 18.
m 2 Sam. 19. 23.
n Acts 2. 29. and 13. 36.
o 2 Sam. 5. 7.
p 2 Sam. 5. 4. 1 Chron. 29. 26, 27.
q 1 Chron. 29. 23. 2 Chron. 1. 1.
r 1 Sam. 16. 4.
s 1 Chron. 22. 9. & 28. 5.
‖ Heb. turn not away my face.

V. 4. *That the Lord may* confirm *his word*—Fulfil his gracious promiſe of being thy God; which he aſſuredly will do, if in truth and with all thy heart, and with all the powers of thy ſoul, thou ſhalt put thy truſt in him for grace, and, by the ſtrength thereof, walk in his ways.

V. 5, 6. The ways of God muſt be vindicated to men; and he who ſheddeth man's blood as a murderer, God requires that by man muſt his blood be ſhed; not out of reſentment, but under the due adminiſtration of juſtice; to the end that all may know God will vindicate his own honour, and that he who commits a crime againſt his fellow-creature, does by that act deſpiſe his Creator. And though *Joab* hath been ſpared, as an example of the patience and long-ſuffering of God, yet he muſt be judged for his offence, to ſhew God is no reſpector of perſons; and that notwithſtanding the high ſtations to which he may advance men, or the honourable uſe he may make of them, yet no human greatneſs includes in it the liberty to do wrong, without drawing after it the ſure conſequence of God's diſpleaſure.

V. 7. And by thy *kindneſs to the ſons of Barzillai*—Who ſhewed kindneſs to me in the time of diſtreſs, let it alſo appear that as a man ſows ſo ſhall he reap; and that under the gracious government of God, no action proceeding from a principle of love to God, and for his ſake to men, ſhall ever be unnoticed or finally left without the kindneſs of the Heavenly King ſhewn to it, in due proportion to the ſoul's obedience to his grace, that ſuggeſted every thought of charity, and firſt offered, and then gave, the power to bring the ſame to its full effect.

V. 8, 9. In the day God ſhewed me ſo much mercy, I was bound to ſhew mercy to all who had made themſelves guilty againſt me, and I forgave Shimei; but the great end of thy government being to make known the nature of God's dealings with men, it will become thy duty to reſtrain the ſpirit of the daring and preſumptuous, and if he ſhould ſhew a diſregard to thy authority, then let him be made an example to all men, that God will treat thoſe as murderers who hate their fellow-creatures in their hearts, (1 John iii. 15.) though they may not proceed to thoſe bitter expreſſions of that hatred which Shimei ſhewed to me, in the day I went to Mahanaim.

V. 10, 11. If they that are deſiring to raiſe themſelves to greatneſs, as the way to happineſs, would but look at the labours, difficulties, and dangers of a life like David's, who was made great by the will of God, they might adore the wiſdom and goodneſs of God, in ever having given to mankind this plain direction—Be content with ſuch things as you have. (Heb. xiii. 5.) And might learn by the dear-bought experience which God hath cauſed to be written to ſave mankind from ſuffering, that it is their happineſs, becauſe it is their duty, contentedly to abide where the providence of God hath placed them; only ſtriving to make their calling and election ſure, and ſo humbly waiting till the hour of their appointed change ſhall come, to tranſlate them from the kingdom of God's dear Son on earth, to his kingdom of glory in heaven.

V. 12. *Solomon's kingdom was eſtabliſhed*—Becauſe the heir of God's promiſe, and the type of God the Son, whoſe kingdom, againſt all the oppoſition of the rebellious powers of darkneſs, ſhould be eſtabliſhed on earth, till all the children of men, who would accept of mercy and grace, ſhall be ſaved with an everlaſting ſalvation.

Before Christ 1014. nay) that he gave me Abiſhag the Shunammite to wife.

18 And Bath-ſheba ſaid, Well, I will ſpeak for thee unto the king.

19 ¶ Bath-ſheba therefore went unto king Solomon, to ſpeak unto him for Adonijah: and the king roſe up to meet her, and bowed himſelf unto her, and ſat down on his throne, and cauſed a ſeat to be ſet for the king's mother; [t] and ſhe ſat on his right hand.

t See Pſa. 45. 9.

20 Then ſhe ſaid, I deſire one ſmall petition of thee, *I pray thee* ſay me not nay. And the king ſaid unto her, Aſk on, my mother, for I will not ſay thee nay.

21 And ſhe ſaid, Let Abiſhag the Shunammite be given to Adonijah thy brother to wife.

22 And king Solomon anſwered and ſaid unto his mother, And why doſt thou aſk Abiſhag the Shunammite for Adonijah? aſk for him the kingdom alſo; (for he *is* mine elder brother) even for him, and for Abiathar the prieſt, and for Joab the ſon of Zeruiah.

23 Then king Solomon ſware by the Lord, u Ruth 1. 17. ſaying, [u] God do ſo to me, and more alſo, if Adonijah have not ſpoken this word againſt his own life.

24 Now therefore, *as* the Lord liveth, which hath eſtabliſhed me, and ſet me on the throne of David my father, and who hath x 2 Sam. 7. 12, 13. made me an houſe as he [x] promiſed, Adonijah ſhall be put to death this day.

1014. 25 And king Solomon ſent by the hand of Benaiah the ſon of Jehoiada, and he fell upon him that he died.

26 ¶ And unto Abiathar the prieſt ſaid y Joſh. 21. 18. the king, [y] Get thee to Anathoth, unto thine * Heb. a man of death. own fields, for thou *art* * worthy of death: but I will not at this time put thee to death, z 1 Sam. 23. 6. 2 Sam. 11. 11. a 1 Sam. 22. 20. 2 Sam. 15. 24. [z] becauſe thou bareſt the ark of the Lord God before David my father, and becauſe [a] thou haſt been afflicted in all wherein my father was afflicted.

27 So Solomon thruſt out Abiathar from being prieſt unto the Lord; that he might [b] fulfil the word of the Lord, which he ſpake concerning the houſe of Eli in Shiloh. Before Christ 1014. b 1 Sam. 2. 31, 35.

28 ¶ Then tidings came to Joab, (for Joab had turned after Adonijah, though he turned not after Abſalom) and Joab fled unto the tabernacle of the Lord, and [c] caught hold on the horns of the altar. c Chap. 1. 50.

29 And it was told king Solomon that Joab was fled unto the tabernacle of the Lord, and behold, *he is* by the altar: then Solomon ſent Benaiah the ſon of Jehoiada, ſaying, Go fall upon him.

30 And Benaiah came to the tabernacle of the Lord, and ſaid unto him, Thus ſaith the king, Come forth. And he ſaid, Nay, but I will die here. And Benaiah brought the king word again, ſaying, Thus ſaid Joab, and thus he anſwered me.

31 And the king ſaid unto him, [d] Do as d Exod. 21. 14. he hath ſaid, and fall upon him, and bury him; [e] that thou mayeſt take away the inno- e Deut. 19. 13. and 21. 8. cent blood which Joab ſhed, from me, and from the houſe of my father.

32 And the Lord [i] ſhall return his blood i Pſa. 7. 16. upon his own head, who fell upon two men more righteous [g] and better than he, and ſlew g 2 Chron. 21. 13. them with the ſword, my father David not knowing *thereof, to wit,* [h] Abner the ſon of h 2 Sam. 3. 27. Ner, captain of the hoſt of Iſrael, and i 2 Sam. 20. 10. Amaſa the ſon of Jether, captain of the hoſt of Judah.

33 Their blood ſhall therefore return upon the head of Joab, and [k] upon the head of his k 2 Sam. 3. 29. ſeed for ever: but upon David, and upon his ſeed, and upon his houſe, and upon his throne ſhall there be peace for ever from the Lord.

34 So Benaiah the ſon of Jehoiada went up, and fell upon him, and ſlew him; and 1014. he was buried in his own houſe in the wilderneſs.

35 ¶ And the king put Benaiah the ſon of

V. 19. The king's mother appears to have gone to him at the time of public buſineſs, which gave him the opportunity of ſhewing her this great reſpect as his parent.

V. 25. *Solomon ſent* to have Adonijah put to death for deſiring Abiſhag to wife, who had lived with David his father as his wife. This deſire being unlawful in itſelf, it was a breach of the condition on which Solomon gave Adonijah his life, after his attempt to ſeize upon the crown in his father's life-time. Thus is it made again and again to appear, that men's final ruin proceeds from themſelves, out of their own hearts, from whence all evil proceeds. (Mark vii. 21.) And that when they have been forgiven of God, they again exalt themſelves againſt him, and, by means of their own deſires, bring upon themſelves the judgments God hath declared againſt the crimes which they wilfully committed, or were bent upon committing.

V. 26—34. Solomon knowing that Abiathar and Joab were united in the deſigns of Adonijah, he puniſhes them with him; but in doing ſo he does not forget the kindneſs Abiathar had ſhewn to David; and though he had forfeited his life by taking part in the rebellious deſign of Adonijah, he allows him a further ſpace; but Joab was now to be made an example that God will in nowiſe clear the guilty, who remain in a ſpirit of impenitence; though they fly by human prudence to the horns of the altar for ſafety.

V. 35. Joab, like a ſinner long ſpared for repentance, not repenting, ſuffers at laſt the ſentence due to his crimes. Thus are the

Before Christ 1014. of Jehoiada in his room over the hoſt; and Zadok the prieſt did the king put in the room of Abiathar.

l 1 Sam. 2.35. See 1 Chron. 6. 50. & 24 3.

36 ¶ And the king ſent and called for m Shimei, and ſaid unto him, Build thee an houſe in Jeruſalem, and dwell there, and go not forth thence any whither.

m 2 Sam. 16. 5.

37 For it ſhall be, *that* on the day thou goeſt out, and paſſeſt over n the brook Kidron, thou ſhalt know for certain, that thou ſhalt ſurely die: thy blood ſhall be upon thine own head.

n 2 Sam. 15. 23.

38 And Shimei ſaid unto the king, The ſaying *is* good: as my lord the king hath ſaid, ſo will thy ſervant do. And Shimei dwelt in Jeruſalem many days.

1011. 39 And it came to paſs at the end of three years, that two of the ſervants of Shimei ran away unto Achiſh ſon of Maachah king of Gath: and they told Shimei, ſaying, Behold, thy ſervants *be* in Gath.

40 And Shimei aroſe and ſaddled his aſs, and went to Gath to Achiſh, to ſeek his ſervants: and Shimei went and brought his ſervants from Gath.

41 And it was told Solomon that Shimei had gone from Jeruſalem to Gath, and was come again. Before Christ 1011.

42 And the king ſent and called for Shimei, and ſaid unto him, Did I not make thee to ſwear by the Lord, and proteſted unto thee, ſaying, Know for a certain, *that* on the day thou goeſt out, and walkeſt abroad any whither, that thou ſhalt ſurely die? and thou ſaidſt unto me, The word *that* I have heard, *is* good.

43 Why then haſt thou not kept the oath of the Lord, and the commandment that I have charged thee with?

44 The king ſaid moreover to Shimei, Thou knoweſt o all the wickedneſs which thine heart is privy to, that thou didſt to David my father: therefore the Lord ſhall return thy wickedneſs upon thine own head;

o 2 Sam. 16.5.

45 And king Solomon *ſhall be* bleſſed, and the throne of David ſhall be eſtabliſhed before the Lord for ever.

46 So the king commanded Benaiah the ſon of Jehoiada, which went out and fell upon him, that he died; and the p kingdom was eſtabliſhed in the hand of Solomon.

p 2 Chron. 1. 1.

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the judgments of God recorded in the Scriptures, intended with the frequent puniſhments inflicted on many of the abandoned and the wicked, to teach mankind the danger of conſenting to any evil temper or deſire. Though a man may, like Joab, command thouſands by a word or a look, the day will come when a king, like Solomon, will ariſe to judge him, in whoſe hands he ſhall be nothing more than an helpleſs victim.

V. 36, 37. They who, like Shimei, have been pardoned great offences, are required to live under great reſtraints, that they may ſhew they are under a conſtant ſenſe of the danger to which their former ſins had expoſed them; and at the ſame time that they are monuments of the mercy that forgave them, they may be living witneſſes to others, that they know not what they do, who offend againſt the King of all the earth.

V. 38. When Shimei had his life given him on the condition of the reſtraint he was laid under, he thought it *good*—that the ſentence was merciful, and that, inſtead of the conditions being hard, on which mercy was to be continued to him to the end of his life, they were ſuch as greatly increaſed his obligation to the king, as they not only allowed him, but required him to *live near* the perſon of his prince, and to enjoy all the ſecurity and happineſs of thoſe ſubjects that ſurrounded the very throne of Iſrael.

V. 39, 40. Shimei allowed the injury from his ſervants, to make him diſregard the conditions on which he was to hold his pardon from his ſovereign: He departed from Jeruſalem. And thus do thoſe who have had mercy ſhewn them by God their Saviour, on condition, or rather with the privilege of living near his perſon, and partaking of all the benefits of his gracious government, too, too often forget the kind reſtraint, and on ſome occaſion of ſelf-love, go beyond the bounds ſet for their obedience to his will who had freely forgiven them.

V. 41. *It was told Solomon*—That Shimei had gone away, and by doing ſo, had ſhewn that he either thought the king would not know, or would think little of his diſobedience: And that he *was come back*, appearing as if he had never departed. When in heart the ſinner does but depart from God, it is known to him how ſlightly he eſteems the mercy that hath been ſhewn him, and that all his love and gracious favour is not worthy of a ſtrict regard.

V. 42. *Did I not*—When I forgave thee thy preſumptuous ſin againſt thy king and my father, require thee not to depart from Jeruſalem, and didſt not thou allow that this was not only reaſonable, but that it was *good?*

V. 43. *Why?*—To all which Shimei appears to have been ſpeechleſs; as *he* was, (Matth. xxii. 12.) who, by another way of expreſſing his ſelf-will, ſhewed how little he regarded what he knew of the will of the king. From themſelves were condemned.

V. 44—46. *Thou knoweſt thine heart*—Thou art conſcious of thy guilt. And thus will it be ſaid to the impenitent—thou alſo didſt know when mercy was ſhewn thee, that the *moſt ſecret* departure from God would make thee guilty of breaking his command, and of violating that which thou thyſelf thought juſt and good, and which thou didſt confirm by thy own ſolemn reſolutions. This ſentence pronounced againſt Shimei, is but an image, of that great and dreadful judgment which will at the laſt take place, on all whoſe hearts are found at enmity with God, unreconciled to his will, and who would, and did, diſregard it againſt their own knowledge of what was juſt and right, and their own moſt ſolemn obligations not to rebel againſt thoſe conditions which were required of them by God, who ſhewed them mercy, till mercy was deſpiſed, and offered them grace, till it would be no more received. After this *the kingdom of Solomon was eſtabliſhed*—His father had committed all judgment to him, and which he had now executed on both their enemies. And as David committed to Solomon the judging thoſe that had broken the laws, like Joab, and daringly offended againſt his perſon, like Shimei; ſo hath the FATHER committed all judgment to the SON, and when that judgment-day ſhall be over, then the kingdom of God will be eſtabliſhed in righteouſneſs and peace; and the ſpirits of the Redeemed will know no interruption of their bleſſedneſs from ſatan, and all that obey him, but God will be all in all for ever.

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CHAP. III.

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AND [a] Solomon made affinity with Pharaoh king of Egypt, and took Pharaoh's daughter and brought her into the city of David, until he had made an end of building his own house, and the house of the Lord, and [b] the wall of Jerusalem round about.

[a] Chap. 7. 8. & 9. 24.

[b] Chap. 9. 15. 19.

2 Only the people sacrificed in high places, because there was no house built unto the name of the Lord, until those days.

3 And Solomon loved the Lord, walking in the statutes of David his father: only he sacrificed and burnt incense in high places.

[c] Chap. 1. 3.

[d] 1 Chron. 16 39. 2 Chron. 1. 3.

4 And [c] the king went to Gibeon to sacrifice there; [d] for that *was* the great high place: a thousand burnt-offerings did Solomon offer upon that altar.

[e] Chap. 9. 2.

5 ¶ [e] In Gibeon the Lord appeared to Solomon in a dream by night: and God said, Ask what I shall give thee.

6 And Solomon said, Thou hast shewed unto thy servant David my father great * mercy, according as he walked before thee

* Or, bounty.

in truth, and in righteousness, and in uprightness of heart with thee, and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as *it is* this day.

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7 And now, O Lord my God, thou hast made thy servant king instead of David my father: [i] and I *am but* a little child: I know not *how* [g] to go out or come in.

[i] 1 Chron. 29. 1.

[g] Num. 27. 17.

8 And thy servant *is* in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude.

9 [h] Give therefore thy servant an † understanding heart, to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?

[h] 2 Chron. 1. 10.

† Heb. hearing.

10 And the speech pleased the Lord, that Solomon had asked this thing.

11 And God said unto him, Because thou hast asked this thing, and hast not asked for thyself ‡ long life, neither hast asked riches for

‡ Heb. many days.

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V. 1. *Solomon made affinity*—Kindred—alliance by marriage—entered into the nearest relation with the daughter of the king of that country, which so eminently set itself in opposition to God, his servant Moses, and the people of the Lord. And such an *affinity* did the Redeemer of men graciously enter into with all mankind, though they were, to the last degree, at enmity with God. *Solomon brought Pharaoh's daughter into the city of David*—And this he did as soon as he had defeated the designs of Adonijah on the crown of his Father, and which none but Solomon was to possess. And when God the Son had overcome the prince of the rebellious angels, who aspired to be equal to the Most High, (Isa. xiv. 13, 14.) and had deceived Eve, the mother of mankind, to sin against God, then did the Saviour of the world, like Solomon bringing up the daughter of rebellious Egypt, give himself to the promise of the Father as a lamb to be slain, to *bring back* to Jerusalem above, every soul of the fallen race who would or should accept of the offered mercy and grace, and enter into *affinity* with the King of Glory, and be joined in one Spirit with the Lord.

V. 2. *Only*—This is an exception to Solomon's perfect obedience. And thus are all the types and forerunners of Jesus distinguished from himself. None but himself perfectly fulfilled the whole law of God; that it might appear to all, that no other wisdom, power, or sufficiency but that which is of God, his purchase and his gift, can enable any child of fallen Adam to do the will of God on earth as it is done in heaven. And this *omission* in Solomon, to restrain the people from going up to their *high places*, is doubtless recorded to shew, that nothing that is omitted or done contrary to what is required by God, passes unnoticed by him; and that an obedience to his will in many things, will not be accepted in excuse for the careless neglect or wilful breach of any command of God's. (James ii. 10.) Surely all but Jesus himself, that ever appeared in the human nature, have need of repentance; and the deepest repentance can only be made acceptable to God, by the blood of his well-beloved Son.

V. 3. *Solomon loved*—Truly loved the Lord, and with this exception only, of *burning incense in high places*, he obeyed him. This exception being twice repeated in the course of a few words, and as God can never make any of those vain repetitions which he forbids his creatures to use, this repeated charge against Solomon is, without doubt, recorded, that all who are passed from death unto life, and love God and all mankind, may strictly examine themselves, whether they are not offering the *incense* of compliance with something human, instead of that which is divine, and especially of thinking more *highly* of themselves—of some gift or excellence, as being their own, than they ought to think. And it is never to be forgotten that Solomon, with all his wisdom, was at length, from this small departure, drawn away into gross idolatry.

V. 4. *To Gibeon*—Where the altar of the Lord was. (1 Chron. xvi. 39.)

V. 5. After sacrificing upon the altar of the Lord, the Lord appeared to Solomon. And it is after offering up by faith the great sacrifice, that God manifests himself to all. And to all that are reconciled unto God through the blood of atonement, God saith, Ye shall ask what you will, and it shall be done unto you. (John xiv. 7.) Solomon knew, though it was in his sleep, that it was God that spake to him. And thus it appears, that the immortal mind which God *breathed* into man, does not sleep with the earthly body, but is ever awake, and when animated with the love of God, sleeping or waking knows his voice.

V. 6. *Walked in truth*—Lived in the true worship of God—by *faith* in the promised Seed and Saviour, without which faith nothing is pleasing to God. (Heb. xi. 6.)

V. 7. *I am but a little child*—And with all the advantages I have had in being brought up in the court of Israel, under the immediate care of David my father, I find that of myself I know nothing. (1 Cor. iv. 4.)

V. 8. *In the midst*—The duties of the station, in which thy providence hath been pleased to place me, are such as of myself I cannot perform.

V. 9. *Give*—For I have a right to nothing, but as the free gift of thy unmerited bounty.

V. 10. *The speech pleased the Lord*—Not the mere words of it, but the spirit from which they proceeded in Solomon's mind; which was that true humility to which God giveth his grace. (1 Pet. v. 5.)

V. 11. *This thing*—Wisdom—the spirit of truth.

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for thyself, nor hast asked the life of thine enemies, but hast asked for thyself understanding § to discern judgment;

§ Heb. to hear.

12 Behold, I have done according to thy words: [i] lo, I have given thee a wise and an understanding heart, so that there was none like thee before thee, neither after thee shall any arise like unto thee.

i Eccles. 1. 16.

13 And I have also [k] given thee that which thou hast not asked, both riches, and honour: so that there ‖ shall not be any among the kings like unto thee, all thy days.

k Matt. 6. 33. Eph. 3. 20.

‖ Or, hath not been.

14 And if thou wilt walk in my ways, to keep my statutes and my commandments, [l] as thy father David did walk, then I will lengthen thy days.

l Chap. 15. 5.

15 And Solomon awoke, and behold, *it was* a dream: and he came to Jerusalem, and stood before the ark of the covenant of the Lord, and offered up burnt-offerings, and offered peace-offerings, and made a feast to all his servants.

16 ¶ Then came there two women *that were* harlots, unto the king, and stood before him.

17 And the one woman said, O my lord, I and this woman dwell in one house, and I was delivered of a child, with her in the house.

18 And it came to pass the third day after that I was delivered, that this woman was delivered also: and we *were* together; *there was* no stranger with us in the house, save we two in the house.

19 And this woman's child died in the night; because she overlaid it.

20 And she arose at midnight, and took my son from beside me, while thine handmaid slept, and laid it in her bosom, and laid her dead child in my bosom.

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21 And when I rose in the morning to give my child suck, behold, it was dead: but when I had considered it in the morning, behold, it was not my son, which I did bear.

22 And the other woman said, Nay; but the living *is* my son, and the dead *is* thy son: and this said, No; but the dead *is* thy son, and the living *is* my son. Thus they spake before the king.

23 Then said the king, The one saith, This *is* my son that liveth, and thy son *is* the dead: and the other saith, Nay; but thy son *is* the dead, and my son *is* the living.

24 And the king said, Bring me a sword. And they brought a sword before the king.

25 And the king said, Divide the living child in two, and give half to the one, and half to the other.

26 Then spake the woman whose the living child *was*, unto the king, (for [m] her bowels § yerned upon her son) and she said, O my lord, give her the living child, and in no wise slay it: but the other said, Let it be neither mine nor thine, *but* divide *it*.

m Hos. 11. 8.

§ Heb. were hot.

27 Then the king answered and said, Give her the living child, and in no wise slay it: she *is* the mother thereof.

28 And all Israel heard of the judgment which the king had judged, and they feared the king: for they saw that the wisdom of God *was* ‖ in him to do judgment.

‖ Heb. in the midst of him.

CHAP.

V. 12, 13. *I have*—Not only granted thee thy request, but I have also added all things to it, which shall be for my glory and thy greatest good; that, by thee, it may be made appear to all mankind, as by an eminent example, that they who first seek the kingdom of God within them, and his righteousness, all other things shall be added unto them. (Matth. vi. 33.)

V. 14. The caution contained in this verse is doubtless to shew that the greatest degree of wisdom, the highest station, the most glorious and prosperous circumstances that ever concurred in the same person, do not carry with them the liberty to depart for a moment from that humble dependance, in which only any man can walk with God, and continue to receive the communications of his Holy Spirit.

V. 15. Immediately on receiving the blessings God had bestowed, and the assurances he had given, Solomon went *and stood before the ark of the covenant*—To acknowledge that, through the only Mediator between God and man, he received all these mercies. He then offered *burnt-offerings*—As one who still expected pardon, present and everlasting salvation for the alone sake of the great sacrifice then made by promise, and now by the sufferings and death of Christ Jesus the Lord. And *peace-offerings*—To praise God for his mercies through him. Solomon then *made a feast*—That he and all his servants might solemnly rejoice together, under a deep sense of the unmerited goodness of God.

V. 16—28. When God had established Solomon in the throne of his father David, and had given him, with the knowledge of his great salvation, the wisdom of his station, then God made the cause of two poor women the occasion of shewing the humility, the patience, and the wisdom of Solomon, together with his regard to justice, and the liberty he gave to the least of his subjects to speak in his presence, though they came without any other evidence than their own. And the directions he gave, when he had fully heard them, made all Israel fear him; convinced that it was the wisdom of God by which he was enabled to understand what were the feelings of a mother's mind for her tender offspring, better than the mother either of the living or of the dead child; and that a king who could bring the truth to light beyond all doubt, in a matter where he had no assistance from human evidence, would be also enabled to detect and punish the guilty; and on this account all the people feared him. They that were conscious of guilt, feared detection; and they that were not, feared to offend. And thus does the Judge of all the earth make himself known to men, shewing them that his wisdom can bring the most hidden things to light, and can make every one even from themselves discover their own deceit and sin. And this His Holy word discovers to all mankind, to the end that every one may, by true repentance, come unto him for mercy, before they are brought

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SO king Solomon was king over all Israel.
2 And these *were* the princes which he had, Azariah the son of Zadok, * the priest:
3 Elihoreph and Ahiah, the sons of Shisha, † scribes: [a] Jehoshaphat the son of Ahilud, the ‡ recorder.
4 And Benaiah the son of Jehoiada *was* over the host: and Zadok and Abiathar *were* the priests.
5 And Azariah the son of Nathan *was* over the officers: and Zabud the son of Nathan *was* principal officer, *and* the king's friend.
6 And Ahishar *was* over the household: and [b] Adoniram the son of Abda *was* over the § tribute.
7 ¶ And Solomon had twelve officers over all Israel, which provided victuals for the king and his household, each man his month in a year made provision.
8 And these *are* their names: ‖ The son of Hur in mount Ephraim.
9 * The son of Dekar, in Makaz, and in Shaalbim, and Beth-shemesh, and Elon-beth-hanan.
10 † The son of Hesed, in Aruboth: to him *pertained* Sochoh, and all the land of Hepher.
11 ‡ The son of Abinadab, in all the region of Dor, which had Taphath the daughter of Solomon to wife.
12 Baana the son of Ahilud, *to him pertained* Taanach and Megiddo, and all Beth-shean, which *is* by Zartanah beneath Jezreel, from Beth-shean to Abel-meholah, *even* unto *the place that is* beyond Jokneam.
13 § The son of Geber, in Ramoth-gilead: to him *pertained* [c] the towns of Jair the son of Manasseh, which *are* in Gilead: to him *also pertained* [d] the region of Argob, which *is* in Bashan, threescore great cities with walls, and brasen bars.
14 Ahinadab the son of Iddo *had* ‖ Mahanaim.
15 Ahimaaz *was* in Naphtali; he also took Basmath the daughter of Solomon to wife.
16 Baanah the son of Hushai *was* in Asher and in Aloth.
17 Jehoshaphat the son of Paruah, in Issachar.
18 Shimei the son of Elah, in Benjamin.
19 Geber the son of Uri *was* in the country of Gilead, *in* the country of Sihon king of the Amorites, and of Og king of Bashan; and *he was* the only officer which *was* in the land.
20 ¶ Judah and Israel *were* many, as the sand which *is* by the sea in multitude, eating and drinking, and making merry.
21 And [e] Solomon reigned over all kingdoms, from the river unto the land of the Philistines, and unto the border of Egypt: they brought presents, and served Solomon all the days of his life.
22 ¶ And Solomon's * provision for one day, was thirty * measures of fine flour, and threescore measures of meal.
23 Ten fat oxen, and twenty oxen out of the pastures, and an hundred sheep, beside harts, and roe-bucks, and fallow-deer, and fatted fowl.
24 For he had dominion over all *the region* on this side the river, from Tiphsah even to Azzah, over all the kings on this side the river: and he had peace on all sides round about him.
25 And Judah and Israel dwelt ‡ safely, [i] every man under his vine, and under his fig-

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[a] 2 Sam. 8. 16. and 20. 24.
[b] Chap. 5. 14.
[c] Num. 32. 41.
[d] Deut. 3. 4.
[e] See Psal. 72. 8.
[i] Mic. 4. 4. Zech. 3. 10.

* Or, the chief officer.
† Or, secretaries.
‡ Or, remembrancer.
§ Or, levy.
‖ Or, Ben-hur.
* Or, Ben-dekar.
† Or, Ben-hesed.
‡ Or, Ben-abinadab.
§ Or, Ben-geber.
‖ Or, to Mahanaim.
* Heb. bread.
* Heb. cors.
‡ Heb. confidently.

before him to give account of the deeds done in the body. And they that would escape the wrath to come, that is revealed from God to men, are bound, by all they owe to God and to themselves, to search the Scriptures, which, as a sword, will pierce between the very joints and marrow; and, by the ever attending influence of his grace, will shew the soul itself; and then will direct every one that obeys his grace to the author and finisher of their faith; (Heb. xii. 2.) and who, in the great day, will say to all who have claimed him as their Saviour, and submitted to him as their king—Come, ye blessed. The conscious joy of which may be, in some slight degree, conceived, from what she felt, whose claim of the living child was justified by the judgment of Solomon, as the shame and confusion which must have covered the other, who daringly appeared before the king to establish her unjust and wicked pretensions, may lead us to understand something of what they must feel, who shall appear before God to justify themselves, in direct opposition to his declared will, sealed with numberless miracles and proofs of its divine authority, plainly saying—*All* have sinned, and that in God's sight *none* can justify themselves, and that besides Jesus, the Mediator between God and man, there is no other Saviour from the wrath to come. (Rom. iii. 23. 1 John i. 10. Isai. xlv. 21. Acts iv. 12.)

C H A P. IV.

V. 1. *So king Solomon was king*—And so will the Saviour of men be king for ever, to bless and make happy all the subjects of his glorious kingdom, when the contempt of poor sinful men, and the rage of devils, will no more disturb his church's peace.

V. 3. *Scribes*—Secretaries of state.

V. 4. *Zadok and Abiathar*—First Abiathar, and after him Zadok.

V. 5. *Principal officer*—President of the king's council. *King's friend*—To all the other blessings which God bestowed on Solomon, he added that of *a friend*.

V. 6. *Over the household*—Steward of the king's household. *Over the tribute*—Treasurer.

V. 7—28. In the great number of the children of Israel in Solomon's

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fig-tree, [g] from Dan even to Beer-sheba, all the days of Solomon.

26 ¶ And [h] Solomon had forty thousand stalls of [i] horses for his chariots, and twelve thousand horsemen.

27 And those officers provided victual for king Solomon, and for all that came unto king Solomon's table, every man in his month: they lacked nothing.

28 Barley also and straw for the horses, and § dromedaries, brought they unto the place where *the officers* were, every man according to his charge.

29 ¶ And God gave Solomon wisdom and understanding, exceeding much, and largeness of heart, even as the sand that *is* on the sea-shore,

30 And Solomon's wisdom excelled the wisdom of all the children [k] of the east-country, and all [l] the wisdom of Egypt.

31 For he was wiser than all men; [m] than Ethan the Ezrahite, [n] and Heman, and Chalcol, and Darda, the sons of Mahol: and his fame was in all nations round about.

32 And [o] he spake three thousand proverbs: and his songs were a thousand and five.

33 And he spake of trees, from the cedar-tree that *is* in Lebanon, even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes.

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34 And there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom.

CHAP. V.

AND [a] Hiram king of Tyre sent his servants unto Solomon; (for he had heard that they had anointed him king in the room of his father) [b] for Hiram was ever a lover of David.

2 And [c] Solomon sent to Hiram, saying,

3 Thou knowest how that David my father could not build an house unto the name of the Lord his God, [d] for the wars which were about him on every side, until the Lord put them under the soles of his feet.

4 But now the Lord my God hath given me rest on every side, *so that there is* neither adversary, nor evil occurrent.

5 And behold, I * purpose to build an house unto the name of the Lord my God, [e] as

g Judg. 20. 1.
h Chap. 10. 25, 26. 2 Chron. 1. 14. and 9. 25.
i See Deut. 17. 16.
§ Or, mules, or, swift beasts.
k Gen. 25. 6.
l See Acts 7. 22.
m Psal. 89. 1. and title.
n 1 Chron 2. 6. Psal. 88. 1. and title.
o Eccles. 12. 9.

a Ver. 10, and 18. and 2 Chron. 2. 3. Huram.
b 2 Sam. 5. 11. 1 Chron. 14. 1. Amos 1. 9.
c 2 Chron. 2. 3.
d 1 Chro. 22. 8. and 28. 3.
* Heb. say.
e 2 Sam. 7. 13. 1 Chron. 17. 12. and 22. 10.

lomon's time, the antient prophecies were fulfilled. And by the riches, power, and happiness of Solomon's kingdom, the greatness and blessedness of the kingdom of God's dear Son is discovered to us, as far as visible things can represent such as are spiritual.

V. 29. *God gave*—This is repeated, that it then might and still may be remembered, that God is the only giver of every good gift. *Largeness of heart*—A soul as just, liberal, generous, and compassionate as he was wise.

V. 30, 31. The countries and persons most famed for their wisdom, had not the wisdom of Solomon. And thus was he a type of the Saviour of men, who knew what was in man—in all men; and who is himself the immediate fountain of all spiritual wisdom, as the sun in the natural world is the means of communicating light to the earth and heavens.

V. 32. *Proverbs*—Brief sentences of truth, justice, goodness, and usefulness; not only the effects of the wisest man's study, but containing the wisdom of God, who, by declaring himself the Giver of Solomon's wisdom, hath caused it to be known, as well as by saying, That all Scripture is given by inspiration of God, that he, by his spirit, spake through the lips of his servant Solomon, and by his hand gave mankind those apples of gold in pictures of silver. *His songs were a thousand and five*—Several of which are given in the *Canticles*.

V. 33. *He spake of trees*—All which discourses are lost; God, in mercy to mankind, having, by his providence, only preserved that which was wanted to make men wise unto present and everlasting salvation. But though God did not preserve those writings of Solomon's for the use of men, it has been equally the work of his spirit and of his providence, to discover such qualities in the productions of the earth and sea, as might at once delight and bless mankind, by leading them to adore HIM that gave to different substances those qualities, and by such unlooked-for ways made known their effects.

V. 34. The fame of Solomon spread throughout the earth, and in that age knowledge was in such esteem, that from every nation persons were sent by public authority, to become acquainted with the discoveries which God had made to Solomon, that they might report the fame to their own country, for the benefit of all. And what gratitude is due to God for having preserved the Scriptures, and for causing them to be so spread amongst mankind, as they are in this, and many other countries; and as it is his will they should be throughout the whole world, that all men may become acquainted with those manifestations of heavenly wisdom, which were thought so worthy of notice in the ages when that knowledge first appeared! And when it is considered how much these discoveries are calculated to make mankind happy in themselves, as well as the means of contributing to the happiness of others, to neglect searching the sacred records of Divine truth and goodness, is to shew how much we are wanting in gratitude to God, who is most pleased when his creatures make the use of his mercies for which they are designed, and also how much we are wanting to ourselves, by not making it our constant and chief object of pursuit, to cultivate an acquaintance with the principles of that knowledge which is given to us by God, to lead us from one degree of nearness to himself to another, till this life of trial shall end in a life of glory, in his immediate presence for ever.

CHAP. V.

V. 1. *Hiram sent to Solomon, for he was ever a lover of David*—And they that love the Father will *send*—will shew they love and honour the Son, whenever they understand that he reigns in the throne of his Father.

V. 2, 3. *David could not build for the wars*—And God, by his grace, must first produce the submission of those tempers and lusts which war against the life of God in the soul, before the foundation of the spiritual building can be laid, and the heart become *the temple* of the living God. (2 Cor. vi. 16.)

V. 4, 5. *Neither adversary, nor evil occurrent*—No satanick spirit ruling, nor any worldly nor fleshly desire prevailing, but *rest* from war within, that the spirit of peace may carry on the work of peace, and raise the temple of the heart, in newness of life, to the glory of its living Head.

V. 6. *Command*

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as the Lord ſpake unto David my father, ſaying, Thy ſon, whom I will ſet upon thy throne in thy room, he ſhall build an houſe unto my name.

6 Now therefore command thou, that they hew me cedar-trees out of Lebanon, and my ſervants ſhall be with thy ſervants: and unto thee will I give hire for thy ſervants, according to all that thou ſhalt † appoint: for thou knoweſt that *there is* not among us any that can ſkill to hew timber, like unto the Sidonians.

† Heb. ſay.

7 ¶ And it came to paſs, when Hiram heard the words of Solomon, that he rejoiced greatly, and ſaid, Bleſſed *be* the Lord this day, which hath given unto David a wiſe ſon over this great people.

8 And Hiram ſent to Solomon, ſaying, I have ‡ conſidered the things which thou ſenteſt to me for: *and* I will do all thy deſire concerning timber of cedar, and concerning timber of fir.

‡ Heb. heard.

9 My ſervants ſhall bring *them* down from Lebanon unto the ſea: and I will convey them by ſea in flotes, unto [i] the place that

i 2 Chro. 2. 16.

thou ſhalt § appoint me, and will cauſe them to be diſcharged there, and thou ſhalt receive *them:* and thou ſhalt accompliſh my deſire, [g] in giving food for my houſhold.

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§ Heb. ſend.

g See Ezra 3. 7.

10 So Hiram gave Solomon cedar-trees, and fir-trees, *according to* all his deſire.

Ezek. 27. 17. Acts 12. 20.

11 [h] And Solomon gave Hiram twenty thouſand ‖ meaſures of wheat *for* food to his houſhold, and twenty meaſures of pure oil: thus gave Solomon to Hiram year by year.

h See 2 Chron. 2. 10.

‖ Heb. cors.

12 And the Lord gave Solomon wiſdom, [i] as he promiſed him: and there was peace between Hiram and Solomon, and they two made a league together.

i Chap. 3. 12.

13 ¶ And king Solomon raiſed a * levy out of all Iſrael; and the levy was thirty thouſand men.

* Heb. tribute of men.

14 And he ſent them to Lebanon, ten thouſand a month by courſes: a month they were in Lebanon, *and* two months at home: and [k] Adoniram *was* over the levy.

k Chap. 4. 6.

15 And Solomon had threeſcore and ten thouſand that bare burdens, and fourſcore thouſand hewers in the mountains:

16 Beſides

V. 6. *Command thou*—Become a worker together in the deſign which David had at heart, and which he hath committed to his ſon to execute.

V. 7. *Hiram*—A Gentile king, bleſſed the name of the LORD Jehovah, that he had raiſed up to David, whom he loved, a ſon to do his will. And do not all in every nation adore the ſacred name by which they call upon God, when they know by the ſpirit he hath given them, that he hath provided a Mediator, an Advocate, a Redeemer to perform all the divine will, and do that for men, which none can do for themſelves?

V. 8—10. Hiram firſt ſhewed his willingneſs to fall in with Solomon's deſign, and then, by what he did, he proved the reality of his deſire to enter into the moſt friendly alliance with Solomon. And they, whoſe hearts are opened to the calls of the Prince of Peace, they firſt ſhew their willingneſs to fall in with his gracious deſign, and then they prove the reality of that willingneſs not in word only, but in truth and in deed.

V. 11. In return, *Solomon gave Hiram wheat and pure oil, year by year*—And thus does Jeſus to all who accept the offers of his love, and ſhew they do ſo by loving him again, and prove this by keeping his commandments; he feeds them continually as with wheat and oil—with that inward bread, ſent from himſelf by the Holy Ghoſt the comforter.

V. 12. *They two made a league*—Solomon was Iſrael's peaceful king, the huſband of the daughter of Egypt, the ally of the king of Tyre, and the friend of all mankind. As an head for wiſdom, juſtice, and goodneſs, he united the world together for their common welfare. And Solomon in this, with all his ſplendour, was but the type of the meek, the humble, and the holy Jeſus, who came in the form of a ſervant; that being on a level with the leaſt of his creatures, he might ſhew to all, that all might come unto him; and then after proving, by his ſufferings and death, the greatneſs of his love, in the ſight of hundreds, he aſcended with the manhood, back to that glory which he had before the world began, there to appear in the preſence of God for the whole human race, and there for ever to unite together in one bond of Divine love, all that would or will come at his call, and accept of mercy, grace, and communion with the Father through him.

V. 13. *Raiſed a levy*—Of officers and men for every part of the work. And thus does the Head of his church on earth ſend out from himſelf, both angels and men to work together with himſelf in preparing thoſe living ſtones, and pillars of his ſpiritual temple, which ſhall ſtand for ever.

V. 14. Solomon *ſent* out his ſervants *by courſes*, and the Great Maſter-builder ſends out his labourers in their courſes. None need envy another, or fly to the work with an impatient zeal, for all *he ſends* will have their courſe and place, and a greater certainty of his notice of their humble, patient, faithful diſcharge of the duties of the ſtation to which he hath appointed them, than the workmen of the wiſeſt earthly prince.

V. 15, 16. The officers were to wait on thoſe that bare the burdens, and did the work; doubtleſs to direct them where to dig the ſtones, and fell the trees; and then, as the weight of the work required, to call others to their aſſiſtance. And angels being made, of God our Saviour, miniſtering ſpirits to all the heirs of ſalvation, doubtleſs they, as officers, have a more than ordinary charge over all that bear the burdens, and do the work of finding and preparing every member of God's ſpiritual temple. Would not Solomon ſmile upon ſuch of his officers who did moſt diligently attend upon the workmen, to give ſeaſonable aid where aid was required? and are not the angels of God animated by the ſmiles of the King Eternal, in diſcharging the duties of their ſeveral ſtations, firſt in pointing out the work to which all the labourers are ſent, and then in procuring aſſiſtance to every faithful ſervant of their gracious LORD, that feeble knees may not be bent to the ground by the weight of the burden, nor honeſt hands hang down diſcouraged by difficulties too great to be overcome? Surely the heavenly attendants, as well as Solomon's officers, know to whom to call as the means of relief, and when to lead to the refreſhing ſhade or ſtreams, and where to find ſhelter from every ſtorm. And thus attended, and befriended, ſhall any grow weak or faint in their minds in the ſpiritual toil; nay, ſhall they not rather remember

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16 Besides the chief of Solomon's officers which *were* over the work, three thousand and three hundred, which ruled over the people that wrought in the work.

17 And the king commanded, and they brought great stones, costly stones, *and* hewed stones, to lay the foundation of the house.

18 And Solomon's builders, and Hiram's builders did hew *them*, and the † stonesquarers: so they prepared timber and stones to build the house.

† Or, Giblites: as Ezek. 27. 9.

C H A P. VI.

a 2 Chron. 3. 1, 2.

AND [a] it came to pass in the four hundred and fourscore year after the children of Israel were come out of the land of

1014. Egypt, in the fourth year of Solomon's reign over Israel, in the mount Zif, which *is* the

b Acts 7. 47. * Heb. built.

second month, that [b] he * began to build the house of the Lord.

c See Ezek. 41. 1, &c.

2 And [c] the house which king Solomon built for the Lord, the length thereof *was* threescore cubits, and the breadth thereof twenty *cubits*, and the height thereof thirty cubits.

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3 And the porch before the temple of the house, twenty cubits *was* the length thereof, according to the breadth of the house; *and* ten cubits *was* the breadth thereof, before the house.

4 And for the house he made [d] † windows of narrow lights.

d See Ezek. 40. 16. and 41. 16.

† Or, windows broad within and narrow without: or, skewed and cloted.

5 ¶ And ‡ against the wall of the house he built [e] § chambers round about, *against* the walls of the house round about, *both* of the temple, [i] and of the oracle: and he made ‖ chambers round about.

‡ Or, upon, or, joining to.

e See Ezek. 41. 6.

§ Heb. floors.

i Ver. 16, 19, 20, 21, 31.

‖ Heb. ribs.

6 The nethermost chamber *was* five cubits broad, and the middle *was* six cubits broad, and the third *was* seven cubits broad: for without *in the wall* of the house he made * narrowed rests round about, that *the beams* should not be fastened in the walls of the house.

* Heb. narrowings, or, rebatements.

7 And

ber that they are not labouring in the service of a prince, who himself never laid an ax to the root of a tree, nor stood in the pit to dig, but of one who has felt himself the weight of every one's load, the difficulty of every one's station, and not as a distant prince, but as a living head, still feeling the slightest painful touch of pain which every member feels, numbering the hairs, and counting the tears of all that live in him, and do but lift a cup of water to forward the end of his glorious toil, in bringing all into that blessedness there is in himself?

V. 17. *The king commanded*, and afforded sufficient aid; and by that aid *they brought* to him *great stones*—costly—hewed *to lay the foundation.* At the command of the Lord of Hosts there appeared prophets, apostles, martyrs, ministers, and such as were willing to lay down their lives for his sake, and with these were laid, as with *costly stones*, the first courses of that spiritual building, which, as on Mount Zion, hath its sole foundation on the Rock of ages —in the God-man, Christ Jesus.

V. 18. *Solomon's builders, and Hiram's builders*—Jews and Gentiles joined to build the temple of the Lord.

C H A P. VI.

V. 1. *In the fourth year*—After Solomon entered upon the government of Israel, he laid the foundation of the Temple; *in the month Zif*, which answers in part to our April; and near the same season it was, and *in the fourth year* from the time the Lord Jesus entered upon his public ministry, that he, by the offering which he then made of himself, laid the foundation of all spiritual building, other than which no man can lay; and it may here be observed, that Solomon's temple only continued in all its splendour about 34 years, when Shishak king of Egypt carried away its treasures; and this was the same space of time which Jesus was on earth in that temple of his body, which he said he would raise up in three days after the Jews should have destroyed it. (John ii. 19, 21.)

V. 2. *The House*—The most holy place where the Lord manifested himself. The proportions of this part of the building seem to be considered as the most graceful and harmonious. And the true church of God, the heart of every real believer, where God delights to dwell and to make known his infinite goodness and compassion, is, like this building, at harmony in itself; and is formed for a continual increase of gracefulness in the sight of God and men.

V. 3. *The porch*—The entrance, the way that led to the holy place was formed, and the proportions of this were also harmonious. And thus is the entrance, the way that leads to God, of the nature with the place where he manifests himself: It is all harmonious; pleasantness and peace belong alone to his temple, to the minds of those that are truly set out to seek him, and to whom he is making himself known.

V. 4. *Narrow lights*—Without, which would give the building a gloomy appearance to those who only beheld it *from without:* But by the windows growing wider and wider from the first admission of the light, it had on the inside a very different appearance; and those who were within had not only as much light as they wanted, but were in a place harmonious and pleasant. To those that view the church of God from without, the living temples—poor, humble, despised followers of a crucified Lord, have often a gloomy appearance; but when they themselves give an account of the temple within, they do not only imagine that they see the light, but they know that the influence of the Sun of Righteousness rests upon them, and by that influence they are blessed; and most of all in knowing that they do not possess that blessedness by nature's feeble tenure, but on his faithfulness who made the temple for himself, and that neither life nor death, nor things present, nor things to come, can separate them from his gracious presence who dwells within. (Rom. viii. 35.)

V. 5. *Against the wall he built chambers*—Some to contain consecrated things; some for places of refreshment, and secret and devout exercises of prayer, meditation, reading, and praise; and some for rest. And has not God formed the temple of the mind with various capacities for spiritual blessedness, and his grace, like the sun, the earth visiting, enlightning, and warming the whole?

V. 6. *The beams* were not *fastened in the walls*—That any of them that decayed might be taken out and replaced, and no injury done to the building. And thus in God's spiritual church, though every member rests upon the same foundation, yet if any one decays—ceases to answer the gracious design of the Great Masterbuilder, without any injury to the rest of the building it is replaced by another; and hence the Lord saith to all—Let no one take thy crown; take heed to thyself; be thou faithful unto death, that thou mayest have a place in that building, not made with hands, eternal in the heavens, and go no more out for ever.

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7 And [g] the house when it was in building, was built of stone, made ready before it was brought thither: so that there was neither hammer, nor ax, *nor* any tool of iron heard in the house, while it was in building.

[g] See Deut. 27. 5, 6.

8 The door for the middle chamber *was* in the right † side of the house: and they went up with winding stairs into the middle *chamber*, and out of the middle into the third.

† Heb. shoulder.

1005.

9 [h] So he built the house and finished it; and covered the house ‡ with beams and boards of cedar.

[h] Ver. 38.

‡ Or, the vault-beams and the cieings, with cedar.

10 And *then* he built chambers against all the house, five cubits high; and they rested on the house with timber of cedar.

11 ¶ And the word of the Lord came to Solomon, saying,

12 *Concerning* this house which thou art in building, [i] if thou wilt walk in my statutes, and execute my judgments, and keep all my commandments to walk in them: then will I perform my word with thee, [k] which I spake unto David thy father.

[i] Chap. 2. 4. and 9. 4.

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[k] 2 Sam. 7. 13. 1 Chro. 22. 10.

13 And [l] I will dwell among the children of Israel, and will not forsake my people Israel.

[l] Exod. 25. 8.

14 So Solomon built the house, and finished it.

15 And he built the walls of the house within with boards of cedar, § both the floor of the house, and the walls of the cieling: *and* he covered *them* on the inside with wood, and covered the floor of the house with planks of fir.

§ Or, from the floor of the house unto the walls, &c. and so Verse 16.

16 And he built twenty cubits on the sides of the house, both the floor, and the walls with boards of cedar: he even built *them* for it within, *even* for the oracle, *even* for the most holy *place*.

17 And

V. 7. Every *stone in the house was made ready* for its place, before it was brought to the building; nor was the noise of any instrument heard in framing the whole together. And every soul is fitted for that building, not made with hands, eternal in the heavens, before it is brought thither, and the sound of *no instrument* is there heard, the name of the Great Master-builder being that alone which is heard in his glorious temple, every living stone thereof being his workmanship.

V. 8. *Middle chamber*—The middle story. The *right side*—The south-side. *Winding stairs*—Turning from the ground to the middle story, and still turning from that to the third. These *turning* stairs in the temple of God, by which all that dwelt therein were to ascend, may be a figure to shew us that the course by which men are to ascend to their Redeemer's dwelling-place in endless glory, *is not* by going straight forward under the guidance of meer human wisdom and worldly prudence, by which, whilst men are in their natural state, they can lay down their designs, and what *they will* do for years to come, and even for their children after them, "Whereas they know not what shall be on the morrow" (James iv. 14.); but that the way that leadeth unto life eternal, which the Lord of all says is found comparatively but by few, resembles the manner of ascending in the temple—Every step the whole man must turn agreeable to the design and workmanship of the Divine builder. First *turning* from all sin under the convincing grace of God; and by real conversion of heart from under the power of satan unto God; and then ascending as from the middle chambers to those that are above, to continue *turning* from step to step, from grace to grace, under the guidance of God's holy spirit inwardly, and by the openings and leadings of his gracious providence outwardly, with an increasing child-like submission to the will of their Heavenly Father in all things, till they arrive at one of those happy dwellings in this life—A lot among those that are sanctified by faith in that Mediator who will draw all men after him, who will but set their feet upon the foundation which he hath laid in himself, and advance—walk as upon the steps of the temple, after the example which he, as a perfect man, hath given unto all men. (Acts xxvi. 18. John xiii. 15.)

V. 9. *Finished it*—And whoever may fall short of a dwelling-place in buildings eternal in the heavens, by neglecting that present salvation which is made known to men, (Heb. ii. 3.) the glorious design of the everlasting Father was *finished* and fulfilled by his eternal Son, and by him the price was paid for the sins of the world; and whosoever will accept of purchased and freely-offered mercy and grace, may come unto him and have life: And they who frustrate the grace of God, (Gal. ii. 21.) and shall be finally shut out, they themselves will be only chargeable with their own ruin—They will behold the work, on God's part, to have been to them all that it ought to have been—full of love, perfect compassion, goodness, in design and deed *finished* and complete from the foundation; and that to themselves alone belongs all the guilt and misery consequent upon turning away from, and despising both the builder and the temple—God and themselves, whose temple he intended them to be.

V. 10. *Against all the house*—There was no void place. And as in God's material, so in his spiritual works all things are full of him, and full of goodness to men; his great and gracious design comprehends the whole filling up, and using every part for purposes worthy of himself; and surely, however human thought may neglect or be unable to comprehend, in all his works of creation, providence and grace, as in the temple, he builds against *all* the house, he both designs and uses every part for ends and in ways worthy of himself.

V. 12. *If thou*—Who art employed in thus promoting my spiritual worship, *walk in my statutes*—live in the spirit of them thyself; *and execute my judgments*—Use all thy wisdom, diligence, and influence to give effect to my will; *then will I perform with thee* all that I have promised.

V. 13. I will be their God, and they shall be my people. I will dwell in them, and will not take my Holy Spirit from them.

V. 14. *So*—Thus obeying the Almighty Giver of his wisdom, and of every capacity to will and to do, *Solomon* both *built*—Begun, carried on, and *finished* the work which God gave him to do. And in this Solomon was his Saviour's type, who, as man, performed the whole will of God, both according to the spirit and to the letter of his word, and then *finished* the work for which he came amongst men. (John xix. 30.)

V. 15. *He built*—Covered the walls with timber. He adorned the costly stones.

V. 16. *He built within*—A partition to form the most holy place.

V. 17. *The*

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17 And the houſe, that *is* the temple before it, was forty cubits *long*.

18 And the cedar of the houſe within *was* carved with ‖ knops, and † open flowers: all *was* cedar, there was no ſtone ſeen.

‖ Or, gourds. † Heb. openings of flowers.

19 And the oracle he prepared in the houſe within, to ſet there the ark of the covenant of the Lord.

20 And the oracle in the forepart *was* twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof: and he overlaid it with ‡ pure gold, and *ſo* covered the altar *which was of* cedar.

‡ Heb. ſhut up.

21 So Solomon overlaid the houſe within with pure gold: and he made a partition, by the chains of gold before the oracle, and he overlaid it with gold.

22 And the whole houſe he overlaid with gold, until he had finiſhed all the houſe; alſo the whole altar that *was* by the oracle, he overlaid with gold.

23 ¶ And within the oracle he made two cherubims *of* § ‖ olive-tree, *each* ten cubits high.

§ Or, oily. ‖ Heb. trees of oil.

24 And five cubits *was* the one wing of the cherub, and five cubits the other wing of the cherub: from the uttermoſt part of the one wing unto the uttermoſt part of the other, *were* ten cubits.

25 And the other cherub *was* ten cubits: both the cherubims *were* of one meaſure, and one ſize.

26 The height of the one cherub *was* ten cubits, and ſo *was it* of the other cherub.

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27 And he ſet the cherubims within the inner houſe; and [m] * they ſtretched forth the wings of the cherubims, ſo that the wing of the one touched the *one* wall, and the wing of the other cherub touched the other wall: and their wings touched one another in the midſt of the houſe.

m Exod 25.20. * Or, the cherubims ſtretched forth their wings.

28 And he overlaid the cherubims with gold.

29 And he carved all the walls of the houſe round about with carved figures of cherubims, and palm-trees, and † open flowers, within and without.

† Heb. openings of flowers.

30 And the floor of the houſe he overlaid with gold, within and without.

31 ¶ And for the entering of the oracle he made doors *of* olive-tree: the lintel *and* ſide-poſts *were* ‡ a fifth part *of the wall*.

‡ Or, five-ſquare.

32 The ‖ two doors alſo *were of* olive-tree; and he carved upon them carvings of cherubims, and palm-trees, and § open flowers, and overlaid *them* with gold, and ſpread gold upon the cherubims, and upon the palm-trees.

‖ Or, leaves of the doors. § Heb. openings of flowers.

33 So alſo made he for the door of the temple, poſts *of* olive-tree * a fourth part *of the wall*.

* Or, four-ſquare.

34 And the two doors *were of* fir-tree: the [n] two leaves of the one door *were* folding,

n Ezek. 41.23.

V. 17. *The temple*—That part of the building in which was the moſt holy place.

V. 18. *The cedar was carved*—The covering of the coſtly ſtones was ornamented.

V. 19. *The oracle*—The place where God manifeſted himſelf. *He prepared*—Fitted for the receipt of the ark. *Within*—In the innermoſt part of the houſe. And thus is the heart wherein God manifeſts himſelf by his Spirit, *prepared* by himſelf for his own dwelling-place, according to his gracious *covenant*.

V. 20. *The oracle* and *the altar* placed therein were overlaid with *pure gold*—That this place might be regarded above all the reſt. On this altar was to be offered *incenſe*—The type of prayer and praiſe aſcending up to God, and this within the place where God himſelf appeared. (Heb. xiii. 15. 1 Pet. ii. 5.)

V. 21. *Chains of gold*—Repreſenting the *ſtrength* of thoſe motives by which the believing mind is bound to the God of its ſalvation—By that love which is ſtronger than death.

V. 22. *The whole houſe*—All the holy place. *Until he had finiſhed all the houſe*—And thus does the Spirit of God, as with pure gold, overlay—communicate to thoſe that love him, the mind that was in himſelf. (Phil. ii. 5.)

V. 23—29. *Cherubims*—To ſhew that the Moſt High not only makes the heart of the humble his dwelling-place, but that all ſuch are attended by the angels of his preſence which are in ſubjection to the gracious Mediator between God and men, (Heb. ii. 8.) and wait to do his pleaſure, in forwarding the deſigns of his redeeming love, and miniſtering to the relief and ſupport of the heirs of ſalvation. And theſe *cherubims* were made of the *olive-tree*—From which were taken the emblems of peace (Gen. viii. 11.) from God to men through the Mediator. And this tree producing the ſweeteſt oil, and being ever green, all the ideas of conſtancy, uſefulneſs, and kindneſs, are conveyed to us by theſe angelic figures. Their wings extended from ſide to ſide, and touched each other, by which we may underſtand the extent of that protection which is afforded to all who put their truſt in the Lord of all. And the walls were carved with cherubims, to ſhew that all that dwell in love to God, are ſurrounded night and day by thoſe angel bands which attend through life, and wait to convey the departing ſpirits of all the redeemed, to the preſence of God.

V. 30. All was of gold where the angels were; and the pure gold of his grace muſt be beneath the very feet of thoſe that would claim kindred with the heavenly hoſts, and be attended by them wherever they are.

V. 32. *Palm-trees*——Were accounted ſymbols of victory. Branches of the palm-tree were carried before conquerors. And they whoſe bodies become living temples of the Holy Ghoſt, they bear their palms, and are more than conquerors through him that loved them.

V. 34. *The leaves of the door were folding*—That with the greater eaſe they might be opened. And are not the doors of the heart, (Rev. iii. 20.) at which the Redeemer is repreſented as knocking, ſo conſtructed by the Divine Architect, as to open without pain or difficulty to admit the ſweet influences of his grace? Doubtleſs they

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ing, and the two leaves of the other door *were* folding.

35 And he carved *thereon* cherubims, and palm-trees, and open flowers: and covered *them* with gold, fitted upon the carved work.

36 ¶ And he built the inner court with three rows of hewed ſtone, and a row of cedar-beams.

o Verſe 1. 37 ¶ o In the fourth year was the foundation of the houſe of the Lord laid, in the 1005. month Zif.

38 And in the eleventh year, in the month Bul, (which *is* the eighth month) was the † Or, with all the appurtenances thereof, and with all the ordinances thereof. houſe finiſhed † throughout all the parts thereof, and according to all the faſhion of it: ſo was he p ſeven years in building it.

p Compare Verſe 1. till 992.

C H A P. VII.

a Chap. 9 10. 2 Chron. 8. 1. BUT Solomon was building his own houſe a thirteen years, and he finiſhed all his houſe.

2 ¶ He built alſo the houſe of the foreſt of Lebanon; the length thereof *was* a hundred cubits, and the breadth thereof fifty cubits, and the height thereof thirty cubits, upon four rows of cedar-pillars, with cedar-beams upon the pillars.

3 And *it was* covered with cedar above upon the * beams, that *lay* on forty five pillars, fifteen in a row. * Heb ribs.

4 And *there were* windows in three rows, and † light *was* againſt light *in* three ranks. † Heb ſight againſt ſight.

5 And all the ‡ doors and poſts *were* ſquare, with the windows: and light *was* againſt light in three ranks. ‡ Or, ſpaces and pillars were ſquare in proſpect.

6 ¶ And he made a porch of pillars; the length thereof *was* fifty cubits, and the breadth thereof thirty cubits: and the porch *was* § before them: and the *other* pillars and the thick beam *were* ‖ before them. Before Christ 1005.

§ Or, according to them. ‖ Or, according to them. * Heb. from floor to floor.

7 ¶ Then he made a porch for the throne where he might judge, *even* the porch of judgment: and *it was* covered with cedar * from one ſide of the floor to the other.

8 ¶ And his houſe where he dwelt, *had* another court within the porch, *which* was of the like work. Solomon made alſo an houſe for Pharaoh's daughter, (b whom he had taken *to wife*) like unto this porch. b Chap 3. 1.

9 All theſe *were of* coſtly ſtones, according to the meaſures of hewed ſtones, ſawed with ſaws, within and without, even from the foundation unto the coping, and *ſo* on the outſide toward the great court.

10 And the foundation *was of* coſtly ſtones, *even* great ſtones; ſtones of ten cubits, and ſtones of eight cubits.

11 And above *were* coſtly ſtones (after the meaſures of hewed ſtones) and cedars.

12 And the great court round about, *was* with three rows of hewed ſtones, and a row of cedar-beams, both for the inner court of the houſe of the Lord, c and for the porch of the houſe. c John 10. 23.

13 ¶ And king Solomon ſent and fetched d Hiram out of Tyre. d 2 Chro. 4. 11, Huram: See Verſe 40.

14 e He *was* † a widow's ſon of the tribe of Naphtali, and his father *was* a man of Tyre, a worker in braſs: and i he was filled with wiſdom and underſtanding, and cunning to work all works in braſs; and he came to king Solomon, and wrought all his work. e 2 Chro. 2. 14. † Heb. the ſon of a widow woman. i Exod. 31. 3.

15 For he ‡ caſt g two pillars of braſs, of eighteen cubits high apiece: and a line of twelve cubits did compaſs either of them about. ‡ Heb faſhioned. g 2 Kings 25. 17. 2 Chro. 3. 15. and 4. 12. Jer. 52. 21.

16 And

they are in the mind renewed by his ſpirit, and ſhut to all beſides. But how is it, whilſt the heart, inſtead of being the temple of the Holy Ghoſt, is in its natural ſtate like a cage of unclean birds, opening freely to all that is evil, and ſhut to God and all that is good? They that would have the great Goſpel-promiſe of the Father and the Son fulfilled to them—"We will come unto him and make our abode with him," (John xiv. 23.) they muſt with ſober minds watch theſe folding doors of their hearts, and uſe the ſhield of faith in the Giver of all grace, againſt every evil ſuggeſtion from ſatan and the world without, and againſt all that would ſpring up, and proceed out of the heart into the life. And perhaps no figure can better repreſent to us the operations of the will, than theſe folding doors. However clearly the judgment may be convinced of what is right and wrong, unleſs the will obeys the grace which offers the power to reſiſt all evil, and only to conſent to that which is good, an increaſe of knowledge will be but an increaſe of ſorrow, and of keener condemnation. To attend therefore to all that aſks the conſent of the will for admittance into the heart, or for leave to proceed out of it through any of the ſenſes or deſires, is the great ſpiritual charge which is committed to every ſoul to keep by Him to whom we are accountable, and accountable for all things chiefly as they affect the ſtate of the heart, on which God

repreſents himſelf as ever looking. (1 Sam. xvi. 7.) And if the doors of the heart be not kept as in his ſight, it is in vain that holineſs unto the Lord be written upon the door-poſts—upon the meer outſide profeſſion of that which is right.

V. 38. *Seven years*—Seven is accounted a perfect number; ſo that the temple was finiſhed in that time, which is conſidered as a complete period. And this temple being a figure of the Lord's appearance among men in the temple of a mortal body, the great work of his incarnation was completed, according to the perfection of his own wiſdom when the fulneſs of time came. And in his due time every member of the temple of his ſpiritual body will alſo be completed, and the glorious end anſwered for which he laid down his life.

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V. 1—12. This building Solomon prepared for himſelf. And as the Lord had the temple built to repreſent his body, ſo hath every ſoul a body prepared for itſelf, and in which, after the reſurrection, it ſhall dwell as in an everlaſting habitation. And as the materials of which Solomon built his houſe reſembled thoſe of the temple, ſo will the immortal bodies of the redeemed be like to the glorified body of their living Head. (Luke ix. 29.)

V. 14. *Wiſdom*

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16 And he made two chapiters *of* molten braſs, to ſet upon the tops of the pillars: the height of the one chapiter *was* five cubits: and the height of the other chapiter *was* five cubits:

17 *And* nets of checker-work, and wreaths of chain-work, for the chapiters which *were* upon the top of the pillars; ſeven for the one chapiter, and ſeven for the other chapiter.

18 And he made the pillars, and two rows round about upon the one net-work, to cover the chapiters that *were* upon the top, with pomegranates: and ſo did he for the other chapiter.

19 And the chapiters that *were* upon the top of the pillars, *were* of lily-work in the porch, four cubits.

20 And the chapiters upon the two pillars *had pomegranates* alſo above, over againſt the belly which *was* by the net-work: and the pomegranates *were* [h] two hundred, in rows round about upon the other chapiter.

21 [i] And he ſet up the pillars in [k] the porch of the temple: and he ſet up the right pillar, and called the name thereof § Jachin: and he ſet up the left pillar, and called the name thereof ‖ Boaz.

22 And upon the top of the pillars *was* lily-work: ſo was the work of the pillars finiſhed.

23 ¶ And he made [l] a molten ſea, ten cubits * from the one brim to the other: *it was* round all about, and his height *was* five cubits: and a line of thirty cubits did compaſs it round about.

24 And under the brim of it round about *there were* knops compaſſing it, ten in a cubit, [m] compaſſing the ſea round about: the knops *were* caſt in two rows, when it was caſt.

25 It ſtood upon [n] twelve oxen, three looking toward the north, and three looking toward the weſt, and three looking toward the ſouth, and three looking toward the eaſt: and the ſea *was ſet* above upon them, and all their hinder parts *were* inward.

26 And it *was* an hand-breadth thick, and the brim thereof was wrought like the brim of a cup, with flowers of lilies: it contained [o] two thouſand baths.

27 ¶ And he made ten baſes of braſs; four cubits *was* the length of one baſe, and four cubits the breadth thereof, and three cubits the height of it.

28 And the work of the baſes *was* on this *manner:* They had borders, and the borders *were* between the ledges:

29 And on the borders that *were* between the ledges *were* lions, oxen, and cherubims: and upon the ledges *there was* a baſe above: and beneath the lions and oxen *were* certain additions made of thin work.

30 And

h See 2 Chron. 3. 16. and 4. 13. Jer. 52. 23.
i 2 Chron. 3. 17.
k Chap. 6. 3.
§ That is, He ſhall eſtabliſh.
‖ That is, In it is ſtrength.
l Jer. 52. 17.
* Heb. from his brim to his brim.
m 2 Chron. 4. 3.
n Jer. 52. 20.
o See 2 Chron. 4. 5.

V. 14. *Wiſdom*—Which God gave him for the work. (Exod. xxxi. 3.)

V. 15—22. One of theſe pillars was called *Jachin*—ſtability, to endure hardſhip; the other *Boaz*—ſtrength to overcome oppoſition. Apoſtles are called pillars. (Gal. ii. 9.) And whoever becomes a ſervant of God, to promote his deſigns among men, will have occaſion for the ſupport of theſe two pillars built upon the true foundation.—By their *ſtability* in heavenly wiſdom to endure all things, and by the *ſtrength* of the holy ſpirit to ſet their hands to the plough, and not look back till they have finiſhed the work which God ſhall give them to do. Satan, the god of this world, hath alſo his *ſtability;* and the ſubjects of his ſpiritual kingdom reſt in their own ſelf-confident reſolutions to endure every difficulty; and upon the *ſtrength* of worldly influence—property, and the aid of men of power to overcome oppoſition. Thoſe pillars were adorned with *lily-work.*—The lilies, ſaith our Lord, *toil not.* (Mat. vi. 28, 29.) This was an emblem that the true ſervants of the Lord were to be without fear that hath torment, they being the ſervants of a gracious maſter, whoſe hand is never ſo ſhortned that it cannot ſave, and without all diſtreſſing carefulneſs, being his ſervants in whom all fulneſs dwells.

V. 23. *A molten ſea*—Which was to hold water for the prieſts to waſh their hands and feet in, when they entered upon the ſervice of the temple. In the living temple of the Lord's body there is alſo a full fountain, as a ſea opened for ſin and for uncleanneſs, and in which all may be waſhed as with pure water. (Tit. iii. 5.) And they that are not waſhed by him, have no part with him. (John xiii. 8.)

V. 24. *There were ten knops in two rows*—On this molten ſea; and there were *ten* commands of God in *two* tables—That the waſhing ſignified, might appear to be according to that word which converts the ſoul. (Eph. v. 26. Pſa. xix. 7.)

V. 25. There were *twelve oxen* to ſupport the molten ſea, and they looked to the four quarters of the world. And there were twelve Apoſtles of the Lamb to publiſh the everlaſting Goſpel to all the ends of the earth, and by the word to make known the purifying influence of that grace, by which men are cleanſed from the nature of ſin. And the ox being deemed clean by the law, and in his nature ſtrong and patient, they had in them a further repreſentation of the faithful public ſervants of the Saviour of men.

V. 26. *The brim was wrought with flowers of lilies*—To repreſent at once the ſpotleſs purity of that ſpiritual water which flows from the Rock of ages, and the eaſe with which it deſcends from him to all who would, by faith in a Redeemer's blood, waſh and be clean.

V. 27. The ſea was to waſh the worſhippers, *the lavers* the ſacrifice. There was but *one* ſea, but there were *ten* lavers. There is but ONE fountain wherein all worſhippers are to waſh; but the ſacrifice had ten lavers to be waſhed in; and the great ſacrifice had to fulfil the holy law of God ſummed up in the ten commandments. And as the ſins of men were laid upon the ſacrifice, the imputed guilt was to be waſhed away; and though the Great Sacrifice had no ſins of his own, yet it muſt needs be, that he ſhould paſs through ſufferings, and be obedient unto death, that the puniſhment due to the ſins of men might be done away.

V. 27—29. Theſe *baſes*—were the foundation of the lavers, as well as of the altar, and the adorable perfections of God are the foundation upon which all things ſtand. Upon theſe baſes were *lions, oxen, and cherubims*—Repreſenting the courage, and laborious patience of all that have the mind that was in Jeſus; and that

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30 And every base had four brasen wheels, and plates of brass: and the four corners thereof had undersetters: under the laver *were* undersetters molten, at the side of every addition.

31 And the mouth of it within the chapiter, and above *was* a cubit: but the mouth thereof *was* round *after* the work of the base, a cubit and an half: and also upon the mouth of it *were* gravings with their borders, foursquare, not round.

32 And under the borders *were* four wheels: and the axle-trees of the wheels *were* † joined to the base, and the height of a wheel *was* a cubit and half a cubit.

† Heb. in the base.

33 And the work of the wheels *was* like the work of a chariot-wheel: their axle-trees, and their naves, and their felloes, and their spokes *were* all molten.

34 And *there were* four undersetters to the four corners of one base: *and* the undersetters *were* of the very base itself.

35 And in the top of the base *was there* a round compass of half a cubit high: and on the top of the base, the ledges thereof, and the borders thereof, *were* of the same.

36 For on the plates of the ledges thereof, and on the borders thereof, he graved cherubims, lions, and palm-trees, according to the ‡ proportion of every one, and additions round about.

‡ Heb. nakedness.

37 After this *manner* he made the ten bases: all of them had one casting, one measure, *and* one size.

p 2 Chro. 4.6.

38 ¶ Then p made he ten lavers of brass: one laver contained forty baths: *and* every laver was four cubits: *and* upon every one of the ten bases, one laver.

§ Heb. shoulder.

39 And he put five bases on the right § side of the house, and five on the left side of the house: and he set the sea on the right side of the house eastward over against the south.

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40 ¶ And ‖ Hiram made the lavers, and the shovels, and the basons: so Hiram made an end of doing all the work that he made king Solomon for the house of the Lord.

‖ Heb Hirom: See Ver. 13.

41 The two pillars, and the *two* bowls of the chapiters that *were* on the top of the two pillars: and the two q net-works, to cover the two bowls of the chapiters which *were* upon the top of the pillars:

q Ver. 17, 18.

42 And four hundred pomegranates for the two net-works, *even* two rows of pomegranates for one net-work, to cover the two bowls of the chapiters that *were* * upon the pillars:

* Heb. upon the face of the pillars.

43 And the ten bases, and ten lavers on the bases:

44 And one sea, and twelve oxen under the sea:

45 And the pots, and the shovels, and the basons: and all these vessels which Hiram made to king Solomon, for the house of the Lord, *were of* † bright brass.

† Heb. made bright, or, scoured.

46 In the plain of Jordan did the king cast them ‡ in the clay-ground, between Succoth and Zarthan.

‡ Heb. in the thickness of the ground.

47 And Solomon left all the vessels *unweighed*, § because they were exceeding many: neither was the weight of the brass ‖ found out.

§ Heb. for the exceeding multitude.
‖ Heb. searched.

48 And Solomon made all the vessels that *pertained* unto the house of the Lord; the altar of gold, and the table of gold, whereupon r the shew-bread *was*.

r Exod. 25.30.

49 And the candlesticks of pure gold, five on the right *side*, and five on the left, before the oracle, with the flowers, and the lamps, and the tongs *of* gold,

50 And the bowls, and the snuffers, and the basons, and the spoons, and the * censers *of* pure gold; and the hinges *of* gold, *both* for

* Heb. ashpans.

these are always attended and assisted by the angels of his presence.

V. 30—37. The bases were placed on *wheels*, that they might be moved from one part of the temple to another. The gracious purposes of God are ever in motion; the Keeper of Israel neither slumbereth nor sleepeth; all the blessings purchased by his death are ready to be applied; and now, as when he was upon earth, he is going about by his spirit, his providence, his word, messengers, and by all his works and means to do his needy creatures good.

V. 38, 39. The *ten lavers* were divided as the ten commandments were in the two tables of the law: they were on the right, and on the left, probably to shew the necessity which all are under, of being surrounded with the sanctifying influences of the holy spirit, that all their duties to God and man may be acceptable in his sight, by the washing of regeneration.

V. 46. *The king cast them in the clay*—And the King of Glory formed all the sons of men out of the dust of the earth; and, as the potter with the clay, had both right and power to form them for such uses, and to place them in such stations as pleased him.

V. 47. *Exceeding many*—And so are those vessels of salvation, who are to be placed in the temple of the Lord in glory for ever. And though he knows all their names who made them, died for them, and prepared them for himself, yet, like the vessels of the temple, they are exceeding many, multitudes which no creature can number; neither is their *weight*—their worth *found out*—Their love and devotion to his holy service are only known to Him, whose favour is all their salvation and all their desire.

V. 49. The candlesticks are *ten*, which number signifies multitude. And those greater and lesser lights, which God hath sent among men in different ages and nations, may be compared to numberless lights to a dark and benighted world.

V. 50. *Snuffers*—To be used in making the lights burn clear. And these may be compared to those sharp reproofs, but kind chastenings, which God is pleased to exercise those with, that he receiveth into

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51 So was ended all the work that king Solomon made for the houſe of the Lord: and Solomon brought in the † things, ‘ which David his father had dedicated; *even* the ſilver, and the gold, and the veſſels did he put among the treaſures of the houſe of the Lord.

† Heb. holy things of David.
‘ 2 Sam. 8. 11. 2 Chron. 5. 1.

C H A P. VIII.

1004. THEN [a] Solomon aſſembled the elders of Iſrael, and all the heads of the tribes, the * chief of the fathers of the children of Iſrael, unto king Solomon, in Jeruſalem, [b] that they might bring up the ark of the covenant of the Lord, [c] out of the city of David, which *is* Zion.

a 2 Chron. 5. 2.
* Heb. princes.
b 2 Sam. 6. 17.
c 2 Sam. 5. 7, 9. & 6. 12, 17.

2 And all the men of Iſrael aſſembled themſelves unto king Solomon, at the feaſt in the month Ethnaim, which *is* the ſeventh month.

1004.

3 And all the elders of Iſrael came, [d] and the prieſts took up the ark.

d Deut. 31. 25.

4 And they brought up the ark of the Lord, [e] and the tabernacle of the congregation, and all the holy veſſels that *were* in the tabernacle, even thoſe did the prieſts and the Levites bring up.

e Chap. 3. 4. 2 Chron. 1. 9.

5 And king Solomon, and all the congregation of Iſrael, that were aſſembled unto him, were with him before the ark, ſacrificing ſheep, and oxen, that could not be told nor numbered for multitude.

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6 And the prieſts brought in the ark of the covenant of the Lord unto his place, into the oracle of the houſe to the moſt holy *place*, *even* under the wings of the cherubims.

7 For the cherubims ſpread forth *their* two wings over the place of the ark, and the cherubims covered the ark, and the ſtaves thereof above.

8 And they drew out the ſtaves, that the † ends of the ſtaves were ſeen out in the ‡ holy *place* before the oracle, and they were not ſeen without: and there they are unto this day.

† Heb. heads.
‡ Or, ark: as 2 Chron. 5. 9.

9 [i] *There was* nothing in the ark [g] ſave the two tables of ſtone, which Moſes put there at Horeb, § [h] when the Lord made *a covenant* with the children of Iſrael, when they came out of the land of Egypt.

i Exod. 25. 21. Deut. 10. 2.
g Deut. 10. 5. Heb. 9. 4.
§ Or, where.
h Exod. 34. 27, 28. Deut. 4. 13. Ver. 21.

10 And it came to paſs when the prieſts were come out of the holy place, that the cloud [i] filled the houſe of the Lord,

i Exod. 40. 34, 35. 2 Chron. 5. 13, 14. & 7. 2.

11 So that the prieſts could not ſtand to miniſter, becauſe of the cloud: for the glory of the Lord had filled the houſe of the Lord.

12 ¶ Then

into his favour, and maketh the moſt uſe of in his ſervice; that they, after the example of the Holy Jeſus, may be perfected through ſufferings, and ſhine brighter and brighter—diſcover more and more of heavenly wiſdom and charity under thoſe afflictions and trials, which ſink men, without grace, into black deſpair, or drive them into works of darkneſs, to deliver themſelves from ſuffering. *Spoons*—For their uſe who could not eat of the ſacrifice; repreſenting that, in religious ordinances, every one receives a ſupply of the divine communications ſuited to their capacity and diſpoſition. According to their faith it is done unto them.

V. 51. *Solomon ended*—Completed the deſign of David his father. As the Great Builder of his church on earth will make an end of his moſt merciful work in bringing all to his heavenly kingdom, who, in this life, will come unto him that they may have life.

C H A P. VIII.

This chapter contains the account of the dedication of the temple. A tranſaction not to be equalled for its greatneſs and glory; repreſenting the dedication of God the Son, and the church he purchaſed with his blood to his Father.

V. 1. *The elders, the heads* of tribes, and *the chief fathers* were firſt called *unto the king*. And will not thoſe that have been the chief in the Iſrael of God in all ages, for humble devotion to his will, be the firſt called at the final conſecration of all the redeemed, to God and the Lamb for ever?

V. 2. *All the men of Iſrael aſſembled themſelves unto the king*—The largeneſs of heart which God had given him was known unto all; and Solomon, in *aſſembling* the elders, heads, and fathers of Iſrael, included all the people. Whoſoever would come might come. There was no interdict—no exception to any tribe, family, or ſingle perſon. *In the month Ethnaim*—Anſwering to part of the months of September and October. The harveſt was over, ſo that none were under a neceſſity of leaving any temporal bleſſing to waſte or periſh in the field, by their attending at this great dedication. God requires all men firſt to ſeek his kingdom of righteouſneſs, peace, and joy in the Holy Ghoſt; and ſuch is his wiſdom and goodneſs, that in doing this, he, who is the governor of all things in heaven and earth, inſtead of depriving us of any thing truly for our good, hath charged himſelf with adding to us all we require; nay, even of giving us our heart's deſire, when we delight ourſelves in him. (Pſa. xxxvii. 4.)

V. 3—9. The ark of the covenant, containing the two tables of ſtone, on which were written the ten commandments, or the ſubſtance of the laws of God to men, was now brought into the moſt holy place of the temple. Till this was done, the temple, glorious as it was, only reſembled a lifeleſs body; but the ark of the covenant, having in it the very mind of God, being in the temple, then the building was complete, and the temple became God's dwelling-place, according to his promiſe of taking up his abode with his people. The cherubims ſpread their wings over the ark. And wherever God's mind or ſpirit is preſent in the mind of man, the gracious attributes of God are ſpread over that ſoul, that it may be protected and bleſſed by his Almighty power and goodneſs.

V. 10, 11. The temple being completed by placing in it the ark, and the ſacrifices being offered, *the cloud*—the evident token of God's immediate preſence filled the houſe. And as without blood-ſhedding—the blood of the Great Sacrifice, there is no remiſſion of ſins, every one muſt therefore firſt have an eye to this ſacrifice made by the God-man for the ſins of the world, before they are humbly to claim God's gracious promiſes of pouring out his

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12 ¶ [k] Then spake Solomon, The Lord said that he would dwell [l] in the thick darkness.

13 [m] I have surely built thee an house to dwell in, a settled place for thee to abide in for ever.

14 And the king turned his face about, and blessed all the congregation of Israel: (and all the congregation of Israel stood)

15 And he said, Blessed *be* the Lord God of Israel, which spake with his mouth unto David my father, and hath with his hand fulfilled *it*, saying,

16 [n] Since the day that I brought forth my people Israel out of Egypt, I chose no city out of all the tribes of Israel to build an house, that [o] my name might be therein; but I chose [p] David to be over my people Israel.

17 And [q] it was in the heart of David my father, to build an house for the name of the Lord God of Israel.

18 [r] And the Lord said unto David my father, Whereas it was in thine heart to build an house unto my name, thou didst well that it was in thine heart:

19 Nevertheless, thou shalt not build the house, but thy son that shall come forth out of thy loins, he shall build the house unto my name.

20 And the Lord hath performed his word that he spake, and I am risen up in the room of David my father, and sit on the throne of Israel, as the Lord promised, and have built an house for the name of the Lord God of Israel.

21 And I have set there a place for the ark, wherein *is* [s] the covenant of the Lord, which he made with our fathers, when he brought them out of the land of Egypt.

22 ¶ And Solomon stood before [t] the altar of the Lord, in the presence of all the congregation of Israel, and spread forth his hands toward heaven:

23 And he said, Lord God of Israel, [u] *there is* no God like thee, in heaven above, or on earth beneath, [x] who keepest covenant and mercy with thy servants, that walk before thee with all their heart:

24 Who hast kept with thy servant David my father that thou promisedst him: thou spakest also with thy mouth, and hast fulfilled *it* with thine hand, as *it is* this day.

25 Therefore now, Lord God of Israel, keep with thy servant David my father that thou promisedst him, saying, [y] ‖ There shall not fail thee a man in my sight to sit on the throne of Israel; * so that thy children take heed to their way, that they walk before me as thou hast walked before me:

26 And now, O God of Israel, let thy word, I pray thee, be verified, which thou spakest unto thy servant David my father.

27 But [z] will God indeed dwell on the earth? behold, the heaven, and heaven of heavens cannot contain thee, how much less this house that I have builded?

28 Yet have thou respect unto the prayer of thy servant, and to his supplication, O Lord my God, to hearken unto the cry and to the prayer, which thy servant prayeth before thee to day:

29 That

k 2 Chro. 6. 1.
l Lev. 16. 2. Psal. 18. 11. and 97. 2.
m Psa. 132. 14.
n 2 Sam. 7. 6. 2 Chron. 6. 5.
o Ver. 29.
p 2 Sam. 7. 8.
q 2 Sam. 7. 2. 1 Chro. 17. 1.
r 2 Chron. 6. 8, 9.
s Ver. 9.
t 2 Chro. 6. 12.
u Exod 15. 11. 2 Sam. 7. 22.
x Dan. 9. 4.
y Chap. 2. 4. 2 Sam. 7. 12, 16.
‖ Heb. There shall not be cut off unto thee a man from my sight.
* Heb. only if.
z 2 Chro. 2. 6. Isai. 66. 1. Jer. 23. 24. Acts 7. 49.

his spirit upon them, and blessing them with a conscious sense of his favour and presence with them. Though God had promised to put his name in the house which should be built, yet he did not manifest himself in it till after the sacrifices were offered; all which sacrifices were but types of the great sacrifice made by the Lord Jesus Christ. And if it be asked, why souls sincerely seeking the knowledge of the true God, and Jesus Christ, whom he hath sent by the holy spirit, do not obtain that knowledge according to the sacred promise? (John xiv. 21.) It may be answered, it is because such souls do not lay the right foundation—they do not proceed in their desires of knowing God, according to the order of his revealed will. But when they see themselves fallen sinful creatures, cut off from the favour of God by their actual transgressions, and then that their sins can only be atoned for, and blotted out by the blood of the Lamb, slain from the foundation of the world, and when they only regard this all-meritorious sacrifice, as the sole cause of their pardon and forgiveness with God, then surely his ways are equal, and he that hath not withheld his own Son, will with him freely communicate himself by his spirit, and be as consciously present in the soul that *only* looks for salvation by the Mediator's death, as he was evidently present in the temple after they had offered their sacrifice.

V. 12—21. Solomon perceiving that God did fill the place, whilst he beheld the cloud, he mentions the promise God had given thus to appear in mercy to his people; and that he had built this house by faith in this promise. And they who build their hopes on the promises of God, for the sake of the Son of his love, will, with Solomon, have the end of their faith answered to them. With this proof of God's presence, Solomon began *to bless* the congregation, by relating to them, that this was no other than that which God had mercifully given them to expect, that they might be blessed or happy in knowing that they were now accepted of God, whose mercy and faithfulness to them, according to his word, was now made evident to them all.

V. 22—66. To read over any part of the word of God as one would ordinary writings, is to do ourselves an injury in the next degree to that of neglecting to read the Scriptures: They are to be read as if we saw them coming immediately from the hand of God, whose Spirit dictated them: And the more we consider ourselves directly spoken to by the word of God, and as eye-witnesses and concerned in all that is represented in the Scriptures, the more likely are we to be benefited by them. And if in this manner we view this part of the Sacred History, we shall find in it matter of equal admiration and useful instruction. Were we to imagine ourselves within the most glorious house that was ever built, and that house filled with the evident presence of the Lord

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29 That thine eyes may be open toward this houſe night and day, *even* toward the place of which thou haſt ſaid, [a] My name ſhall be there: that thou mayeſt hearken unto the prayer which thy ſervant ſhall make † towards this place.

30 [b] And hearken thou to the ſupplication of thy ſervant, and of thy people Iſrael, when they ſhall pray ‡ towards this place: and hear thou in heaven thy dwelling-place, and when thou heareſt, forgive.

31 ¶ If any man treſpaſs againſt his neighbour, § and [c] an oath be laid upon him, to cauſe him to ſwear, and the oath come before thine altar in this houſe:

32 Then hear thou in heaven, and do, and judge thy ſervants, condemning the wicked, to bring his way upon his head, and juſtifying the righteous, to give him according to his righteouſneſs.

33 ¶ [d] When thy people Iſrael be ſmitten down before the enemy, becauſe they have ſinned againſt thee, and [e] ſhall turn again to thee, and confeſs thy name, and pray, and make ſupplication unto thee ‖ in this houſe:

34 Then hear thou in heaven, and forgive the ſin of thy people Iſrael, and bring them again unto the land, which thou gaveſt unto their fathers.

35 ¶ [i] When heaven is ſhut up, and there is no rain, becauſe they have ſinned againſt thee; if they pray towards this place, and confeſs thy name, and turn from their ſin, when thou afflicteſt them:

36 Then hear thou in heaven, and forgive the ſin of thy ſervants, and of thy people Iſrael, that thou teach them the good way wherein they ſhould walk, and give rain upon thy land, which thou haſt given to thy people for an inheritance.

37 ¶ [h] If there be in the land famine, if there be peſtilence, blaſting, mildew, locuſt, *or* if there be caterpillar; if their enemy beſiege them in the land of their * cities, whatſoever plague, whatſoever ſickneſs *there be;*

38 What prayer and ſupplication ſoever be *made* by any man, *or* by all thy people Iſrael, which ſhall know every man the plague of his own heart, and ſpread forth his hands towards this houſe:

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39 Then hear thou in heaven thy dwelling-place, and forgive, and do, and give to every man according to his ways, whoſe heart thou knoweſt; (for thou, *even* thou only knoweſt the hearts of all the children of men.)

40 [g] That they may fear thee all the days that they live in the land which thou gaveſt unto our fathers.

41 ¶ Moreover, concerning a ſtranger that *is* not of thy people Iſrael, but cometh out of a far country, for thy name's ſake;

42 (For they ſhall hear of thy great name, and of thy ſtrong hand, and of thy ſtretched-out arm) when he ſhall come and pray towards this houſe:

43 Hear thou in heaven thy dwelling-place, and do according to all that the ſtranger calleth to thee for: that all people of the earth may know thy name, to fear thee, as *do* thy people Iſrael, and that they may know that † this houſe which I have builded, is called by thy name.

44 ¶ If thy people go out to battle againſt their enemy, whitherſoever thou ſhalt ſend them, and ſhall pray unto the Lord ‡ toward the city which thou haſt choſen, and *toward* the houſe that I have built for thy name:

45 Then hear thou in heaven their prayer and their ſupplication, and maintain their § cauſe.

46 If they ſin againſt thee, ([h] for *there is* no man that ſinneth not) and thou be angry with them, and deliver them to the enemy, ſo that they carry them away captives, [i] unto the land of the enemy, far or near;

47 *Yet* if they ſhall ‖ bethink themſelves, in the land whither they were carried captives, and repent, and make ſupplication unto thee, in the land of them that carried them captives, [k] ſaying, We have ſinned, and have done perverſly, we have committed wickedneſs;

48 And *ſo* return unto thee with all their heart, and with all their ſoul, in the land of their enemies, which led them away captive, and

a Deut. 12. 11.

† Or, in this place.

b 2 Chro. 20. 9.

‡ Or, in this place.

§ Heb. and he require an oath of him, Lev. 5. 1.

c Exod. 22. 11.

d Lev. 26. 17. Deut. 28. 25.

e Lev. 26. 39, 40.

‖ Or, towards.

i Lev. 26. 19. Deut. 28. 23.

h Lev. 26. 16, 26. Deut. 28. 21, 22, 27.

* Or, juriſdiction.

g Pſa. 130. 4.

† Heb. thy name is called upon this houſe.

‡ Heb. the way of the city.

§ Or, right.

h 2 Chro. 6. 36. Prov. 20. 9. Eccleſ. 7. 20. James 3. 2. 1 John 1. 8, 10.

i Lev. 26. 34, 44. Deut. 28. 36, 64.

‖ Heb. bring back to their heart.

k Pſa. 106. 6. Dan. 9. 5.

of life and glory, and then ſaw before the aſſembled thouſands, the wiſeſt man, and greateſt king, that ever lived, addreſſing the Moſt High as the humbleſt ſupplicant, we could not but feel ourſelves called upon to pay the utmoſt attention to every word that was uttered by ſuch a man on ſuch an occaſion. What idea does his words convey to us of God himſelf? They repreſent him as having all things, on which the happineſs or miſery of all mankind depends, continually in his power. Next, they expreſſly declare that there is no man without ſin, and that God is offended with whatever is evil, and always acquainted with all that paſſes in the human mind. Mercy is then aſked of God for Iſrael, for ſtrangers, for the whole world; and in theſe large requeſts for mercy and grace, and every providential bleſſing to all mankind, the king keeps in his view—the praying *towards that houſe*; (v. 38.) and from the firſt inclining of the heart to that which is good, to that of every man being delivered from the plague—all the evil of his nature,

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and [l] pray unto thee toward their land, which thou gavest unto their fathers, the city which thou hast chosen, and the house which I have built for thy name:

l 1 Kin. 8. 10.

49 Then hear thou their prayer and their supplication in heaven thy dwelling-place, and maintain their * cause,

* Or, right.

50 And forgive thy people that have sinned against thee, and all their transgressions wherein they have transgressed against thee, and give them compassion before them who carried them captive, that they may have compassion on them:

51 For they *be* thy people and thine inheritance, which thou broughtest forth out of Egypt, [m] from the midst of the furnace of iron:

m Deut. 4. 20. Jer. 11. 4.

52 That thine eyes may be open unto the supplication of thy servant, and unto the supplication of thy people Israel, to hearken unto them in all that they call for unto thee.

53 For thou didst separate them from among all the people of the earth, *to be* thine inheritance, [n] as thou spakest by the hand of Moses thy servant, when thou broughtest our fathers out of Egypt, O Lord God.

n Exod. 19. 5. Deut. 9. 26, 29. & 14. 2.

54 And it was *so*, that when Solomon had made an end of praying all this prayer and supplication unto the Lord, he arose from before the altar of the Lord, from kneeling on his knees, with his hands spread up to heaven.

o 2 Sam. 6. 18.

55 And he stood, [o] and blessed all the congregation of Israel, with a loud voice, saying,

56 Blessed *be* the Lord, that hath given rest unto his people Israel, according to all that he promised: [p] there hath not † failed one word of all his good promise, which he promised by the hand of Moses his servant.

p Deut. 12. 10. Josh. 21. 45.

† Heb. fallen.

57 The Lord our God be with us, as he was with our fathers: [q] let him not leave us, nor forsake us:

q Josh. 1. 5.

58 That he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers.

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59 And let these my words wherewith I have made supplication before the Lord, be nigh unto the Lord our God day and night, that he maintain the cause of his servant, and the cause of his people Israel ‡ at all times, as the matter shall require:

‡ Heb. the thing of a day in his day.

60 That all the people of the earth may know that [r] the Lord *is* God, *and that there is* none else.

r Deut. 4. 35, 39.

61 Let your heart therefore be perfect with the Lord our God, to walk in his statutes, and to keep his commandments, as at this day.

62 ¶ And [s] the king, and all Israel with him, offered sacrifice before the Lord.

s 2 Chro. 7. 4.

63 And Solomon offered a sacrifice of peace-offerings, which he offered unto the Lord, two and twenty thousand oxen, and an hundred and twenty thousand sheep: so the king and all the children of Israel dedicated the house of the Lord.

64 [t] The same day did the king hallow the middle of the court that *was* before the house of the Lord: for there he offered burnt-offerings, and meat-offerings, and the fat of the peace-offerings: because [u] the brasen altar that *was* before the Lord, *was* too little to receive the burnt-offerings, and meat-offerings, and the fat of the peace-offerings.

t 2 Chro. 7. 7.

u 2 Chro. 4. 1.

65 And at that time Solomon held a feast, and all Israel with him, a great congregation, from the entering in of Hamath, unto the river of Egypt, before the Lord our God, [x] seven days and seven days, *even* fourteen days.

x 2 Chro. 7. 8.

66 [y] On the eighth day he sent the people away: and they § blessed the king, and went unto their tents, joyful and glad of heart, for all the goodness that the Lord had done for David his servant, and for Israel his people.

y 2 Chro. 7. 9, 10.

§ Or, thanked.

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nature, the whole work is ascribed to God. (v. 38, 58.) In this prayer, Solomon is the type of the Great Intercessor at the throne of glory (Heb. vii. 25.) in behalf of all the fallen race of Adam; and by directing all *to spread forth their hands towards that house*—the temple, and the type of the LORD's body, all are pointed to the *person* of the Redeemer, as the only medium through which pardon, and every blessing of grace and providence, is received from God by all who will accept of them. And God himself, being manifestly present in the temple, confirmed the words of Solomon; as if it had been said immediately from heaven—God now appears to make it known to all the inhabitants of the earth, that he will save and bless all, who, by his grace, *worship* him through the promised Seed and Saviour of men—who look only for mercy through him, and for grace to incline the heart to whatever is good, and to deliver it from *the plague* of its inbred evil; and that under all the circumstances in which men can suffer, and under all the wants, which dependant creatures have, whatsoever is asked by faith—in confidence of God's goodness for the sake of his Son, who appeared on earth in the temple of a mortal body, God will give it, or by withholding prepare the believing soul for the receipt of greater blessings. *All the people* seeing the evidence of God's faithfulness to his word, *went to their tents joyful and glad of heart*; as all cannot fail to be, to whom God manifests himself by his spirit, as he did to them by his immediate appearance amongst them, which produced this heartfelt joy and gladness.

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CHAP. IX.

Before Christ cir. 992.

AND [a] it came to pass when Solomon had finished the building of the house of the Lord, and the king's house, and [b] all Solomon's desire which he was pleased to do,

2 That the Lord appeared to Solomon the second time, [c] as he had appeared unto him at Gibeon.

3 And the Lord said unto him, I have heard thy prayer and thy supplication that thou hast made before me: I have hallowed this house which thou hast built, [d] to put my name there for ever, [e] and mine eyes and mine heart shall be there perpetually.

4 And if thou wilt walk before me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, *and* wilt keep my statutes and my judgments:

5 Then I will establish the throne of thy kingdom upon Israel for ever, [i] as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel.

6 [g] *But* if you shall at all turn from following me, you or your children, and will not keep my commandments *and* my statutes, which I have set before you, but go and serve other gods, and worship them:

7 Then will I cut off Israel out of the land which I have given them; and this house which I have hallowed [h] for my name, will I cast out of my sight, [i] and Israel shall be a proverb, and a by-word among all people:

8 And [k] at this house, *which* is high, every one that passeth by it shall be astonished, and shall hiss; and they shall say, [l] Why hath the Lord done thus unto this land, and to this house?

9 And they shall answer, Because they forsook the Lord their God, who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worshipped them, and served them: therefore hath the Lord brought upon them all this evil.

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10 ¶ And [m] it came to pass at the end of twenty years, when Solomon had built the two houses, the house of the Lord, and the king's house,

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11 [n] (*Now* Hiram the king of Tyre had furnished Solomon with cedar-trees, and fir-trees, and with gold, according to all his desire) that then king Solomon gave Hiram twenty cities in the land of Galilee.

12 And Hiram came out from Tyre to see the cities which Solomon had given him, and they * pleased him not.

13 And he said, What cities *are* these which thou hast given me, my brother? [o] And he called them the land of † Cabul unto this day.

14 And Hiram sent to the king sixscore talents of gold.

15 ¶ And this *is* the reason of [p] the levy which king Solomon raised, for to build the house of the Lord, and his own house, and [q] Millo, and the wall of Jerusalem, and Hazor, and [s] Megiddo, and [t] Gezer.

16 *For* Pharaoh king of Egypt had gone up, and taken Gezer, and burnt it with fire, [u] and slain the Canaanites that dwelt in the city, and given it *for* a present unto his daughter, Solomon's wife.

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17 And Solomon built Gezer, and [x] Beth-horon the nether,

18 And

[a] 2 Chron. 7. 11.
[b] Chap. 7. 1. 2 Chron. 8. 6.
[c] Chap. 3. 5.
[d] Chap. 8. 29.
[e] Deut. 11. 12.
[i] 2 Sam. 7. 12, 16. Chap. 2. 4. & 6. 12. 1 Chron. 22. 10. Psa. 132. 12.
[g] 2 Sam. 7. 14. Psa. 89. 30, &c.
[h] Jer. 7. 14.
[i] Deut. 28. 37. Psa. 44. 14.
[k] 2 Chron. 7. 21.
[l] Deut. 29. 24. Jer. 22. 8.
[m] Chap. 6. 37, 38. & 7. 1. 2 Chron. 8. 1.
[n] 2 Chron. 8. 2.
* Heb. were not right in his eyes.
[o] Josh. 19. 27.
† That is, displeasing, or, dirty.
[p] Chap. 5. 13.
[q] Ver. 24.
[r] Josh. 19. 36.
[s] Josh. 17. 11.
[t] Josh. 16. 10. Judg. 1. 29.
[u] Josh. 16. 10.
[x] Josh. 21. 22.

CHAP. IX.

V. 2. *The Lord appeared*—In answer to Solomon's prayer; and this appearance was in the same manner in which the Lord had appeared to him before.

V. 3. *I have hallowed this house for ever*—It being the type of my appearing on earth among men, in a mortal body like their own. And *there perpetually*—continually shall *mine eyes*—my watchful care be; *and mine heart*—my tender regard. Not merely with this building, but with him of whom it is the representation, and with whom God the Father is ever well pleased.

V. 4, 5. *And if thou*—And all that call upon my name, *walk before me*—Live by faith, as in my sight, not holding the truth in unrighteousness, but with *uprightness and integrity of heart* obeying the influence of my grace, and living as in my sight, then will I fulfil all that I have promised to men, for the sake of their Mediator.

V. 6—9. *But if you shall at all turn* from the God of your salvation; then such is the nature which God hath given to men, and such is the unchangeable nature of his dealings with them, that though he is loving unto all men for their Redeemer's sake, yet, when they wilfully reject his offered grace; when they know his will, but wilfully depart from it in heart and in life, God cannot, consistent with the nature he hath given to men, bestow his blessings upon them against their wills; but their wilful disobedience will turn their very mercies into curses, and, when the cause of their sufferings shall be asked, *They shall answer, Because they forsook the Lord their Redeemer*, to whose laws and government they would not submit themselves, after all that they had seen and known of his power and willingness to do them good, and to bless them beyond their highest expectations.

V. 10—14. Hiram was not satisfied with the places which Solomon gave him in the land of Canaan. The human mind ever proposing great things to itself in this world, till it is truly humbled by the grace of God, and convinced that it only deserves his wrath, it will not be satisfied with the part which he sees best to appoint for it; and thus are many, with Hiram, offended, and lose the future blessings which God intends to bestow, by not thankfully accepting whatever he is pleased to send.

V. 15. *The reason of the levy*—Both of men and money, to forward the king's designs. And the subjects of the Heavenly King must shew their desire, that his will should be done on earth, by giving up both their persons and their property to forward his service.

V. 20, 21. The

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18 And [y] Baalath, and Tadmor in the wilderneſs, in the land,

19 And all the cities of ſtore that Solomon had, and cities for [z] his chariots, and cities for his horſemen, and [‡] that which Solomon deſired to build in Jeruſalem, and in Lebanon, and in all the land of his dominion.

20 *And* all the people *that were* left of the Amorites, Hittites, Perizzites, Hivites, and Jebuſites, which *were* not of the children of Iſrael,

21 Their children [a] that were left after them in the land, [b] whom the children of Iſrael alſo were not able utterly to deſtroy, [c] upon thoſe did Solomon levy a tribute of [d] bond-ſervice unto this day.

22 But of the children of Iſrael did Solomon [e] make no bondmen: but they *were* men of war, and his ſervants, and his princes, and his captains, and rulers of his chariots, and his horſemen.

23 Theſe *were* the chief of the officers that *were* over Solomon's work, [f] five hundred and fifty, which bare rule over the people that wrought in the work.

24 ¶ But [g] Pharaoh's daughter came up out of the city of David, unto [h] her houſe which *Solomon* had built for her: [i] then did he build [k] Millo.

25 ¶ And three times in a year did Solomon offer burnt-offerings, and peace-offerings upon the altar which he built unto the Lord, and he burnt incenſe § upon the altar that *was* before the Lord: ſo he finiſhed the houſe.

26 ¶ [l] And king Solomon made a navy of ſhips in [m] Ezion-geber, which *is* beſide Eloth, on the ‖ ſhore of the Red ſea, in the land of Edom.

27 [n] And Hiram ſent in the navy his ſervants, ſhipmen that had knowledge of the ſea, with the ſervants of Solomon.

28 And they came to Ophir, and fetched from thence gold, four hundred and twenty talents, and brought *it* to king Solomon.

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C H A P. X.

AND when the [a] queen of Sheba heard of the fame of Solomon, concerning the name of the Lord, ſhe came [b] to prove him with hard queſtions.

2 And ſhe came to Jeruſalem with a very great train, with camels that bare ſpices, and very much gold, and precious ſtones: and when ſhe was come to Solomon, ſhe communed with him of all that was in her heart.

3 And Solomon told her all her * queſtions: there was not *any* thing hid from the king, which he told her not.

4 And when the queen of Sheba had ſeen all Solomon's wiſdom, and the houſe that he had built,

5 And the meat of his table, and the ſiting of his ſervants, and the † attendance of his miniſters, and their apparel, and his ‡ cup-bearers, [c] and his aſcent by which he went up unto the houſe of the Lord: there was no more ſpirit in her.

6 And ſhe ſaid to the king, It was a true § report that I heard in mine own land, of thy ‖ acts, and of thy wiſdom.

7 Howbeit, I believed not the words, until I came, and mine eyes had ſeen *it*: and behold, the half was not told me: * thy wiſdom and proſperity exceedeth the fame which I heard.

8 Happy *are* thy men, happy *are* theſe thy ſervants, which ſtand continually before thee, *and* that hear thy wiſdom.

9 Bleſſed be the Lord thy God which delighted in thee, to ſet thee on the throne of Iſrael; becauſe the Lord loved Iſrael for ever, therefore made he thee king, to do judgment and juſtice.

10 And

y Joſh. 19. 24. 2 Chron. 8. 6, &c.
z Chap. 4. 26.
‡ Heb. the deſire of Solomon which he deſired.
a Judg. 1. 21, 27, 29.
b Joſh. 15. 63. and 17. 12.
c Judg. 1. 28.
d See Ezra 2. 55, 58. Nehemiah 11. 3.
e Lev. 25. 39.
f 2 Chron. 8. 10.
g Chap. 3. 1.
2 Chron. 8. 11.
h Exod. 2. 8.
i 2 Sam. 5. 9.
k Chap. 11. 27. 2 Chron. 32. 5.
§ Heb. upon it.
l 2 Chron. 8. 17.
m Num. 33. 35. Deut. 2. 8.
‖ Heb. lip.
n Chap. 10. 11.
a 2 Chron. 9. 1. Matth. 12. 32. Luke 11. 31.
b See Judg. 14. 12.
† Heb. ſtanding.
‡ Or, butlers.
c 2 Chron. 26. 16.
§ Heb. word.
‖ Or, ſayings.
* Heb. thou haſt added wiſdom and goodneſs to the fame.

V. 20, 21. The heathens were made a part of Solomon's inheritance, and they paid tribute to him. And thus was Solomon a type of the Saviour of men, to whom the greateſt ſtrangers are made ſubjects, and render unto him the tribute due unto his name.

V. 22. The true Iſraelites were no bondmen. They that love the Lord their Redeemer, do not ſerve him either as ſlaves or hired ſervants, but as children, and they enjoy the liberty of heirs to the Heavenly King, and obedience is their delight.

V. 25. *So he finiſhed the houſe*—By applying it to the uſes for which it was built—Offering ſacrifices, and worſhipping in it agreeable to the appointment of God.

V. 26—28. Solomon's ſubjects, with Hiram's, were mutually employed in going to diſtant places to increaſe the riches of his kingdom. And thus are all the ſubjects, and all that are truly in alliance with the God of Iſrael, employed in increaſing the riches of his ſpiritual kingdom; by ſpreading the knowledge of his willingneſs to ſhew mercy, and of his power to ſave and to bleſs; and by gathering in ſouls as precious gold from far, to him in whom they believe.

C H A P. X.

V. 1—13. This queen acquainted by report with the wiſdom which God had given to Solomon, came to his court to be convinced of the truth of what ſhe had heard, by having from his own lips, anſwers to all ſuch queſtions and doubts as ſhe wanted to have reſolved. The conduct of this queen is commended by the Lord Jeſus, and oppoſed to that neglect which many ſhew to himſelf. (Luke xi. 31.) The wiſdom of this world is diligently inquired after by many; and all that diligence will riſe up in judgment againſt the negligence with which the wiſdom of God is treated, as it is revealed in the Scriptures. And the preference given to the wiſdom and writings of men, to that which cometh from God,

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10 And she gave the king an hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices, as these, which the queen of Sheba gave to king Solomon.

d Chap. 9. 27.

11 [d] And the navy also of Hiram that brought gold from Ophir, brought in from Ophir great plenty of † almug-trees, and precious stones.

† 2 Chro. 2. 8. and 9. 10, 11. algum-trees.

e 2Chro. 9.11.

‡ Or, rails. § Heb. a prop.

12 [e] And the king made of the almug-trees, ‡ § pillars for the house of the Lord, and for the king's house, harps also and psalteries for singers: there came no such [i] almug-trees, nor were seen unto this day.

i 2Chro. 9.10.

13 And king Solomon gave unto the queen of Sheba all her desire whatsoever she asked, besides *that* which Solomon gave her ‖ of his royal bounty: so she turned and went to her own country, she and her servants.

‖ Heb. according to the hand of king Solomon.

14 ¶ Now the weight of gold that came to Solomon in one year, was six hundred threescore and six talents of gold,

15 Besides *that he had* of the merchantmen, and of the traffick of the spice-merchants, and of all the kings of Arabia, and of the * governors of the country.

*Or, captains.

16 ¶ And king Solomon made two hundred targets *of* beaten gold: six hundred *shekels* of gold went to one target.

g Chap. 14. 26.

17 And *he made* [g] three hundred shields *of* beaten gold; three pound of gold went to one shield: and the king put them in the [h] house of the forest of Lebanon.

h Chap. 7. 2.

i 2 Chro. 9.17.

18 ¶ [i] Moreover, the king made a great throne of ivory, and overlaid it with the best gold.

19 The throne had six steps, and the top of the throne *was* round † behind: and *there were* ‡ stays on either side on the place of the seat, and two lions stood beside the stays.

† Heb. on the hinder part thereof. ‡ Heb. hands.

20 And twelve lions stood there on the one side and on the other upon the six steps: there was not § the like made in any kingdom.

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§ Heb. so.

21 ¶ And all king Solomon's drinking-vessels *were of* gold, and all the vessels of the house of the forest of Lebanon *were of* pure gold, ‡ none *were of* silver; it was nothing accounted of in the days of Solomon.

‡ Or, there was no silver in them.

22 For the king had at sea a navy of Tharshish, with the navy of Hiram: once in three years came the navy of Tharshish, bringing gold and silver, ‖ ivory, and apes, and peacocks.

‖ Or, elephants teeth.

23 So [k] king Solomon exceeded all the kings of the earth, for riches and for wisdom.

k Chap. 3. 12, 13.

24 ¶ And all the earth * sought to Solomon, to hear his wisdom, which God had put in his heart.

* Heb. sought the face of.

25 And they brought every man his present, vessels of silver, and vessels of gold, and garments, and armour, and spices, horses, and mules, a rate year by year.

26 ¶ [l] And Solomon [m] gathered together chariots, and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, whom he bestowed in the cities for chariots, and with the king at Jerusalem.

l Chap. 4. 26. 2 Chron. 1. 14. and 9. 25 m Deut. 17. 16.

27 And the king † made silver *to be* in Jerusalem as stones, and cedars made he *to be* as the sycamore-trees, that *are* in the vale, for abundance.

† Heb. gave.

28 ¶ [n] And Solomon had horses brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price.

n Deut. 17. 16. 1 Chron. 1. 16. and 9. 21.

† Heb. And the going forth of the horses which was Solomon's.

29 And a chariot came up and went out of Egypt for six hundred *shekels* of silver, and an horse for an hundred and fifty: [o] and so for all the kings of the Hittites, and for the kings of Syria, did they bring *them* out ‡ by their means.

o Josh. 1. 4. 2 Kings 7. 6.

‡ Heb. by their hands.

CHAP.

is such an abuse of that desire of knowledge which the soul possesses for the best purpose, as will from itself, and out of its own mouth, condemn it for the wilful, long-continued neglect of that knowledge which only could make it wise unto present and everlasting salvation.

V. 14—29. This description of the wisdom, power, and riches of Solomon's kingdom, is doubtless to convey to us right notions of his kingdom who was greater than Solomon; that when we allow ourselves time to reflect on the prosperous, safe, and happy situation in which the subjects of Solomon lived, we may be led to look for that real substantial prosperity, safety, and happiness which they possess, who are the spiritual subjects of the Saviour of men, and who are living on earth as those that are to reign with him for ever. And whoever are truly desirous of doing this, may see, in the life of the Lord Jesus, in what spirit and manner they are required to live as subjects and heirs of his glorious kingdom. In his life, as man, is shewn us how God himself did live in our nature on earth. They that walk in his steps shall follow him to glory. Had human power, greatness, and riches been of the nature of spiritual blessedness, Jesus would doubtless have appeared more glorious on earth than his servant Solomon. The general mistake of the people of Israel was, that the promised Messiah would appear great in worldly glory among men. But, when he came, he shewed that his thoughts were not as men's thoughts; that his kingdom was in the inward power over sin, in thought, word, and deed; and for its greatness, that of an heavenly mind, which looked upon all the things of this life as of little moment to an immortal soul; and its riches consisted not of gold, but in possessing the gracious presence of God.

CHAP XI.

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BUT [a] king Solomon loved [b] many strange women, (* together with the daughter of Pharaoh) women of the Moabites, Ammonites, Edomites, Zidonians, *and* Hittites:

a Neh. 13. 26.
b Deut. 17. 17.
* Or, besides.

2 Of the nations *concerning* which the Lord said unto the children of Israel. [c] Ye shall not go in to them, neither shall they come in unto you, *for* surely they will turn away your heart after their gods: Solomon clave unto these in love.

c Exod. 34. 16. Deut. 7. 3.

3 And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart.

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4 For it came to pass when Solomon was old, [d] *that* his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God, as *was* the heart of David his father.

d Deut. 17. 17.

5 For Solomon went after [e] Ashtoreth the goddess of the Zidonians, [i] and after † Milcom the abomination of the Ammonites.

e Judges 2. 13.
i 2 Kings 23. 13.
† Called Molech, Ver. 7. 33.

6 And Solomon did evil in the sight of the Lord, and ‡ went not fully after the Lord, as *did* David his father.

‡ Heb. fulfilled not after.

7 [g] Then did Solomon build an high place for [h] Chemosh, the abomination of Moab, in the hill that *is* before Jerusalem; and for Molech, the abomination of the children of Ammon.

g Num. 33. 52.
h Num. 21. 29. Judges 11. 24.
i 2 Kings 23. 13.

8 And likewise did he for all his strange wives, which burnt incense, and sacrificed unto their gods.

9 ¶ And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel, [k] which had appeared unto him twice,

k Chap. 3. 5. and 9. 2.

10 And [l] had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the Lord commanded.

l Chap. 6. 12.

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11 Wherefore the Lord said unto Solomon, Forasmuch as this § is done of thee, and thou hast not kept my covenant, and my statutes, which I have commanded thee, [m] I will surely rend the kingdom from thee, and will give it to thy servant.

§ Heb. is with thee.
m Ver. 31. Chap. 12. 15.

12 Notwithstanding in thy days I will not do it, for David thy father's sake: *but* I will rend it out of the hand of thy son.

13 Howbeit, I will not rend away all the kingdom: *but* will give one tribe to thy son, for David my servant's sake, and for Jerusalem's sake which I have chosen.

14 ¶ And the Lord stirred up an adversary unto Solomon, Hadad the Edomite; he *was* of the king's seed in Edom.

15 [n] For it came to pass when David was in Edom, and Joab the captain of the host was gone up to bury the slain, [o] after he had smitten every male in Edom:

n 2 Sam. 8. 14. 1 Chron. 18 12, 13.
o Num. 24. 19. Deut. 20. 13.

16 (For six months did Joab remain there with all Israel, until he had cut off every male in Edom.)

17 That Hadad fled, he and certain Edomites of his father's servants with him, to go into Egypt; Hadad *being* yet a little child.

18 And they arose out of Midian, and came to Paran, and they took men with them out of Paran, and they came to Egypt, unto Pharaoh king of Egypt, which gave him an house, and appointed him victuals, and gave him land.

19 And Hadad found great favour in the sight of Pharaoh, so that he gave him to wife

CHAP. XI.

V. 1—8. Solomon, after having been made a type of the promised Messiah, resists the grace of God, and turns from him; and being left to himself, with all the wisdom he possessed, and all the experience God had given him of his goodness, he becomes an eminent example of the folly and impiety of the human mind. Instead of keeping near to God in a spirit of humble dependance, and looking for those holy joys which only proceed from him, he openly and publicly ceases to be the faithful servant of that God whose goodness had made him great, and impiously worships idols, in compliance with the weak companions of his sensuality.

V. 9. *The Lord was angry with him*—And the following history shews the greatness of that anger. And in this, God gave to mankind to understand, that though all the blessings of his grace and providence were bestowed, for the sake of the Redeemer, upon the same person, if that person resisted his grace, departed from the Lord, and by wicked works disobeyed him, that the love of God would then be turned into anger. And as a greater proof how dreadfully a soul may fall from the favour of God into wickedness and misery, it is observed, that Solomon turned from the Lord that had appeared to him *twice*. By God's *first* appearing in mercy to the soul, is to be understood when he pardons all its sins; and the next is, when he sanctifies the powers of the soul, and gives the whole mind that holiness without which none can see him. And by its being said that the Lord had appeared *twice* to Solomon, we may understand that he had been sanctified by faith in God his Saviour.

V. 10—13. The Lord, in pronouncing this sentence against Solomon, shews, that he had offended against the clear knowledge which God, from himself, had given him of his holy will. And will it not be thus with all that are finally disobedient to the heavenly calling? Will not God charge them with offending against the knowledge which he gave them immediately from himself, of what he required of them?

V. 14—25. When Solomon lived by faith in God, and walked in his ways, his kingdom was then in peace; but when he turned from God, and gave way to the worshipping of idols and to the love of sensuality, then the Divine protection withdrew itself; and this was no sooner done than adversaries rose up against Solomon and the peace of his kingdom. And thus it is with all—When a man's

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wife the ſiſter of his own wife, the ſiſter of Tahpenes the queen.

20 And the ſiſter of Tahpenes bare him Genubath his ſon, whom Tahpenes weaned in Pharaoh's houſe: and Genubath was in Pharaoh's houſhold among the ſons of Pharaoh.

p 1 Kings 2. 35.

21 [p] And when Hadad heard in Egypt that David ſlept with his fathers, and that Joab the captain of the hoſt was dead, Hadad ſaid to Pharaoh, || Let me depart, that I may go to mine own country.

|| Heb. Send me away.

22 Then Pharaoh ſaid unto him, But what haſt thou lacked with me, that, behold, thou ſeekeſt to go to thine own country? And he anſwered, * Nothing: howbeit let me go in any wiſe.

* Heb. Not.

23 ¶ And God ſtirred him up *another* adverſary, Rezon the ſon of Eliadah, which fled from his lord Hadadezer king of Zobah.

24 And he gathered men unto him, and became captain over a band, [q] when David ſlew them *of Zobah:* and they went to Damaſcus and dwelt therein, and reigned in Damaſcus.

q 2 Sam. 8. 3. and 10. 18.

25 And he was an adverſary to Iſrael all the days of Solomon, beſides the miſchief that Hadad *did:* and he abhorred Iſrael, and reigned over Syria.

26 ¶ And [r] Jeroboam the ſon of Nebat, an Ephrathite of Zereda, Solomon's ſervant, (whoſe mother's name *was* Zeruah, a widow woman) even he lift up *his* hand againſt the king.

r 2 Chron. 13. 6.

27 And this *was* the cauſe that he lift up *his* hand againſt the king: [s] Solomon built Millo, *and* † repaired the breaches of the city of David his father.

s Chap. 9. 24.
† Heb. cloſed.

28 And the man Jeroboam *was* a mighty man of valour: and Solomon ſeeing the young man that he ‡ was induſtrious, he made him ruler over all the § charge of the houſe of Joſeph.

‡ Heb. did work.
§ Heb. burden.

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29 And it came to paſs at that time when Jeroboam went out of Jeruſalem, that the prophet Ahijah the Shilonite found him in the way: and he had clad himſelf with a new garment; and they two *were* alone in the field,

30 And Ahijah caught the new garment that *was* on him, and [t] rent it *in* twelve pieces.

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t See 1 Sam. 15. 27. & 24. 5.

31 And he ſaid to Jeroboam, Take thee ten pieces: for [u] thus ſaith the Lord, the God of Iſrael, behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee:

u Verſe 11.

32 (But he ſhall have one tribe for my ſervant David's ſake, and for Jeruſalem's ſake, the city which I have choſen out of all the tribes of Iſrael)

33 Becauſe that they have forſaken me, and have worſhipped Aſhtoreth the goddeſs of the Zidonians, Chemoſh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in my ways, to do *that which is* right in mine eyes, and *to keep* my ſtatutes and my judgments, as *did* David his father.

34 Howbeit, I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life, for David my ſervant's ſake, whom I choſe, becauſe he kept my commandments and my ſtatutes:

35 But [x] I will take the kingdom out of his ſon's hand, and will give it unto thee, *even* ten tribes.

x Chap. 12. 15.

36 And unto his ſon will I give one tribe, that [y] David my ſervant may have a || light alway before me in Jeruſalem, the city which I have choſen me to put my name there.

y 1 Kings 15. 4. 2 Kings 8. 19. Pſa. 132. 17.
|| Heb. lamp, or, candle.

37 And I will take thee, and thou ſhalt reign according to all that thy ſoul deſireth, and ſhalt be king over Iſrael.

38 And it ſhall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do *that is* right in my ſight, to keep my ſtatutes and my commandments, as David my ſervant did; that I will be with thee, and build thee a ſure houſe, as I built for David, and will give Iſrael unto thee.

39 And I will for this afflict the ſeed of David, but not for ever.

40 Solomon ſought therefore to kill Jeroboam: and Jeroboam aroſe, and fled into Egypt, unto Shiſhak king of Egypt, and was in Egypt until the death of Solomon.

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41 ¶ And

man's ways, in which is included the thoughts and intents of his heart, are pleaſing in the ſight of the Lord, whenever his grace is in the heart, there the protection of his providence abides; but when grace is reſiſted within, and in conſequence thereof ſin is committed, and the protecting care of God is withdrawn; then adverſaries ſpring up, and ſpread war, confuſion, and death, where the peaceful kingdom of God was happily eſtabliſhed before.

V. 26—40. Jeroboam, whom Solomon had advanced to power from his induſtry, uſed that power againſt him who gave it. Thus when a man by wicked works becomes an enemy to God, it is not only ſtrangers that riſe up againſt him, but friends and ſervants become open enemies. Solomon having forfeited the favour of God, the government over ten tribes is promiſed to Jeroboam by the prophet of God, and when Solomon becomes acquainted with this,

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41 ¶ And [z] the rest of the * acts of Solomon, and all that he did, and his wisdom, *are* they not written in the book of the acts of Solomon?

[z] 2 Chro. 9. 29.
* Or, words.
† Heb. days.
[a] 2 Chron. 9. 30.

42 And the † time that Solomon reigned in Jerusalem, over all Israel, *was* [a] forty years.

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43 And Solomon slept with his fathers, and was buried in the city of David his father: and [b] Rehoboam his son reigned in his stead.

[b] Matth. 1. 7. called, Roboam.

CHAP. XII.

[a] 2 Chro. 10. 1.

AND [a] Rehoboam went to Shechem: for all Israel were come to Shechem to make him king.

2 And it came to pass when Jeroboam the son of Nebat, who was yet in [b] Egypt, heard *of it*, (for he was fled from the presence of king Solomon, and Jeroboam dwelt in Egypt,

[b] Chap. 11. 40.

3 That they sent and called him: and Jeroboam, and all the congregation of Israel came, and spake unto Rehoboam, saying,

[c] Chap. 8. 7.

4 Thy father made our [c] yoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee.

5 And he said unto them, Depart yet *for* three days, then come again to me. And the people departed.

6 ¶ And king Rehoboam consulted with the old men that stood before Solomon his father, while he yet lived, and said, How do you advise, that I may answer this people?

7 And they spake unto him, saying, If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever.

8 But he forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him, *and* which stood before him:

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9 And he said unto them, What counsel give ye, that we may answer this people, who have spoken to me, saying, Make the yoke which thy father did put upon us, lighter?

10 And the young men that were grown up with him, spake unto him, saying, Thus shalt thou speak unto this people that spake unto thee, saying, Thy father made our yoke heavy, but make thou *it* lighter unto us; thus shalt thou say unto them, My little *finger* shall be thicker than my father's loins.

11 And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chastised you with whips, but I will chastise you with scorpions.

12 ¶ So Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, Come to me again the third day.

13 And the king answered the people * roughly, and forsook the old men's counsel that they gave him;

* Heb. hardly.

14 And spake to them after the counsel of the young men, saying, My father made your yoke heavy, and I will add to your yoke; my father *also* chastised you with whips, but I will chastise you with scorpions.

15 Wherefore the king hearkened not unto the people; for [d] the cause was from the Lord, that he might perform his saying, which the Lord [e] spake by Ahijah the Shilonite unto Jeroboam the son of Nebat.

[d] Ver. 24. Judg. 14. 4. 2 Chron. 10. 15. & 22. 7. & 25. 20.
[e] Chap. 11. 11, 31.

16 ¶ So

this, he sought to kill Jeroboam, as Saul had sought to kill David; and Solomon, no less than Saul, set himself to defeat the effect of the known determination of God.

V. 41—43. In this place no mention is made of any degree of that humiliation and submission to the will of God, which David his father shewed; nor is there here any thing said of his repenting or reforming, or the least expression of godly sorrow for the public dishonour which he had offered to God, and his true religion, by offering divine honours to dumb idols, and by turning in his heart from the love of God to the love of creatures, contrary to the great command written no less in the word of God, than on all his works, and in right reason—That the Creator and Giver of all should be loved by all his rational creatures with their whole hearts. God's anger followed by the denunciation of his judgments against Solomon; and Solomon's avowed opposition to the known will of God, concludes the account which is given of him. His name is not recorded with that of his father David's in the account given of the faithful. (Heb. xi. 32.) What were the transactions which took place between the soul of this once great man and that gracious God that died for it, before it left the body, is among the secret things which belong unto God. But it is that blessed Lord, infinite in compassion as he is, who hath placed, between the finally impenitent and himself, a gulf which none can ever pass, (Luke xvi. 26.) from the misery and anguish which they have chosen, by the wilful evil which they would commit against their knowledge of the will of God, and the free offers of his grace to enable all to perform whatever he hath commanded.

CHAP. XII.

V. 1—5. By this, we see Solomon had laid heavy burdens upon his people; and the wrong he did them by requiring immoderate supplies, is now made use of as the means by which the judgement of God against his idolatry was executed.

V. 6—14. The advice of the old men to the son of Solomon was, that he should consider himself as the servant of the public; the advice of the young men was, that he should answer them as his slaves, whom he had a right to tax at his pleasure, and then to punish them as he thought fit, if they rebelled against his government.

V. 15. *The cause was from the Lord*—The son with the father, having resisted the grace of God, they were left to themselves, and

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16 ¶ So when all Iſrael ſaw that the king hearkened not unto them, the people anſwered the king, ſaying, [i] What portion have we in David? neither *have we* inheritance in the ſon of Jeſſe: to your tents, O Iſrael: now ſee to thine own houſe, David. So Iſrael departed unto their tents.

i 2 Sam. 20 1.

17 But [g] *as for* the children of Iſrael which dwelt in the cities of Juda, Rehoboam reigned over them.

g Chap. 11.32.

18 Then king Rehoboam [h] ſent Adoram, who *was* over the tribute; and all Iſrael ſtoned him with ſtones, that he died: therefore king Rehoboam † made ſpeed to get him up to his chariot, to flee to Jeruſalem.

h Chap. 4. 6.

† Heb. ſtrengthened himſelf.

19 So [i] Iſrael ‡ rebelled againſt the houſe of David unto this day.

i 2 Kings 17. 21.
‡ Or, fell away.

20 And it came to paſs when all Iſrael heard that Jeroboam was come again, that they ſent and called him unto the congregation, and made him king over all Iſrael: there was none that followed the houſe of David, but the tribe of Judah [k] only.

k Chap. 11.13, 32.

21 ¶ And [l] when Rehoboam was come to Jeruſalem, he aſſembled all the houſe of Judah, with the tribe of Benjamin, an hundred and fourſcore thouſand choſen men, which were warriors, to fight againſt the houſe of Iſrael, to bring the kingdom again to Rehoboam the ſon of Solomon.

l 2 Chro. 11.1.

22 But [m] the word of God came unto Shemaiah the man of God, ſaying,

m 2 Chron. 11. 2.

23 Speak unto Rehoboam the ſon of Solomon king of Judah, and unto all the houſe of Judah and Benjamin, and to the remnant of the people, ſaying,

24 Thus ſaith the Lord, Ye ſhall not go up, nor fight againſt your brethren the children of Iſrael: return every man to his houſe, [n] for this thing is from me. They hearkened therefore to the word of the Lord, and returned to depart, according to the word of the Lord.

n Ver. 15.

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25 ¶ Then Jeroboam [o] built Shechem in mount Ephraim, and dwelt therein, and went out from thence, and built [p] Penuel.

o See Judges 9. 45.
p Judg. 8. 17.

26 And Jeroboam ſaid in his heart, Now ſhall the kingdom return to the houſe of David:

27 If this people go up to do ſacrifice in the houſe of the Lord at Jeruſalem, then ſhall the heart of this people turn again unto their lord, *even* unto Rehoboam king of Judah, and they ſhall kill me, and go again to Rehoboam king of Judah.

28 Whereupon the king took counſel, and [q] made two calves *of* gold, and ſaid unto them, It is too much for you to go up to Jeruſalem: [r] behold thy gods, O Iſrael, which brought thee up out of the land of Egypt.

q 2 Kings 17. 16.
r Exod. 32. 4, 8.

29 And he ſet the one in [s] Beth-el, and the other put he in Dan.

s Hoſ. 4. 15.

30 And this thing became a ſin: for the people went *to worſhip* before the one, *even* unto Dan.

31 And he made an houſe of high places, [t] and made prieſts of the loweſt of the people, which were not of the ſons of Levi.

t Num. 3. 10. Chap. 13. 33. 2 Kings 17.32. 2 Chro. 11.15. Ezek. 44. 7, 8.

32 And Jeroboam ordained a feaſt in the eighth month, on the fifteenth day of the month, like unto [u] the feaſt that *is* in Judah, and he § offered upon the altar, (ſo did he in Beth-el) ‖ ſacrificing unto the calves that he had made: [x] and he placed in Beth-el the prieſts of the high places which he had made.

u Lev. 23. 33. Num. 29. 12.
§ Or, went up to the altar, &c.
‖ Or, to ſacrifice.
x Amos 7. 13.

33 So he * offered upon the altar which he had made in Beth-el, the fifteenth day of the eighth month, *even* in the month which he had deviſed of his own heart: and ordained a feaſt unto the children of Iſrael, and he offered upon the altar, † and burnt incenſe.

* Or, went up to the altar, &c.
†Heb. to burn incenſe.

CHAP.

and being ſo, Rehoboam's anſwer produced from himſelf the puniſhment of his own pride, and with that the ſentence which God had declared againſt his father's diſobedience.

V. 16—20. The people ſeeing that the king did not regard their requeſt of relief in the taxes, did not wait to make any further repreſentations to him, but at once renounce his authority, and ſhew that they were partakers of the ſame ſpirit with their prince. And as ſoon as he ſent to execute the determination which he had come to in the pride of his heart, it met with the fury of their reſentment, which ſhewed itſelf by ſtoning the receiver of the revenue to death.

V. 21—24. Rehoboam and the heads of the tribe of Judah, and thoſe of Benjamin that ſubmitted to him, obeyed the meſſage of the prophet, when they underſtood that this was no other than the judgment of God; and by this it appears that the fear of God was amongſt them. When he forbad them to fight againſt their brethren, they returned according to his word.

V. 25—33. Jeroboam was determined to ſecure his own greatneſs; and as the means of doing ſo, he makes uſe of the power which God had given him to eſtabliſh a form of worſhip, which ſhould, as he thought, be ſubſervient to his intereſt. Solomon's example had prepared the people's minds for idolatry, and Jeroboam eſtabliſhed it. And what is obſerved in the conduct of ſo many of the kings and people of Iſrael in their diſpoſition to idol-worſhip, is no other than a diſcovery of the nature of the human mind, which, being ſenſual, is ever fond of objects of ſight and ſenſe; and when human authority gives the ſanction of bowing down to meer externals, be they forms or images, all men are as much in danger as the people of Iſrael were, in being led away with the torrent of the general example, though the word of God is ever declaring to all—That He is a ſpirit, and is only to be worſhipped in ſpirit and in truth—with fear—by faith—in love producing active obedience; and devout and humble reſignation, and ſubmiſſion to his holy will.

C H A P. XIII.

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AND behold, there came a man of God out of Judah, by the word of the Lord unto Beth-el: [a] and Jeroboam ſtood by the altar * to burn incenſe.

a Chap. 12. 32, 33

* Or, to offer.

2 And he cried againſt the altar in the word of the Lord, and ſaid, O altar, altar, thus ſaith the Lord, Behold, a child ſhall be born unto the houſe of David, [b] Joſiah by name, and upon thee ſhall he offer the prieſts of the high places that burn incenſe upon thee, and men's bones ſhall be burnt upon thee.

b 2 Kings 23. 15, 16.

3 And he gave a ſign the ſame day, ſaying, This *is* the ſign which the Lord hath ſpoken; Behold, the altar ſhall be rent, and the aſhes that *are* upon it ſhall be poured out.

4 And it came to paſs when king Jeroboam heard the ſaying of the man of God, which had cried againſt the altar in Beth-el, that he put forth his hand from the altar, ſaying, Lay hold on him. And his hand which he put forth againſt him, dried up, ſo that he could not pull it in again to him.

5 The altar alſo was rent, and the aſhes poured out from the altar, according to the ſign which the man of God had given by the word of the Lord.

6 And the king anſwered and ſaid unto the man of God, [c] Intreat now the face of the Lord thy God, and pray for me, that my hand may be reſtored me again. And the man of God beſought † the Lord, and the king's hand was reſtored him again, and became as *it was* before.

c Exod. 8. 8. and 9. 28. and 10. 17. Num. 21. 7. Acts 8. 24.

† Heb. the face of the LORD.

7 And the king ſaid unto the man of God, Come home with me, and refreſh thyſelf, and [d] I will give thee a reward.

d 1 Sam. 9. 7.

8 And the man of God ſaid unto the king, [e] If thou wilt give me half thine houſe, I will not go in with thee, neither will I eat bread, nor drink water in this place:

e So Num. 22. 18. and 24. 13.

9 For ſo was it charged me by the word of the Lord, ſaying, Eat no bread, nor drink water, nor turn again by the ſame way that thou cameſt.

10 So he went another way, and returned not by the way that he came to Beth-el.

11 ¶ Now there dwelt an old prophet in Beth-el, and his † ſons came and told him all the works that the man of God had done that day in Beth-el: the words which he had ſpoken unto the king, them they told alſo to their father.

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† Heb. ſons.

12 And their father ſaid unto them, What way went he? for his ſons had ſeen what way the man of God went, which came from Judah.

13 And he ſaid unto his ſons, Saddle me the aſs. So they ſaddled him the aſs, and he rode thereon,

14 And went after the man of God, and found him ſitting under an oak; and he ſaid unto him, *Art* thou the man of God, that cameſt from Judah? And he ſaid, I *am*.

15 Then he ſaid unto him, Come home with me, and eat bread.

16 And he ſaid, I may not return with thee, nor go in with thee: neither will I eat bread, nor drink water with thee in this place.

17 For ‡ it was ſaid to me [i] by the word of the Lord, Thou ſhalt eat no bread, nor drink water there, nor turn again to go by the way that thou cameſt.

‡ Heb. a word was.

i Chap. 20. 35. 1 Theſſ. 4. 15.

18 He ſaid unto him, I *am* a prophet alſo as thou *art*, and an angel ſpake unto me by the word of the Lord, ſaying, Bring him back with thee into thine houſe, that he may eat bread, and drink water. *But* he lied unto him.

19 So he went back with him, and did eat bread in his houſe, and drank water.

20 ¶ And it came to paſs as they ſat at the table, that the word of the Lord came unto the prophet that brought him back:

21 And he cried unto the man of God that came from Judah, ſaying, Thus ſaith the Lord, Foraſmuch as thou haſt diſobeyed the mouth of the Lord, and haſt not kept the commandment which the Lord thy God commanded thee,

22 But cameſt back, and haſt eaten bread, and drunk water in the place of the which *the Lord* did ſay to thee, Eat no bread, and drink no water; thy carcaſe ſhall not come unto the ſepulchre of thy fathers. 23

C H A P. XIII.

V. 1—10. By this paſſage we ſee that ſuch as give themſelves up to the ſervice of God, may be ſent on meſſages, and have duties given them to diſcharge, which ſhall expoſe them to equal contempt and danger; but they that have the word of God for their warrant in what they do, have only to fear that they do not offend God in the ſpirit and manner in which they perform his ſervice. The man of God that was here ſent to declare the divine diſpleaſure againſt the king of Iſrael, ſhews how much he poſſeſſed of the mind that was in Jeſus; for no ſooner did the angry idolatrous king requeſt him to pray to have his arm reſtored, but he aſked it of God, who immediately granted it. And thus, with all men, does the Father of Mercies mix mercy with judgment, that all men, from the leaſt to the greateſt, may fear his power, and be won, by his goodneſs and readineſs to forgive, to ſubmit themſelves to him.

V. 11—32. God conſtrained the prophet, that was guilty of declaring an untruth as from an angel of God, to bear teſtimony againſt

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23 ¶ And it came to pass after he had eaten bread, and after he had drunk, that he saddled for him the ass, *to wit*, for the prophet whom he had brought back.

g Chap.20.36. 24 And when he was gone, g a lion met him by the way, and slew him: and his carcase *was* cast in the way, and the ass stood by it, the lion also stood by the carcase:

25 And behold, men passed by, and saw the carcase cast in the way, and the lion standing by the carcase: and they came and told *it* in the city where the old prophet dwelt.

26 And when the prophet that brought him back from the way, heard *thereof*, he said, It *is* the man of God, who was disobedient unto the word of the Lord: therefore the Lord hath delivered him unto the lion,

§ Heb.broken. which hath § torn him, and slain him according to the word of the Lord, which he spake unto him.

27 And he spake to his sons, saying, Saddle me the ass. And they saddled *him*.

28 And he went and found his carcase cast in the way, and the ass and the lion standing by the carcase: the lion had not eaten the

§ Heb.broken. carcase, nor § torn the ass.

29 And the prophet took up the carcase of the man of God, and laid it upon the ass, and brought it back: and the old prophet came to the city, to mourn, and to bury him.

30 And he laid his carcase in his own grave, and they mourned over him, *saying*, Alas, my brother.

31 And it came to pass after he had buried him, that he spake to his sons, saying, When I am dead, then bury me in the sepulchre wherein the man of God *is* buried, h lay my bones beside his bones.

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h 2 Kings 23. 18.

32 i For the saying which he cried by the word of the Lord against the altar in Beth-el, and against all the houses of the high places which *are* in the cities of k Samaria, shall surely come to pass.

i 2 Kings 23. 16---19.

k See Chap. 16. 24.

33 ¶ l After this thing, Jeroboam returned not from his evil way, but m * made again of the lowest of the people, priests of the high places: whosoever would, he † consecrated him, and he became *one* of the priests " of the high places.

cir. 974.

l Chap. 12.33. 2Chron.11.15. and 13. 9.

m Chap. 12. 31, 32.

* Heb. returned and made.

† Heb. filled his hand.

" Chap.12.31.

34 And this thing became sin unto the house of Jeroboam, even to cut *it* off, and to destroy *it* from off the face of the earth.

C H A P. XIV.

956. AT that time Abijah the son of Jeroboam fell sick.

2 And Jeroboam said to his wife, Arise, I pray thee, and disguise thyself, that thou be not known to be the wife of Jeroboam: and get thee to Shiloh; behold, there *is* Ahijah the prophet, which told me that a I should *be* king over this people.

a Chap.11.31.

3 b And take * with thee ten loaves, and † craknels, and a ‡ cruse of honey, and go to him: he shall tell thee what shall become of the child.

b See 2 Sam. 9 7, 8.

* Heb. in thine hand.

† Or, cakes.

‡ Or, bottle.

4 And Jeroboam's wife did so, and arose, c and went to Shiloh, and came to the house

c Chap. 11.29.

of

against his own falshood. The crime of the other was, in allowing himself, on meer human testimony, to be prevailed with to act contrary to the directions which he had received on the Divine authority—*He was disobedient to the word of the Lord.* And this was the sin unto death. And who shall number the lives that are lost by being consciously disobedient to the declared will of God, as it is made known in the Scriptures? He that would not disobey God at the desire of the king, was prevailed on to do it by a man of known religious character, who gave himself in this instance to the service of the father of lies, for some motive which he had, but not revealed, for wishing to have one at his house whom God had been pleased to own in so remarkable a manner.

V. 33, 34. *After this*—After all that Jeroboam had seen and heard of the goodness and severity of God, *he returned not from his evil way.* When men cease to be affected either with the love or wrath of God, then their danger is that which, in this instance, is set before all men—That of their being destroyed from off the face of the earth.

C H A P. XIV.

V. 1. *Abijah fell sick*—By the stroke of God, to punish Jeroboam's rebellion against God.

V. 2. *Jeroboam said to his wife*—Because he would trust none else; partly, because she might without suspicion inquire concerning her own child; and partly, because she would inquire most exactly, and diligently, and faithfully acquaint him *Disguise thyself*—Go like a private and obscure person. This caution proceeded: First, From the pride of his heart, which made him loath to confess his folly in worshipping idols, and to give glory to the God whom he had forsaken. Secondly, From suspicion, lest the Prophet should give her no answer. Thirdly, From policy, lest his people should, by his example, be drawn to forsake their idol-worship, and to return to the God of Judah, whom they had forsaken.

V. 3. *Take with thee*—A present, which only became an ordinary country woman. *And go to him*—To inquire the event of this sickness.

V. 4. *His eyes were set*—Were grown stiff; the nerves, by which the eyes and eye-lids are moved, being contracted and withered. But this aged traveller to the eternal world possessed that inward light, which death and the grave shall be but the means of increasing into more glorious light to all who die possessed of it. He had not spent his life in looking about him in this mortal world, and in taking pleasure in beholding the things which perish in the using; he had made his sight with all his other senses, as they are in mercy intended to be used, to serve and be subject to the mind within. And how great will their rejoicing be, who shall before death put out the mortal sight for ever, make use of it for the great end for which it was given—to take in information to the soul of that God, whom to know is peace, and blessedness, and life eternal?

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of Ahijah: but Ahijah could not ſee, for his eyes § were ſet by reaſon of his age.

§ Heb. ſtood for his hoarineſs.

5 ¶ And the Lord ſaid unto Ahijah, Behold, the wife of Jeroboam cometh to aſk a thing of thee for her ſon, for he *is* ſick: thus and thus ſhalt thou ſay unto her: for it ſhall be when ſhe cometh in, that ſhe ſhall feign herſelf *to be* another *woman*.

6 And it was *ſo*, when Ahijah heard the ſound of her feet, as ſhe came in at the door, that he ſaid, Come in, thou wife of Jeroboam, why feigneſt thou thyſelf *to be* another? for I *am* ſent to thee with † heavy *tidings*.

† Heb. hard.

7 Go, tell Jeroboam, thus ſaith the Lord God of Iſrael, Foraſmuch as I exalted thee from among the people, and made thee prince over my people Iſrael,

8 And rent the kingdom away from the houſe of David, and gave it thee; and *yet* thou haſt not been as my ſervant David, who kept my commandments, and who followed me with all his heart, to do *that* only *which was* right in mine eyes,

9 But haſt done evil above all that were before thee: [d] for thou haſt gone and made thee other gods, and molten images, to provoke me to anger, and [e] haſt caſt me behind thy back:

d 2 Chron. 11. 15.

e Neh. 9. 26. Ezek. 23. 35.

10 Therefore behold, [i] I will bring evil upon the houſe of Jeroboam, and will cut off from Jeroboam [g] him that piſſeth againſt the wall, [h] *and* him that is ſhut up and left in Iſrael, and will take away the remnant of the houſe of Jeroboam, as a man taketh away dung, till it be all gone.

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i Chap. 15. 29.
g Chap. 21. 21. 2 Kings 9. 8.
h Deut. 32. 36.

11 Him that dieth of Jeroboam in the city, ſhall the dogs eat: and him that dieth in the field, ſhall the fowls of the air eat: for the Lord hath ſpoken *it*.

12 Ariſe thou therefore, get thee to thine own houſe: *and* [i] when thy feet enter into the city, the child ſhall die.

i Ver. 17.

13 And all Iſrael ſhall mourn for him, and bury him: for he only of Jeroboam ſhall come to the grave, becauſe in him [k] there is found *ſome* good thing toward the Lord God of Iſrael, in the houſe of Jeroboam.

k 2 Chron. 12. 12. and 19. 3.

14 Moreover, the Lord ſhall raiſe him up a king over Iſrael, who ſhall cut off the houſe of Jeroboam that day: but what? even now.

1 Chap. 15. 27.

15 For the Lord ſhall ſmite Iſrael, as a reed is ſhaken in the water, and he ſhall root up Iſrael out of this good land, which he gave to their fathers, and ſhall ſcatter them

m m 2 Kings 17. 23.

eternal? (Job xxii. 21. John xvii. 3.) How pleaſing then will be the remembrance of all thoſe ſeaſons, in which, by the grace of God, the ſoul denied itſelf the pleaſure of looking about on the things that periſh, for the ſake of gaining time to make further diſcoveries of the nature and the will of their great Creator and Redeemer?

V. 6. *Why feigneſt thou thyſelf*—By which diſcovery he both reproves their folly, who thought to conceal themſelves or their deſigns from God; and withal gives her aſſurance of the truth and certainty of that meſſage which he was to deliver.

V. 7. *My people Iſrael*—For ſo they were when Jeroboam was firſt ſet over them.

V. 8. *Thou haſt not been as my ſervant David*—Who though he fell into ſin, yet he perſevered in the true worſhip of God, and heartly repented of, and turned from all his ſins; whereas thou art obſtinate and incorrigible in thy impiety and wickedneſs.

V. 9. *Above all that were before thee*—Above all the former kings of my people, as Saul, and Solomon, and Rehoboam. *Thou haſt made thee other gods, and molten images*—Not as if the Iſraelites eſteemed the calves made of their own gold to be gods indeed, which it is incredible, but only pledges of God's preſence and worſhipping through them, but becauſe God rejected their whole worſhip: however they called or accounted it, he reckoned it a manifeſt defection from him, and a betaking of themſelves to other gods, or devils, as they are called, (2 Chron. xi. 15.) whom alone they ſerved and worſhipped therein, whatſoever pretences they had to the contrary. *To provoke me to anger*—Whereby thou didſt provoke me. For otherwiſe this was not Jeroboam's deſign in it, but only to eſtabliſh himſelf in the throne. *Thou caſt me behind thy back*—Deſpiſed and forſaken me, my commands and my worſhip, as we do things which we caſt behind our backs.

V. 10. *I will bring evil upon him that is ſhut up and left*—Thoſe who had eſcaped the fury of their enemies being ſhut up in caves or caſtles; or, becauſe they were left, over-looked, or ſpared. But now they ſhall be all ſearched out, and brought to deſtruction.

V. 11. Both in the city and in the country they ſhall die unburied.

V. 12. *The child ſhall die*—And by this, judge of the truth of the reſt of my prophecy. Thus in confuſion and ſorrow are they ſent away from God, who would by wicked works turn away from him, whilſt the willing offers of his mercy and grace waited upon them. What is it that God hath not done to prevent men from deſtroying themſelves by ſin!

V. 13. *All Iſrael ſhall mourn for him*—And for the ſad calamities which ſhould follow, whereof his death was a certain preſage. *He only of Jeroboam ſhall come to the grave*—Shall have the honour of burial, denied to the reſt. *Some good thing*—Some degree of faith in God his Redeemer—ſome pious inclinations and intentions of taking away the calves, or of permitting or obliging his people to go up to Jeruſalem to worſhip, if God gave him life and authority to do it, and of truſting God with his kingdom in that caſe. *In the houſe of Jeroboam*—Which is added for his greater commendation; he was good in the midſt of temptation and wicked examples. They that open their hearts to the influence of the Holy Spirit will be good, if, like Lot, they live ſurrounded with the wicked; and they that reſiſt the grace by which men alone can be ſaved, they will continue ſinful in their nature, and more or leſs ſo in their conduct, were they ſurrounded by none but thoſe that lived continually in the fear and love of God.

V. 14. *That day*—When he is ſo raiſed; in the very beginning of his reign. *But what?*—But what do I ſay, it is already done.

V. 15. *The Lord ſhall ſmite Iſrael*—Becauſe they obeyed Jeroboam's

Before Christ 956. them beyond the river, [n] becauſe they have made their groves, provoking the Lord to anger.

n Exod. 34. 13.

16 And he ſhall give Iſrael up, becauſe of the ſins of Jeroboam, [o] who did ſin, and who made Iſrael to ſin.

o Chap. 12. 30. & 15. 30, 34.

17 ¶ And Jeroboam's wife aroſe, and departed, and came to [p] Tirzah: *and* [q] when ſhe came to the threſhold of the door, the child died.

p Chap. 16. 6, 8, 15, 23. Cant. 6. 4.

q Ver. 12.

18 And they buried him, and all Iſrael mourned for him, [r] according to the word of the Lord, which he ſpake by the hand of his ſervant Ahijah the prophet. Before Christ 956.

r Ver. 13.

19 And the reſt of the acts of Jeroboam, how he warred, and how he reigned, behold, they *are* written in the book of the chronicles of the kings of Iſrael.

20 And the days which Jeroboam reigned, *were* two and twenty years: and he * ſlept with

* Heb. lay down.

boam's wicked command. No authority is to be obeyed, in oppoſition to the declared will of God. They that will ſave their lives by ſubmitting to commit ſin, will loſe their lives. *As a reed is ſhaken in the water*—So ſhall the kingdom and people of Iſrael be toſſed to and fro by foreign invaſions and civil wars; by oppoſite kings and factions, and by the diſſentions of the people. *The river*—Euphrates, often ſo called by way of eminency. *They have made their groves*—For the worſhip of their idols, God having before condemned the making and worſhipping of the calves, by which they pretended to worſhip the true God; he now takes notice that they were not contented with the calves, but were many of them fallen into the worſhip of the heatheniſh Baals, which they commonly exerciſed in groves.

V, 16. *The ſins of Jeroboam, who made Iſrael to ſin*—By his authority requiring and compelling them to do it. This is mentioned as a great aggravation of his wickedneſs, that he was not content with his own ſin, but was the chief cauſe of drawing others into ſin, and of corrupting and undoing the whole kingdom: Therefore God, upon all occaſions, mentions him with this brand of infamy.

V. 19. *They are written in the book of the chronicles*—By which you are not to underſtand that canonical book of the Chronicles, for that was written long after this book; but a book of civil records, the annals, wherein all remarkable paſſages were recorded by the king's command from day to day; out of which the ſacred penman, by the direction of God's ſpirit, took out thoſe paſſages which his wiſdom ſaw was ſufficient to make known to mankind what was his holy will, under all the circumſtances of this life of trial.—In looking back on this paſſage we may obſerve, *firſt*, how fatally the human mind, after being fully acquainted with the will of God, and poſſeſſing grace to do it, may fall into intire ignorance of the nature of God, and into the greateſt impiety and wickedneſs.—By the promiſes of God to Jeroboam, it appears he had been adopted into the divine favour through faith in the promiſed Saviour; and the charge againſt him, when he had been reproved by the prophet is, that *he returned not* from the evil he had choſen, back to God, from whoſe worſhip and ſervice he had departed. But wilfully continuing in his ſin, he became ſo dark as to imagine he could obtain the information he wanted from the prophet, and which none but God could enable him to give, under the cover of the diſguiſe which he required his wife to put on. —The *ſecond* conſideration in this paſſage is the nature of the ſin, which is to be underſtood by worſhipping the golden calves. The motive which led to the making of the calves, was the fear Jeroboam had of his not being able to retain the people under his government, if they went up to Jeruſalem to worſhip. By this it appears he had firſt *forgot* God—he did not believe in him who both could and would have performed his promiſe of continuing the kingdom to him, had he not wilfully, and againſt the free offers of his grace, broke the conditions; and not believing in the power and faithfulneſs of God, ſelf-love, the fear of man—fear of loſing that honour which he deſired to retain, ſoon took place in him. From this principle of ſelf-love he makes the golden calves, as the means of ſecuring himſelf againſt any change in the minds of the people; or, in other words, ſecuring himſelf in the poſſeſſion of that worldly object which his heart was ſet upon. So that this worſhip of the golden calves, was no other than that uſe which is made or deſired to be made of gold, by every man that is not living to God but to himſelf, in the love of one or many worldly objects on which he hath ſet his heart. Gold being the ſign of them all, he offers it the devotion of his ſoul; it is in his heart the root of all evil—becauſe his dependance is placed upon it as the means of ſecuring to him an happineſs independant of God.—The *third* inquiry is the nature of Iſrael's ſin *in making their groves*; or doing that which the worſhippers of *Baal* did. And what is this but that which every man does who thinks by means of gold—of his property, he has a foundation for happineſs in his own poſſeſſion; and his *delight* is either in the meer property itſelf, or in the gratifications which he procures or promiſes himſelf by its means. The judgments of God pronounced by the prophet on account of theſe ſins, are here underſtood to be (beſides what actually took place in the caſe of the king and people of Iſrael) a plain repreſentation of that wrath, which in other parts of the ſacred writings is ſo clearly revealed againſt every ſoul of man that forgets God; and ſinks into that ſelf-love which would have an happineſs independant of him; and, in conſequence of this deſire lives for gold—for property, that it may live in the poſſeſſion of ſuch honours or pleaſures as for the preſent, or in proſpect, affords the fallen ſoul the moſt ſatisfaction or delight. So that whenever we read in the continuation of the Sacred Hiſtory of the golden calves or groves, or the crime of Jeroboam who made Iſrael to ſin, the application to every one's own heart is—Am I a lover of myſelf and not of God—Do I fear man or the loſs of any rank, employment, or honour that cometh of men—Am I a lover of the world, of gold—of property or ſenſual pleaſure by any name? And if, by God's holy ſpirit convincing my conſcience, I am obliged to anſwer, This is my caſe, my ſtate; then I am no leſs chargeable with ſpiritual, than the Iſraelites were with actual idolatry. And whenever we ſee the execution of the ſentence pronounced in this paſſage againſt the people of Iſrael, we have before us a plain diſcovery of that ſentence which will be inflicted on all that are found at laſt poſſeſſed of the ſpirit of idolatry, and not of *the mind* which was in Jeſus; which God, for his ſake, hath ſo freely promiſed to give to all that truly aſk him. (Luke xi. 13.)

V. 20. *He ſlept with his fathers*—He died a natural death. And by his diſtruſt of that gracious God and Redeemer, whoſe goodneſs had made him great, and the ſins into which he fell in conſequence of that diſtruſt, inſtead of having his name recorded with the divine approbation among God's faithful ſervants; to ſhew the danger of thoſe unrenewed deſires of the ſoul, of which his actions made him an eminent example, his name hath been made a name of reproach and infamy amongſt mankind, by the infinitely compaſſionate God that made him and died for him, and who, with an earthly crown, merited for him, and offered to him, a crown of righteouſneſs.

Before Christ 956. with his fathers, and Nadab his son reigned in his stead.

954. 21 ¶ And Rehoboam the son of Solomon reigned in Judah: [s] Rehoboam *was* forty and one years old when he began to reign, 975. and he reigned seventeen years in Jerusalem, the city which the Lord did choose out of all the tribes of Israel, to put his name there: and his mother's name *was* Naamah an Ammonitess.

[s] 2 Chro. 12. 13.

972. 22 [t] And Judah did evil in the sight of the Lord, and they provoked him to jealousy with their sins which they had committed, above all that their fathers had done.

[t] 2 Chron. 12. 1.

23 For they also built them high places, and † images, [u] and groves on every high hill, and under every green tree.

† Or, standing images. Or, statues.

[u] 2 Kings 17. 10.

24 [x] And there were also Sodomites in the land, *and* they did according to all the abominations of the nations which the Lord cast out before the children of Israel.

[x] Chap. 15. 12. and 22. 46. 2 Kings 23. 7.

971. 25 ¶ [y] And it came to pass in the fifth year of king Rehoboam, *that* Shishak king of Egypt came up against Jerusalem:

[y] Chap. 11. 40. 2 Chron. 12. 2.

26 And he took away the treasures of the house of the Lord, and the treasures of the king's house, he even took away all; and he took away all the shields of gold [z] which Solomon had made.

[z] Chap. 10. 16.

27 And king Rehoboam made in their stead brazen shields, and committed *them* unto the hands of the chief of the ‡ guard, which kept the door of the king's house.

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‡ Heb. runners.

28 And it was *so*, when the king went into the house of the Lord, that the guard bare them, and brought them back into the guard-chamber.

29 ¶ [a] Now the rest of the acts of Rehoboam, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

[a] 2 Chro. 12. 15.

30 And there was war between Rehoboam and Jeroboam all *their* days.

31 And Rehoboam slept with his fathers, and *was* buried with his fathers in the city of David: and his mother's name *was* Naamah an Ammonitess. And [a] Abijam his son reigned in his stead.

958.

[a] 2 Chron. 12. 16, Abijah.

CHAP. XV.

NOW in the eighteenth year of king [a] Jeroboam the son of Nebat, reigned Abijam over Judah.

958.

[a] 2 Chron. 13. 1.

2 [b] Three years reigned he in Jerusalem: [c] and his mother's name *was* Maachah, the daughter of [d] Abishalom.

[b] 2 Chron. 13. 20, 22. [c] 2 Chron. 13. 2. [d] 2 Chron. 11. 21, Absalom.

3 And he walked in all the sins of his father, which he had done before him: and his heart was not perfect with the Lord his God, as the heart of David his father.

4 Nevertheless,

V. 21. *Rehoboam was forty and one years old*—Therefore he was born a year before Solomon was king. His age and opportunities of knowing the will of God, according to which he was required to have governed, is doubtless to be considered as an aggravation of his crimes, and a vindication of the ways of God to him; for the opportunities of knowing his will are noticed by the Judge of all, however they may be slighted by men. To whom much is given, of the same much is required.

V. 23. *They also built them high places*—They followed the example of the Israelites, although they had the temple in their kingdom, and liberty of worshipping God in his own way, and the counsels, sermons, and examples of the priests and Levites, to teach and establish them, and the dreadful example of Israel's horrid apostacy, to caution and terrify them. What evidence of the greatness and depth of the original corruption of man's nature, which is thus ready to break forth into all sorts of wickedness.

V. 24. They went to the utmost lengths of wickedness. And this will all do, who, with Judah, go up to their high places of pride, and groves of sensual pleasure. The God whom they have rejected, giving them up to their own hearts lusts, they work all manner of abominable wickedness with greediness.

V. 25. *In the fifth year of king Rehoboam*—Soon after his and his people's apostacy, which was not till his fourth year. *Shishak king of Egypt came up*—Either from ambition, and a desire to enlarge his empire; or, from a covetous desire of possessing these great treasures which David and Solomon had left: and, above all, by God's providence, disposing his heart to this expedition for Rehoboam's punishment.

V. 26. *He took away the treasures*—It is implied, that first he took the city.

V. 27. They that forsake God, their gold—their valuable spiritual possessions, are turned into that which is of little value.

V. 28. *When the king went into the house of the Lord*—By which it seems the affliction had brought him back to the worship of God.

V. 29. *In the book*—Such a book of Chronicles as that mentioned above, ver. 19.

V. 30. *There was war between Rehoboam and Jeroboam*—Not a general war, going against each other with their whole force; this was forbid, as all contention is forbid amongst the spiritual Israel and Judah in all ages. But they did each other lesser injuries, and carried on hostilities in a more restrained manner, which was no less forbid; and by this it appears, that the general mind of both parties had little of His spirit, who laid down his life for his murderers, and who commands all to love not only their known friends, but their avowed enemies.

V. 31. *His mother's name was Naamah an Ammonitess*—This is repeated as a thing observable.

CHAP. XV.

V. 3. *Not as David*—Whose heart having yielded to the grace of repentance, and with godly sorrow having turned from all his sins, and according to God's revealed will having humbly sought mercy from him for the sake of the promised Saviour of mankind; God, with the pardon of all his offences, blotted them out, they are not mentioned against him with reproach: and this is but a part of the blessedness which they have, whose iniquities are forgiven, and whose sins are covered—they to whom the Lord will not impute sin; (Rom. iv. 7, 8.) the same having been atoned for to his justice, by that gracious Redeemer in whom they believe.

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4 Nevertheleſs, for David's ſake did the Lord his God [e] give him a * lamp in Jeruſalem, to ſet up his ſon after him, and to eſtabliſh Jeruſalem:

5 Becauſe David did *that which was* right in the eyes of the Lord, and turned not aſide from any *thing* that he commanded him all the days of his life, [i] ſave only in the matter of Uriah the Hittite.

6 [g] And there was war between Rehoboam and Jeroboam all the days of his life.

7 Now the reſt of the acts of Abijam, and all that he did, *are* they not written in the [h] book of the chronicles of the kings of Judah? And there was war between Abijam and Jeroboam.

8 And Abijam ſlept with his fathers, and they buried him in the city of David: and [i] Aſa his ſon reigned in his ſtead.

955.

9 ¶ And in the twentieth year of Jeroboam king of Iſrael, reigned Aſa over Judah.

10 And forty and one years reigned he in Jeruſalem: and his † mother's name *was* Maachah, the daughter of Abiſhalom.

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11 And Aſa did *that which was* right in the eyes of the Lord, as *did* David his father.

12 [k] And he took away the Sodomites out of the land, and removed all the idols that his fathers had made.

13 And alſo [l] Maachah his mother, even her he removed from *being* queen, becauſe ſhe had made an idol in a grove; and Aſa ‡ deſtroyed her idol, and burnt *it* by the brook Kidron.

14 [m] But the high places were not removed: nevertheleſs, Aſa his heart was perfect with the Lord all his days.

15 And he brought in the § things which his father had dedicated, and the things which himſelf had dedicated, into the houſe of the Lord, ſilver, and gold, and veſſels.

16 ¶ And there was war between Aſa and Baaſha king of Iſrael all their days.

17 And [n] Baaſha king of Iſrael went up againſt

[e] 2 Chro. 21. 7.
* Or, candle. Chap. 11. 36.
[i] 2 Sam. 11. 4. 15. & 12. 9.
[g] Chap. 14. 30.
[h] 2 Chro. 13. 3.
[i] 2 Chro. 14. 1.
† That is, grandmother. Cir. 951.
[k] Chap. 14. 24. and 22. 46.
[l] 2 Chron. 15. 16.
‡ Heb. cut off.
[m] Chap. 22. 43. 2 Chro. 15. 17.
§ Heb. holy.
[n] 2 Chro. 16. 1.

V. 4. *A lamp*—A ſon and ſucceſſor to perpetuate his name and memory. *To eſtabliſh Jeruſalem*—That he might maintain that city, and temple, and worſhip, as a witneſs for God in the world, againſt the Iſraelites and Heathen world, who ſhould have inquired after it, and embraced the true religion there eſtabliſhed and ſet up, as a beacon upon an high hill, that all men might take notice of it.

V. 5. *Save only*—This and the like phraſes are not to be underſtood as excluſive of every ſinful action, but only of a ſinful courſe, or of an habitual and continued apoſtacy from God.

V. 6. *There was war*—Though God was pleaſed to ſhew ſo much reſpect to David, as for his ſake to continue the ſucceſſion to the kingdom in his poſterity, yet he thought fit to manifeſt his diſpleaſure againſt David's ſucceſſors for their ſins, and to mix their honour and happineſs with wars, the conſtant expreſſion of God's diſpleaſure.

V. 7. *In the book of the chronicles of the kings of Judah*—In their annals; whence they were long after this time tranſlated into the ſacred books.

V. 9. *In the twentieth year*—Towards the end of the year.

V. 10. *His mother's name*—His grandmother's, who is called his mother, as David is called Abijam's father.

V. 11. *Aſa did that which was right in the eyes of the Lord*—He believed in him, and in conſequence of doing ſo he began to govern according to God's law.

V. 12. *He took away*—All of them he could find out; but ſome eſcaped his obſervation and cenſure, as appears from chap. xxii. 46. None but God being able to diſcover all ſecret wickedneſs, and to puniſh the impenitent authors of it with baniſhment from his kingdom of glory; where there will be none that are unholy; all that enter therein being firſt waſhed, and made white in the blood of the Lamb.—But without there will be dogs—all that remain covered with the defilement of their inward corruption, and with the ſhame of their actual guilt.

V. 13. *Her he removed*—He took from her either the name and authority of Queen Regent, which ſhe, having been Rehoboam's wife, and Abijam's mother, took to herſelf during Aſa's minority, and abuſed to the patronage of idolatry. *She had made an idol*—Heb. *a terror*, or *horror*, an horrible idol. *Aſa deſtroyed it by the brook Kidron*—That, when it was burnt to powder, it might be thrown into the water.

V. 14. *But the high places were not removed*—He took away the altars of the ſtrange gods, and the high places where they were worſhipped; but as for thoſe high places where the true God was worſhipped, he did not take them away, which ought to have been done. In this faithful hiſtory the ſmalleſt defect is obſerved, that all who will read it may know, that the God with whom all men have to do, ſearcheth the very heart and reins; and if there is but one *high place*—any thing that exalts itſelf in thought or deſire againſt God, or any thing contrary to humble love, God knows it altogether; and though it may be as much to the mind as an hand or an eye to the body, it muſt be parted with before the ſoul can enter into life eternal. By this inſtance of *Aſa*, we ſee how thoſe that are the faithful followers of God in an eminent degree, may forſake their own mercies, and by retaining one favourite deſire, or allowing one ſelf-pleaſing thought to remain, may, for years, deprive themſelves of the full conſolation which God, for Chriſt's ſake, offers to all, and which they have, even with all the ſufferings of mortality, in whom the Holy Spirit is allowed to have free courſe to run, and to be glorified in their entire ſanctification. (1 Theſſ. iv. 3. 1 Cor. iii. 16. John xiv. 23.) *Aſa his heart was perfect*—He had that faith which worketh by love and produces obedience, and which in him was entire, and without any other exception than that of *omitting* to remove the high places, that the one true God and the Redeemer of Iſrael might be worſhipped only in the temple at Jeruſalem, where he had promiſed to manifeſt himſelf, as he hath promiſed to do to all who, in the temple of their heart, worſhip him in ſpirit and in truth.

V. 15. *Which his father had dedicated*—Abijam, when he was in diſtreſs, and going to fight with Jeroboam, (2 Chron. 13.) though afterwards he did not perform his vows, nor bring in what he had devoted.

V. 16. *All their days*—So long as they two lived and reigned together.

V. 17. *Ramah*—He choſe this place, becauſe it was in the way from his kingdom to Jeruſalem, and, as ſome add, in or near the ſtraits of the mountains, where they could eaſily diſcover and hinder

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against Judah, and built Ramah, ° that he might not suffer any to go out or come in to Asa king of Judah.

° See Chap. 12. 27.

18 Then Asa took all the silver and the gold *that were* left in the treasures of the house of the Lord, and the treasures of the king's house, and delivered them into the hand of his servants: and king Asa sent them

p 2 Chro. 16. 2. to p Ben-hadad the son of Tabrimon, the son of Hezion king of Syria, that dwelt at Damascus, saying,

19 *There is* a league between me and thee, *and* between my father and thy father: behold, I have sent unto thee a present of silver and gold; come and break thy league

‖ Heb. go up. with Baasha king of Israel, that he may ‖ depart from me.

20 So Ben-hadad hearkened unto king Asa, and sent the captains of the hosts, which he had, against the cities of Israel,

q 2 Kings 15. 29. and smote q Ijon, and Dan, and Abel-beth-maachah, and all Cinneroth, with all the land of Naphtali.

21 And it came to pass, when Baasha heard *thereof*, that he left off building of Ramah, and dwelt in Tirzah.

Before Christ cir. 951.

22 r Then king Asa made a proclamation throughout all Judah, (none *was* * exempted) and they took away the stones of Ramah, and the timber thereof, wherewith Baasha had builded, and king Asa built with them Geba of Benjamin, and Mizpah.

r 2 Chro. 16. 6. * Heb. free.

23 The rest of all the acts of Asa, and all his might, and all that he did, and the cities which he built, *are* they not written in the book of the chronicles of the kings of Judah? Nevertheless, s in the time of his old age he was diseased in his feet.

s 2 Chro. 16. 12.

24 And Asa slept with his fathers, and was buried with his fathers in the city of David his father: t and u Jehoshaphat his son reigned in his stead.

t 2 Chro. 17. 1. u Matt. 1. 8, called ‖ Josaphat.

25 ¶ And Nadab the son of Jeroboam † began to reign over Israel, in the second year of Asa king of Judah, and reigned over Israel two years.

† Heb. reigned. 954.

26 And

der all passengers that way. The object of this war seems to have been to prevent his subjects or strangers from going over to the king of Judah's dominions. And how many wars have there been between the spiritual Israel and Judah, from the same motive of preventing an increase of numbers to an opposite party? The human mind, from its natural love of property and desire of making a great shew in its own sight, and in the sight of others, hath not done a little to prevent their increase who did not follow with them; and that, as the effects have proved, in the same spirit the apostles were in, when they asked their compassionate Lord, If they should call for fire from heaven to consume those that had shewn themselves contrary to him.

V. 18. *Asa sent them to Ben-hadad*—Wherein he committed three great faults, amongst many others. First, He alienated things consecrated to God, without necessity. Secondly, He did this out of distrust of that God whose power and goodness he had lately experienced. Thirdly, He did this for an ill intent, to hire him to the breach of his league and covenant with Baasha, and to take away part of that land, which by right, and the special gift of God, belonged to the Israelites. A great distinction is made in the Scriptures between using means in dependance on the aid and blessing of God, and that of using the same or any other means, having the trust in the means and not in God. As no soul of man can be safe or happy at death, but in committing itself and all its interests and concerns into the hands of God; so no action of human life, great or small, is what God requires it should be, which is not consistent with this final trust in him. And hence it is that whatsoever is not of faith is sin—Whatsoever does not spring from a trust and confidence in God, is no less contrary to his will, than it is to the very nature of all real and certain happiness in the mind of man.

V. 19. *There is a league*—After the division of the kingdoms of Israel and Judah, Ben-hadad was in league with both of them; he thought it his wisdom and interest to leave them to themselves to undo one another by their intestine wars, and so to prepare the way to his conquest of both; whereas his invading of either of them might have made up the breach, and forced them to unite against their common enemy. And therefore, as soon as he was free from this fear, and one of them needed and earnestly desired his help against the other, he gladly embraced the opportunity. *That he may depart from me*—That being called to defend himself, he may be forced to depart from my territories.

V. 20. *Ben-hadad smote*—The northern parts of Baasha's kingdom, which were nearest to his own kingdom of Damascus, and most remote from those parts where Baasha was now employed, which were in the most southern parts of his dominions.

V. 21. *Baasha dwelt in Tirzah*—There he abode to defend his own kingdoms, and durst not return to oppose Asa, lest the Syrian King should make a second and worse invasion. So for the present Asa met with success, as on the other hand men sometimes meet with disappointment as to the things of this life when their actions proceed from right principles; and from hence arises a reason for that command of not judging from appearance; human events not carrying with them evidence of the real causes from which they arise, either in the public affairs of a nation, or the concerns of a family, or of any individual. Good men suffer, bad men prosper; wrong actions are successful, and right ones meet with disappointment in this life; but whatever uncertainty there may be in men's judgments on the characters of their fellow-creatures, from the apparent evils that befal them, or the prosperity that seems to attend them, this is more certain than the duration of the earth and visible heavens—That blessed is the man that trusteth in the Lord.

V. 22. *Asa took away the stones and timber*—He only got that which was of little value, by the success of his alliance with a stranger to the God of Israel.

V. 23. *Nevertheless he was diseased in his feet*—God in mercy afflicted him in his person, that he might lead him to look to himself for relief, who alone can heal all the maladies of both the body and mind; but Asa did not seek relief from the Lord on this occasion any more than the former. In the public danger he sought for safety from human strength, and in his personal suffering he sought for relief from the physician's skill; not in either case, as all are required, first asking wisdom and direction of God, and then to ask his blessing on the means to be used in obedience to his will.

V. 26. *Wherewith*

Before Christ 953. 26 And he did evil in the ſight of the Lord, and walked in the way of his father, and in his ſin wherewith he made Iſrael to ſin.

x Chap. 19. 14. 27 ¶ [x] And Baaſha the ſon of Ahijah, of the houſe of Iſſachar, conſpired againſt him; y Joſh. 19. 44. Chap. 16. 15. and Baaſha ſmote him at [y] Gibbethon, which *belongeth* to the Philiſtines, (for Nadab, and all Iſrael laid ſiege to Gibbethon)

953. 28 Even in the third year of Aſa king of Judah, did Baaſha ſlay him, and reigned in his ſtead.

29 And it came to paſs when he reigned, *that* he ſmote all the houſe of Jeroboam, he left not to Jeroboam any that breathed, until z Chap. 14. 10, 11. he had deſtroyed him, according unto [z] the ſaying of the Lord, which he ſpake by his ſervant Ahijah the Shilonite:

a Chap. 14. 16. 30 [a] Becauſe of the ſins of Jeroboam which he ſinned, and which he made Iſrael ſin, by his provocation wherewith he provoked the Lord God of Iſrael to anger.

31 ¶ Now the reſt of the acts of Nadab, and all that he did, *are* they not written in the book of the chronicles of the kings of Iſrael?

32 And there was war between Aſa and Baaſha king of Iſrael all their days.

33 In the third year of Aſa king of Judah, began Baaſha the ſon of Ahijah to reign over all Iſrael in Tirzah, twenty and four years.

34 And he did evil in the ſight of the Lord, and walked in the way of Jeroboam, and in his ſin wherewith he made Iſrael to ſin.

C H A P. XVI.

cir. 930. a 2 Chron. 19. 2. & 20. 34. THEN the word of the Lord came to [a] Jehu the ſon of Hanani, againſt Baaſha, ſaying,

2 [b] Foraſmuch as I exalted thee out of the duſt, and made thee prince over my people Iſrael, and thou haſt walked in the way of Jeroboam, and haſt made my people Iſrael to ſin, to provoke me to anger with their ſins:

Before Christ cir. 930. b Chap. 14. 14.

3 Behold, I will [c] take away the poſterity of Baaſha, and the poſterity of his houſe: and will make thy houſe like [d] the houſe of Jeroboam the ſon of Nebat.

c Verſe 11. d Chap. 14. 10. & 15. 29.

4 [e] Him that dieth of Baaſha in the city, ſhall the dogs eat: and him that dieth of his in the fields, ſhall the fowls of the air eat.

e Chap. 14. 11.

5 Now the reſt of the acts of Baaſha, and what he did, and his might, [f] *are* they not written in the book of the chronicles of the kings of Iſrael?

f 2 Chro. 16. 1.

6 So Baaſha ſlept with his fathers, and was buried in Tirzah, and Elah his ſon reigned in his ſtead. 930.

7 And alſo by the hand of the prophet Jehu the ſon of Hanani, came the word of the Lord againſt Baaſha, and againſt his houſe, even for all the evil that he did in the ſight of the Lord, in provoking him to anger with the work of his hands, in being like the houſe of Jeroboam, and becauſe [g] he killed him.

g Chap. 15. 27. 29. See Hoſea 1. 4.

8 ¶ In the twenty and ſixth year of Aſa king of Judah, began Elah the ſon of Baaſha to reign over Iſrael in Tirzah, two years. 930.

9 [h] And his ſervant Zimri (captain of half *his* chariots) conſpired againſt him as he was in Tirzah, drinking himſelf drunk in the houſe of Arza * ſteward of *his* houſe in Tirzah.

h 2 Kings 9. 31. * Heb. which was over.

10 And Zimri went in and ſmote him, and killed him in the twenty and ſeventh year of

V. 26. *Wherewith he made Iſrael to ſin*—By the example of his idolatry, and by the influence of his power to eſtabliſh idol-worſhip in his dominions.

V. 27. *Baaſha ſmote him*—His ſinful life procured him a ſpeedy violent death; and in his perſon another example was given to mankind, that the wicked do not live out half their days.

V. 29. *According unto the ſaying of the Lord*—None of whoſe words fall to the ground unfulfilled, however long his patience may wait for the repentance of the wicked, that they may eſcape from the ſeverity of his juſtice, by flying for refuge to his mercy.

V. 30. *Becauſe of the ſins of Jeroboam, which made Iſrael ſin*—So that ſame wicked policy which he uſed to eſtabliſh the kingdom in his family, proved his and their ruin.

C H A P. XVI.

V. 1. *The Lord came to Jehu*—A prophet. *The ſon of Hanani*—Who alſo was a prophet.

V. 2. *I exalted thee out of the duſt*—Of which the higheſt-born ſons of men are made, and to which, in common with the loweſt of mankind, they muſt return. How is Baaſha's exaltation to the kingdom aſcribed to God, when he got it by treachery? The act of Baaſha, in killing his maſter, was an act of Divine Juſtice. And if Baaſha had done this in obedience to God's command, and with a ſingle deſign to execute God's vengeance threatened againſt him, it had been no more a ſin, than Jehu's act in killing Jehoram, upon the ſame account. But that Baaſha did this, meerly to gratify his own pride, or covetouſneſs, or malice; this was not from God, but from himſelf, and therefore is charged upon him as murder.

V. 6. *Baaſha*—Committed the ſame crimes which Nahab had been guilty of, whoſe executioner he was; ſo that he was in that ſtate of hardened and daring wickedneſs which they are guilty of, who break the ſame laws for which they have ſeen others ſuffer for breaking.

V. 7. *By Jehu came the word of the Lord againſt Baaſha, and againſt his houſe*—Jehu did what God commanded him, though it was at the hazard of his life.

V. 8. *Two years*—One compleat, and part of the other, which is frequently reckoned for a year.

Before Christ 930. of Asa king of Judah, and reigned in his stead.

11 ¶ And it came to pass when he began to reign, as soon as he sat on his throne, *that* he slew all the house of Baasha: he left him [k] not one that pisseth against a wall, † neither of his kinsfolks, nor of his friends.

12 Thus did Zimri destroy all the house of Baasha, according to the word of the Lord, which he spake against Baasha, ‡ [l] by Jehu the prophet;

13 For all the sins of Baasha, and the sins of Elah his son, by which they sinned, and by which they made Israel to sin, in provoking the Lord God of Israel to anger [m] with their vanities.

14 Now the rest of the acts of Elah, and all that he did, *are* they not written in the book of the chronicles of the kings of Israel?

929. 15 ¶ In the twenty and seventh year of Asa king of Judah, did Zimri reign seven days in Tirzah: and the people *were* encamped [n] against Gibbethon, which *belonged* to the Philistines.

16 And the people *that were* encamped heard say, Zimri hath conspired, and also hath slain the king: wherefore all Israel made Omri the captain of the host, king over Israel that day in the camp.

17 And Omri went up from Gibbethon, and all Israel with him, and they besieged Tirzah. Before Christ 929.

18 And it came to pass when Zimri saw that the city was taken, that he went into the palace of the king's house, and burnt the king's house over him with fire, and died; 929.

19 For his sins which he sinned in doing evil in the sight of the Lord, in walking in the way of Jeroboam, and in his sin which he did to make Israel sin.

20 Now the rest of the acts of Zimri, and his treason that he wrought, *are* they not written in the book of the chronicles of the kings of Israel?

21 ¶ Then were the people of Israel divided into two parts: half of the people followed Tibni the son of Ginath, to make him king; and half followed Omri.

22 But the people that followed Omri, prevailed against the people that followed Tibni the son of Ginath: so Tibni died, and Omri reigned.

23 ¶ In the thirty and one year of Asa king of Judah, began Omri to reign over Israel twelve years: six years reigned he in Tirzah.

24 And he bought the hill Samaria of Shemer, for two talents of silver, and built on the hill, and called the name of the city which

[k] 1 Sam. 25. 22.
† Or, both his kinsman and his friends.
‡ Heb. by the hand of.
[l] Verse 1.
[m] Deut. 32. 21. 1 Sam. 12. 21. 1 Cor. 8. 4. & 10. 19.
[n] Chap. 15. 27.

V. 9, 10.—*As he was drinking himself drunk, Zimri went in and smote him, and killed him*—And what is the security which any drunkard has that death shall not smite him, whilst he is in the careless or wilful commission of a crime which, no less than any other crime which men can commit, excludes the soul that dies without repentance from the kingdom of God? (Gal. v. 19, &c.) Surely it must be the favourite work of those wicked spirits which rebelled against God in heaven, and who blaspheme his holy name for ever, to tempt those men to trifle with omnipotence, and trample his sacred laws under their feet in those countries where his will is best known.

V. 11. *He left not one of his kinsfolks, nor of his friends*—His confidents and familiar acquaintance, such as were most likely to hinder his settlement in the throne, and to avenge their friends quarrel. And by this we are doubtless to understand the sin, and, in consequence of it, the danger there is to all, who choose for their friends, such as are the known enemies to God by wicked works.

V. 12. *Thus did Zimri against Baasha*—Thus fulfilling God's threatening; but either without knowing them, or meerly for his own ends.

V. 13. *Provoking the Lord with their vanities*—Their idols, often called vanities, because they are but imaginary deities, and meer nothings, having nothing of God in them, and nothing of power to do either good or hurt.

V. 18. *Zimri burnt the king's house over him, and died*—Zimri burnt it upon himself; that neither himself nor the royal palace and treasures might come into the hands of his adversary.

V. 19. *For his sins*—This befel him for his sins.

V. 21. *Israel divided into two parts*—Fell into a civil war: yet neither this, nor any other of God's dreadful judgments could bring them to repentance; which is an evidence of their impiety, and how ripe they were for ruin. *Half followed Tibni, to make him king*—Disdaining that the soldiers should usurp such a power over the whole kingdom. *And half followed Omri*—Because they approved the person, though not the manner of his election. The whole family of Israel were now divided, and again subdivided. The blessings of union only belong to them that fear the Lord, whose spirit of love is the only real bond of union amongst mankind.

V. 22. *Omri prevailed*—By the appointment and judgment of God, giving up the Israelites to him who was much the worst; ver. 25, 26. *Tibni died*—A violent death, in the battle.

V. 23. *Twelve years*—He reigned four years in a state of war with Tibni, and eight years peaceably. God, by his providence, tried, by means of afflictions and blessings, to produce in him that godly sorrow which leads to repentance; but it appears that both, with all the offers of his convincing and converting grace, were offered in vain.

V. 24. *He bought and built*—But he neither confessed nor forsook his sins, nor sought to the Almighty Being, that made him, and died for him for mercy. What hath all he bought and built, afforded his immortal spirit for all the ages since he lived in a mortal body? And what will it avail him in that day, when he shall be called upon to give an account of himself unto God, to say, He had the title of a king and conquered men, bought an hill and built a city upon this earth, which in that day will be no more for ever? Nay, could he say he had gained the whole world whilst he lived, what would it profit him, if, incumbered by the cares of it, he neglected that salvation which cost the life of the Son of God in our nature to obtain for all who would but regard or accept of it?

V. 26. *He*

Before Christ 929.

which he built, after the name of Shemer, owner of the hill, § [o] Samaria.

§ Heb. Shomeron.
o See Chap. 13. 32.

25 ¶ But [p] Omri wrought evil in the eyes of the Lord, and did worſe than all that *were* before him.

p Mic. 6. 16.

26 For he walked in all the way of Jeroboam the ſon of Nebat, and in his ſin wherewith he made Iſrael to ſin, to provoke the Lord God of Iſrael to anger with their [q] vanities.

q Verſe 13.

27 Now the reſt of the acts of Omri, which he did, and his might that he ſhewed, *are* they not written in the book of the chronicles of the kings of Iſrael?

28 So Omri ſlept with his fathers, and was buried in Samaria, and Ahab his ſon reigned in his ſtead.

918. 29 ¶ And in the thirty and eighth year of Aſa king of Judah, began Ahab the ſon of Omri to reign over Iſrael; and Ahab the ſon of Omri reigned over Iſrael in Samaria, twenty and two years.

30 And Ahab the ſon of Omri did evil in the ſight of the Lord, above all that *were* before him.

‖ Heb. was it a light thing, &c.

31 And it came to paſs, ‖ as if it had been a light thing for him to walk in the ſins of Jeroboam the ſon of Nebat; [r] that he took to wife Jezebel the daughter of Ethbaal king of the Zidonians, [s] and went and ſerved Baal, and worſhipped him.

Before Christ 918.

r Deut. 7. 3.
s Chap. 21. 25, 26.
2 Kings 17. 16.

32 And he reared up an altar for Baal, in the houſe of Baal, which he had built in Samaria.

33 [t] And Ahab made a grove; and Ahab did more to provoke the Lord God of Iſrael to anger, than all the kings of Iſrael that were before him.

t 2 Kings 13. 6. & 17. 16. and 21. 3.

34 ¶ In his days did Hiel the Beth-elite build Jericho: he laid the foundation thereof in Abiram his firſt-born, and ſet up the gates thereof in his youngeſt *ſon* Segub, [u] according to the word of the Lord, which he ſpake by Joſhua the ſon of Nun.

u Joſh. 6. 26.

CHAP. XVII.

cir. 910.

AND * Elijah the Tiſhbite, *who was* of the inhabitants of Gilead, ſaid unto Ahab, [a] *As* the Lord God of Iſrael liveth, before whom I ſtand, [b] there ſhall not be dew nor rain [c] theſe years, but according to my word.

* Heb. Elijahu, Luke 1. 17. & 4. 25, he is called Elias.
a 2 Kings 3. 14.
b James 5. 17.
c Luke 4. 25.

2 And the word of the Lord came unto him, ſaying,

3 Get thee hence, and turn thee eaſtward, and

V. 26. *He walked in all the way of Jeroboam*—Did not only promote the worſhip of the calves, as Jeroboam and all his ſucceſſors hitherto had done; but did alſo imitate all Jeroboam's other ſins, which had in it a more daring impiety, becauſe he had ſeen the ſeverity of God executed upon thoſe that had been guilty of the crimes which he would continue in the commiſſion of. And this will aggravate the guilt of all that live in theſe ages on whom the ends of the world are come, who ſee, as it were, clouds of witneſſes of the wrath of God againſt all unrighteouſneſs of men.

V. 31. *As if it had been a light thing for him*—As if that ſin were not enough to expreſs his contempt of God; as if he thought it below his dignity to content himſelf with ſuch a vulgar fault. *He took to wife Jezebel*—A woman infamous for her idolatry, cruelty, ſorcery, and filthineſs. She was of an heatheniſh and idolatrous race, and ſuch whom the kings and people of Iſrael were expreſly forbid to marry. *And ſerved Baal*—The idol which the Sidonians worſhipped, or falſe gods; for this name is common to all ſuch.

V. 33. *Ahab made a grove*—Againſt God's expreſs prohibition. (Deut. vii. 5.)

V. 34. *In his days*—This is an inſtance of the truth and certainty of divine predictions: This being fulfilled 800 years after it was threatened; and a warning to the Iſraelites, not to think themſelves innocent or ſafe, becauſe the judgment threatened againſt them by Ahijah, chap. xiv. 15. was not yet executed, though they continued in that worſhip which he condemned: but to expect the certain accompliſhment of it in due time, if they perſiſted in their impenitency. *Hiel the Beth-elite*—Who lived in Bethel, the ſeat and ſink of idolatry. *Jericho*—A place ſeated in the tribe of Benjamin, but belonging to the kingdom of Iſrael: Which place he ſeems to have choſen for his buildings; not ſo much for his own advantage, as out of a contempt of the true God, and of his threatenings, which he deſigned to convince of falſhood by his own experience; and out of an ambitious deſire to advance his own reputation and intereſt, by attempting that which he knew his king and queen would be highly pleaſed with. *He laid the foundation in his firſt-born, and ſet up the gates thereof in his youngeſt ſon*—In the beginning of his building, God took away his firſt-born, and others ſucceſſively in the progreſs of the work, and the youngeſt when he finiſhed it. And ſo he found, by his own ſad experience, the truth of God's word, and how vain it was to contend with him. *According to the word of the Lord, which he ſpake by Joſhua*—Of which, ſee on Joſh. vi. 26.

CHAP. XVII.

V. 1. *Elijah*—Who is here brought in without any mention of his father or mother; a man raiſed by God, as a witneſs for himſelf, in this degenerate time. The judgment he pronounced, that there ſhould be no rain for the ſpace of three years, was in anſwer to his own earneſt prayer to God. (James v. 17.) The diſhonour done to God by the public idolatry and wickedneſs grieved his pious ſoul; and the Spirit of the Lord raiſed this cry in his mind for judgment upon the land, that both king and people might learn righteouſneſs, and eſcape the eternal wrath to come. The prophet had doubtleſs received the anſwer of his prayer before he delivered his meſſage, which he therefore delivers with as much authority, as if God had intruſted him with the very keys of heaven. The indignation which this would produce in the mind of Ahab may eaſily be imagined, when it is remembered, that he was a man who had long acted as having no ſuperior either in earth or heaven.

V. 3. *Get thee hence*—Thy meſſage being delivered; and leave Ahab, and his family, and ſubjects, to learn from experience, that there is ONE greater than they, who can, by the leaſt motion of his will, change the whole courſe of nature, and puniſh the impiety and wickedneſs of the preſumptuous ſons of men, by ways which they can no more reſiſt nor eſcape, than they can change the courſe of nature.

Before Christ cir. 910.

and hide thyself by the brook Cherith, that *is* before Jordan.

4 And it shall be, *that* thou shalt drink of the brook, and I have commanded the ravens to feed thee there.

5 So he went, and did according unto the word of the Lord: for he went and dwelt by the brook Cherith, that *is* before Jordan.

6 And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening: and he drank of the brook.

† Heb. at the end of days.

7 And it came to pass † after a while, that the brook dried up, because there had been no rain in the land.

8 ¶ And the word of the Lord came unto him, saying,

d Or ad. to. Luke 4. 26. call'd Sarepta

9 Arise, get thee to d Zarephath, which *belongeth* to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee.

10 So he arose, and went to Zarephath: and when he came to the gate of the city, behold, the widow woman *was* there gathering of sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink.

Before Christ cir. 910.

11 And as she was going to fetch *it*, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand.

12 And she said, *As* the Lord thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and behold, I *am* gathering two sticks, that I may go in, and dress it for me and my son, that we may eat it, and die.

13 And Elijah said unto her, Fear not; go, *and* do as thou hast said: but make me thereof a little cake first, and bring *it* unto me, and after make for thee and for thy son.

14 For

V. 4. *I have commanded*—I have appointed; or, I shall command *The ravens to feed thee*—To shew my care and power in providing for thee, by those creatures which are noted for their greediness; that by this strange experiment thou mayest be taught to trust God in those many and great difficulties to which thou wilt be exposed. And that, by this instance, all that fear and love me may know, that when they hazard their lives, their characters, their interests, or whatever is dear to them, in faithful obedience to my will, that all things in heaven and in earth are under my command, and that it is but a small thing with me to preserve from all danger, to support in all extremities, and to bless beyond whatever human reason can conceive.

V. 5, 6. The prophet went and did according to God's word, and then he experienced the faithfulness of his promise. What shall deprive that man of peace, who, by the Holy Spirit, can call Jesus Lord, and say, This God is my God for ever and ever?

V. 7. *The brook dried up*—God so ordering it, for the punishment of those Israelites who lived near it, and who had hitherto been refreshed by it; and for the trial and exercise of Elijah's faith, and to teach him to depend upon God alone, not on any creature for his support: and thus it will one day be with all; every stream of human and earthly support and comfort will dry up, and yield no more relief to the fears and sorrows of the soul, than the clay at the bottom of the brook could to the prophet's thirst. But sooner shall all nature decay, than one of God's promises fail them that put their trust in him, agreeable to his holy will.

V. 9. *Get thee to Zarephath*—A city between Tyrus and Sidon, called Sarepta. (Luke iv. 26.) *To Zidon*—Which was inhabited by Gentiles. And God's providing for his prophet, first, by an unclean bird, and then by a Gentile, whom the Jews esteemed unclean, was a presage of the calling of the Gentiles, and a lesson to teach all that believed in the living God, that none were rejected by him, but such as would not have him reign over them; but, against all his threatenings and promises, would go on to fill up the measure of their iniquities.

V. 10. That all-wise Being, who knew *where* to send him to find relief, knew also *when* to send him to meet with the person who was to be the means of giving it to him. But though the care of God's providence governing all outward things was over the prophet, yet he had still occasion for his Spirit to suggest to him which was the person that was to sustain him. And the more men are favoured by the care of God over them in their lives, the more are they called upon to live in the Spirit, that they may be kept in the ways of his goodness, and be enabled to see and understand all his gracious dealings.

V. 11. *Bring me, I pray thee, a morsel of bread*—He at whose prayer the fruitful clouds ceased to water the earth, is himself so dependant a creature as to be reduced to the necessity of begging a little bread of a poor person; and this we see him doing without hearing from him one complaint that his lot was hard, or that he was labouring under difficulties which implied any want of goodness in God. They that know themselves, as this humble man did, know that bread and water is more than they deserve; and they who are now living by faith, as Elijah then was, and, through the Mediator, have God for their portion, they know no wants, they have no complaints, and though not possessed of a morsel of bread, they abound—Abound in what? the worldly mind may ask. They abound in hope of soon being in that endless glory which by faith they see, and with that compassionate God and Saviour whom now they love with all the powers of their minds.

V. 12. *She said*—By which she discovers, that though she was a Gentile, yet she owned the God of Israel as the true God. *Two sticks*—A few sticks, that number being often used indefinitely for any small number. *That we may eat it, and die*—For having no more provision, we must needs perish with hunger. For though the famine was only in the land of Israel, yet the effects of it were in Tyre and Sidon, which were fed by the corn of that land. (See Acts xii. 20.) Or the same famine might be in those parts also, the chief cause of the famine; the worship of Baal being common to both places.

V. 13. *Elijah said*—As God, by his spirit in his servants words, saith to all—*Fear not.* For no want his fulness knows whose servant I am. He can supply all they need; and he only requires to be trusted, and he will support or send relief. *Make me a little cake first*——For in this God calls upon thee to put thy trust in him, and I ask thee by this trial—Canst thou believe? If thou canst, thou shalt see the power and goodness of God to thee.

V. 14. *Thus saith the Lord*—Jehovah, the Almighty God—the Redeemer of Israel—the Saviour of all that look to him through the Son of his love. He saith, *The meal shall not waste, neither the oil fail*—However little the righteous may have, and however helpless, destitute, and distressed they may be, a never-ending supply shall be given, both to the mortal and immortal wants and desires of all that look unto him.

V. 15. *She*

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14 For thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day *that* the Lord † sendeth rain upon the earth.

† Heb. giveth.

15 And she went, and did according to the saying of Elijah: and she, and he, and her house did eat § *many* days.

§ Or, a full year.

16 *And* the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which he spake ‖ by Elijah.

‖ Heb. by the hand of.

17 ¶ And it came to pass after these things, *that* the son of the woman, the mistress of the house, fell sick, and his sickness was so sore, that there was no breath left in him.

e See Luke 5. 8.

18 And she said unto Elijah, e What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son?

19 And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed.

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20 And he cried unto the Lord, and said, O Lord my God, hast thou also brought evil upon the widow, with whom I sojourn, by slaying her son?

21 i And he * stretched himself upon the child three times, and cried unto the Lord, and said, O Lord my God, I pray thee, let this child's soul come † into him again.

i 2 Kings 4. 34, 35.
* Heb. measured.
† Heb into his inward parts.

22 And the Lord heard the voice of Elijah, and the soul of the child came into him again, and he revived.

23 And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, See, thy son liveth.

24 ¶ And the woman said to Elijah, Now by this I know that thou *art* a man of God, and *that* the word of the Lord in thy mouth, *is* truth.

CHAP.

V. 15. *She went, and did according to the saying of Elijah*—Giving glory to the God of Israel, by believing his prophet. *She, and he, and her house did eat many days*—A long time, above two years: a full year before the following event about her son happened, and the rest of the time of the famine after it.

V. 16. *The meal wasted not*—God still creating new, as fast as the old was spent. He that causeth the earth to yield its yearly increase, and who feeds the springs that flow from the everlasting hills, caused the meal not to be made less by using, but, as by the daily manna, to send a constant supply fit for immediate use.

V. 17. *There was no breath left in him*—No life; he died.

V. 18. *What have I to do with thee*—Wherein have I injured thee? Or, Why didst thou come to sojourn in my house, if this be the fruit of it? They are words of a troubled mind, savouring of some rashness and impatience. *Art thou come unto me*—Didst thou come for this end, that thou mightest severely observe my sins, and by thy prayers bring down God's just judgment upon me, for them, as thou hast for the like cause brought down this famine upon the nation. This is the bitterness of affliction, the thoughts of our bringing it upon ourselves by our folly, impiety, or vice. But in this case the sorrowful mind is not to remain looking back upon the real or supposed cause of its sufferings, whether from its own conduct, or that of others; but to turn from themselves and their sins and sufferings, and look unto him who is ever waiting to be gracious, and to make all things work together for the good of them that hope in his mercy.

V. 19. *Give me thy son*—Into mine arms. *And he took him into a loft*—A private place, where he might more freely and fully pour out his soul to God.

V. 20. A prayer full of powerful arguments. Thou art the Lord that canst revive the child: And my God; and therefore wiltst not, do not deny me. She is a widow, add not affliction to the afflicted; deprive her not of the great support and staff of her age. She hath given me kind entertainment: Let her not fare the worse for her kindness to a prophet, whereby wicked men will take occasion to reproach both her and religion.

V. 21. *He stretched himself three times, and cried unto the Lord*—First, he stretched himself, then he prayed, and that for three times successively. *I pray thee let this child's soul come into him again*—By which it is evident, That the soul was gone out of his body, and therefore doth subsist without it after death. This was a great request; but Elias was encouraged to make it; partly, by his zeal for God's honour, which he thought was concerned in it, and would be eclipsed by it: Partly, by the experience which he had of his prevailing power with God in prayer: And partly, by a divine impulse moving him to desire it.

V. 24. *By this I know*—Now I am assured of that concerning which I began upon this sad occasion to doubt. *The word of the Lord in thy mouth, is truth*—That the God whom thou professest is the true God; and the doctrine and religion which thou teachest is the only true religion. In the dwelling of this poor widow there was nothing wanted which was necessary to life and godliness; and with the supply of all their natural wants, they were favoured with constant manifestations of the power and goodness of God; and the trial which he was pleased to send them, was made the means of preparing them for an increase of happiness in the grateful lasting joy which both the parent and the prophet would have, when God was pleased to restore her son to life. And along with these mercies, all that dwelt under this roof were favoured with the light of heavenly wisdom, and the affectionate directions of the man of God as to the things which made for their everlasting peace; and these again were sealed and attested with miracles, which none but God could perform; and the whole spake the same language of love and good-will to them all. And though the mother of this family was poor, or rather humble enough to go herself to gather the sticks for her fire, and the prophet had but *a loft* (ver. 19.) to abide in, yet one cannot help considering this house as the very gate of heaven, and all that dwelt in it as partaking of much of the joys of the blessed life to come. And as we have in this house a lively representation of the nature of God's gracious dealings with those that believe in him; so may we see, by the divine displeasure against Ahab, Jezebel, and all that were like-minded with them, what are the increasing miseries of such as regard not God. In this broad or narrow way all the inhabitants of the earth are living: And though we may dwell in a palace with Ahab, if with him we are not living to God, we are in the way which is at once present misery, and leads to that which is eternal. And the use to be made of all these opposite examples is to apply them to ourselves, and by that light which God, for the sake of his Son, giveth to every man, judge our own selves, to the

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AND it came to pass *after* many days, that the word of the Lord came to Elijah in the third year, saying, Go shew thyself unto Ahab: and I will send rain upon the earth.

2 And Elijah went to shew himself unto Ahab: and *there was* a sore famine in Samaria.

* Heb. Obadiahu. † Heb over his house.

3 And Ahab called * Obadiah which *was* † the governor of *his* house: (now Obadiah feared the Lord greatly:

‡ Heb. Iebel.

4 For it was *so*, when ‡ Jezebel cut off the prophets of the Lord, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.)

§ Heb. that we cut not off ourselves from the beasts.

5 And Ahab said unto Obadiah, Go into the land, unto all fountains of water, and unto all brooks: peradventure we may find grass to save the horses and mules alive, § that we lose not all the beasts.

6 So they divided the land between them to pass throughout it: Ahab went one way by himself, and Obadiah went another way by himself.

7 ¶ And as Obadiah was in the way, behold, Elijah met him: and he knew him, and fell on his face, and said, *Art* thou that my lord Elijah? Before Christ cir. 906.

8 And he answered him, I *am*: go tell thy lord, Behold, Elijah *is here*.

9 And he said, What have I sinned, that thou wouldest deliver thy servant into the hand of Ahab, to slay me?

10 *As* the Lord thy God liveth, there is no nation or kingdom, whither my lord hath not sent to seek thee: and when they said, *He is* not *there*; he took an oath of the kingdom and nation, that they found thee not.

11 And now thou sayest, Go tell thy lord, Behold, Elijah *is here*.

12 And it shall come to pass, *as soon as* I am gone from thee, that [a] the spirit of the Lord shall carry thee whither I know not; and *so* when I come, and tell Ahab, and he cannot find thee, he shall slay me: but I thy servant fear the Lord from my youth.

[a] 2 Kings 2. 16. Ezek. 3. 12, 14. Matth. 4. 1. Acts 8. 39.

13 Was it not told my lord, what I did when Jezebel slew the prophets of the Lord? how

end that we may allow ourselves to rest in nothing short of the spiritual knowledge of the God of Elijah—Christ in me the hope of glory.

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V. 1. *Go shew thyself unto Ahab*—To acquaint him with the cause of the judgment which had been inflicted, and to advise him to remove it, and upon that condition to promise him rain. *And I will send rain upon the earth*—Thus God takes care to maintain the honour and authority of his prophet, and in judgment remembers mercy to Israel for the sake of the promised Seed.

V. 2. *Elijah went to Ahab*—Wherein he shews a strong faith, and resolute obedience, and invincible courage, that he durst, at God's command, run into the mouth of this raging lion; which was a degree of martyrdom.

V. 3. *Obadiah feared the Lord greatly*—Had a constant serious fear of omitting to do, or of doing any thing to offend God; carefully considering what the Lord his God required of him in the station in which his providence had placed him. And Ahab, wicked as he was, seeing that this his servant had a regard to a good conscience in all he did, and that he acted as one who believed himself accountable to a Being infinitely just, he placed the highest confidence in him. So by this it appears that Ahab in his judgment approved of godly principles; but his pride, his interest, and his pleasures, were allowed the superior influence on his will, and the good he knew and approved of, that he would not allow himself to comply with, because in doing so he acknowledged a power above him, and this his spirit would not submit to. And of this mind is every soul of man in whom satan reigns, and which is to be known by sinful desires and tempers, and by the commission of sin. He that committeth sin is of the devil; (1 John iii. 8.) whose spirit may be *cast out* of the soul by the power of God, but will never willingly submit itself to him. Satan's spirit will reign where God is resisted.

V. 4. *Obadiah took an hundred prophets and fed them*—With the hazard of his own life, and against the king's command; as wisely considering, that no command of an earthly prince could overrule the command of the supreme Lord, the King of kings, or discharge him from those acts of piety to God, and charity to men, which God's law indispensably required.

V. 5. *Go unto all brooks*—About which grass was most probably to be found in that great drought.

V. 6. *Ahab went one way by himself*—Not daring to trust any other, Obadiah excepted, lest, being bribed by such as had grass for their own use, they should not give him a true account.

V. 7. *Obadiah fell on his face*—By this profound reverence, shewing his great respect and love to him.

V. 8. *Go tell thy lord*—Ahab: whom, though a very wicked man, he owns for Obadiah's lord and king; thereby instructing him, that he did well in owning him as such; and that the wickedness of kings doth not exempt their subjects from obedience to their *lawful* commands.

V. 9. *What have I sinned*—Wherein have I so offended God, and thee, that thou shouldest inflict this punishment upon me, and expose me to certain ruin by this means?

V. 10. *There is no kingdom*—Near to his own, where he could in reason think that Elijah had hid himself. *He took an oath that they found thee not*—Not that he could force other kingdoms to take an oath, but that by his persuasions he prevailed with the chief persons in several kingdoms for his satisfaction to swear that they did not know of Elijah's being among them.

V. 12. *The spirit of the Lord*—The Holy Ghost, to whom the inspiration and conduct of the prophets is ascribed in the Scripture. (Isa. xlviii 16, and lxi. 1. Matth. iv. 1. Act. xvi. 6, 7. and viii. 39.) *Ahab will slay me*—Because I did not seize upon thee, and bring thee to him to receive punishment. *I thy servant fear the Lord from my youth*—He speaks these words that he might move the prophet not to put him upon that hazardous action. Thus unwilling are they that even fear the Lord to obey his word, though they have it from a known prophet of God, when, by their obedience, they think themselves in danger of offending great men beyond forgiveness.

V. 15. *The*

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how I hid an hundred men of the Lord's prophets, by fifty in a cave, and fed them with bread and water?

14 And now thou fayeſt, Go tell thy lord, Behold, Elijah *is here*: and he ſhall ſlay me.

15 And Elijah ſaid, *As* the Lord of hoſts liveth, before whom I ſtand, I will ſurely ſhew myſelf unto him to day.

16 So Obadiah went to meet Ahab, and told him: and Ahab went to meet Elijah.

17 ¶ And it came to paſs when Ahab ſaw Elijah, that Ahab ſaid unto him, [b] *Art* thou he that troubleth Iſrael?

[b] Chap. 21. 20. Acts 16. 20.

18 And he anſwered, I have not troubled Iſrael, but thou and thy father's houſe, in that ye have forſaken the commandments of the Lord, and thou haſt followed Baalim.

19 Now therefore ſend, *and* gather to me all Iſrael unto mount Carmel, and the prophets of Baal four hundred and fifty, [c] and the prophets of the groves four hundred, which eat at Jezebel's table.

[c] Chap. 16. 33.

20 So Ahab ſent unto all the children of Iſrael, and gathered the prophets together unto mount Carmel.

21 And Elijah came unto all the people, and ſaid, How long halt ye between two ‖ opinions? if the Lord *be* God, follow him: but if Baal, [d] *then* follow him. And the people anſwered him not a word.

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‖ Or, thoughts

[d] See Joſh. 24. 15.

22 Then ſaid Elijah unto the people, [e] I, *even* I only remain a prophet of the Lord; but Baal's prophets *are* four hundred and fifty men.

[e] Chap. 19. 10, 14.

23 Let them therefore give us two bullocks, and let them chooſe one bullock for themſelves, and cut it in pieces, and lay *it* on wood, and put no fire *under*: and I will dreſs the other bullock, and lay *it* on wood, and put no fire *under*:

24 And call ye on the name of your gods, and I will call on the name of the Lord: and the God that anſwereth by fire, let him be God. And all the people anſwered and ſaid, * It is well ſpoken.

* Heb. The words good

25 And Elijah ſaid unto the prophets of Baal, Chooſe you one bullock for yourſelves, and dreſs *it* firſt; for ye *are* many: and call on the name of your gods, but put no fire *under*.

26 And

V. 15. *The Lord of hoſts*—The Lord of all creatures. He mentions this title as his ſhield, under the protection whereof he did, and durſt venture to come into Ahab's preſence; knowing that, at the Almighty's pleaſure, the lips that would pronounce his ſentence might be for ever cloſed; and the hands that would lay hold of him wither, and, in a moment, become motionleſs.

V. 17. *Art thou he that troubleth Iſrael*—Have I at laſt met with thee, O thou great diſturber of my kingdom, the author of this famine, and of all our diſquiets and calamities?

V. 18. *I have not troubled Iſrael, but thou and thy father's houſe*—Theſe calamities are to be imputed to thine and thy father's wickedneſs, which God puniſheth by this means. He anſwered him thus boldly, becauſe he ſpoke and acted in God's name, and for his honour and ſervice.

V. 19. *Now ſend*—Meſſengers, that this controverſy between thee and me may be decided, the true cauſe of theſe heavy judgments diſcovered and removed, that ſo this plague may be removed. *Gather to me all Iſrael*—By their deputies, or heads, and repreſentatives, that they may be witneſſes. *Unto mount Carmel*—Not far from the center of his kingdom, to which all the tribes might conveniently reſort. *And the prophets of Baal*—Which were diſperſed in all the parts of the kingdom. *And the prophets of the groves*—Which attended upon thoſe idols which were worſhipped in the groves, which were near the royal city, and much valued and frequented by the king and the queen.

V. 20. *So Ahab ſent*—He complied with Elijah's propoſal, becauſe it was ſo reaſonable; he could not refuſe it with honour, nor without the diſcontent of all his people, this being propoſed in order to their deliverance from this terrible famine and becauſe the urgency of the preſent diſtreſs made him willing to try all means to remove it; and principally, becauſe God inclined his heart to it.

V. 21. *How long halt ye*—Why are ye ſo unſettled in your opinions and practices, and doubting whether it is better to worſhip God or Baal? *If the Lord be God*—Whom you pretended to worſhip in the calves. *Follow him*—Worſhip him, and him only, and that in ſuch place and manner as he hath commanded you, and not by any images. *If Baal*—If Baal can prove himſelf to be the true God, then follow him. *The people anſwered him not a word*—Being convinced of the reaſonableneſs of this, and taught by experience, that God had ſent this judgment, and that Baal could not remove it, which had ſtaggered them in their opinion, yet not daring to diſown Baal, for fear of the diſpleaſure of the king, then preſent.

V. 22. *Then ſaid Elijah, I only remain*—Am here publicly to own and plead the cauſe of God; he oppoſeth himſelf to Baal's 450 Prophets. As for the other prophets of the Lord, many of them were ſlain by Ahab or Jezebel, others baniſhed, or hid in caves.

V. 23. *Give us two bullocks*—He attempts the deciſion of this controverſy by a miracle, to which all that had common ſenſe muſt needs ſubmit.

V. 24. *The God that anſwereth by fire*—That ſhall conſume the ſacrifice by fire ſent from heaven; which the people knew the true God uſed to do.

V. 25. *Chooſe you one bullock, and dreſs it firſt*—If Elijah had firſt offered, and God had anſwered by fire, as he knew he would do, Baal's prieſts would have been diſcouraged, and upon ſome excuſe would have deſiſted from making the trial on their part; and he knew the diſappointment of the prieſts of Baal, of which he was well aſſured, would prepare the people's more diligent attention to his words and actions, and would leave the greater impreſſion upon their hearts. And this they accepted, becauſe they might think, that if Baal did anſwer them firſt, which they preſumed he would, the people would be ſo confirmed and heightened in their opinion of Baal, that they, by the king's aſſiſtance, might murder Elijah before he came to his experiment. By the king and all that were on the idolatrous ſide, being willing to appeal to ſuch a trial, it may be ſeen to what lengths mankind may be deluded by a falſe confidence in that which can no more ſave them, than that the idols of Iſrael could command fire from heaven.

V. 26. *They*

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26 And they took the bullock which was given them, and they dreſſed *it*, and called on the name of Baal from morning even until noon, ſaying, O Baal, † hear us. But *there was* no voice, nor any that ‡ anſwered. And they § leaped upon the altar which was made.

† Or, anſwer.
‡ Or, heard.
§ Or, leaped up and down at the altar.

27 And it came to paſs at noon, that Elijah mocked them, and ſaid, Cry ‖ aloud: for he *is* a god, either * he is talking, or he † is purſuing, or he is in a journey, *or* peradventure he ſleepeth, and muſt be awaked.

‖ Heb. with a great voice.
* Or, he meditateth.
† Heb. hath a purſuit.

28 And they cried aloud, and cut themſelves after their manner with knives and lancets, till ‡ the blood guſhed out upon them.

‡ Heb. poured out blood upon them.

29 And it came to paſs, when mid-day was paſt, [i] and they propheſied until the *time* of the § offering of the *evening* ſacrifice; that *there was* neither voice, nor any to anſwer, nor any ‖ that regarded.

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30 And Elijah ſaid unto all the people, Come near unto me. And all the people came near unto him: [g] and he repaired the altar of the Lord *that was* broken down.

‖ Heb. attention.
g Chap 19.10.

31 And Elijah took twelve ſtones, according to the number of the tribes of the ſons of Jacob, unto whom the word of the Lord came, ſaying, [h] Iſrael ſhall be thy name.

h Gen. 32.28, 2 Kings 17. 34.

32 And with the ſtones he built an altar in the name of the Lord: and he made a trench about the altar, as great as would contain two meaſures of ſeed.

33 And he put the wood in order, and cut the bullock in pieces, and laid *him* on the wood, and ſaid, Fill four barrels with water, and [i] pour *it* on the burnt-ſacrifice, and on the wood.

i See Judg. 6. 20.

34 And

§ Heb. aſcending.
i 1 Cor. 11. 4. 5.

V. 26. *They took the bullock*—Which being choſen by them, was now put into their hands by thoſe who had the beaſts in their cuſtody. *They dreſſed it*—Cut it in pieces, and laid the parts upon the wood. *And called on Baal from morning*—From the time of the morning-ſacrifice; which advantage Elijah ſuffered them to take for their ſacrifice.

V. 27. *It came to paſs at noon*—When they had long tried all means in vain. *Elijah mocked them*—Derided them and their gods, which had now proved themſelves to be contemptible things. *And ſaid, Cry aloud: for either he is talking, purſuing, or he is in a journey*—He is employed about ſome other buſineſs, and hath not leiſure to mind you: for, being a god of a ſmall and narrow underſtanding, he cannot mind two things at once, and you are unreaſonable to expect it from him. What muſt the king and all the chief men of his party have felt upon this occaſion? With what ſhame muſt they have looked upon each other, when, before their faces, their gods were treated with ſcorn, and themſelves, with all their dignity and power, unable to raiſe one thought of fear in the mind of a ſingle ſervant of the Moſt High, whoſe laws they deſpiſed. But what will they feel?—With what ſhame will they be covered, in the great day that neglected and forſook God for gain, honour, or pleaſure; and to whom Elijah's God ſhall ſay—Go to your idols, and let them ſave you from the wrath of the God and of the Lamb, whoſe glory and ſufferings you equally treated as nothing to you. Say, Reader—Is the food that you eat, your little property in the world, the pleaſures you promiſe yourſelf in it, or all of them together, or any of them by turns, *greater gods* in your eſteem—more the objects of your deſire and delight than the God of your ſalvation?—Say, Is God in Chriſt Jeſus all your ſalvation and all your deſire? In earth and in heaven do you deſire none beſides him? They whoſe God he is not to be found in that day, may in Ahab's ſhame read their own; and ſee their final doom repreſented in that ſudden deſtruction which the compaſſionate prophet of God executed upon the men that were the heads of the idolatrous worſhip in Iſrael. (v. 40.)

V. 28. *They cried aloud*—As if Elias had ſpoken the truth. *And cut themſelves*—Mingling their own blood with their ſacrifices; as knowing, by experince, that nothing was more acceptable to their Baal than human ſufferings. And though men do not, in very deed, make their blood run for their idols, yet what do not men inflict upon themſelves for the idols of praiſe, gain, ſenſual gratifications, ſports, games, and ungodly pleaſures?

V. 29. *They propheſied*—Praiſed, and prayed unto, and worſhipped their God. *There was neither voice, nor anſwer, nor any that regarded*—There was no attention paid by their god, who was ſo far from anſwering, that he did not mind any of their words and actions; and the people were now tired out with expectation, and therefore readily deſerted them, and approached to Elijah and his altar, at his call. What muſt now be the rage and vexation of ſatan and his tempting ſpirits, thus reſtrained by the power of God from anſwering by any thing ſupernatural, to deceive the people by his lying wonders?

V. 30. *Elijah ſaid unto all the people, Come unto me*—From theſe miniſters of idolatry and darkneſs, who, for their wilful neglect of the declared will of God, are given up to a ſtrong deluſion to believe a lie. And thus does the God and Saviour of men, with his infinite love and good-will, invite all to come unto him to taſte that happineſs in the riches of his mercy and grace, which is in vain ſought for from any other god—from any thing under heaven; there being no other power but that of his holy ſpirit, given for the ſake of his beloved Son, which can deliver the heart of man from the bondage of corruption, and reſtleſs miſery conſequent upon it. And to receive this, *all are called to come near unto him* who is rich to all that call upon him, ſhewing—giving them more than they can either aſk or think. (Matth. xi. 28, 29. Rom. x. 12.) *The altar of the Lord was broken down*—In doing which, ſome of the people had ſhewn their enmity to the true God.

V. 31. *Elijah took twelve ſtones*—This he did to renew the covenant between God and all the tribes, and to ſhew, that he prayed and acted in the name, and for the ſervice of the God of all the patriarchs, and of all the tribes of Iſrael, and for their good: and to teach the people, that though the tribes were divided as to their civil government, they ought all to be united in the worſhip of the true God and their Redeemer. *Iſrael ſhall be thy name*—Which Jacob was graciouſly anſwered by God when he prayed to him, and was honoured with the glorious title of Iſrael, which noted his prevalency with God and men. And I, calling upon the ſame God, doubt not of a like gracious anſwer; and if ever you mean to have your prayers granted, you muſt not ſeek to idols for it, but unto God; and if you would recover the honour which was once conferred upon Jacob, and continued to his poſterity, for the ſake of the promiſed Seed, you muſt return to that God from whom you are departed by wicked works.

V. 32. *He built an altar in the name of the Lord*—Elijah, with the aſſiſtance of the people, did this by the authority of God, and for his worſhip.

V. 33. *Fill four barrels with water, and pour it on the burnt-ſacrifice, and on the wood*—This he did, to make the miracle more unqueſtionable,

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34 And he said, Do *it* the second time: and they did *it* the second time. And he said, Do *it* the third time: And they did *it* the third time.

* Heb. went.

35 And the water * ran round about the altar, and he filled the trench also with water.

36 And it came to pass at the time of the offering of the *evening* sacrifice, that Elijah the prophet came near, and said, Lord [k] God of Abraham, Isaac, and of Israel, let it be known this day, that thou *art* God in Israel, and *that* I *am* thy servant, and *that* I have done all these things at thy word.

k Exod. 3. 6.

37 Hear me, O Lord, hear me, that this people may know that thou *art* the Lord God, and *that* thou hast turned their heart back again.

38 Then [l] the fire of the Lord fell, and consumed the burnt-sacrifice, and the wood, and the stones, and the dust, and licked up the water that *was* in the trench.

l Lev. 9. 24. Judg. 6. 21. 2 Chron. 7. 1.

39 And when all the people saw *it*, they fell on their faces: and they said, The Lord, he *is* the God; the Lord, he *is* the God.

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40 And Elijah said unto them, † [m] Take the prophets of Baal, let not one of them escape: and they took them, and Elijah brought them down to the brook Kishon, and slew them there.

† Or, Apprehend. m 2 Kings 10. 25.

41 ¶ And Elijah said unto Ahab, Get thee up, eat and drink, for *there is* ‡ a sound of abundance of rain.

‡ Or, a sound of a noise of rain.

42 So Ahab went up to eat and to drink, and Elijah went up to the top of Carmel; [n] and he cast himself down upon the earth, and put his face between his knees,

n James 5. 17, 18.

43 And said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, *There is* nothing. And he said, Go again seven times.

44 And it came to pass at the seventh time, that he said, Behold, there ariseth a little cloud

unquestionable, and so more successful. The glory of God being his only aim, his care was to make it appear how ready God was to hear, and with power he could answer all that call upon him as the God of Israel—the Saviour of men.

V. 36. *At the time of the evening sacrifice*—Which time he chose, that he might unite his prayers with the prayers of the godly Jews at Jerusalem, who at that time assembled together to pray. (Acts iii. 1.) *Elijah said, Lord God, let it be known that I have done all these things*—Prayed for this famine, gathered the people hither, and done what I have done, or am doing here. *At thy word*—Not in compliance with my own passions, but in obedience to thy command, as thy agent and minister. For that action of shutting up heaven, and that of killing the priests of Baal, must needs expose him to great envy and reproach; which made this public vindication necessary, as it was also effectual, being witnessed from heaven.

V. 37. *O Lord, hear me, that this people may know thou hast turned their heart*—That they may feel so powerful and sudden a change in their hearts, that they may know it is thy work, and the effect of thy grace to them, and in them. That they may know thee to be the true God, by the effects of thy divine power, in converting their hearts, in answer to my prayers.

V. 38. *Then the fire of the Lord fell*—As he hath promised his Spirit shall fall on all them that see and feel the sinfulness of sin, and look to him for the Holy Ghost the Comforter, to cleanse the thoughts of the heart; producing effects as much above all natural power, as this fire did which fell from God, in answer to the prophet's prayer. (John xiv. 17, &c. Acts ii. 17.)

V. 39. *When all the people saw it, they fell on their faces*—In way of acknowledgment and adoration of the true God. *The Lord, he is the God*—He alone. They double the words, to note their full assurance of the truth.

V. 40. The prophet here becomes the type of his Saviour, no less in shewing mercy than in executing justice. Before him king Ahab sinks to the level of the least of his subjects. God cloathed the word of his servant with power, and the people obeyed him as the minister of the Most High; and the numerous troop who had the confidence to appear as the avowed enemies to God, and who had given themselves up to serve for the wages of iniquity, are now to reap what they themselves had sown; that in the persons of these 450 wicked men, all Israel, and all the world, might see and know that the wages of sin is death. *Elijah said, Let not one escape*—And what finally impenitent soul shall escape in that day, when the crucified Saviour of men shall become the righteous judge of all the despisers of his power and of his goodness?

V. 41. *Elijah said unto Ahab, Get thee up*—From the river, where the king and he had been present. *Eat and drink*—Take comfort, and refresh thyself: for neither the king, nor any of the people, could have any leisure to eat, being wholly intent upon the decision of the great controversy. *There is a sound of abundance of rain*—The rain is speedily coming. God's wrath is now appeased, and he hath shewn himself to be the Lord, merciful and gracious, pardoning iniquity, transgression, and sin. He hath this day given repentance unto thousands, and enabled them to say, *The* Lord *he is the God*. This was Elijah's bright gospel-day. The people saw, and for themselves knew, that God was able to save and to destroy; and, overcome with a sense of his power and goodness, they fell to the earth and adored him.

V. 42. *Ahab went up to eat and to drink*—To receive the mercies of God with thanksgiving. *Elijah went up to the top of Carmel*—Where he might secretly and ardently pour out his prayers unto God, for his grace to preserve him in an humble dependance upon his unmerited goodness. *He cast himself down, and put his face between his knees*—He kneeled upon his knees, and then cast down his face to the ground between his knees, in token of profound reverence and humility; and that turning away his eyes from all outward objects, he might pray to God without distraction; and every one that would draw near to God in earnest prayer, will find it necessary to enter into the greatest retirement, and in that retirement to approach their God and gracious Redeemer with the profoundest humiliation both of heart and posture.

V. 43. *Go up now*—Whilst I continue praying to God to fulfil what I have foretold, and he hath promised; but for which he is still to be entreated. *Look toward the sea*—Elijah desired to have timely notice of the very first appearance of rain, that Ahab and the people might know that it was obtained from God, and thereby be confirmed in the true religion. *Go again seven times*—Let us not be dejected for some disappointments, but continue to wait upon God, who will answer me, and that speedily.

V. 44. *There ariseth a little cloud out of the sea*—From which,

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cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, ‡ Prepare *thy chariot*, and get thee down, that the rain stop thee not.

‡ Heb. Tie, or, Bind.

45 And it came to pass in the mean while, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode and went to Jezreel.

46 And the hand of the Lord was on Elijah; and he ° girded up his loins, and ran before Ahab, ‖ to the entrance of Jezreel.

° 2 Kings 4. 29.

‖ Heb. till thou come to Jezreel.

C H A P. XIX.

AND Ahab told Jezebel all that Elijah had done, and withal, how he had slain all the prophets with the sword.

2 Then Jezebel sent a messenger unto Elijah, saying, [a] So let the gods do *to me* and more also, if I make not thy life as the life of one of them, by to morrow about this time.

a Ruth 1. 17.

3 And when he saw *that*, he arose, and went for his life, and came to Beer-sheba, which *belongeth* to Judah, and left his servant there.

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4 ¶ But he himself went a day's journey into the wilderness, and came and sat down under a juniper-tree: and he [b] requested * for himself that he might die, and said, It is enough, now, O Lord, take away my life: for I *am* not better than my fathers.

b Num 11. 15. Jonah 4. 3, 8.

* Heb. for his life.

5 And as he lay and slept under a juniper-tree, behold then, an angel touched him, and said unto him, Arise *and* eat.

6 And he looked, and behold, *there was* a cake baken on the coals, and a cruse of water at his ‡ head. And he did eat and drink, and laid him down again.

† Heb. bolster.

7 And the angel of the Lord came again the second time, and touched him, and said, Arise *and* eat; because the journey *is* too great for thee.

8 And he arose, and did eat and drink, and went in the strength of that meat [c] forty days

c So Deut. 9. 9, 18. Matt. 4. 2.

drawn by the sun's attracting heat, sweet water ascends through the air, is formed into clouds, and driven by the winds; till the fine moisture is more and more condensed into drops, and becoming too heavy for the air, descend in showers, or, in the absence of the sun, falls down in nightly dew, to water the face of the whole earth, and so again to return into the great storehouse of the sea, which, against God's pleasure, can no more send out a single drop, than against his will it can break the bounds of which he hath said, Hitherto thy proud waves shall come, and no farther.

V. 46. *The hand of the Lord was on Elijah*—God gave him more than natural and ordinary strength, whereby he was enabled to out-run Ahab's chariot, and that for many miles together. *He girded up his loins*—That his garments might not hinder him. *And ran before Ahab*—To shew how ready he was to honour and serve the king, if he did not exalt himself above or against God; and that, by this humble and self-denying carriage, it might appear, that what he had done was not from envy, or ambition, or human passion, but only from a just zeal for God's glory; and that by his presence with the king, and his courtiers who attended upon him, he might animate and oblige them to proceed in the well-begun reformation of religion; and also to demonstrate, that he was neither ashamed of, nor afraid for, what he had done, though he knew how Jezebel would resent it, but durst venture himself in the midst of his enemies, as being confident of the Divine power and protection.

C H A P. XIX.

V. 1. *Ahab told Jezebel*—For his vindication, and her satisfaction. *And withal, how he had slain all the prophets*—Of Baal.

V. 2. *Jezebel sent unto Elijah*—She gives him notice of it before-hand; out of the height of her spirit, as scorning to kill him secretly, and resolving to make him a public sacrifice; and out of her impatience, till she had breathed out her rage, which she could do speedily, when it required some time and preparation to seize him, who was now so much esteemed and favoured by all the people; and because she supposed, that he who had the confidence to come thither (where, it seems, she was at this time) would still have the same confidence to stay there, and be obliged in honour to maintain his ground; and principally, from God's all-disposing providence, that so he might have an opportunity of escaping. *Let the gods do to me, by to morrow about this time*—So far was she from being changed by the miracle, that she persists in her former idolatry, and adds to it a mad and monstrous confidence, that in spite of God she would destroy his prophet.

V. 3. *He went for his life*—To save his life: Whereby it may be intimated, that he did not flee from Jezreel by the hand or direction of the Lord, by which he came thither, but because of his own fear and apprehension of danger: For this may seem to be an act of human frailty: For God had brought him hither, and his presence might seem very necessary here to encourage and engage the king and people to go on to destroy the priests of the groves, and to purge out idolatry. Elias was a man subject to like passions as we are, (Jam. v. 17) which probably is said with respect to his fear and discontent, manifested here. He desired solitude, that he might more freely converse with God in this season of danger.

V. 4. *The wilderness*—The vast wilderness of Arabia. He durst not stay in Judea, though good Jehoshaphat reigned there, because he was allied to Ahab. *For himself*—Heb. *for his life*, or *his soul*, that it might be taken away from his body, that he might be freed from his great fears and troubles. *It is enough*—I have lived long enough for thy service, and am not like to do thee more service; neither my words nor works are like to do any good upon these unstable and incorrigible people. *I am not better than my fathers*—That I should continue in life, when other prophets, who have gone before me, have lost their lives by Jezebel, or other persecutors.

V. 7. *The journey is too great for thee*—Above thy strength, now thou art faint, and weary, and fasting.

V. 8. *He went in the strength of that meat*—God giving that food far greater virtue than ordinary. The strength given by natural food at all times depends solely on the blessing of the God of nature: If he withdraws his blessing, food not only ceases to afford nourishment, but that which was before most acceptable becomes most offensive: As, on the other hand, when he pleases to give a superior blessing to the natural effects of food, he can increase the benefits thereof to any extent. The insufficiency of food, as the means of health and strength, comes within the daily experience of thousands that live in fulness of bread; whilst the very poor, and those that have but little, may see the blessing of God, in making their food go farther, and affording them strength to labour and travel on the same quantity of food

so

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days and forty nights, unto [d] Horeb the mount of God.

d Exod. 3. 2.

9 ¶ And he came thither unto a cave and lodged there. And behold, the word of the Lord *came* to him: and he said unto him, What doest thou here, Elijah?

e Rom. 11. 3.

10 And he said, [e] I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and [i] I, *even* I only, am left; and they seek my life, to take it away.

i Chap. 18. 22. Rom. 11. 3.

11 And he said, Go forth, and stand upon the mount before the Lord. And behold, the Lord passed by, and [g] a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; *but* the Lord *was* not in the wind: and after the wind an earthquake; *but* the Lord *was* not in the earthquake:

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g Ezek. 1. 4. and 3. 7.

12 And after the earthquake a fire; *but* the Lord *was* not in the fire: and after the fire a still small voice.

13 And it was *so*, when Elijah heard *it*, that

for many days, which other men would consume in one, without finding it enough for the ordinary support of their natural strength. To use God's daily gifts of necessary food with a careful uniform temperance, and with a constant eye to his taking from it that curse which fell upon all the productions of the earth, on account of man's rebellion against him, and never to eat or drink without a design to his glory, is doubtless the way to have our natural refreshment made the means of health, strength, and cheerfulness; and also of turning the food, which is so blessed to us, into a continual support to our faith in that spiritual bread and water which the Living Head of every believing soul is continually giving to all the members of his spiritual body. And to put us upon our guard against our natural infidelity, the great prophet before us is made an example to mankind, that men may be receiving natural support from God, to a degree which nothing less than the immediate exercise of his own Almighty power can give, and at the very time be living in distrust of that very power and goodness by which they are supported. And as *faith* in God is the very means by which we are brought to see the love and faithfulness of God to us, and so to fulfil the great command of loving him; what name can be given to that compassion and goodness of God which affords us all we want by the immediate exercise of his own Almighty power, and instead of its producing an humble dependance upon him for all that is to come, murmurs, fears, and distrust are the language of the heart in his sight, and many times the language of the lips in the hearing of our fellow-creatures. Elijah was *forty days and nights* in going *to Horeb*, which, it is thought, could not have been at most above four moderate days journey. By this it would appear, that he had wandered to and fro without making any real progress in his journey. And is it not thus with those that are either living without faith, or whose faith is weak? they travel far, but make little progress in attaining the prize of their high calling—Christ in them the hope of eternal glory. And as he hath informed us that *unbelief* is the great hinderance to his works of mercy and grace, it must be the greatest injury which men can do to men who are truly living in the fear of God, to shew, that they do in fact *distrust* God's willingness or power to do whatever is best for them.

V. 9. *What doest thou here*—A tacit reproof. This is not thy proper place, nor the station in which I set thee, which was in Israel, to turn that backsliding people, to which end I gave thee my help, and would have proceeded to assist thee further, if thou hadst continued there. Nor did I give thee those excellent gifts to lie idle in this wilderness, but to employ them for the general good of the people of Israel whom now thou hast deserted, and art come hither, not by my command, but through thy own fear and distrust of that very power and willingness to save, support, and bless all that will live by faith in me; and of which thou thyself hast been a witness, for many years under various trials, besides all that thou hast heard and read of my faithfulness, to all that have put their trust in me in ages past.

V. 10. *I have been very jealous*—I have not been wanting to my vocation, but have executed my office with the hazard of my life. But what is it only to say *I have been?* Crowns of life are promised to all that are faithful unto death; and whatever, by the grace of God, men may have been, or enabled to perform, so long as they remain in a life of trial, there is no moment, no occasion in which they can turn their backs upon their duty and betray their trust, without forsaking their own mercies by doing so. *I, even I only, am left*—To plead thy cause; for the rest of thy prophets who are not slain, hide themselves, and dare not appear to do thee any service. Thus does weak faith in God produce the worst thoughts of the obedience and faithfulness of other men. *They seek my life, to take it away*—I despair of doing them any good: For instead of receiving my testimony, they hunt for my life. When the light and power of faith decays in the heart, then hopeless language is heard from the lips, and the man becomes fearful of himself, looking only for evil being done to him; thinking that even God himself, with all his wisdom, power, and love to men, for the sake of the God-man, either cannot, or will not, do any more good to those for whom he died. And God, to shew what men are without instant faith in him to whom alone all power belongeth, the great prophet is here presented to our view creeping into a cave, from fear that the idolatrous queen, and her party, had power to destroy him whether God would or not.

V. 11. *Go forth*—As if God had said, Come out of this ignoble retreat so dishonourable to my faithfulness, and so discouraging to the thousands that believe in me. *And stand upon the mount*—And hear, and see, and feel for thyself again what thy God can do. *And the Lord passed by*, attended with *a great strong wind, which rent the mountains, and brake in pieces the rocks*—The spirit of God being compared to the wind, (John iii. 8.) by this discovery of God's power to rend mountains, and break rocks in pieces, we may understand the power of his grace in rending the mountains of unbelief in the mind of man, and in breaking, softening the hardest human hearts. As by the *earthquake* we may understand his power to make the proudest self-confident minds of men to tremble from one end of the earth to the other.

V. 12. *A fire*—By which we may understand the nature of his spirit in consuming—burning up all those base and wicked passions, tempers, and desires which constitute the inbred corruption of the human heart. *A still small voice*—By this we may understand, that God, by his holy spirit, gives peace and consolation, after his powerful spirit hath subdued the pride, and broken the hardness of the human heart, and burnt up whatever resisted the free course of his grace: Then the mind having given to it that preparation which makes it of the number of those that are called his sheep, they hear his blessed voice giving them the conscious assurance, that the Almighty God is their Father, and his equal Son their Friend, and that he will suffer nothing to harm them who are reconciled to him, live in his spirit, and walk in the ways of his holy will.

V. 13. *Elijah wrapped his face in his mantle*—Through dread of

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that [h] he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. [i] And behold, *there came* a voice unto him, and said, What doest thou here, Elijah?

14 [k] And he said, I have been very jealous for the Lord God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, *even* I only, am left; and they seek my life, to take it away.

15 And the Lord said unto him, Go, return on thy way to the wilderness of Damascus: [l] and when thou comest, anoint Hazael *to be* king over Syria.

16 And [m] Jehu the son of Nimshi shalt thou anoint *to be* king over Israel: and [n] Elisha the son of Shaphat of Abel-meholah shalt thou anoint *to be* prophet in thy room.

17 And [o] it shall come to pass, *that* him that escapeth the sword of Hazael, shall Jehu slay: and him that escapeth from the sword of Jehu, [p] shall Elisha slay.

18 [q] Yet § I have left *me* seven thousand in Israel all the knees which have not bowed unto Baal, and every mouth which hath not [r] kissed him.

19 ¶ So he departed thence and found Elisha the son of Shaphat, who *was* plowing with twelve yoke *of oxen* before him, and he with the twelfth. And Elijah passed by him, and cast his mantle upon him.

20 And he left the oxen, and ran after Elijah, and said, [s] Let me, I pray thee, kiss my father and my mother, and *then* I will follow thee. And he said unto him, ‖ Go back again; for what have I done to thee?

21 And he returned back from him, and took a yoke of oxen, and slew them, and [t] boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat. Then he arose, and went after Elijah, and ministered unto him.

CHAP.

[h] So Exod. 3. 6. Isai. 6. 2.
[i] Ver. 9.
[k] Ver. 10.
[l] 2 Kings 8. 12, 13.
[m] 2 Kings 9. 1, 2, 3.
[n] Luke 4. 27, called Eliseus.
[o] 2 Kings 8. 12. & 9. 14. &c. & 10. 6. &c. and 13. 3.
[p] See Hos. 6. 5.
[q] Rom. 11. 4.
§ Or, I will leave
[r] See Hos. 13. 2.
[s] Matt. 8. 21, 22. Luke 9. 61, 62.
‖ Heb. Go return.
[t] 2 Sam. 24. 22.

of God's presence, being sensible that he was neither worthy nor able to endure the sight of God with open face. *There came a voice unto him*—The second time, that he might the more abundantly be convinced of the sin of unbelief, in flying out of fear of human power, from the duties of the time, place, and station to which God had called him.

V. 14. *I, even I only, am left*—How sincerely was the prophet persuaded of the truth of this mistaken judgment? And by this all men may see, that when the wisest and holiest men will forget what God requires, and, contrary to his command, presume to judge other men from common report and meer appearance, that in so doing they are laying up for themselves painful repentance or shame.

V. 15. *Go, return on thy way*—By which thou camest. And the sooner that all *return* to a lively faith in God's mercy, and never-failing goodness for the sake of Jesus, who have fallen from it, the sooner will their own happiness and usefulness return together.

V. 16. *Jehu the son of Nimshi*—His grand-son, for he was the son of Jehoshaphat. *Elisha shalt thou anoint to be prophet in thy room*—And thus was the prophet a type of his Lord and Saviour, by whom kings are appointed to reign, and ministers to declare his will, and preach the truths of his everlasting gospel of life and salvation to men.

V. 17. The substance of the thing threatened, is, That one or other of these should execute God's judgments: The prophets are said to pull down and to destroy what they only declare and foretel.

V. 18. *I have left*—I have reserved to myself; I have, by my grace, kept from the common contagion. And by his grace alone it is, that all are preserved from sin, though all men are chargeable with the guilt of every evil they commit; and this because all that do evil, sin against that light that lighteneth every man that cometh into the world, and against that grace which is, for the sake of man's Mediator, freely offered unto all men; and which men act against and resist before they commit sin. God's love and faithfulness through the son of his love being so great, and the covenant of his grace so extensive, that whoever finally perishes, none will be able to say that they committed sin, and continued in sin, for want of the offers of his grace to deliver them from evil, or enable them to do good: so often will grace have been resisted, that every mouth will be stopt from uttering one complaint against the goodness of God for not offering grace to all. *Seven thousand*——Indefinitely for many thousands, the number of *seven* being often used for a great number. *The knees which have not bowed unto Baal, and every mouth which hath not kissed him*—All those who have not worshipped Baal, nor professed reverence or subjection to him: Which idolaters did to their idols, by bowing the knee, (Rom. xi. 4.) and by kissing them, or by kissing their hand with their mouth, before them, and in respect to them. These expressions teach us that it is not sufficient to deny inward veneration of mind and heart to idols, unless we do also forbear all outward significations of worship or reverence to them; and that he will own none for his people that do otherwise.

V. 19. *He with the twelfth*—Eleven were managed by his servants, and the last by himself; according to the simplicity and humility of those antient times, in which men of estate submitted themselves to these laborious and manly employments. *Elijah cast his mantle upon him*—By that ceremony conferring upon him the office of a prophet, which God was pleased to accompany with the gifts and graces of his spirit, wherewith he endowed and qualified him for it. The mantle was the usual habit of the prophets. By which we may understand that entire covering which salvation is to the soul, and which all must be cloathed with, that would live to God on earth, or dwell with him in heaven. (Matth. xxii. 12.)

V. 20. *He left the oxen, and ran after Elijah*—Being powerfully moved by God's spirit to follow Elijah, and wholly to give up himself to his function. *Let me*—Bid them farewel before I enter upon that great work of God, to which I now find I must be entirely devoted. *Go back again*—And take thy leave of them, and then return to me again. *What have I done to thee*—Whence comes this change? It is not from me, who did only throw my mantle over thee; but from an higher power, even from God's spirit, which hath changed thy heart, and consecrated thee to thy prophetical office, which therefore it concerns thee vigorously to execute.

V. 21. *He*

CHAP. XX.

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AND Ben-hadad the king of Syria gathered all his hoſt together: and *there were* thirty and two kings with him, and horſes, and chariots: and he went up and beſieged Samaria, and warred againſt it.

2 And he ſent meſſengers to Ahab king of Iſrael into the city, and ſaid unto him, Thus ſaith Ben-hadad,

3 Thy ſilver and thy gold *is* mine; thy wives alſo, and thy children, *even* the goodlieſt, *are* mine.

4 And the king of Iſrael anſwered and ſaid, My lord, O king, according to thy ſaying, I *am* thine, and all that I have.

5 And the meſſengers came again, and ſaid, Thus ſpeaketh Ben-hadad, ſaying, Although I have ſent unto thee, ſaying, Thou ſhalt deliver me thy ſilver and thy gold, and thy wives and thy children:

6 Yet I will ſend my ſervants unto thee to-morrow about this time, and they ſhall ſearch thine houſe, and the houſes of thy ſervants; and it ſhall be, *that* whatſoever is * pleaſant in thine eyes, they ſhall put *it* in their hand, and take *it* away.

* Heb. deſirable.

7 Then the king of Iſrael called all the elders of the land, and ſaid, Mark, I pray you, and ſee how this *man* ſeeketh miſchief: for he ſent unto me for my wives, and for my children, and for my ſilver, and for my gold, and † I denied him not.

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† Heb. I kept not back from him.

8 And all the elders, and all the people ſaid unto him, Hearken not *unto him*, nor conſent.

9 Wherefore he ſaid unto the meſſengers of Ben-hadad, Tell my lord the king, All that thou didſt ſend for to thy ſervant at the firſt, I will do: but this thing I may not do. And the meſſengers departed, and brought him word again.

10 And Ben-hadad ſent unto him, and ſaid, [a] The gods do ſo unto me and more alſo, if the duſt of Samaria ſhall ſuffice for handfuls for all the people that ‡ follow me.

a Chap. 19. 2.

‡ Heb. are at my feet: So Exod. 11. 8.

11 And the king of Iſrael anſwered and ſaid, Tell *him*, Let not him that girdeth on *his harneſs*, boaſt himſelf, as he that putteth it off.

12 And it came to paſs, when *Ben-hadad* heard this § meſſage (as he *was* drinking, he and the kings in the ‖ pavilions) that he ſaid unto his ſervants, † Set *yourſelves in array*; And they ſet *themſelves in array* againſt the city.

§ Heb. word.

‖ Or, tents.

† Or, Place the engines: And they placed engines.

13 ¶ And

V. 21. *He returned back from him*—To his parents; whom when he had ſeen, he returned to the field where Elijah was. *With the inſtruments of the oxen*—Which he burned, to ſhew he entirely relinquiſhed his former employment. *And gave unto the people*—He made a feaſt for his ſervants, and his other friends and neighbours who came to take their leave of him. Hereby he ſhewed how willingly he forſook all his friends, that he might ſerve God in that high and honourable employment; at the hazard of being put to death, as many of the ſame character had lately been. They that knew him, but knew not that powerful influence of divine love which now filled his ſoul, could not but think this ſudden reſolution to leave his father's houſe and all he had behind him, to follow Elijah, as little leſs than madneſs. *He aroſe, and went after Elijah, and miniſtered unto him.*—Waited upon him, who himſelf had often been without any certain dwelling-place; reduced to the neceſſity of aſking a poor perſon for a bit of bread, to dwell in a loft, a cave, or ſleep under a tree.

CHAP. XX.

V. 1. *The king of Syria gathered all his hoſt together*—To war againſt Iſrael: wherein his deſign was to extend the conqueſts which his father had made, but God's deſign was to puniſh Iſrael for their apoſtacy and idolatry. *Thirty and two kings*—Petty kings, ſuch as were in Canaan in Joſhua's time; governors of cities or ſmall territories, ſubject or tributary to Ben-hadad, or hired by him.

V. 3. *Thy ſilver and thy gold is mine*—I challenge them as my own, and accordingly expect to have them forthwith delivered into my poſſeſſion, if thou expecteſt peace with me. Ahab's gods were gold, and infinite goodneſs was now about to take another courſe to convince him, his idolatrous ſubjects, and, through them, all mankind, of the folly and impiety of ſetting their hearts upon any thing, as the foundation of their happineſs, which could be taken from them, either by guile or force, or from which death muſt ſeparate them.

V. 4. *The king of Iſrael ſaid, I am thine, and all that I have*—Knowing by his late experience that there was no ſtrength in his idols to deliver him, and having ſuffered the queen to drive away the prophet of God, he had no confidence or hope in having the divine aſſiſtance; ſo that his heart ſinks into ſubmiſſion to the king of Syria. And thus, to the world and to ſatan, will their hearts ſubmit, however miſerable the terms of their ſubmiſſion are, who wilfully depart from God.

V. 5. *Thou ſhalt deliver me thy ſilver and thy gold, and thy wives and thy children*—I demand the propriety and actual poſſeſſion of them. And ſatan, like Ben-hadad, will not reſt ſhort of the actual poſſeſſion of their All, that do not belong to God.

V. 6. *They ſhall take it away*—I will ſend my ſervants into the city, and they ſhall have free liberty and power to ſearch out and take away all which they deſire, and then I will grant thee a peace.

V. 7. *The king of Iſrael called all the elders of the land*—Whoſe counſel he now deſires in his diſtreſs. *I denied him not*—I was willing to acknowledge him my ſuperior, and to pay him tribute, as holding all I have by his favour; but he will not be ſatisfied with leſs than actual poſſeſſion of whatever his ſervants may chooſe to take from us.

V. 9. *This thing I may not do*—If I would do it, I cannot, becauſe my people will not ſuffer it.

V. 10. *The gods do ſo unto me*—The ſelf-confident boaſt of a mind ignorant of his own and the weakneſs of all human ſtrength; and a ſtranger to that power which is above him.

V. 11. *Tell him*—Do not triumph before the fight, for the events of war are uncertain.

V. 12. *Set yourſelves in array*—Put yourſelves in order, to make the aſſault.

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13 ¶ And behold, there † came a prophet unto Ahab king of Israel, saying, Thus saith the Lord, Hast thou seen all this great multitude? behold, I will deliver it into thine hand this day, and thou shalt know that I *am* the Lord.

† Heb. approached.

14 And Ahab said, By whom? And he said, Thus saith the Lord, *Even* by the ‡ young men of the princes of the provinces. Then he said, Who shall § order the battle? And he answered, Thou.

‡ Or, servants.

§ Heb. bind, or, tie.

15 Then he numbered the young men of the princes of the provinces, and they were two hundred and thirty two: and after them he numbered all the people, *even* all the children of Israel, *being* seven thousand.

16 And they went out at noon: but Ben-hadad *was* drinking himself drunk in the pavilions, he and the kings, the thirty and two kings that helped him.

17 And the young men of the princes of the provinces, went out first, and Ben-hadad sent out, and they told him, saying, There are men come out of Samaria.

18 And he said, Whether they be come out for peace, take them alive; or whether they be come out for war, take them alive.

19 So these young men of the princes of the provinces, came out of the city, and the army which followed them.

20 And they slew every one his man: and the Syrians fled, and Israel pursued them: and Ben-hadad the king of Syria escaped on an horse, with the horsemen.

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21 And the king of Israel went out, and smote the horses and chariots, and slew the Syrians with a great slaughter.

22 ¶ And the prophet came to the king of Israel, and said unto him, Go strengthen thyself, and mark and see what thou doest: [b] for at the return of the year, the king of Syria will come up against thee.

b 2 Sam. 11. 1.

23 And the servants of the king of Syria said unto him, Their gods *are* gods of the hills, therefore they were stronger than we: but let us fight against them in the plain, and surely we shall be stronger than they.

24 And do this thing, Take the kings away, every man out of his place, and put captains in their rooms.

25 And number thee an army, like the army ‖ that thou hast lost, horse for horse, and chariot for chariot: and we will fight against them in the plain, *and* surely we shall be stronger than they. And he hearkened unto their voice, and did so.

‖ Heb. that was fallen.

26 And it came to pass at the return of the year, that Ben-hadad numbered the Syrians, and went up to Aphek, * to fight against Israel.

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* Heb. to the war with Israel.

27 And the children of Israel were numbered,

V. 13. *Thus saith the Lord*—God, though forsaken and neglected by Ahab, prevents him with his gracious promise of help; that Ahab, and the idolatrous Israelites, might hereby be won to God, or left without all excuse: and that Ben-hadad's pride and contempt of God, and of his people, might be repressed and punished; and that the remnant of his prophets and people, who were involved in the same calamity with the rest of the Israelites, might be preserved and delivered. *Thou shalt know that I am the Lord*—And this is the declared end of God's dealings with men, by his providence and by his grace, by his word and by his works—That all men may *know him*, from the least to the greatest, and in doing so be blessed by fearing him, trusting him, loving and obeying him.

V. 14. *By the young men of the princes of the provinces*—Not by old and experienced soldiers, but by those young men; either the sons of the princes, and great men of the land, who were generally fled thither for safety, or their pages or servants that used to attend upon them, and to all appearance unfit to resist the Syrian army for a moment. And thus does God shew mankind that he is the governor of the earth, by giving power to the weak, to overcome the mighty. *Thou*—That it may be known to thee that the victory is wholly due to God, and not to the valour or worthiness of the instruments.

V. 15. *All the children of Israel*—All that were fit to go out to war. *Seven thousand*—Which number may possibly be noted with respect to those 7000, commended chap. xix. 18. God being willing to spare nations and cities for the sake of the righteous that dwell therein, however they may be despised by those who are spared for their sakes.

V. 16. *They went out at noon*—When they were eating and drinking, and secure from all fear and expectation of an assault.

V. 18. *Take them alive*—He bids them not fight, for he thought they needed not; and that the Israelites could not stand before them.

V. 20. *They slew every one his man*—Him who came to take him, as Ben-hadad had commanded. *The Syrians fled*—Being amazed at the unexpected and undaunted courage of the Israelites, and being struck with a divine terror.

V. 21. *The king of Israel went out*—(i. e.) Proceeded further, and fought against them.

V. 22. *See what thou doest*—Consider what is necessary for thee to do by way of prevention. *At the return of the year*—Next year about this time. Present deliverance and future directions were thus bestowed at once. And this is done to those to whom God gives victory over spiritual enemies: they are directed to be upon their guard against the return of danger.

V. 23. They suppose that their gods were no better than the Syrian gods, which the idolatry of the Israelites had given them too great cause to imagine. They do not impute their ill success to their negligence, drunkenness, bad conduct, or cowardice, of which they were really guilty; nor to the valour of the Israelites; but to a divine power, which indeed was visible in it.

V. 24. *Put captains*—Experienced soldiers of thy own subjects, who will faithfully obey the commands of the general.

V. 26. *To Aphek*—Nigh to which was the great plain of Galilee.

V. 27. *Like two little flocks of kids*—Few, and weak in themselves.

V. 28. *Because*

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bered, and † were all present, and went against them: and the children of Israel pitched before them, like two little flocks of kids; but the Syrians filled the country.

† Or, were victualled.

28 ¶ And there came a man of God, and spake unto the king of Israel, and said, Thus saith the Lord, Because the Syrians have said, The Lord *is* God of the hills, but he *is* not God of the valleys: therefore will I deliver all this great multitude into thine hand, *and* ye shall know that I *am* the Lord.

29 And they pitched one over against the other seven days; and *so* it was, that in the seventh day the battle was joined: and the children of Israel slew of the Syrians an hundred thousand footmen in one day.

30 But the rest fled to Aphek, into the city; and *there* a wall fell upon twenty and seven thousand of the men *that were* left: and Ben-hadad fled, and came into the city, ‡ § into an inner chamber.

‡ Or, from chamber to chamber.
§ Heb. into a chamber within a chamber.

31 ¶ And his servants said unto him, Behold now, we have heard that the kings of the house of Israel *are* merciful kings: let us, I pray thee, put sackcloth on our loins, and ropes upon our heads, and go out to the king of Israel; peradventure he will save thy life.

32 So they girded sackcloth on their loins, and *put* ropes on their heads, and came to the king of Israel, and said, Thy servant Ben-hadad saith, I pray thee, let me live. And he said, *Is* he yet alive? he *is* my brother.

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33 Now the men did diligently observe whether *any thing would come* from him, and did hastily catch *it*: and they said, Thy brother Ben-hadad. Then he said, Go ye, bring him. Then Ben-hadad came forth to him; and he caused him to come up into the chariot.

34 And *Ben-hadad* said unto him, The cities which my father took from thy father, I will restore, and thou shalt make streets for thee in Damascus, as my father made in Samaria. Then *said Ahab*, I will send thee away with this covenant. So he made a covenant with him, and sent him away.

35 ¶ And a certain man of [c] the sons of the prophets, said unto his neighbour [d] in the word of the Lord, Smite me, I pray thee. And the man refused to smite him.

c 2 Kings 2. 3. 5. 7. 15.
d Chap. 13. 17, 18.

36 Then said he unto him, Because thou hast not obeyed the voice of the Lord, Behold, as soon as thou art departed from me, a lion shall slay thee. And as soon as he was departed from him, [e] a lion found him, and slew him.

e Chap. 13. 24.

37 Then

V. 28. *Because the Syrians have said*—Declared their unbelief of God's governing all things in heaven and in earth. *And ye shall know that I am the Lord*—The universal Lord of all places, and persons, and things.

V. 30. *The wall fell upon twenty and seven thousand*—The Syrians denied the sovereign and infinite power of God, and thereby in some sort obliged him, for his own honour, to give a proof of it; and to shew, that he could as effectually destroy them in their strongest holds, as in the open fields, and make the very walls, to whose strength they trusted for their defence, to be the instruments of their ruin. *Ben-hadad fled into an inner chamber*—Where we may look upon him as one of many witnesses to the truth of God's word—That sooner or later shall all be cast down, that exalt themselves against God, and boast, in the spirit of this king, what they will do, without any regard to the will and power of God.

V. 31. *Merciful kings*—Because true religion, which they had professed, taught them humanity, and obliged them to shew mercy. *Let us put sackcloth on our loins, and ropes upon our heads*—As a testimony of our sorrow for undertaking this war; and that we have justly forfeited our lives for it, which we submit to their mercy.

V. 32. *He is my brother*—I do not only freely pardon him, but honour and love him as my brother.

V. 33. *The men did diligently observe*—Whether he spoke this from his heart, or in dissimulation, for it seemed too good news to be true. *Thy brother Ben-hadad*—Liveth; for that he inquired after,

V. 34. *Then said Ahab, I will send thee away with this covenant*—He takes no notice of his presumption against God, nor of the injuries which he intended to do to his people; but only minds his own grandeur, and the advancement of his power. Living for himself, and not to God, he does not wait a moment to consider, that he ought not to enter into covenant with one who was at enmity with God.

V. 35. *A certain man of the sons of the prophets, said unto his neighbour*—Or, brother, another son of the prophets. *In the word of the Lord*—In the name, and by the command of God, whereof doubtless he had informed him. *Smite me*—So as to wound me, ver. 37. He speaks what God commanded him, though it was to his own hurt; by which obedience to God, he secretly reproacheth Ahab's disobedience in a far easier matter. And this prophet, by God's appointment, desires, that, looking like a wounded soldier, he might have the more free access to the king, and discourse with him; which it was very hard for a prophet to obtain, that sort of men being hateful to Ahab, (Chap. xxii. 8.) and to his courtiers. *And the man refused to smite him*—Out of tenderness to his brother, though he knew it was required of him by the word of the Lord.

V. 36. *A lion shall slay thee*—Because thou hast vainly thought thyself wiser than God, or, that thou wast more compassionate in sparing me, than the Father of mercies is who gave thee this command by my mouth. And how many, by a mistaken tenderness, sin against God? *A lion slew him*—By which God proves the truth of those parts of his holy word, which declare, that in judgment he shews no respect of persons.

V. 38. *And*

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37 Then he found another man, and said, Smite me, I pray thee. And the man smote him, ‖ so that in smiting he wounded *him*.

‖ Heb. smiting and wounding

38 So the prophet departed, and waited for the king by the way, and disguised himself with ashes upon his face.

39 And [i] as the king passed by, he cried unto the king: and he said, Thy servant went out into the midst of the battle, and behold, a man turned aside, and brought a man unto me, and said, Keep this man: if by any means he be missing, then shall thy life be for his life, or else thou shalt * pay a talent of silver.

[i] See 1 Sam. 22. 1, &c.

* Heb. weigh.

40 And as thy servant was busy here and there, † he was gone. And the king of Israel said unto him, So *shall* thy judgment *be*, thyself hast decided *it*.

† Heb. he was not.

41 And he hasted, and took the ashes away from his face, and the king of Israel discerned him, that he *was* of the prophets.

42 And he said unto him, Thus saith the Lord, [z] Because thou hast let go out of *thy* hand, a man whom I appointed to utter destruction, therefore thy life shall go for his life, and thy people for his people.

[z] Chap. 22. 34—37.

43 And the king of Israel went to his house, heavy and displeased, and came to Samaria.

C H A P. XXI.

AND it came to pass after these things, *that* Naboth the Jezreelite had a vineyard, which *was* in Jezreel, hard by the palace of Ahab king of Samaria.

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2 And Ahab spake unto Naboth, saying, Give me thy [a] vineyard, that I may have it for a garden of herbs, because it *is* near unto my house, and I will give thee for it a better vineyard than it: *or* if it * seem good to thee, I will give thee the worth of it in money.

[a] 1 Sam. 8. 14.

* Heb. be good in thine eyes.

3 And Naboth said to Ahab, the Lord forbid it me, [b] that I should give the inheritance of my fathers unto thee.

[b] Lev. 25. 23. Num. 36. 7. Ezek. 46. 18.

4 And Ahab came into his house, heavy and displeased, because of the word which Naboth the Jezreelite had spoken to him: for he had said, I will not give thee the inheritance of my fathers: and he laid him down upon his bed, and turned away his face, and would eat no bread.

5 ¶ But Jezebel his wife came to him, and said unto him, Why is thy spirit so sad, that thou eatest no bread?

6 And he said unto her, Because I spake unto Naboth the Jezreelite, and said unto him, Give me thy vineyard for money; or else if it please thee, I will give thee *another* vineyard for it: and he answered, I will not give thee my vineyard.

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7 And Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel? arise, *and* eat bread, and let thine heart be merry:

V. 38. *And disguised himself*—That he might gain access to the king.

V. 39. *He said*—This relation is not an untruth, but a parable; an usual way of instruction in antient times, and most fit for this occasion, wherein an obscure prophet was to speak to a great king; who could not bear a downright reproof, and who, by this artifice, is made to condemn himself, before he was aware of it, and so forced to receive the prophet's just sentence with more patience and moderation. *A man*—My commander or superior.

V. 40. *So shall thy judgment be*—Thou must perform the condition to which thou didst submit. Either suffer the one, or do the other.

V. 41. *The king discerned he was one of the prophets*—By the change of the manner of his address to him, which now was such as the prophets used, and which he does not begin with any complimentary or flattering address to the king's vanity: The course he took was but to lay his suspicions, that the king might give the judgment of an indifferent person in his own case.

V. 42. *Thy life shall go for his life*—God had delivered him into Ahab's hand for his blasphemy. But Ahab doth not so much as rebuke him, but treats him like a friend and a brother, and takes not the least care for God's honour, the end for which he was raised up—the end for which all in authority are required to govern, and the end for which all are required to live.

V. 43. *The king went to his house, heavy and displeased*—Heavy, from fear that the judgment declared against him by the prophet would take place, as he had so much reason, from his own experience, to expect all would be fulfilled, which was spoken by any of the prophets. *And was displeased*—That he who was a king returning from victory, so great in his own esteem and in that of the whole kingdom, could not be at liberty to do as he pleased, but in common with all other men, accountable for his conduct to God.

C H A P. XXI.

V. 3. *The Lord forbid it*—For God hath expressly forbid the alienation of lands from the tribes and families to which they were allotted; and if he did it he should offend God, and wrong his posterity, which he durst not do.

V. 4. *Turned away his face*—From the light, and company. *And would eat no bread*—Refused to eat meat in his usual time. His heart being set upon the things of this life, he could have no peace, when he was refused what he desired; and this misery will every soul have, that is not converted to God; in which state it is always looking for happiness from things *without*, and from which it must soon be for ever separated: It is only the happy privilege of such as are born of the spirit, and delight themselves in the Lord, to have their hearts desires granted to them. (Ps. xxxvii. 4.) Their life, their happiness being hid with Christ in God, whose kingdom of grace is within; and the increase of the knowledge of the love of God, being the only desire of the soul, they ask, and they receive, and their joy is full. (John xvi. 24.)

V. 5. *Jezebel his wife came to him*—To do the will of satan, by giving wicked counsel to him whose heart was set upon a worldly object, that he might obtain the possession of it by wicked means.

V. 7. *Jezebel*

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8 So she wrote letters in Ahab's name, and sealed *them* with his seal, and sent the letters unto the elders, and to the nobles that *were* in his city dwelling with Naboth.

9 And she wrote in the letters, saying, Proclaim a fast, and set Naboth † on high among the people:

† Heb. in the top of the people.

10 And set two men, sons of Belial, before him, to bear witness against him, saying, Thou didst [c] blaspheme God and the king: and *then* carry him out, and [d] stone him that he may die.

c Exod. 22.28. Lev 24.15,16. Acts 6. 11.
d Lev. 24. 14.

11 And the men of his city, *even* the elders and the nobles who were the inhabitants in his city, did as Jezebel had sent unto them, *and* as it *was* written in the letters which she had sent unto them.

e Isai. 58. 4.

12 [e] They proclaimed a fast, and set Naboth on high among the people.

13 And there came in two men, children of Belial, and sat before him: and the men of Belial witnessed against him, *even* against Naboth, in the presence of the people, saying, Naboth did blaspheme God and the king. [i] Then they carried him forth out of the city, and stoned him with stones, that he died.

i See 2 Kings 9. 26.

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14 Then they sent to Jezebel, saying, Naboth is stoned, and is dead.

15 ¶ And it came to pass when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money: for Naboth is not alive, but dead.

16 And it came to pass when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it.

17 ¶ And the word of the Lord came to Elijah the Tishbite, saying,

18 Arise, go down to meet Ahab king of Israel, [g] which *is* in Samaria: behold *he is* in the vineyard of Naboth, whither he is gone down to possess it.

g 1 Kings 13. 32. 2 Chron. 22. 9.

19 And thou shalt speak unto him, saying, Thus saith the Lord, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the Lord, [h] In the place where dogs licked the blood of Naboth, shall dogs lick thy blood, even thine.

h Chap. 22. 38.

20 And

V. 7. *Jezebel said, Doest thou govern*—Art thou king, and hast not the courage to use thy power?

V. 8. *She wrote letters in Ahab's name*—By his consent, which consent the soul must first give to satan's wicked suggestions, before it can be injured by him: Its peace may be disturbed by the tempting spirit's presence, as pain is given to a mind that fears the Lord, by the presence of such as shew, that they are set upon wicked purposes themselves, and are wanting those with whom they are, to become the companions and partners in their guilt; but who no more than satan, possessing any power to oblige any one to say or do that which is wrong, against their will, no actual injury can be done to the soul's safety, till the soul consents to satan's temptations, as Ahab did to Jezebel's advice: When he did so, she sealed the letters—the wicked purpose he consented to with *his seal*, by which the action was made his own, though she was the only contriver of it. And thus is every sinner's guilt made his own, though the first thought and design of it was suggested to him by the deceiver of men.

V. 9. *She wrote, Proclaim a fast*—To remove all suspicion of evil design in Ahab, and as if he were grown zealous for God's honour, and careful to inquire into all those sins which provoked God against them, and effectually to purge them out. Satan, to deceive men into sin, covers his designs with the appearance of whatever is just, or true, or good; that those that fear God may not be able to defeat his designs, by exposing them before they are executed.

V. 10. *And set two men to bear witness against him*—Against Naboth, when he is so exalted; charging him with reviling the Almighty, or some of his attributes, or speaking evil of the king, and against his lawful authority. And this was the course which satan tempted the wicked Jews to take against the Lord Jesus—They falsely accused him of speaking against Cæsar, and of blaspheming God; and which also was done for a purpose like unto this, that the Lord's vineyard—his inheritance might be taken and possessed by those that were led captive by satan at his will, and he left to reign over all as the god of this world.

V. 11. *The elders and the nobles did as Jezebel had sent unto them*—They cast off the fear of God, and prostituted themselves to obey Jezebel's command. As the chief priests and the elders did in procuring false witnesses against the Lord, and wilfully dooming him to the death of the cross; and this out of envy, and as much with their conscious knowledge of their own injustice and wickedness in so doing, as the elders and nobles of Jezreel had, when they obeyed the directions of Jezebel.

V. 14. *They sent to Jezebel*—They returned their wicked report to her from whom they received the wicked request. With such examples as this before us, of what men and women will do to their fellow-creatures, shall we not be without excuse, if we allow ourselves to think for a moment, against the authority of the Scriptures, that the human mind is not corrupt and wicked, till the grace of God takes place, and becomes the living principle within it?

V. 15. *Jezebel said to Ahab, Arise, take possession*—And may we not ask, What then?—What, Jezebel, is the amount of thy kindness? Thy husband has purchased a garden of herbs at the expence of murder; and if he had gained possession of the whole world, at the expence but of a single falsehood, the justice of God cutting him down with that guilt upon his head, where hath God said his portion would have been for ever?—All liars, with all murderers, shall have their part with those that die in unbelief, of what God hath made known to them, of the way of life and the way of death. (John v. 29. Rev. xxi. 8.)

V. 19. *Hast thou killed, and also taken possession*—Instead of fearing the judgment of God, and repenting with sorrow for the sin which thou hast committed by consenting to it, art thou now approving of that wickedness, and expecting to reap the benefit of it, the same as if there was no God to judge the earth?

Before Christ 899.

20 And Ahab said to Elijah, [i] Hast thou found me, O mine enemy? And he answered, I have found *thee:* because [k] thou hast sold thyself to work evil in the sight of the Lord.

21 Behold, [l] I will bring evil upon thee, and will take away thy posterity, and will cut off from Ahab [m] him that pisseth against the wall, and [n] him that is shut up, and left in Israel,

22 And will make thine house like the house of [o] Jeroboam the son of Nebat, and like the house of [p] Baasha the son of Ahijah, for the provocation wherewith thou hast provoked *me* to anger, and made Israel to sin.

23 And [q] of Jezebel also spake the Lord, saying, The dogs shall eat Jezebel by the ‡ wall of Jezreel.

24 [r] Him that dieth of Ahab in the city, the dogs shall eat: and him that dieth in the field, shall the fowls of the air eat.

25 ¶ But [s] there was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord, [t] whom Jezebel his wife § stirred up.

26 And he did very abominably in following idols, according to all *things*, [u] as did the Amorites, whom the Lord cast out before the children of Israel.

27 And it came to pass when Ahab heard those words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly.

28 And the word of the Lord came to Elijah the Tishbite, saying,

29 Seest thou how Ahab humbleth himself before me? because he humbleth himself before me, I will not bring the evil in his days: *but* [x] in his son's days will I bring the evil upon his house.

C H A P. XXII.

AND they continued three years without war between Syria and Israel.

2 And it came to pass in the third year, 897. that [a] Jehoshaphat the king of Judah came down to the king of Israel.

3 (And the king of Israel said unto his servants, Know ye that Ramoth in Gilead *is* ours, and we *be* * still, *and* take it not out of the hand of the king of Syria?)

4 And he said unto Jehoshaphat, Wilt thou go with me to battle to Ramoth-gilead? And Jehoshaphat said to the king of Israel, [b] I *am* as thou *art*, my people as thy people, my horses as thy horses.

5 And Jehoshaphat said unto the king of Israel, Inquire, I pray thee, at the word of the Lord to day.

6 Then

i Chap. 18.17. k 2 Kings 17. 17. Rom. 7. 14.

l Chap. 14.10. 2 Kings 9. 8.

m 1 Sam. 25. 22.

n Chap. 14.10.

o Chap 15.29.

p Chap. 16.3, 12.

q 2 Kings 9. 36.

‡ Or, ditch.

r Chap. 14. 11. & 16. 4.

s Chap. 16.30, &c.

t Chap 16.31.

§ Or, incited.

u Gen. 15. 16.

x 2 King 9. 25.

a 2 Chron. 18. 1, &c.

* Heb. silent from taking it.

b 2 Kings 3.7.

V. 20. *Ahab said to Elijah, Hast thou found me*—Thou unwelcome messenger of truths I hate to hear, and therefore look upon thee as mine enemy. And is it not in this light, that the human mind looks upon the word of God and of all his faithful servants whilst it is wilfully living in sin? *Elijah answered, I have found thee*—As the messengers of the justice of God will find out all that will continue in sin as thou art doing.

V. 21. *I will bring evil upon thee*—Great and powerful as thou art, as thou hast sown, so shalt thou reap; that in thy punishment, it may appear to all men, that God hath, by his own almighty power, caused sufferings and misery, both in this life and that which is to come, to be the certain followers of sin: and from which there is no other way to escape, but by repentance, and looking for mercy through the only Mediator between God and man.

V. 23. *The dogs shall eat Jezebel*—Tear her flesh, and devour that body, which, against all the calls of grace to her soul, she made subserviant to sin. Well may it be said—*Behold the severity of God.* (Rom. xi. 22.)

V. 25. *There was none like unto Ahab*—None among all the kings of Israel which had been before him. *Which did sell himself*—To the service of satan; and in this he robbed God of that right and property which he hath in every man, both by creation and redemption. And it is added of Ahab, *Whom Jezebel his wife stirred up*—To shew that temptations to sin, nor the advice of the nearest person to us in the world, to do wickedly, is any excuse to the sinner.

V. 26. He would follow the example of those against whom God had first declared, and then executed his wrath; and on the other hand he would depart from that clear knowledge of the way of life and salvation, which was amongst the people of his own nation, for their benefit and that of all mankind. And thus is it with all that stand exposed to the judgment of God, and the wrath to come. The ways of life and death are set before them; but, like Ahab, they will follow the wicked, with whom they are surrounded, in the broad ways of destruction, by living to please themselves, and wilfully depart from the ways of peace and everlasting life, in which the true Israel of God are living by faith in him that made them, and died to redeem them.

V. 27. *Ahab went softly*—After the manner of mourners, or those who are under distress, and in deep consideration.

V. 29. *Because he humbleth himself before me, I will not bring the evil*—By this we are shewn how the Lord observes all the dwellers upon earth, and how infinitely ready his gracious mind is, to shew mercy to all that repent and turn unto him, with sorrow for their offences against him.

C H A P. XXII.

V. 3. *The king said, Ramoth in Gilead is ours*—Ahab's mind was still bent on having more of earth in his possession; the vineyard of Naboth, and the dominion of Israel were not enough, for a mind that was not seeking, nor possessed of that rest which remaineth for the people of God. (Heb. iv. 9.)

V. 4. *I am as thou art*—I will heartily and effectually join with thee; and my forces shall be at thy service, as much as thine own. And in this alliance, with one that had done, and still was doing dishonour to God, *Jehoshaphat* displeased the Lord.

V. 5. *Inquire of the Lord to day*—By some prophet; that we may know the mind of God, and what success we may expect. This was the practice of the godly. And there is equal occasion this day, as there was at that, for all that would be blessed of the Lord, to inquire—What is the will of the Lord, in every step they take. It is no less necessary to remember our Creator and Redeemer in the beginning of every action, than in the days of our youth, and the

Before Christ 897.

6 Then the king of Iſrael [c] gathered the prophets together, about four hundred men, and ſaid unto them, Shall I go againſt Ramoth-gilead to battle, or ſhall I forbear? And they ſaid, Go up; for the Lord ſhall deliver *it* into the hand of the king.

[c] Chap. 18. 19.

[d] 2 Kings 3. 11.

7 And [d] Jehoſhaphat ſaid, *Is there* not here a prophet of the Lord beſides, that we might inquire of him?

8 And the king of Iſrael ſaid unto Jehoſhaphat, *There is* yet one man (Micaiah the ſon of Imlah) by whom we may inquire of the Lord; but I hate him, for he doth not propheſy good concerning me, but evil. And Jehoſhaphat ſaid, Let not the king ſay ſo.

† Or, eunuch.

9 Then the king of Iſrael called an † officer, and ſaid, Haſten *hither* Micaiah the ſon of Imlah.

10 And the king of Iſrael, and Jehoſhaphat the king of Judah ſat each on his throne, having put on their robes, in a ‡ void place, in the entrance of the gate of Samaria, and all the prophets propheſied before them.

‡ Heb. floor.

11 And Zedekiah the ſon of Chenaanha made him horns of iron: and he ſaid, Thus ſaith the Lord, With theſe ſhalt thou puſh the Syrians, until thou have conſumed them.

12 And all the prophets propheſied ſo, ſaying, Go up to Ramoth-gilead, and proſper: for the Lord ſhall deliver *it* into the king's hand.

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13 And the meſſenger that was gone to call Micaiah, ſpake unto him, ſaying, Behold now, the words of the prophets *declare* good unto the king with one mouth: let thy word, I pray thee, be like the word of one of them, and ſpeak *that which is* good.

14 And Micaiah ſaid, *As* the Lord liveth, what the Lord ſaith unto me, that will I ſpeak.

15 ¶ So he came to the king, and the king ſaid unto him, Micaiah, ſhall we go againſt Ramoth-gilead to battle, or ſhall we forbear? And he anſwered him, Go, and proſper: for the Lord ſhall deliver *it* into the hand of the king.

16 And the king ſaid unto him, How many times ſhall I adjure thee, that thou tell me nothing but *that which is* true in the name of the Lord?

17 And he ſaid, I ſaw all Iſrael [e] ſcattered upon the hills, as ſheep that have not a ſhepherd: and the Lord ſaid, Theſe have no maſter, let them return every man to his houſe in peace.

[e] Matt. 9. 36.

18 And the king of Iſrael ſaid unto Jehoſhaphat, Did I not tell thee, that he would propheſy no good concerning me, but evil?

19 And

the beginning of life. In all the parts of which the whole of this life of trial conſiſts, thoſe only will endure the fire, by which every man's work ſhall be tried—that were begun, carried on, and ended in the name of the Lord—by faith in him whoſe blood all men ſtand in need of, to ſprinkle and make every deſign, and word, and work acceptable to the Lord.

V. 6. *They ſaid, Go up*—They do not ſay, Thus ſaith the Lord, but of themſelves they ſay, what the Lord would do. They that declare the promiſes of the Lord to men, for the ſake of their Mediator, have need of all the caution of ſpiritual minds, that they do not declare to the careleſs, the impenitent, and unbelieving, what God only promiſes to them that fear him, mourn for their ſins, and would believe in his power and willingneſs to ſave.

V. 7. *Is there not here a prophet beſides*—One who ſpeaks the language of Moſes and the prophets—Thus ſaith the Lord.

V. 8. *There is one*—In this place, for whom I can ſpeedily ſend: There were other prophets, as Elijah, Eliſha, and others: but theſe were not at hand. *Micaiah*—Not one of the 12 prophets, who lived about 150 years after this time, but another of that name. *I hate him*—My ſoul is ſet againſt him. *For he doth not propheſy good concerning me, but evil*—He is always a meſſenger of evil tidings: Micaiah was purely God's inſtrument in all his meſſages: And whatſoever evil he threatened, Ahab himſelf was the cauſe and procurer of it. *Let not the king ſay ſo*—Do not preſage evil: Let us neither hate his perſon, nor deſpiſe his meſſage; but firſt hear it, and then do as we ſee cauſe.

V. 11. *Zedekiah*—One of the temporizing falſe prophets, now imitates the language of the true, and not, as they had before expreſſed themſelves, to the diſſatisfaction of the king of Judah.

V. 13. *Let thy word be good*—Do thou approve of the deſign which the king himſelf is ſet upon. Little did this courtier know *of the ſpirit* of the man he was ſpeaking to: That *ſpirit* was no leſs than the mind which was in Jeſus, (Phil. ii. 5.) and which, ſo long as that was the living principle in Micaiah's mind, kings and common men were alike to him, when he was called to declare the will of the Lord, who is no reſpecter of perſons; he durſt neither ſoften nor keep back any part of the truth, to pleaſe all the kings upon earth.

V. 14. *What the Lord*—Jehovah, Almighty God, ſaith unto me, that will I ſpeak, for it muſt be given me what I ſhall ſay, when I come before the king; what that may be I cannot tell thee; but this I can tell thee, that I have given myſelf to God, and though he ſhould ſuffer me to be ſlain, as he hath often allowed others to be, yet will I do this—I will ſpeak what God commands, that it may be known to the kings of Iſrael and Judah, and to all the people, that I am the Lord's ſervant, and that I put my truſt in him.

V. 15. *The king ſaid, Shall we go*—To which Micaiah anſwered, Go and proſper; not ſeriouſly, but ironically, uſing the very words of the falſe prophets. Micaiah's meaning is plainly this, Becauſe thou doſt not ſeek to know the truth, but only to pleaſe thyſelf, go to the battle as all thy prophets adviſe thee, and expect the ſucceſs which they promiſe thee, and try the truth of their prediction by thy own coſtly experience.

V. 16. *I adjure thee*—I adjure thee again and again, that thou give over this mockery, and ſeriouſly tell me the mind of God in this matter.

V. 17. *I ſaw*—In the ſpirit, or in a viſion. *All Iſrael ſcattered*—As people who have loſt their king. *And the Lord ſaid, Let them return in peace*—Diſcharged from the war: which was fulfilled.

V. 18. *The king of Iſrael ſaid unto Jehoſhaphat*—Now thou ſeeſt my words verified, and this man ſhewing his hatred by this malignant and treaſonable propheſy, and how little regard is to be paid to his words. Which inſinuation ſeems to have had too great

an

Before Christ 897.

19 And he said, Hear thou therefore the word of the Lord: I saw the Lord sitting on his throne, [i] and all the host of heaven standing by him, on his right hand and on his left.

i Job 1. 6. & 2. 1. Dan. 7. 10. Zech. 1. 10. Matt. 18. 10. Heb. 1. 7, 14.

20 And the Lord said, Who shall § persuade Ahab, that he may go up and fall at Ramoth-gilead? And one said on this manner, and another said on that manner.

§ Or, deceive.

21 And there came forth a spirit, and stood before the Lord, and said, I will persuade him.

22 And the Lord said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, [g] Thou shalt persuade *him*, and prevail also: go forth, and do so.

g Judg. 9. 23. Job 12. 16. Ezek. 14. 9. 2 Thess. 2. 11.

23 [h] Now therefore behold, the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath spoken evil concerning thee.

h Ezek. 14. 9.

24 But Zedekiah the son of Chenaanah went near, and smote Micaiah on the cheek, and said, [i] Which way went the spirit of the Lord from me to speak unto thee?

i 2 Chron. 18. 23.

§ Or, from chamber to chamber. * Heb. a chamber in a chamber.

25 And Micaiah said, Behold, thou shalt see in that day, when thou shalt go ‖ into * an inner chamber to hide thyself.

26 And the king of Israel said, Take Micaiah, and carry him back unto Amon the governor of the city, and to Joash the king's son:

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27 And say, Thus saith the king, Put this *fellow* in the prison, and feed him with bread of affliction, and with water of affliction, until I come in peace.

28 And Micaiah said, If thou return at all in peace, the Lord hath not spoken by me. And he said, Hearken, O people, every one of you.

29 So the king of Israel and Jehoshaphat the king of Judah, went up to Ramoth-gilead.

30 And the king of Israel said unto Jehoshaphat, † I will disguise myself, and enter into the battle, but put thou on thy robes. And the king of Israel [k] disguised himself, and went into the battle.

† Or, when he was to disguise himself and enter into the battle. k 2 Chron. 35. 22.

31 But the king of Syria commanded his thirty and two captains that had rule over his chariots, saying, Fight neither with small nor great, save only with the king of Israel.

32 And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, Surely, it *is* the king of Israel. And they turned aside to fight against him: and Jehoshaphat [l] cried out.

l 2 Chron. 18. 31.

33 And

an influence upon Jehoshaphat; otherwise he would never have gone to the battle.

V. 19. *Micaiah said, Hear thou therefore*—Because thou givest credit to thy false prophets, and distrustest my words, as if they were but the suggestions of my own fancy, and hatred of thy person, I will give thee a true account of the whole matter, in God's name and presence. *I saw*—By the eyes of my mind. *All the host of heaven*—As if Micaiah had seen, with his bodily eyes, the angels in the air. *Standing by him*—The Lord in the posture of ministers, to receive and execute his commands.

V. 20. *The Lord said, Who shall persuade Ahab*—This is not to be understood, as if God did ask and take counsel from his creatures, or were at a loss to find out an expedient to accomplish his own will; but only to bring down divine things to our capacities, and to express the various means which God hath to execute his own designs.

V. 21. *There came forth a spirit*—An evil spirit came out of the company of them, standing possibly on the left hand, and presented himself before the throne, as having something to say to the Lord.

V. 22. *I will be a lying spirit in all his prophets*—I will inspire a lie into the minds and mouths of his prophets. *Thou shalt prevail also*—I will give them up into thy hands, and leave them to their own ignorance and wickedness This was the Almighty's sentence, and the evil spirit was the executioner of the divine justice which must now take place on the despiser of his mercy.

V. 24. *Zedekiah*—The chief of the false prophets. *Smote Micaiah on the cheek*—In contempt and scorn.

V. 25. *Micaiah said, Thou shalt see when thou shalt go to hide thyself*—Out of a just fear of the deserved punishment of a false prophet, and of the great author and abettor of this pernicious war, and of Ahab's destruction.

V. 26. *The king said, Take Micaiah back*—To prison.

V. 27. *Until I come in peace*—Until I return in triumph, which I doubt not I shall do in spite of all his malicious suggestions to the contrary.

V. 28. *Micaiah said, Hearken, O people*—Micaiah calls all the people to be witnesses of what he had said.

V. 30. *I will disguise myself*—Put off my imperial habit, that the Syrians may not know me, and direct their main force against me; which they will endeavour, as knowing that this war proceedeth from me, and is likely to die with me: and then thou shalt see that this man is a false prophet, and I shall have the success which I desire and expect, notwithstanding all his presages. *But put thou on thy robes*—Thy royal robes: which thou mayest do without any danger, because thou art not the object either of the Syrian's rage, or of this false prophecy.

V. 31. *The king of Syria commanded his captains, saying, Fight only with the king of Israel*—This he ordered, either in policy, supposing this to be the best way to put an end to the war; or, with design to take him prisoner, that thereby he might wipe out the stain of his own captivity, and recover the honour and advantage which then he lost. This was the return which Ahab received at the hands of Ben-hadad, whose life he spared when the honour of God required it should have been taken, as an example to mankind, that they forfeit their lives to the great Creator and Governor of heaven and earth, who exalt themselves against him, defying his power, as subjects forfeit their lives, who set lawful authority at defiance. So far from Ahab's disobedience to the will of God in sparing Ben-hadad, being the means of procuring him any real good in this life, that it was made the means by which he lost his life. Thus would the Father of mercies guard us against that common temptation of satan's—That a life devoted to the

will

Before Christ 897.

33 And it came to pass, when the captains of the chariots perceived that it *was* not the king of Israel, that they turned back from pursuing him.

† Heb. in his simplicity.

34 And a *certain* man drew a bow † at a venture, and smote the king of Israel between

§ Heb. joints and the breast plate.

the § joints of the harness: wherefore he said unto the driver of his chariot, Turn thine hand, and carry me out of the host, for I am

‖ Heb. made sick.

‖ wounded.

* Heb. ascended.

35 And the battle * increased that day: and the king was stayed up in his chariot against the Syrians, and died at even: and

† Heb. bosom.

the blood ran out of the wound, into the † midst of the chariot.

36 And there went a proclamation throughout the host, about the going down of the sun, saying, Every man to his city, and every man to his own country.

‡ Heb. came.

37 ¶ So the king died, and ‡ was brought to Samaria, and they buried the king in Samaria.

38 And *one* washed the chariot in the pool of Samaria, and the dogs licked up his blood,

m Chap 21.19.

and they washed his armour, according [m] unto the word of the Lord which he spake.

39 Now the rest of the acts of Ahab, and

n Amos 3. 16.

all that he did, and [n] the ivory house which he made, and all the cities that he built, *are* they not written in the book of the chronicles of the kings of Israel?

40 So Ahab slept with his fathers, and Ahaziah his son * reigned in his stead.

Before Christ 897.

41 ¶ [o] And Jehoshaphat the son of Asa began to reign over Judah in the fourth year of Ahab king of Israel.

* Began to reign alone, Ver. 51.

o 2 Chron. 20. 31.

42 Jehoshaphat *was* thirty and five years old when he began to reign, and he reigned twenty and five years in Jerusalem: and his mother's name *was* Azubah the daughter of Shilhi.

914.

43 And he walked in all the way of Asa his father, he turned not aside from it, doing *that which was* right in the eyes of the Lord:

p Chap. 15. 14. 2 Kings 12 3.

[p] nevertheless, the high places were not taken away; *for* the people offered and burnt incense yet in the high places.

44 And [q] Jehoshaphat made peace with the king of Israel.

q 2 Chron 19. 2.

45 Now the rest of the acts of Jehoshaphat, and his might that he shewed, and how he warred, *are* they not written in the book of the chronicles of the kings of Judah?

46 [r] And the remnant of the Sodomites which remained in the days of his father Asa, he took out of the land.

r Chap. 14.24. and 15. 12.

913.

47 [s] *There was* then no king in Edom: a deputy *was* king.

s 2 Kings 3.9. and 8. 20.

48 [t] Jehoshaphat § [u] made ships of Tharshish to go to Ophir for gold: [x] but they went not; for the ships were broken at Ezion-geber.

t 2 Chron. 20. 35.

§ Or, had ten ships.

u Chap. 10 22.

x 2 Chron. 20. 37.

49 Then

will of God, is *not* our greatest good; and that by disregarding God, men at least secure all that this life can afford. A deceit of the nature of that, by which some are brought to think it may be their interest to evade, or openly violate human laws; and this against the numerous examples, which public justice is obliged to make, of the folly and wickedness of forgetting, that men, for their own safety, must be against those that do wickedly, and that God hath declared, that there is no peace for the wicked, even in this life—Godliness alone having the reward of the life that now is, as well as that which is to come.

V. 32. *They turned aside*—They drew their forces from their several quarters towards Jehoshaphat. Who *cried out*—To the Lord for help.

V. 33. *They turned back from pursuing him*—His alliance and going with Ahab did not cost him his life, but he was in imminent danger. Thus does God threaten before he destroys.

V. 34. *A certain man drew a bow at a venture*—In his simplicity, ignorantly, without care or any design of reaching Ahab. But God designed it, whose Almighty power and unerring wisdom governs no less amidst all the confusion and violence of his poor fallen creatures, than he does in calmly regulating the seasons of the year, that the earth may be replenished with food, on which it is his will that the whole human race should live in peace, to prepare for endless peace with him. Ahab said, *Carry me out of the host*—The sentence of the Lord hath taken place upon me. *I am wounded*—These are the last words of Ahab.

V. 35. *The battle increased*—Grew violent. *The king was stayed up*—By his servants, that by his presence he might encourage his soldiers, and that he might see the event of the battle.

V. 36. *There went a proclamation*—Probably by Jehoshaphat's order. *Saying, Every man to his city*—The king is dead, and the battle ended; and therefore every man hath liberty to return to his own house. And thus was the word of the Lord fulfilled, as it had been delivered by the prophet Micaiah.

V. 37. *So the king died*—Thus ended Ahab's life of trial for life and immortality; and if all desire of turning to God for mercy was for ever lost and gone, and all offers of redeeming love before this finally rejected, had he no other calls to repent and live than those that are recorded, whose thought can imagine an excuse for his neglect of that great salvation of which he had so many offers, and so many proofs of God's willingness to give, and of his power to make effectual? How much more then without excuse when it shall appear, either to vindicate God's justice, or to shew the extent of his mercy, that all his outward calls to repentance were but a small part of what he knew and felt from the strivings of his Holy Spirit who died for him.

V. 41. *Jehoshaphat began to reign over Judah in the fourth year of Ahab*—Who reigned twenty-two years: therefore he reigned about eighteen years with Ahab.

V. 43. *He walked in all the way of Asa his father*—He took the same care for the government of his kingdom, and for the reformation of religion, that Asa did. *Nevertheless, the high places were not taken away*—He took away those which were erected to idols, but not those which were erected to the true God; of which this place speaks.

V. 44. *Jehoshaphat made peace with the king of Israel*—With Ahab first, and then with his son. This proved of mischievous consequence to Jehoshaphat's posterity.

Before Christ 913.

49 Then ſaid Ahaziah the ſon of Ahab unto Jehoſhaphat, Let my ſervants go with thy ſervants in the ſhips: but Jehoſhaphat would not.

y 2 Chron. 21. 1. 889.

50 ¶ And y Jehoſhaphat ſlept with his fathers, and was buried with his fathers in the city of David his father: and Jehoram his ſon reigned in his ſtead.

Now he begins to reign alone. z Ver. 40. 898.

51 ¶ z Ahaziah the ſon of Ahab began to reign over Iſrael in Samaria the ſeventeenth year of Jehoſhaphat king of Judah, and reigned two years over Iſrael.

Before Christ 898.

52 And he did evil in the ſight of the Lord, and walked in the way of his father, and in the way of his mother, and in the way of Jeroboam the ſon of Nebat, who made Iſrael to ſin.

53 For he ſerved Baal, and worſhipped him, and provoked to anger the Lord God of Iſrael, according to all that his father had done.

CHAP.

V. 49. *Jehoſhaphat would not*—It is ſaid, that he did join with Ahaziah. (2 Chron. xx. 35, 36.) That was before this time, and before the ſhips were broken: for the breaking of the ſhips is noted to be the effect of his ſin, in joining with Ahaziah, and of the prophecy in conſequence of it. (2 Chron. xx. 37.) And Jehoſhaphat being warned and chaſtiſed by God for this ſin, would not be perſuaded to repeat it; by which he ſhewed the ſincerity of his repentance.

V. 51. By comparing this verſe with verſe 41, it appears, that Ahaziah was made king by his father, and reigned in conjunction with him a year or two before Ahab's death.

V. 52. *He walked in the way of Jeroboam*—Which clauſe ſeems here added, to ſhew how little the authority and example of parents, or anceſtors, is to be valued, where it is oppoſed to the will and word of God.

V. 53. *He provoked to anger*—By doing wickedly, after the example of thoſe that had done evil before him, and from which he derived no warrant or authority; every one being required by God to live according to his word, by which all men are to be judged.

II. K I N G S.

CHAP. I. Moab rebelleth. Ahaziah ſending to Baal-zebub, hath his judgment by Elijah. Elijah twice bringeth fire from heaven upon them whom Ahaziah ſent to apprehend him: He pitieth the third captain, and, encouraged by an angel, telleth the king of his death. Jehoram ſucceedeth Ahaziah.—CHAP. II. Elijah taking his leave of Eliſha, with his mantle divideth Jordan, and granting Eliſha his requeſt, is taken up by a fiery chariot into heaven. Eliſha dividing Jordan with Elijah's mantle, is acknowledged his ſucceſſor. The young prophets, hardly obtaining leave to ſeek Elijah, could not find him. Eliſha with ſalt healeth the unwholeſome waters. Bears deſtroy the children that mocked Eliſha.—CHAP. III. Jehoram's reign. Meſha rebelleth. Jehoram with Jehoſhaphat, and the king of Edom, being diſtreſſed for want of water, by Elijah obtaineth water, and promiſe of victory. The Moabites deceived by the colour of the water, coming to ſpoil, are overcome. The king of Moab, by ſacrificing the king of Edom's ſon, raiſeth the ſiege.——CHAP. IV. Eliſha multiplieth the widow's oil: He giveth a ſon to the good Shunammite, he raiſeth again her dead ſon: At Gilgal he healeth the deadly pottage: He ſatisfieth an hundred men with twenty loaves.—CHAP. V. Naaman, by the report of a captive maid, is ſent to Samaria to be cured of his leproſy. Eliſha ſending him to Jordan, cureth him: He refuſing Naaman's gifts, granteth him ſome of the earth. Gehazi, abuſing his maſter's name unto Naaman, is ſmitten with leproſy.—CHAP. VI. Eliſha giving leave to the young prophets to enlarge their dwellings, cauſeth Iron to ſwim: He diſcloſeth the king of Syria his counſel. The army which was ſent to Dothan to apprehend Eliſha, is ſmitten with blindneſs. Being brought into Samaria they are diſmiſſed in peace. The famine in Samaria, cauſeth women to eat their own children. The king ſendeth to ſlay Eliſha.—CHAP. VII. Eliſha propheſieth incredible plenty in Samaria, four lepers venturing on the hoſt of the Syrians, bring tidings of their flight. The king finding, by ſpies, the news to be true, ſpoileth the tents of the Syrians. The Lord who would not believe the prophecy of plenty, having the charge of the gate, is trodden to death in the preſs.—CHAP. VIII. The Shunammite, having left her country ſeven years, to avoid the forewarned famine, for Eliſha's miracle's ſake hath her land reſtored by the king. Hazael being ſent with a preſent by Ben-hadad to Eliſha at Damaſcus, after he had heard the prophecy, killeth his maſter and ſucceedeth him. Jehoram's wicked reign in Judah. Edom and Libnah revolt. Ahaziah ſucceedeth Jehoram Ahaziah's wicked reign: He viſiteth Jehoram wounded at Jezreel.——CHAP. IX. Eliſha ſendeth a young prophet with inſtructions to anoint Jehu at Ramoth-gilead. The prophet, having done his meſ-

ſage,

ſage fleeth. Jehu, being made king by the ſoldiers, killeth Joram in the field of Naboth, Ahaziah is ſlain at Gur, and buried at Jeruſalem. Proud Jezebel is thrown down out of a window, and eaten by dogs.—CHAP. X. Jehu, by his letters, cauſeth ſeventy of Ahab's children to be beheaded: He exculeth the fact by the prophecy of Elijah. At the ſheering houſe he ſlayeth two and forty of Ahazia's brethren: He taketh Jehonadal into his company: By ſubtilty he deſtroyeth all the worſhippers of Baal. Jehu followeth Jeroboam's ſins. Hazael oppreſſeth Iſrael. Jehoahaz ſucceedeth Jehu.—CHAP. XI. Jehoaſh being ſaved by Jehoſheba his aunt, from Athaliah's maſſacre of the ſeed royal, is hid ſix years in the houſe of God. Jehoiada giving order to the captains, in the ſeventh year anointeth him king. Athaliah is ſlain. Jehoiada reſtoreth the worſhip of God. —CHAP. XII. Jehoaſh reigneth well all the days of Jehoiada: He giveth order for the repair of the temple. Hazael is diverted from Jeruſalem by a preſent of the hallowed treaſures. Jehoaſh being ſlain by his ſervants, Amaziah ſucceedeth him.—CHAP. XIII. Jehoa, his wicked reign. Jehoaz, oppreſſed by Hazael, is relieved by prayer. Joaſh ſucceedeth him: His wicked reign. Jeroboam ſucceedeth him. Eliſha dying, propheſieth to Joaſh three victories over the Syrians. The Moabites invading the land, Eliſha's bones raiſe up a dead man. Hazael dying, Joaſh getteth three victories over Ben-hadad —CHAP. XIV. Amazia his good reign: His juſtice on the murderers of his father: His victory over Edom. Amaziah provoking Jehoaſh, is overcome and ſpoiled. Jeroboam ſucceedeth Jehoaſh. Amaziah ſlain by a conſpiracy. Azariah ſucceedeth him. Jeroboam's wicked reign. Zachariah ſucceedeth him.—CHAP. XV. Azaria his good reign: He dying a leper, Jotham ſucceedeth. Zachariah, the laſt of Jehu's generation, reigning ill, is ſlain by Shallum. Shallum reigning a month, is ſlain by Menahem. Menahem ſtrengthened himſelf by Pul. Pekahiah ſucceedeth him. Pekahiah is ſlain by Pekah. Pekah is oppreſſed by Tiglath pileſer, and ſlain by Hoſhea. Jotham's good reign. Ahaz ſucceedeth him.—CHAP. XVI. Ahaz his wicked reign. Ahaz aſſailed by Rezin and Pekah, hired Tiglath-pileſer, againſt them. Ahaz ſending a pattern of an altar from Damaſcus to Urijah, diverteth the brazen altar to his own devotion, he ſpoileth the temple. Hezekiah ſucceedeth him.—CHAP. XVII. Hoſhea his wicked reign. Being ſubdued by Shalmaneſer, he conſpireth againſt him with So king of Egypt. Samaria for their ſins, is captivated The ſtrange nations, which were tranſplanted in Samaria, being plagued with lions, make a mixture of religions.—CHAP. XVIII. Hezekiah his good reign: He deſtroyeth idolatry, and proſpereth. Samaria is carried captive for their ſins. Sennacherib invading Juda, is pacified by a tribute. Rab-ſhakeh ſent by Sennacherib again, revileth Hezekiah, and by blaſphemous perſuaſions ſolliciteth the people to revolt.—CHAP. XIX. Hezekiah mourning, ſendeth to Iſaiah to pray for them. Iſaiah comforteth them. Sennacherib going to encounter Tirhakah, ſendeth a blaſphemous letter to Hezekiah: Hezekiah his prayer. Iſaiah his prophecy of the pride and deſtruction of Sennacherib, and the good of Zion. An angel ſlayeth the Aſſyrians, Sennacherib is ſlain at Nineveh by his own ſons.—CHAP. XX. Hezekiah having received a meſſage of death, by prayer hath his life lengthened. The ſun goeth ten degrees backward, for a ſign of that promiſe Berodach-baladan ſending to viſit Hezekiah, becauſe of the wonder, hath notice of his treaſures. Iſaiah underſtanding thereof foretelleth the Babylonian captivity. Manaſſeh ſucceedeth Hezekiah.—CHAP. XXI. Manaſſeh his reign: His great idolatry: His wickedneſs cauſeth prophecies againſt Judah. Amon ſucceedeth him. Amon's wicked reign: He being ſlain by his ſervants, and thoſe murderers ſlain by the people, Joſiah is made king.—CHAP. XXII. Joſiah his good reign: He taketh care for the repair of the temple. Hilkiah having found the book of the law, Joſiah ſendeth to Huldah to inquire of the Lord. Huldah propheſieth the deſtruction of Jeruſalem, but reſpite thereof in Joſiah's time.—CHAP. XXIII. Joſiah cauſeth the book to be read in a ſolemn aſſembly: He reneweth the covenant of the Lord: He deſtroyeth idolatry: He burneth dead men's bones upon the altar of Beth-el, as was fore propheſied he keepeth a moſt ſolemn paſſover: He putteth away witches, and all abomination. God's final wrath againſt Judah. Joſiah provoking Pharaoh-nechoh, is ſlain at Megiddo. Jehoahaz ſucceeding him, is impriſoned by Pharaoh-nechoh, who made Jehoiakim king Jehoiakim his wicked reign.—CHAP. XXIV. Jehoiakim, firſt ſubdued by Nebuchadnezzar, then rebelling againſt him, procuring his own ruin. Jehoiachin ſucceedeth him. The king of Egypt is vanquiſhed by the king of Babylon. Jehoiachin his evil reign. Jeruſalem is taken, and carried captive into Babylon. Zedekiah is made king, and reigneth ill, unto the utter deſtruction of Judah.—CHAP. XXV. Jeruſalem is beſieged; Zedikiah taken, his ſons ſlain, and his eyes put out. Nebuzar-adan defaceth the city, carrieth the remnant, except a few poor labourers, into captivity; ſpoileth and carrieth away the treaſures. The nobles are ſlain at Riblah. Gedaliah, who was ſet over them that remained, being ſlain, the reſt flee into Egypt. Evil Merodach advanceth Jehoiachin in his court.

CHAP. I.

Before Chriſt cir. 896.

THEN Moab rebelled againſt Iſrael, [a] after the death of Ahab.

a Chap. 3. 5.

2 And Ahaziah fell down through a latteſs in his upper chamber that *was* in Samaria, and was ſick: and he ſent meſſengers, and ſaid unto them, Go, inquire of Baal-zebub the god of Ekron, whether I ſhall recover of this diſeaſe.

3 But the angel of the Lord ſaid to Elijah the Tiſhbite, Ariſe, go up to meet the meſſengers of the king of Samaria, and ſay unto them, *Is it* not becauſe *there is* not a God in Iſrael, *that* ye go to inquire of Baal-zebub the god of Ekron?

Before Chriſt 896.

4 Now therefore thus ſaith the Lord, * Thou ſhalt not come down from that bed on which thou art gone up, but ſhalt ſurely die. And Elijah departed.

* Heb. The bed whither thou art gone up, thou ſhalt not come down from it.

5 ¶ And when the meſſengers turned back unto him, he ſaid unto them, Why are ye now turned back?

6 And

CHAP. I.

V. 1. *Moab*—Had been ſubdued by David, as Edom was; and upon the diviſion of this kingdom into two, Moab was joined to that of Iſrael, and Edom to that of Judah, each to that kingdom upon which it bordered. And when Iſrael and Judah were weak and forſaken by God on account of their unbelief, their idolatry and diſobedience, they took that opportunity to revolt from them; Moab here, and Edom a little after it.

V. 2. *Ahaziah fell*—In his chamber he met with an hurt, which occaſioned his ſending to inquire of the idol Baal-zebub; or of the prieſts that attended to give anſwers in the names of theſe gods; and this public acknowledgment of an idol's having power to do any thing, was the king's ſin unto death.

V. 3. *Is it not*—Doſt thou not by this action caſt contempt upon the God of Iſrael, as if he were either ignorant of the event of thy

Before Christ 896.

6 And they said unto him, There came a man up to meet us, and said unto us, Go, turn again unto the king that sent you, and say unto him, Thus saith the Lord, *Is it* not because *there is* not a God in Israel, *that* thou sendest to inquire of Baal-zebub the god of Ekron? therefore thou shalt not come down from that bed on which thou art gone up, but shalt surely die.

† Heb. What was the manner of the man?

7 And he said unto them, † What manner of man *was he* which came up to meet you, and told you these words?

b See Zech. 13. 4. Matt. 3. 4.

8 And they answered him, *He was* [b] an hairy man, and girt with a girdle of leather about his loins. And he said, It *is* Elijah the the Tishbite.

9 Then the king sent unto him a captain of fifty, with his fifty: and he went up to him, (and behold, he sat on the top of an hill) and he spake unto him, Thou man of God, the king hath said, Come down.

10 And Elijah answered and said to the captain of fifty, If I *be* a man of God, then

c Luke 9. 54.

[c] let fire come down from heaven, and consume thee and thy fifty. And there came down fire from heaven, and consumed him and his fifty.

11 Again also he sent unto him another captain of fifty, with his fifty: and he answered and said unto him, O man of God, thus hath the king said, Come down quickly.

12 And Elijah answered and said unto them, If I *be* a man of God, let fire come down from heaven, and consume thee and thy fifty. And the fire of God came down from heaven, and consumed him and his fifty.

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13 ¶ And he sent again a captain of the third fifty, with his fifty: and the third captain of fifty went up, and came and ‡ fell on his knees before Elijah, and besought him, and said unto him, Oh man of God, I pray thee, let my life, and the life of these fifty thy servants [d] be precious in thy sight.

‡ Heb. bowed.

d Psal. 72. 14.

14 Behold, there came fire down from heaven, and burnt up the two captains of the former fifties, with their fifties: therefore let my life now be precious in thy sight.

15 And the angel of the Lord said unto Elijah, Go down with him, be not afraid of him. And he arose, and went down with him unto the king.

16 And he said unto him, Thus saith the Lord, Forasmuch as thou hast sent messengers to inquire of Baal-zebub, the god of Ekron (*is it* not because *there is* no God in Israel to inquire of his word?) therefore thou shalt not come down off that bed on which thou art gone up, but shalt surely die.

17 ¶ So he died, according to the word of the Lord which Elijah had spoken: and § Jehoram reigned in his stead, in the second year of Jehoram the son of Jehoshaphat king of Judah; because he had no son.

§ The second year that Jehoram was Prorex, & the eighteenth of Jehoshaphat, Chap. 3. 1.

18 Now the rest of the acts of Ahaziah which he did, *are* they not written in the book of the chronicles of the kings of Israel?

CHAP.

thy disease, or unable to give thee any relief; and as if Baal-zebub had more skill and power than he?

V. 4. *Thou shalt surely die*—For this crime of regarding an idol. The messengers might well think they had sufficient cause to return, when they had met with one that told them the secret message which the king delivered to them in his bed-chamber.

V. 5. *Why are ye now turned*—Before you have been at Ekron: Which he easily knew by their quick return.

V. 9. *Thou man of God*—So he calls him out of scorn, as if he had vainly pretended to be the servant of a god that could do greater things than the god whom the king acknowledged. *The king hath said, Come down*—Which if thou refusest, I am here to carry thee to him by force; and by which thou shalt know that there is no power above the king's.

V. 10. *Elijah said, If I be a man of God, then let fire come down from heaven, and consume thee and thy fifty*—Which desire did not proceed from passion; but from the motion of God's spirit; as is evident from God's answer. And therefore Christ doth not condemn this act, but only reproves his disciples for their perverse imitation of it, from another spirit and principle. (Luke ix. 54, 55.)

V. 11. *Another captain said, Thus hath the king said, Come down quickly*—Wherein he discovers how little he was moved by the former example.

V. 12. *And the fire of God came down from heaven, and consumed him and his fifty*—That by these examples of God's severity, men might learn to fear him; and though they are sent to execute the commands of kings, not to act as if there was no power above them.

V. 13. *The third captain besought him*—Expressing a belief of God's power.

V. 15. *Elijah went down with him unto the king*—Not fearing the rage of the king, nor of Jezebel, nor of all their forces. Wherein he gives an eminent example of his faith and obedience; and of his growth in grace since that time that he fled for fear of Jezebel. And by this instance of God's commanding the prophet to go down, with the captain that besought him in the fear of God's power, we see that the same thing which cannot be done by the command of a king, nor by an armed force, is done in answer to prayer. The angel of the Lord speaks to Elijah as if he was his immediate attendant; and by this we see both how vain and how dangerous it is for men to use force, or express themselves with contempt against those, on whom the angels of God wait as ministring spirits; which is upon every heir of salvation—upon all who are living devoted to the will of God by faith in his beloved Son.

V. 16. *He said unto him*—To his face. Nor durst the king lay hands upon him, being daunted by the late dreadful evidence of his power with God and over men.

V. 17. *So he died*—Leaving an example to all men of the danger of seeking to any idol—to any other power but that of God's, either

CHAP. II.

Before Christ 896.

1 AND it came to pass when the Lord would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal.

a See Ruth 1. 15.

2 And Elijah said unto Elisha, [a] Tarry here, I pray thee: for the Lord hath sent me to Beth-el. And Elisha said *unto him*, *As*

b 1 Sam. 1 26. Ver. 4. 6. Chap. 4. 30.

the Lord liveth, and [b] *as* thy soul liveth, I will not leave thee. So they went down to Beth-el.

c 1 Kings 20. 35. Ver. 5. 7. 15. Chap. 4. 1. and 9. 1.

3 And [c] the sons of the prophets that *were* at Beth-el, came forth to Elisha, and said unto him, Knowest thou that the Lord will take away thy master from thy head to day? And he said, Yea, I know *it*, hold you your peace.

4 And Elijah said unto him, Elisha, tarry here, I pray thee: for the Lord hath sent me to Jericho. And he said, *As* the Lord liveth, and *as* thy soul liveth, I will not leave thee. So they came to Jericho.

5 And the sons of the prophets that *were* at Jericho, came to Elisha, and said unto him, Knowest thou that the Lord will take away thy master from thy head to day? And he answered, Yea, I know *it*, hold you your peace.

6 And Elijah said unto him, Tarry, I pray thee, here: for the Lord hath sent me to Jordan. And he said, *As* the Lord liveth, and *as* thy soul liveth, I will not leave thee. And they two went on.

Before Christ 896.

7 And fifty men of the sons of the prophets went, and stood * to view afar off: and they two stood by Jordan.

* Heb. in sight, or over against.

8 And Elijah took his mantle, and wrapt *it* together, and smote the waters, and [d] they were divided hither and thither, so that they two went over on dry ground.

d So Exod. 14. 21. Josh. 3. 16. Ver. 14.

9 ¶ And it came to pass when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me.

10 And he said, † Thou hast asked a hard thing: *nevertheless*, if thou see me *when I am* taken from thee, it shall be so unto thee; but if not, it shall not be *so*.

† Heb. Thou hast done hard in asking.

11 And it came to pass as they still went on, and talked, that behold, *there appeared* [e] a chariot of fire, and horses of fire, and parted them both asunder, and Elijah went up by a whirlwind into heaven.

e Chap. 6. 17.

12 ¶ And

either to deliver them from evil, or to do them good. *Jehoram reigned in his stead*—His brother, for he had no son to succeed him.

CHAP. II.

V. 1. *The Lord would take up Elijah into heaven*—To enjoy his favour, and be crowned with glory in his presence for ever; thus discovering his gracious designs to all that are faithful unto death, and especially to those that follow their Redeemer after the example of Elijah, and become his public servants at all hazards to themselves, in promoting his holy will amongst men.

V. 2. *Elijah said, The Lord hath sent me to Beth-el*—He was first to go to Beth-el, as also to Jericho, to the schools of the prophets there, that he might comfort and strengthen their hearts in God's work, and give them his last and dying counsels. And who can tell the value of their advice, who have grown old in the public service of God?

V. 3. *Knowest thou that the Lord will take away thy master*—This was revealed to some of the sons of the prophets, and by them to the whole. *He said, I know it, hold you your peace*—Do not aggravate my grief, nor divert me with any unseasonable discourses; that I may prepare myself for so great a stroke, and diligently attend all my master's steps, and that I may beg and obtain some great blessing before his departure.

V. 4. *Elijah said, Elisha, tarry here, I pray thee*—Who can help admiring the affectionate simplicity of the aged prophet's address to his son in the work of the Lord? Elijah being filled with the love of his God and Saviour, and enraptured with his foretastes of the joys of the world to come, he wanted to be, without interruption, with that adorable Being from whom all his blessings flowed; and who by faith he so clearly beheld.

V. 6. *I will not leave thee*—Was the repeated answer of Elisha; and this is the language of love in the hearts of all that love God, to those that they think possess more of his gracious presence than themselves; they want to be near them, and, in the bonds of pure affection, desire to be inseparably one.

V. 7. *Fifty of the prophets stood to view*—To observe this great event, Elijah's translation to heaven, which they expected every moment.

V. 9. *Elijah said unto Elisha, Ask what I shall do for thee*—And thus saith the God of Elijah to all that cleave unto him with full purpose of heart; he kindly bids them ask that they may receive, that their joy maybe full. (John xvi. 24) *Elisha said, Let a double portion of thy spirit be upon me*—God's spirit being desired for God's glory, the power which accompanied Elisha, appears indeed to have been a full answer to this request, great as it was. But God hath promised that no manner of thing that is good shall be withheld from them, who, with uprightness of heart, look for his gifts, to use them for his glory.

V. 10. *Thou hast asked a hard thing*—A rare and singular blessing, which I cannot promise thee, which only God can give; and he gives it only when, and to whom he pleaseth. *If thou see me*—Great as Elijah's interest was with God, he does not assure him of his receiving the answer to his request unconditionally. The sign proposed was such as led Elisha earnestly to look to Elijah. And though it is promised unto all that ask, that they shall receive, yet they are to continue to look unto Jesus, the author and finisher of their faith.

V. 11. *They still went on, and talked*—The subject of their conversation is not recorded in the Scriptures; but blessed be the Lord, that though this and many other things are omitted, which might have afforded great delight to spiritual minds, yet a full sufficiency is recorded, to lead all that will be led to present and endless blessedness; where doubtless the happy spirits of all the redeemed will, as they can bear, have all those things made known to them, which will increase their love to God, and to all

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12 ¶ And Elisha saw *it*, and he cried, [z] My father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more: and he took hold of his own clothes, and rent them in two pieces.

[z] Chap. 13. 14.

13 He took up also the mantle of Elijah that fell from him, and went back, and stood by the [†] bank of Jordan;

[†] Heb. lip.

14 And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where *is* the Lord God of Elijah? and when he also had smitten the waters, [h] they parted hither and thither: and Elisha went over.

[h] Ver. 8.

15 And when the sons of the prophets which *were* [i] to view at Jericho, saw him, they said, The spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him:

[i] Ver. 7.

16 ¶ And they said unto him, Behold now, there be with thy servants fifty [§] strong men, let them go, we pray thee, and seek thy master: [k] lest peradventure the spirit of the Lord hath taken him up, and cast him upon [‖] some mountain, or into some valley. And he said, Ye shall not send.

[§] Heb. sons of strength.
[k] See 1 Kings 18. 12. Ezek. 8. 3. Acts 8. 39.

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17 And when they urged him till he was ashamed, he said, Send. They send therefore fifty men; and they sought three days, but found him not.

[‖] Heb. one of the mountains.

18 And when they came again to him, (for he tarried at Jericho) he said unto them, Did I not say unto you, Go not?

19 ¶ And the men of the city said unto Elisha, Behold, I pray thee, the situation of this city *is* pleasant, as my lord seeth: but the water *is* naught, and the ground * barren.

* Heb. causing to miscarry.

20 And he said, Bring me a new cruse, and put salt therein. And they brought *it* to him.

21 And he went forth unto the spring of the waters, and [l] cast the salt in there, and said, Thus saith the Lord, I have healed these waters: there shall not be from thence any more death, or barren *land*.

[l] See Exod. 15. 25. Chap. 4. 41. and 6. 6. John 9. 6.

22 So the waters were healed unto this day, according to the saying of Elisha which he spake.

23 ¶ And

the countless multitudes which shall be for ever with him. *There appeared a chariot of fire, and horses of fire*—A bright cloud formed into such a likeness, managed by holy and blessed angels sent from heaven to conduct him thither. *Elijah went up into heaven*—Being so transformed, as might make him meet to be admitted into those blessed mansions; as they in a moment shall be changed, from a mortal to an immortal nature, who shall be found living on earth when the trumpet of God shall sound, to proclaim the coming of Jesus, and to call the living and the dead to appear before him. (1 Cor. xv. 51, 52.)

V. 12. *My father, my father*—So he calls him for his fatherly affection, and for his authority over him. *The chariot of Israel, and the horsemen thereof*—Who, by thy prayers, and power with God, didst more for the defence and preservation of Israel, than all their chariots and horses.

V. 13. *The mantle of Elijah fell from him*—God so ordering it for Elisha's comfort, and the strengthening of his faith, as a pledge, that, together with Elijah's mantle, his office and spirit should rest upon him.

V. 14. *Where is the Lord God of Elijah*—Who, at Elijah's request, divided these waters, and is as able to do it again; and hath given me his spirit, and office, and therefore I humbly beg his assistance, and this assurance of his power and goodness in my behalf.

V. 15. *The sons of the prophets bowed themselves before him*—Testifying their reverence and subjection to him as Elijah's successor, and their master and teacher. The Lord having given to Elisha the spirit of prophecy and of government, by the same spirit the sons of the prophet were made acquainted with this duty of submitting themselves to him, whom God had set over them.

V. 16 *Fifty strong men*—Able to take such a journey. *Let them seek thy master*—They thought that God had not finally taken him away from them, but only for a time; which they heartily desired, and therefore easily believed; or that God had only taken away his soul, and that his body was cast down into some place, which they desired to seek, that they might give it an honourable burial.

V. 17. *Till he was ashamed*—To wit, to deny them any longer, lest they should think his denial proceeded from a neglect of his master, or a contempt of the sons of the prophets.

V. 18. *Did I not say unto you, Go not?*—Because I saw the heavenly hosts convey him up through the air to heaven.

V. 20. *Bring me a new cruse*—That there might be no ground of suspicion, that the cure was wrought by any *natural virtue* of any thing which was or had been in the cruse before, but only by God's power; unbelief being always ready to ascribe any good that is done to natural causes, rather than to God, by whose power alone is done all the good that is done upon earth. *And put salt therein*—They that have the spirit of God abiding with them, are called the salt of the earth; and as the prophet made use of salt to heal the waters, so does the spirit of God alone heal the human heart of all its natural evils, and in consequence of it, of all the barrenness and unfruitfulness which there is in the lives of men, till the grace of God takes place as the living principle of their minds. And this greatest and most glorious work of God in restoring the fallen sinful souls of men, is represented to our belief by this, as well as by very many other proofs of the divine power recorded in the Scriptures, and which had for their witnesses men who hazarded their lives, or laid down their lives, rather than deny the facts of which God had made them witnesses; and which were also not things done in a corner, or only to the knowledge of a few, but, as in this case, to the knowledge of all the inhabitants of a city, and of a whole nation.

V. 21. *He went to the spring, and cast the salt in there*—As a sign of God's presence and power, which did the thing. *There shall not be from thence any more death*—The cause of death shall no more be found in this spring.

V. 22. *The waters were healed*—Of the evil qualities which were in them before, causing death to those that drank of them; and barrenness to the ground about both the spring and streams. And by this God shewed his power to heal the human mind of all its native evils; (Mark vii. 21.) and instead of that death to the divine life, and that barrenness as to all devotion to the will of God which was in it before, he communicates from his holy spirit purity and

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23 ¶ And he went up from thence unto Beth-el: and as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, Go up, thou bald-head, Go up, thou bald-head.

24 And he turned back, and looked on them, and cursed them in the name of the Lord: and there came forth two she-bears out of the wood, and tare forty and two children of them.

25 And he went from thence to mount Carmel, and from thence he returned to Samaria.

CHAP. III.

a Chap. 1. 17.

NOW [a] Jehoram the son of Ahab began to reign over Israel in Samaria, the eighteenth year of Jehoshaphat king of Judah, and reigned twelve years.

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2 And he wrought evil in the sight of the Lord, but not like his father, and like his mother; for he put away the * image of Baal, [b] that his father had made.

* Heb. statue.

b 1 Kings 16. 31, 32.

c 2 Kings 12. 28, 31, 32.

3 Nevertheless, he cleaved unto [c] the sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom.

4 ¶ And Mesha king of Moab was a sheep-master, and rendered unto the king of Israel an hundred thousand [d] lambs, and an hundred thousand rams, with the wool.

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d See Isai. 16. 1.

5 But it came to pass when [e] Ahab was dead, that the king of Moab rebelled against the king of Israel.

e Chap. 1. 1.

6 ¶ And king Jehoram went out of Samaria the same time, and numbered all Israel.

7 And he went and sent to Jehoshaphat the king of Judah, saying, The king of Moab hath rebelled against me: wilt thou go with me against Moab to battle? And he said, I will go up: [i] I *am* as thou *art*, my people as thy people, *and* my horses as thy horses.

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i 1 Kings 22. 4.

8 And he said, Which way shall we go up? And he answered, The way through the wilderness of Edom.

9 So the king of Israel went, and the king of Judah, and the king of Edom: and they fetcht a compass of seven days journey: and there was no water for the host, and for the cattle † that followed them.

† Heb. at their feet. See Exod. 11. 8.

10 And the king of Israel said, Alas, that the Lord hath called these three kings together,

and peace, and, in consequence thereof, brings the life into fruitfulness in every good word and work.

V. 23. *Elisha went up from thence unto Beth el*—To the school of prophets. *There came forth little children*—They were old enough to discern between good and evil. *Out of the city*—Beth-el, which was the mother-city of idolatry, and where the prophets planted themselves, that they might bear witness against it, and dissuade the people from it; though, it seems, they had but small success. *And mocked him*—Deriding both his person and ministry, from a contempt of true religion. This contempt of the prophet, these young persons might have learnt from their parents, superiors and elders; and this prejudice against the known servant of God, might be much increased in their ignorance and wicked minds, by the suggestions of satan, who led men to shew the highest contempt and hatred to the Lord himself when he was on earth in the person of a man, and who is ever doing the same thing to all that are truly devoted to the will of God. *Go up*—Go up into heaven, whither thou pretendest that Elijah is gone. Why didst not thou accompany thy Friend and Master to heaven? That thou mightest not trouble Israel, as Elijah did! *Bald-head*—So they mock that which was natural to him: This is a great sin. *Thou bald-head*—It was no sudden nor rash slip of their tongue, but a scoff proceeding from a rooted impiety and hatred of God and his prophets.

V. 24. *He cursed them*—Pronounced the sentence of death upon them; that they might be a public example of God's displeasure against all that express themselves with, or shew contempt to such as appear amongst men in any country on the side of God, and of true religion. *In the name of the Lord*—Not from any passion, but by the motion of God's spirit, as appears by God's concurrence with him; which was to vindicate the honour, and maintain the authority of his prophets, and to shew how much he is on the side of them that give themselves up to do his will on earth. *Two she-bears tare forty and two children*—Of them that mocked. Thus does God shew that the beasts of the field are made to do his will, and when he pleases he can make them the executioners of his wrath.

V. 25. *He returned to Samaria*—By the direction of God's spirit for the service which he had there to perform. (chap. iii. 11.) How material is it for all to live in the Spirit, and to take every step under its guidance? none but God being able of a certainty to make known to all men where they ought to be, in order to do that which he requires of them.

CHAP. III.

V. 2. *He put away the image of Baal, that his father had made*—Not from any principle of conscience (for that would have reached the calves also): But either, because he was startled at the dreadful judgments God inflicted upon his Father and Brother for idolatry: Or, because he needed God's help to subdue the Moabites, which he knew Baal could not do: Or, to gratify Jehoshaphat, whose help he meant to crave, which he knew he should never obtain without this; and for this reason, it seems, Jezebel was willing out of policy to connive at it.

V. 3. *Nevertheless, he cleaved unto the sins of Jeroboam*—The worship of the calves: Which all the kings of Israel kept up as a wall of partition between their subjects and those of Judah. Thus he shews that his religion was over-ruled by his interest and policy.

V. 4. *Mesha king of Moab was a sheep-master*—A man of great wealth, (which in those times and places consisted much in cattle) which enabled and emboldened him to rebel against the king of Israel.

V. 5. *The king of Moab rebelled*—It is here repeated to make way for the following relation.

V. 6. *King Jehoram numbered all Israel*—Such as were fit for war. He begins his design with considering his strength, not by inquiring what was the will of God; and by this he shews his heart was not right with God, and that he did not ascribe unto him the honour due unto his name.

V. 7. *Jehoshaphat*—He joins with him, because the war was just in itself, and because Jehoram had reformed some things, and Jehoshaphat hoped by this means to engage him to proceed further in that work.

V. 10. *The*

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ther, to deliver them into the hand of Moab.

11 But [g] Jehoshaphat said, *Is there* not here a prophet of the Lord, that we may inquire of the Lord by him? And one of the king of Israel's servants answered and said, Here *is* Elisha the son of Shaphat, which poured water on the hands of Elijah.

[g] 1 Kings 22. 7.

12 And Jehoshaphat said, The word of the Lord is with him. So the king of Israel, and Jehoshaphat, and the king of Edom, [h] went down to him.

[h] Chap. 2. 25.

13 And Elisha said unto the king of Israel, [i] What have I to do with thee? [k] get thee to [l] the prophets of thy father, and to the prophets of thy mother. And the king of Israel said unto him, Nay: for the Lord hath called these three kings together, to deliver them into the hand of Moab.

[i] Ezek. 14. 3.
[k] See Judges 10. 14. Ruth 1. 15.
[l] 1 Kings 18. 19.

14 And Elisha said, [m] *As* the Lord of hosts liveth, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look toward thee, nor see thee.

[m] 1 Kings 17. 1. Chap. 5. 16.

15 But now bring me [n] a minstrel. And it came to pass when the minstrel played, that [o] the hand of the Lord came upon him.

[n] See 1 Sam. 10. 5.
[o] Ezek. 1. 3. and 3. 14, 22. and 8. 1.

16 And he said, Thus saith the Lord, [p] Make this valley full of ditches.

[p] Chap. 4. 3.

17 For thus saith the Lord, Ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water, that ye may drink, both ye, and your cattle, and your beasts.

18 And this is *but* a light thing in the sight of the Lord: he will deliver the Moabites also into your hand.

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19 And ye shall smite every fenced city, and every choice city, and shall fell every good tree, and stop all wells of water, and ‡ mar every good piece of land with stones.

‡ Heb. grieve.

20 And it came to pass in the morning, when the meat-offering was offered, that behold, there came water by the way of Edom, and the country was filled with water.

21 ¶ And when all the Moabites heard that the kings were come up to fight against them, they § gathered all that were able to ‖ put on armour, and upward, and stood in the border.

§ Heb. were cried together.
‖ Heb. gird himself with a girdle.

22 And they rose up early in the morning, and the sun shone upon the water, and the Moabites saw the water on the other side *as* red as blood.

23 And they said, This *is* blood: the kings are surely * slain, and they have smitten one another: now therefore, Moab, to the spoil.

* Heb. destroyed.

24 And when they came to the camp of Israel, the Israelites rose up and smote the Moabites, so that they fled before them: but † they went forward, smiting the Moabites, even in *their* country.

† Or, they smote in it even smiting.

25 And they beat down the cities, and on every good piece of land cast every man his stone, and filled it, and they stopped all the wells of water, and felled all the good trees: † only in Kir-haraseth left they the stones thereof;

† Heb. until he left the stones thereof in Kir-haraseth.

V. 10. *The Lord hath called these three kings, to deliver them into the hand of Moab*—So he chargeth this calamity upon God; and not upon himself, whose sins were the true cause of it.

V. 11. *That we may inquire of the Lord by him*—This he should have asked when they first undertook the expedition: for that neglect he now suffers: his affliction brings him to the remembrance of his duty. *Elisha, which poured water on the hands of Elijah*—Who was his servant.

V. 12. *The word of the Lord is with him*—We may inquire the mind of God by him: For he is a true prophet. They did not send for him, but went to him, that, by giving him this honour, they might more effectually engage him to give them his assistance.

V. 13. *What have I to do with thee?*—I desire to have no discourse with thee. *Get thee*—*i. e.* To the calves, which thou, after thy father's example, dost worship; and to the Baals which thy mother yet worshippeth by thy permission. Let these idols, whom thou worshippest in thy prosperity, now help thee in thy distress. *The king of Israel said, Nay*—I renounce those false prophets, and will seek to none but God for help. *These three kings*—If thou hast no respect for me, yet pity those that are involved in the same danger with myself.

V. 14. *I regard the presence of Jehoshaphat the king of Judah*—Whom I reverence and love for his faith in God, and his devotion to his will in consequence thereof.

V. 15. *Bring me a minstrel*—One that can sing and play upon a musical instrument. This he requires, that his mind, which had been disturbed and inflamed with holy anger at the sight of wicked Jehoram, might be composed and within itself, and that he might be excited to the more fervent prayer to God, and joyfully praising him; whereby he was prepared to receive the knowledge of the will of God.

V. 16. *Make this valley full of ditches*—Which may receive the water, and hold it for the use of men and beasts.

V. 17. *Ye shall not see wind*—Any of those winds which commonly produce rain. And seeing is here put for perceiving or feeling, one sense for another.

V. 18. This is but a small favour in comparison of what he intends to you for Jehoshaphat's sake. He will give you more than you ask or expect. For they were so weakened and discouraged with the great drought, that they had no hopes of proceeding in the offensive war, and thought it sufficient, if it were possible, to defend themselves from the Moabites.

V. 19. That they should have so full and compleat a victory, that they should be able to do all which is here expressed.

V. 20. *When the meat-offering was offered*—The morning-sacrifice: Attended with solemn prayers. *By the way of Edom*—From those parts which were towards Edom.

V. 21. *The Moabites stood in the border*—In that border of their country which was towards Edom, which way they understood the kings came.

V. 23. *Moab, to the spoil*—They were so highly confident, that they march thither with their whole army.

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26 ¶ And when the king of Moab ſaw that the battle was too ſore for him, he took with him ſeven hundred men that drew ſwords, to break through *even* unto the king of Edom: but they could not.

q Amos 2. 1. 27 Then [q] he took his eldeſt ſon that ſhould have reigned in his ſtead, and offered him *for* a burnt-offering upon the wall: and

r Chap. 8. 20. there was great indignation againſt Iſrael: [r] and they departed from him, and returned to *their own* land.

CHAP. IV.

a 1 Kings 20. 35. NOW there cried a certain woman of the wives of [a] the ſons of the prophets unto Eliſha, ſaying, Thy ſervant my huſband is dead, and thou knoweſt that thy ſervant did fear the Lord: and the creditor is come

b See Lev. 25. 39. Matth. 18. 25. [b] to take unto him my two ſons to be bondmen.

2 And Eliſha ſaid unto her, What ſhall I do for thee? tell me, what haſt thou in the houſe? And ſhe ſaid, Thine handmaid hath not any thing in the houſe, ſave a pot of oil.

3 Then he ſaid, Go, borrow thee veſſels abroad of all thy neighbours, *even* empty veſſels, [c] * borrow not a few.

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c See Chap. 3. 17.

* Or, ſcant not.

4 And when thou art come in, thou ſhalt ſhut the door upon thee, and upon thy ſons, and ſhalt pour out into all thoſe veſſels, and thou ſhalt ſet aſide that which is full.

5 So ſhe went from him, and ſhut the door upon her, and upon her ſons, who brought *the veſſels* to her, and ſhe poured out.

6 And it came to paſs when the veſſels were full, that ſhe ſaid unto her ſon, Bring me yet a veſſel. And he ſaid unto her, *There is* not a veſſel more. And the oil ſtayed.

7 Then ſhe came and told the man of God: and he ſaid, Go, ſell the oil, and pay thy † debt, and live thou and thy children of the reſt.

† Or, creditors.

8 ¶ And ‡ it fell on a day, that Eliſha paſſed to [d] Shunem, where *was* a great woman; and ſhe § conſtrained him to eat bread. And *ſo* it was, *that* as oft as he paſſed by, he turned in thither to eat bread.

‡ Heb. there was a day.

d Joſh. 19. 18.

§ Heb. laid hold on him.

9 And

V. 26. *To break through even unto the king of Edom*—That, being unable to defend the city longer, he might make an eſcape: Which he choſe to do on the king of Edom's quarter.

V. 27. *He took his eldeſt ſon*—Either, Firſt, the king of Edom's Son; whom in his irruption he took, and then ſacrificed. Compare Amos ii. 1. But, Firſt, That place ſpeaks of the *king*, not of the *king's ſon*; and of the *burning of his bones*, not of the offering of a living man for a burnt offering. Secondly, This would not have made the beſiegers to raiſe their ſiege, but to have followed it more warmly to revenge ſo barbarous an action. Thirdly, The following clauſe, *that ſhould have reigned in his ſtead*, agrees not ſo well to the Edomites, whoſe king was only Jehoſhaphat's Viceroy, and therefore his ſon had no right to ſucceed him; as it doth to the Moabites, whoſe king was revolted from Iſrael, and intended to keep that kingdom to his own ſon, whom he ſacrificed; to obtain the favour of his God, according to the manner of the Phœnicians and other people in grievous and public calamities. *Upon the wall*—That the beſiegers might ſee it, and be moved by it. *There was great indignation againſt Iſrael*—For having been the cauſe of this horrid action indirectly, by being the occaſion of the war.

CHAP. IV.

V. 1. *There cried a certain woman of the wives of the ſons of the prophets*—Who, though they were wholly devoted to ſacred employment, were not excluded from marriage, no more than the prieſts and Levites. *Thy ſervant my huſband did fear the Lord*—His poverty was not therefore procured by his wickedneſs, but by his piety.

V. 2. *Eliſha ſaid unto her, What ſhall I do for thee?*—How ſhall I relieve thee? This was the ſame man that would not look upon a wicked king, that attends to a poor widow's requeſt.

V. 6. *The oil ſtayed*—When ſhe had nothing wherein to receive any more. God hath no other bounds in ſhewing mercy and communicating grace, but the capacity of the ſouls of men to receive the ſame. Juſt before God had ſhewn the thouſands of Judah and Iſrael, by ſupplying them with water, that it was with him an eaſy thing to relieve a whole nation from their diſtreſs; and in this inſtance we ſee his power and goodneſs extended to a private family. And what are theſe but different ways of making known to all mankind, that, under every public difficulty or private ſuffering, the Lord of life can relieve by ways and means far above all human thought, both in things temporal and ſpiritual; his goodneſs being confined within no other limits than the capacity—the faith of thoſe that look to him; God himſelf having gone ſo far as to ſay, That they that delight themſelves in him, ſhall have their hearts deſires granted to them; and that what things ſoever ye deſire when ye pray, believe that ye receive them, and ye ſhall have them? (Pſa. xxxvii. 4. Mark xi. 24.)

V. 7. *The man of God ſaid, Pay thy debt, and live thou of the reſt*—Firſt, do juſtice to others, and then take care of thyſelf and children. It may be obſerved that this woman *believed* the words ſpoken by the prophet of God, and did as he required her: She acted as a perſon fully ſatisfied that he who ſupplied the armies of Iſrael and Judah with water, could furniſh her with the means of paying her debt; and it is alſo obſervable, that this was done by increaſing the little which ſhe already poſſeſſed. Thus does God put into every one's power the means of doing all he requires of them, both for the purpoſes of juſtice and mercy. Eliſha's Lord is the God of the faithful at this day; and let not any deſpair of accompliſhing thoſe purpoſes which are for God's glory, but let them imitate this diſtreſſed, but believing perſon, firſt by regarding what the word of God encourages them to hope for, and then regulating their conduct agreeable to its directions.

V. 8. *Shunem*——A city in Iſſachar, near Mount Carmel, whither the prophet frequently went. *A great woman*—For eſtate, or quality; or more probably famed in Iſrael for the *greatneſs* of her faith, and her eminent devotion to God. *She conſtrained him*—By her importunate deſire. *To eat bread*—To take his repaſt there.

V. 9. *I perceive, that this is an holy man of God*——A prophet,

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9 And she said unto her husband, Behold now, I perceive that this *is* an holy man of God, which passeth by us continually.

10 Let us make a little chamber, I pray thee, on the wall, and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be when he cometh to us, that he shall turn in thither.

11 And it fell on a day that he came thither, and he turned into the chamber, and lay there.

12 And he said to Gehazi his servant, Call this Shunammite. And when he had called her, she stood before him.

13 And he said unto him, Say now unto her, Behold, thou hast been careful for us with all this care: what *is* to be done for thee? wouldest thou be spoken for to the king, or to the captain of the host? And she answered, I dwell among mine own people.

14 And he said, What then *is* to be done for her? And Gehazi answered, Verily she hath no child, and her husband is old.

15 And he said, Call her. And when he had called her, she stood in the door.

e Gen. 18. 10, 14.
‖ Heb. set time.
i Ver. 28.

16 And he said, [e] About this ‖ season, according to the time of life, thou shalt embrace a son. And she said, Nay, my lord, *thou* man of God, [i] do not lie unto thine handmaid.

17 And the woman conceived, and bare a son at that season that Elisha had said unto her, according to the time of life. Before Christ 895.

18 ¶ And when the child was grown, it fell on a day, that he went out to his father to the reapers.

19 And he said unto his father, My head, my head. And he said to a lad, Carry him to his mother.

20 And when he had taken him, and brought him to his mother, he sat on her knees till noon, and *then* died.

21 And she went up, and laid him on the bed of the man of God, and shut *the door* upon him, and went out.

22 And she called unto her husband, and said, Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again.

23 And he said, Wherefore wilt thou go to him to day? *it is* neither new-moon, nor sabbath. And she said, *It shall be* * well.

* Heb. Peace.

24 Then she saddled an ass, and said to her servant, Drive, and go forward; † slack not *thy* riding for me, except I bid thee.

† Heb. restrain not for me to ride.

25 So she went and came unto the man of God [g] to mount Carmel: and it came to pass when the man of God saw her afar off, that he said to Gehazi his servant, behold, *yonder is* that Shunammite:

g Chap. 2. 25.

26 Run

and that of eminent holiness: By our kindness to whom, we shall procure a blessing to ourselves.

V. 10. *Let us make a little chamber on the wall*—That he may be free from the noise of family-business, and enjoy that privacy, which, I perceive, he desireth for his prayers and meditations. He will not be troublesome or chargeable to us: He cares not for rich furniture or costly entertainment, and is content with bare necessaries. By this amiable woman's using the words, *I pray thee*, to her husband, a further discovery is made to us of her character, and shews that she possessed that humbleness of mind, which would not allow her to undertake even this work of piety, without first asking her husband's concurrence.

V. 12. *She stood before him*—Before the prophet, in the door of his chamber. The relation may be thus conceived: The prophet sent Gehazi to call her, and that she came to him upon that call. Then follows a particular description of the whole business with all the circumstances; first, of the message with which Gehazi was sent when he went to call her, and of her answer to that message, and of Gehazi's conjecture thereupon.

V. 13. *What is to be done for thee?*—Wherewith shall I recompense all thy care and kindness? *To the captain of the host*—With whom he justly had great power for his eminent services. *I dwell among mine own people*—I live in love and peace among my kindred and friends; nor have I any cause to complain of them, or to seek relief from higher powers.

V. 14. *What then is to be done for her?*—Hast thou observed any thing which she wants or desires? For the prophet kept himself much in his chamber, whilst Gehazi went more freely about the house, as his occasions led him. The prophet appears as if he could not be satisfied, till a full return should be made to her, in that which would be most acceptable to her. And thus are all the true servants of God continually desirous that a full return should be made to all that have shewn them kindness; and such is the bounty of their gracious God, that he will not, in their requital, so much as overlook a cup of cold water that hath been given for his sake.

V. 15. *She stood in the door*—Out of reverence, humility, and modesty, waiting till he came to her, or called her further in to him.

V. 16. *Do not lie unto thine handmaid*—Do not delude me with vain hopes. She could not believe it for joy.

V. 21. She had a confidence put into her by God, that the prophet could and would restore her Son.

V. 23. *It is neither new-moon nor sabbath*—Which were the chief times in which they resorted to the prophets for instruction, for which he supposed she now went, not suspecting but that the child was well by this time. *It shall be well*—Be contented; let me go.

V. 26. *It is well*—So it was in some respects, because it was the will of a wise and good God, and therefore best for her. Or, it shall be well: Though the child be dead, I doubt not, by God's blessing upon thy endeavours, it shall live again and do well: She answers briefly, that she might sooner come to the prophet, and more fully open her mind to him.

V. 27. *She caught him by the feet*—She fell at his feet and touched them, as a most humble and earnest suppliant. She intimated, what she durst not express in words, that she desired him to go along with her. *Gehazi came to thrust her away*—Judging this posture indecent for her, and offensive to his master. *Her soul is vexed*

Before Christ 895.

26 Run now, I pray thee, to meet her, and say unto her, *Is it* well with thee? *is it* well with thy husband? *is it* well with the child? And she answered, *It is* well.

27 And when she came to the man of God to the hill, she caught † him by the feet: but Gehazi came near to thrust her away. And the man of God said, Let her alone, for her soul *is* § vexed within her: and the Lord hath hid *it* from me, and hath not told me.

† Heb. by his feet.

§ Heb. bitter.

28 Then she said, Did I desire a son of my lord? [h] did I not say, Do not deceive me?

h Ver. 16.

29 Then he said to Gehazi, [i] Gird up thy loins, and take my staff in thine hand, and go thy way: if thou meet any man, [k] salute him not; and if any salute thee, answer him not again: and [l] lay my staff upon the face of the child.

i 1 Kings 18. 46. Chap. 9. 1.

k Luke 10. 4.

l See Exod. 7. 19. & 14 16. Chap. 2. 8, 14. Acts 19. 12.

30 And the mother of the child said, *As* the Lord liveth, and *as* thy soul liveth, I will not leave thee. And he arose, and followed her.

31 And Gehazi passed on before them, and laid the staff upon the face of the child, but *there was* neither voice, nor ‖ hearing: wherefore he went again to meet him, and told him, saying, The child *is* [m] not awaked.

‖ Heb. attention.

m John 11. 11.

32 And when Elisha was come into the house, behold, the child was dead, *and* laid upon his bed.

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33 He [n] went in therefore, and shut the door upon them twain, and prayed unto the Lord.

n Ver. 4. Matth. 6. 6.

34 And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands, and [o] he stretched himself upon the child, and the flesh of the child waxed warm.

o 1 Kings 17. 21. Acts 20. 10.

35 Then he returned, and walked in the house * to and fro, and went up, [p] and stretched himself upon him: and [q] the child neesed seven times, and the child opened his eyes.

* Heb. once hither, and once thither.

p 1 Kings 17. 21.

q Chap. 8. 1, 5.

36 And he called Gehazi, and said, Call this Shunammite. So he called her: and when she was come in unto him, he said, Take up thy son.

37 Then she went in, and fell at his feet, and bowed herself to the ground, and took up her son, and went out.

38 ¶ And Elisha came again to Gilgal, cir. 891. and *there was* a [r] dearth in the land, and the sons of the prophets *were* [s] sitting before him: and he said unto his servant, Set on the great pot, and seethe pottage for the sons of the prophets.

r Chap. 8. 1.

s Acts 22. 3.

39 And

vexed within her—Disturb her not, for this is a sign of some extraordinary grief. *The Lord hath told me*—Whereby he signifies, that what he knew or did, was not by any virtue in himself, but only from God.

V. 28. *Did I desire a son of my lord?*—This child was not given to me upon my immoderate desire, for which I might have justly been thus chastised, as Rachel was, but was freely promised to me by thee in God's name, from his grace and favour: And therefore I trust both thou didst pray for it, and God design it as a blessing, and not as an affliction. *Did not I say, Do not deceive me?*—With vain hopes of a comfort that I should never have. And I had been much happier if I had never had it, than to lose it so quickly. Therefore thou art in some measure concerned to revive my dead hopes, and to continue to me the great blessing which thou hast procured.

V. 29. *Gird up thy loins*—Tie up thy long garments about thy loins for expedition. *Answer him not again*—Make no delays, but go with all possible speed. *Lay my staff upon the face of the child*—This was an expression of the prophet's faith, that God would restore the child to life again.

V. 30. *I will not leave thee*—Till thou goest home with me: Her faith was not so strong as to think that the prophet could work so great a miracle at this distance, and by his staff; which possibly was the reason why this did no good. (Matth. ix. 18.)

V. 31. *There was neither voice, nor hearing*—No sign of life in the child. Elisha having yielded to her importunity to go with her, might not join his fervent prayers with Gehazi's action, but reserved them till he came thither. *The child is not awaked*—Not revived: Death being often compared to a sleep.

V. 33. *He shut the door upon them twain*—Upon himself and the dead child, that he might pray to God without distraction.

V. 34. *The child waxed warm*—Not by any external heat, which could not be transmitted to the child's body by such slight touches of the prophet's body; but by a natural heat, proceeding from a principle of life, which was already infused into the child, and by degrees enlivened all the parts of his body. And as incapable as the living are to communicate natural life to the dead, so incapable are those that are spiritually alive, to communicate spiritual life in any degree, to such as are dead in trespasses and sins. None can quicken his own soul from that death which is passed upon all men. God, and God alone, by his own holy Spirit, can give spiritual life to the soul of man; and *faith* in his willingness to do it for the Mediator's sake, is the great mean which is to breathe through all their prayers and all their endeavours, who labour for the restoration of their fallen fellow-creatures to the life and image of God. (Matth. xiii. 58. & xvii. 20.)

V. 35. *And went up*—Repeating his former actions, to teach us not to be discouraged in our prayers if we be not speedily answered, but to wait with patience, and continue, and be instant in prayer, till we obtain what we seek for. Although miracles were for the most part done in an instant, yet sometimes they were done by degrees, as here, and 1 Kings xviii. 44, 45. Mark viii. 24, 25.

V. 37. *Then she went in*—Into his chamber, and, after she had done him honour, to the bed where the child lay, whence she took him, and went her way.

V. 38. *To Gilgal*—When he came with Elijah, where was a school of the prophets, whom he designed to comfort concerning the present dearth, and their other discouragements, and to confirm in the profession and practice of religion, and to instruct in the duties of the present season. *Seethe pottage*—He provides no delicious meats, but meer necessaries, to teach them, that those that mean to live to God must be temperate, keeping at an equal distance from all fulness and delicacy of living.

V. 39.

Before Christ cir. 894.

39 And one went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds his lap-full, and came and shred *them* into the pot of pottage: for they knew *them* not.

40 So they poured out for the men to eat: and it came to pass as they were eating of the pottage, that they cried out, and said, O thou man of God, *there is* death in the pot: and they could not eat *thereof*.

t See Exod. 15. 25. Chap. 2. 22. and 5. 10. John 9. 6. † Heb. evil thing.

41 But he said, Then bring meal: and [t] he cast *it* into the pot; and he said, Pour out for the people, that they may eat: and there was no † harm in the pot.

u 1 Sam. 9. 4.

42 ¶ And there came a man from Baal-shalisha, [u] and brought the man of God bread of the first-fruits, twenty loaves of barley, and full ears of corn ‡ in the husk thereof: and he said, Give unto the people, that they may eat.

‡ Or, in his scrip, or, garment.

x John 6. 6, 9.

43 And his servitor said, [x] What should I set this before an hundred men? He said again, Give the people, that they may eat: for thus saith the Lord, [y] they shall eat, and shall leave *thereof*.

y John 6. 11.

z Matth. 14. 20. & 15. 37. John 6. 12.

44 So he set *it* before them, and they did eat, [z] and left *thereof*, according to the word of the Lord.

CHAP. V.

cir. 894.

NOW [a] Naaman, captain of the host of the king of Syria, was a great man * with his master, and † ‡ honourable, because by him the Lord had given § deliverance unto Syria: he was also a mighty man in valour, *but he was* a leper.

a Luke 4. 27. * Heb. before. † Or, gracious. ‡ Heb. lifted up, or, accepted in countenance. § Or, victory.

Before Christ cir. 894.

2 And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid, and she ‖ waited on Naaman's wife.

‖ Heb. was before.

3 And she said unto her mistress, Would God my lord *were* * with the prophet that *is* in Samaria: for he would † recover him of his leprosy.

* Heb. before. † Heb. gather in.

4 And *one* went in, and told his lord, saying, Thus and thus said the maid that *is* of the land of Israel.

5 And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and [b] took ‡ with him ten talents of silver, and six thousand *pieces* of gold, and ten changes of raiment.

b Chap. 8. 8, 9. ‡ Heb. in his hand.

6 And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, Behold, I have *therewith* sent Naaman my servant to thee, that thou mayest recover him of his leprosy.

7 And it came to pass when the king of Israel had read the letter, that he rent his clothes, and said, *Am* I [c] God, to kill and to make alive, that this man doth send unto me, to recover a man of his leprosy? wherefore consider, I pray you, and see how he seeketh a quarrel against me.

c Deut. 32. 39. 1 Sam. 2. 6. cir. 894.

8 ¶ And it was *so*, when Elisha the man of God had heard that the king of Israel had rent

CHAP. V.

V. 1. *Naaman was a great man with his master*—In great power and favour with the king of Syria. *And honourable*—Highly esteemed for his quality and success. *By him the Lord had given deliverance unto Syria*—Which expression is used to remind the Israelites, that all the hurt they had from the Syrians was from the Lord, who used them as his rod, and gave them the successes against Israel, which are recorded; and partly, to check that proud conceit which then was working, and afterwards more fully discovered itself in the Israelitish nation, as if the care, and providence, and goodness of God, were wholly confined to themselves, and not imparted to any other people.

V. 3. *The prophet would recover him*—Take away his leprosy from him.

V. 4. *One went in, and told his lord*—Told it to the king of Syria.

V. 5. *I will send a letter unto the king of Israel*—Desiring him to obtain this favour from the prophet. *He took silver and gold*—For presents to the prophet.

V. 6. *That thou mayest recover him*—Procure his recovery by the means of Elisha, whom thou mayest command to use his utmost skill and power.

V. 7. *The king of Israel, he rent his clothes*——In detestation of his giving God's perfections to him. *See how he seeketh a quarrel against me*—For not doing what he requires, which he knows impossible for me to do.

V. 8. *When*

V. 39. *A wild vine*—A plant whose gourds or leaves resemble the leaves of a vine, and are very bitter and pernicious.

V. 40. *There is death*—Some deadly thing: which they gathered from its bitterness, by which possibly some of them might discern what it was.

V. 41. *And there was no harm*—The meal took away that hurtful quality; not by its natural power, which could do little in so short a time, but by the supernatural blessing of God upon it.

V. 42. *Bread of the first-fruits*—Which were the priest's due; but these, and probably the rest of the priest's dues, were usually brought by the pious Israelites, according to their ability, to the Lord's prophets, because they did a great part of the priest's office, and because they were not permitted to carry them to Jerusalem. And this passage seems to be noted here, not only on occasion of the following miracle, but also that by this one instance we might understand how so many schools of the prophets were supported. *Twenty loaves*—Small loaves, because one man brought them all so far; and because otherwise there had been no miracle here. *Give unto the people*—The sons of the prophets, who were then present with him.

V. 43, 44. To the servitor the quantity of food appeared to be so little for so many, that he thought it ought not to be set before them; but the prophet knew that the Lord would make that which they had, more than enough to supply their wants who gave themselves to his service. And how often does the Lord lengthen out their bread who live in his fear and hope in his mercy.

Before Christ cir. 894. rent his clothes, that he ſent to the king, ſaying, Wherefore haſt thou rent thy clothes? let him come now to me, and he ſhall know that there is a prophet in Iſrael.

9 So Naaman came with his horſes, and with his chariot, and ſtood at the door of the houſe of Eliſha.

10 And Eliſha ſent a meſſenger unto him, ſaying, Go and [d] waſh in Jordan ſeven times, and thy fleſh ſhall come again unto thee, and thou ſhalt be clean.

d See Chap. 4. 41.

11 But Naaman was wroth, and went away, and ſaid, Behold, § ‖ I thought, He will ſurely come out to me, and ſtand, and call on the name of the Lord his God, and * ſtrike his hand over the place, and recover the leper.

§ Heb. I ſaid. ‖ Or, I ſaid with myſelf, He will ſurely come out, &c. * Heb. move up and down.

12 *Are* not † Abana and Pharpar, rivers of Damaſcus, better than all the waters of Iſrael? may I not waſh in them, and be clean? So he turned, and went away in a rage.

† Or, Amana.

13 And his ſervants came near, and ſpake unto him, and ſaid, My father, *if* the prophet had bid thee *do ſome* great thing, wouldeſt thou not have done *it?* how much rather then, when he ſaith to thee, Waſh and be clean?

14 Then went he down and dipped himſelf ſeven times in Jordan, according to the ſaying of the man of God: and [e] his fleſh came again like unto the fleſh of a little child, and [i] he was clean. Before Christ cir. 894.

e Job 33. 25. i Luke 4. 27.

15 ¶ And he returned to the man of God, he and all his company, and came, and ſtood before him: and he ſaid, Behold, now I know that *there is* no God in all the earth, but in Iſrael: now therefore, I pray thee, take a bleſſing of thy ſervant.

16 But he ſaid, [g] *As* the Lord liveth, before whom I ſtand, [h] I will receive none. And he urged him to take *it*, but he refuſed.

g Chap. 3. 14. h Gen. 14. 23. See Matth. 10. 8. Acts 8. 18, 20.

17 And Naaman ſaid, Shall there not then, I pray thee, be given to thy ſervant two mules burden of earth? for thy ſervant will henceforth offer neither burnt-offering, nor ſacrifice unto other gods, but unto the Lord.

18 In this thing the Lord pardon thy ſervant, *that* when my maſter goeth into the houſe of Rimmon to worſhip there, and [i] he leaneth on my hand, and I bow myſelf in the houſe of Rimmon: when I bow down myſelf in the houſe of Rimmon, the Lord pardon thy ſervant in this thing.

i Chap. 7. 2, 17.

19 And he ſaid unto him, Go in peace. So he departed from him ‡ a little way.

‡ Heb. a little piece of ground. as Gen. 35. 16.

20 ¶ But Gehazi the ſervant of Eliſha the man of God ſaid, Behold, my maſter hath

V. 8. *When Eliſha the man of God had heard*—Joram had not conſulted with him.

V. 9. *Naaman ſtood at the door of the houſe of Eliſha*—Waiting for Eliſha's coming to him.

V. 10. *Eliſha ſent a meſſenger unto him*—That it might appear he ſought not his own glory and profit, but only God's honour, and the good of men; and for the diſcovery of the Almighty power of God, that could, by ſuch ſlight means, cure ſo deſperate a diſeaſe.

V. 11. *Naaman was wroth*—Suppoſing himſelf deſpiſed and mocked by the prophet. *Behold, I thought*—Herein he gives an example of the perverſeneſs of the human mind, which is ever ready to prefer its own fancies before God's appointments. *And ſtrike his hand over the place*—Over the affected part, without which it ſeemed to him ridiculous to expect a cure.

V. 12. *May I not waſh in them, and be clean?*—Is there not as great a virtue in them to this purpoſe? But he did not conſider, that the cure was not to be wrought by the water, but by the power of God, who might uſe what means and methods of cure he pleaſed.

V. 13. *My father*—Or, our father. So they call him, to ſhew their reverence and affection to him, and to mitigate his exaſperated mind.

V. 14. *He was clean*—Free from the leaſt mixture or mark of the diſeaſe.

V. 15. *He returned to the man of God*—To give him thanks, and a recompence for his great kindneſs. *Now I know that there is no God in all the earth, but in Iſrael*—By this wonderful work I am fully convinced, that the God of Iſrael is the only true God. And thus it is when God, by his grace, cures the leproſy of ſin, and purifies the ſoul from its uncleanneſs; it is then aſſured, with Naaman, that none but God, infinite in power and goodneſs, could perform the work which it has the ſame certain knowledge is wrought in it, as Naaman had of his being cured of his leproſy. And human reaſon, unenlightened with the grace of God, can only look upon all that is ſaid of ſalvation from ſin, by faith in the Redeemer of the world, as Naaman conſidered the command of the prophet—That the means were not equal to the end, and that he could never be cured by that which was ſo eaſy and ſimple in itſelf. But againſt all that can be ſaid by human reaſon, bleſſed are they whoſe iniquities are forgiven, and who are ſanctified by grace, received through faith in the Lord Jeſus Chriſt. (Rom. iv. 7. Acts xxvi. 18.) *I pray thee, take a bleſſing*—A thankful acknowledgment.

V. 16. *He urged him, but he refuſed*—Not that he thought it unlawful to receive things ſuch as were *neceſſary* for him, but God ſupplied his wants without receiving ſums of ſilver or gold.

V. 17. *Shall there not be given to thy ſervant two mules burden of earth?*—Wherewith I may make an altar. He would, by this token, profeſs his conjuction with the Iſraelites in the worſhip of God, and conſtantly put himſelf in mind of his great obligations to that God from whoſe land this was taken.

V. 18. *Rimmon*—A Syrian idol. Acts vii. 43. Remphan. *And I bow myſelf in the houſe of Rimmon*—Not in honour to the idol, which I do here, and ſhall there, openly renounce; but only in compliance with the king's infirmity and conveniency, who cannot well bow if I ſtand upright. *The Lord pardon thy ſervant in this thing*—Becauſe there ſeemed to be an appearance of evil in this action, though done with an honeſt mind, he deſires the prophet's prayers, that God would not charge it upon him as idolatry, nor be diſpleaſed with him for that practice.

V. 19. *Go in peace*—Go, and the peace or bleſſing of God go along with thee: And the prophet well knew, that as he grew in

Before Christ cir. 894. hath spared Naaman this Syrian, in not receiving at his hands that which he brought: but *as* the Lord liveth, I will run after him, and take somewhat of him.

21 So Gehazi followed after Naaman: and when Naaman saw *him* running after him, he lighted down from the chariot to meet him, and said, § *Is* all well?

§ Heb. Is there peace?

22 And he said, All *is* well: my master hath sent me, saying, Behold, even now there be come to me from mount Ephraim two young men of the sons of the prophets: give them, I pray thee, a talent of silver, and two changes of garments.

23 And Naaman said, Be content, take two talents. And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid *them* upon two of his servants, and they bare *them* before him.

‖ Or, secret place.

24 And when he came to the ‖ tower, he took *them* from their hand, and bestowed *them* in the house; and he let the men go, and they departed.

25 But he went in, and stood before his master: and Elisha said unto him, Whence *comest thou*, Gehazi? And he said, Thy servant went * no whither.

* Heb. not hither or thither.

26 And he said unto him, Went not mine heart *with thee*, when the man turned again from his chariot to meet thee? *is it* a time to receive money, and to receive garments, and olive-yards, and vineyards, and sheep, and oxen, and men-servants, and maid-servants?

Before Christ cir. 894.

27 The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever. And he went out from his presence [k] a leper *as white* as snow.

k Exod. 4. 6. Numb. 12. 10.

CHAP. VI.

AND [a] the sons of the prophets said unto Elisha, Behold now, the place where we dwell with thee is too strait for us.

cir. 893. a Chap. 4. 38.

2 Let us go, we pray thee, unto Jordan, and take thence every man a beam, and let us make us a place there where we may dwell. And he answered, Go ye.

3 And one said, Be content, I pray thee, and go with thy servants. And he answered, I will go.

4 So he went with them. And when they came to Jordan, they cut down wood.

5 But as one was felling a beam, the * ax-head fell into the water: and he cried, and said, Alas, master, for it was borrowed.

* Heb. iron.

6 And the man of God said, Where fell it? And he shewed him the place. And [b] he cut down a stick, and cast *it* in thither, and the iron did swim.

b Chap. 2. 21.

7 Therefore

grace, and in the knowledge and love of God his Saviour, he would, in his outward conduct, do whatever would be most for the glory of God; and though he could not now bear to be told that he must rather lose his life than come under the roof where an idol was worshipped, yet the prophet knew the faithfulness of God, and the consolations of his spirit, would lead him on till his heart should be so established in grace, when he should be enabled to do that, which now he could not bear to be told.

V. 20. *My master hath spared Naaman this Syrian*—A stranger, and one of that nation who are the implacable enemies of God's people: Whom therefore my master should not have had so much regard to, as to the Lord's prophets, who better deserved, and more needed the money which he offered, than Naaman himself did. *But as the Lord liveth, I will take somewhat of him*—He swears, that he might have some pretence for the action to which he had bound himself by his oath; not considering, that to swear to do any wicked action, is so far from excusing it, that it is adding one crime to another.

V. 21. *He lighted down from the chariot to meet him*—Thereby testifying his great respect to the prophet his master.

V. 22. *My master hath sent me*—This was unlikely; but Naaman was not willing to question it, but glad of the opportunity of shewing his gratitude to the prophet.

V. 23. *He urged him*—Who at first refused it, upon a pretence of modesty and obedience to his master's command.

V. 24. *When he came to the tower*—A private place which he chose for that purpose. *He let the men go*—Before they came within sight of his master.

V. 26. *Went not mine heart with thee?*—Did not my mind, being enlightned by God's spirit, discern what thou saidst and didst? *Is it a time*—Was this a fit season for this action? I had but newly and obstinately refused his gifts, for great reasons; and now thou hast given him cause to think, that I was a wicked impostor, who vain-gloriously refused in public, what I inwardly and greedily desired, and sought only a fitter place and opportunity to take; and that all our religion is but an imposture; and that the God who owns such a vile wretch for his prophet, as thou hast represented me to him, is not so holy and righteous as we pretend. *And maid-servants*—It would appear that the things mentioned Gehazi intended to purchase with this money: And therefore the prophet names them, to inform him, That he exactly knew, by Divine inspiration, not only Gehazi's outward actions, but even his most secret intentions.

V. 27. *He went out from his presence*—Being confounded with the sense of his guilt, and shame, and misery, and banished from the company of others by God's law. And who shall avoid a diseased soul, that seeks for gain by the profession of godliness.

CHAP. VI.

V. 2. *Let us take thence every man a beam*—A piece of timber for the building. Hence it may be gathered, That although the sons of the prophets principally devoted themselves to religious exercises, such as prayer, and praising of God, and the studying of God's word, and instructing of others, and waiting for divine revelations; yet they employed themselves in labour.

V. 5. *The ax-head*—The iron fell from the wood. *It was borrowed*—By this it would appear, that this prophet was not in a condition himself to repair this, otherwise trifling loss; for if he had, it would not have occurred to him to have expressed such a sense of the loss; nor is it likely that a miracle would have been wrought to restore that which might have been done at so small a cost: By such means as these, God shews the poverty and industry in which they lived, who lived to God.

V. 6, 7. All nature obeys the will of the God of nature, and no distress is too small for him to relieve, no injury too little for him to repair to them that live to him.

V. 8. *In*

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7 Therefore said he, Take *it* up to thee. And he put out his hand, and took it.

8 ¶ Then the king of Syria warred against Israel, and took counsel with his servants, saying, In such and such a place *shall be* my † camp.

† Or, encamping.

9 And the man of God sent unto the king of Israel, saying, Beware that thou pass not such a place; for thither the Syrians are come down.

10 And the king of Israel sent to the place which the man of God told him, and warned him of, and saved himself there, not once nor twice.

11 Therefore the heart of the king of Syria was sore troubled for this thing, and he called his servants, and said unto them, Will ye not shew me which of us *is* for the king of Israel?

‡ Heb. No.

12 And one of his servants said, ‡ None, my lord, O king: but Elisha the prophet, that *is* in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber.

13 ¶ And he said, Go, and spy where he *is*, that I may send and fetch him. And it was told him, saying, Behold, *he is* in Dothan.

14 Therefore sent he thither horses, and chariots, and a § great host: and they came by night, and compassed the city about.

§ Heb. heavy.

‖ Or, minister.

15 And when the ‖ servant of the man of God was risen early and gone forth, behold, an host compassed the city, both with horses and chariots: and his servants said unto him, Alas, my master, how shall we do?

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16 And he answered, Fear not: for [c] they that *be* with us, *are* more than they that *be* with them.

c 2 Chron. 32. 7. Psa. 55. 18.

17 And Elisha prayed, and said, Lord, I pray thee, open his eyes that he may see. And the Lord opened the eyes of the young man, and he saw: and behold, the mountain *was* full of [d] horses, and chariots of fire round about Elisha.

d Chap. 2. 11. Psa. 34. 7. Zech. 1. 8. & 6. 1—7.

18 And when they came down to him, Elisha prayed unto the Lord, and said, Smite this people, I pray thee, with blindness. And [e] he smote them with blindness, according to the word of Elisha.

e Gen. 19. 11.

19 ¶ And Elisha said unto them, This *is* not the way, neither *is* this the city: * follow me, and I will bring you to the man whom ye seek. But he led them to Samaria.

* Heb. come ye after me.

20 And it came to pass when they were come into Samaria, that Elisha said, Lord, open the eyes of these *men*, that they may see. And the Lord opened their eyes, and they saw, and behold, *they were* in the midst of Samaria.

21 And the king of Israel said unto Elisha, when he saw them, My father, shall I smite *them?* shall I smite *them?*

22 And he answered, Thou shalt not smite *them:*

V. 8. *In such a place shall be my camp*—Thither I will send my forces, to surprise the king of Israel.

V. 10. *The king of Israel sent to the place*—Soldiers, to secure the place and passage designed. *And saved himself*—Either his person when he was to pass that way: Or his people, or places of importance. *Not once nor twice*—But frequently.

V. 13. *Go, spy, that I may fetch him*—For though I cannot conceal my designs from him, yet I may possibly take him by force; his power being, I doubt not, much inferior to his knowledge. *In Dothan*—A city near Shechem, and not far from Samaria.

V. 15. *The servant of the man of God*—Who, having been with him but a little time since Gehazi's dismission, had not yet seen any experiments of his great power; or, if he had, his faith might easily be shaken upon so great and sudden a danger.

V. 16. And may not every one at all times say this, who have given themselves to God as a living sacrifice? (Rom. xii. 1.)

V. 17. *Lord, I pray thee that he may see*—That by some visible appearance he may see the invisible guard of angels which incompass and defend us. But do angels attend on all that live by faith in God their Saviour? Yes, the angels are all ministering spirits sent forth from God, and though unseen by men, yet they minister to all the heirs of salvation; (Heb. i. 14.) they defend them from evil and do them good, and are the means of bestowing benefits from God, the greatness and number of which the full light of eternity can only be able to make known. *The young man saw chariots of fire round about Elisha*—He saw, in a vision, Elisha upon the mountain, encompassed with fiery horses and chariots.

V. 18. *When they came down to him*—In the field without the city, whither he went to meet them. *Elisha prayed unto the Lord, and said, Smite this people with blindness*—With a partial blindness, that they could not discern the man they sought, nor the way by which he led them.

V. 19. *This is not the way, neither is this the city*—Where you will find the man for whom you seek; which was true, because he was now come out of the city. *I will bring you to the man whom ye seek*—And so he did, though not in such manner as they expected and desired. *He led them to Samaria*—Their senses being still deluded.

V. 21. *The king of Israel*—To whom Elisha had doubtless sent notice of his intentions, that he might accordingly prepare himself. *My father*—Now he gives him this title of reverence and affection, because of a great and present benefit he received from him; though otherwise he hated him, and would not hearken to his counsel. *Shall I smite them*—The repetition of the question shews his great desire to smite them, and that with utter destruction.

V. 22. *Thou shalt not*—It is against the laws of humanity to kill captives, though they had been taken with my own sword and bow; but much more unworthy will it be in cold blood to kill these, whom not thy arms, but God's miraculous providence hath put into thy hands. *Set bread and water before them*—Give them meat and drink, which may refresh and strengthen them for their journey. Which was an action of piety and charity, in doing good to their enemies, and much to the honour of the true religion; and

of

Before Christ cir. 893. *them:* wouldeſt thou ſmite thoſe whom thou haſt taken captive with thy ſword, and with thy bow? ſet bread and water before them, that they may eat and drink, and go to their maſter.

23 And he prepared great proviſion for them: and when they had eaten and drunk, he ſent them away, and they went to their maſter. So the bands of Syria came no more into the land of Iſrael.

cir. 892. 24 ¶ And it came to paſs after this, that Ben-hadad king of Syria gathered all his hoſt, and went up, and beſieged Samaria.

25 And there was a great famine in Samaria: and behold, they beſieged it, until an aſs's head was *ſold* for fourſcore *pieces* of ſilver, and the fourth part of a cab of doves dung for five *pieces* of ſilver.

26 And as the king of Iſrael was paſſing by upon the wall, there cried a woman unto him, ſaying, Help, my lord, O king.

† Or, Let not the LORD ſave thee.

27 And he ſaid, † If the Lord do not help thee, whence ſhall I help thee? out of the barn-floor, or out of the wine-preſs?

28 And the king ſaid unto her, What aileth thee? And ſhe anſwered, This woman ſaid unto me, Give thy ſon, that we may eat him to day, and we will eat my ſon to morrow.

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29 So [i] we boiled my ſon, and did eat him: and I ſaid unto her on the ‡ next day, Give thy ſon, that we may eat him: and ſhe hath hid her ſon.

i Deut. 28.53, 57. ‡ Heb. other.

30 ¶ And it came to paſs when the king heard the words of the woman, that he rent his clothes, and he paſſed by upon the wall, and the people looked, and behold, *he had* ſackcloth within, upon his fleſh.

31 Then he ſaid, [g] God do ſo and more alſo to me, if the head of Eliſha the ſon of Shaphat ſhall ſtand on him this day.

g Ruth 1. 17. 1 Kings 19.2.

32 But Eliſha ſat in his houſe, (and the elders ſat with him) and *the king* ſent a man from before him: but ere the meſſenger came to him, he ſaid to the elders, [h] See ye how this ſon of a murderer hath ſent to take away mine head? look when the meſſenger cometh, ſhut the door, and hold him faſt at the door: *is* not the ſound of his maſter's feet behind him?

h Luke 13.32.

33 And while he yet talked with them, behold, the meſſenger came down unto him: and he ſaid, Behold, this evil *is* of the Lord, what ſhould I wait for the Lord any longer?

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of no leſs prudence, that hereby the hearts of the Syrians might be both turned towards the Iſraelites, and afraid to oppoſe that people who had ſuch an invincible protector.

V. 23. *He ſent them away*—Refreſhed. *The bands of Syria came no more*—For ſome conſiderable time.

V. 26. *As the king of Iſrael was paſſing by upon the wall*—To give neceſſary orders for the defence of the city, and to obſerve the motions of the enemy.

V. 27. *Whence ſhall I help thee*—Or, doſt thou aſk of me corn or wine, which I want for myſelf?

V. 29. *We boiled my ſon, and did eat him*—A dreadful judgment threatened to them in caſe of their apoſtacy, (Deut. xxviii. 56, 57.) in which they were now deeply plunged. *She hath hid her ſon*—Either, that ſhe might eat him alone; or, that ſhe might ſave him from death.

V. 30. *The king rent his clothes*—In grief for ſuch an horrid fact. *He had ſackcloth within, upon his fleſh*—Under his inner garments, in token of his ſorrow.

V. 31. This partial prince overlooks his own great and various ſins; and amongſt others, his obſtinate cleaving to the idolatry of the calves, and the whoredoms and witchcrafts of his mother Jezebel, (2 Kings ix. 22.) and the wickedneſs of his people, which was the true and proper cauſe of this, and all their calamities; and lays the blame of all upon Eliſha, either, ſuppoſing that he who had the ſpirit of Elijah reſting upon him, had brought this famine by his prayers, as Elijah had formerly done, (1 Kings xvii. 1.) or, becauſe he had encouraged them to withſtand the Syrians, by promiſing them help from God in due time: or, becauſe he would not, by his interceſſion to God, and the working of a miracle, deliver them from theſe calamities, as he eaſily could have done. But he did not conſider, that the prophets could not work what miracles, and when they pleaſed, but only as far as God ſaw fit, whoſe time was not yet come; otherwiſe it was Eliſha's intereſt, as well as theirs, to be freed from this diſtreſs.

V. 32. *Eliſha ſat in his houſe*—In the houſe where he lodged: for he had no houſe of his own, having forſaken all when he followed Elijah. *The elders ſat with him*—To receive comfort and counſel from him, in this diſtreſſed time; or rather to ſolicit him, to uſe his power with God for their relief: which accordingly he doth, and in compliance with them, not out of any fear of the king, he gives the following anſwer, Chap. vii. 1. *The king ſent a man from before him*—One of his guard, or ſome other officer, *to take away his head. He ſaid to the elders*—Being admoniſhed by God of his danger. *This ſon of a murderer*—The genuine ſon of that wicked Ahab the murderer of the Lord's prophets, and whoſe ſon he is not by birth only, but alſo by his bloody diſpoſition. This expreſſion may ſeem harſh; nor is it to be drawn into imitation by others: But it muſt be conſidered, that he was a prophet, intruſted with a power ſuperior to that of Joram, and had authority to rebuke him in the name of the King of Kings. *He hath ſent to take away mine head*—To kill me, before he hear what I have to ſay. *Shut the door, and hold him*—Not the king, but the meſſenger, who was laſt mentioned; that he may not break in upon me, and take away my life, before the king comes. *Is not his maſter's feet behind him*—You ſhall not need to hold him long, for the king is coming.

V. 33. *He ſaid*—The king lays all the blame upon God, not, as he ought, upon his own and his mother's wickedneſs, which provoked God (who doth not willingly afflict) to ſend this heavy judgment upon him. *What ſhould I wait for the Lord any longer*—Thou bidſt me wait upon God for help: But I perceive I may wait long enough before deliverance comes: I am weary with waiting, I can wait no longer.

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CHAP. VII.

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THEN Elisha said, Hear ye the word of the Lord, Thus saith the Lord, [a] To morrow about this time *shall* a measure of fine flour *be sold* for a shekel, and two measures of barley for a shekel, in the gate of Samaria.

a Ver. 18.19.

2 [b] Then * a lord on whose hand the king leaned, answered the man of God, and said, Behold, [c] *if* the Lord would make windows in heaven, might this thing be? And he said, Behold, thou shalt see *it* with thine eyes, but shalt not eat thereof.

b Ver. 17.
* Heb. a lord which belonged to the king leaning upon his hand, Chap. 5. 18.
c Mal. 3. 10.

3 ¶ And there were four leprous men [d] at the entering in of the gate: and they said one to another, Why sit we here until we die?

d Lev. 13. 46.

4 If we say, we will enter into the city, then the famine *is* in the city, and we shall die there: and if we sit still here, we die also. Now therefore come, and let us fall unto the host of the Syrians: if they save us alive, we shall live; and if they kill us, we shall but die.

5 And they rose up in the twilight, to go unto the camp of the Syrians: and when they were come to the uttermost part of the camp of Syria, behold, *there was* no man there.

6 For the Lord had made the host of the Syrians [e] to hear a noise of chariots, and a noise of horses, *even* the noise of a great host: and they said one to another, Lo, the king of Israel hath hired against us [i] the kings of the Hittites, and the kings of the Egyptians, to come upon us.

e 2 Sam. 5. 24.

i 1 Kings 10. 29.

7 Wherefore they arose and fled in the twilight, and left their tents, and their horses, and their asses, even the camp as it *was*, and fled for their life.

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8 And when these lepers came to the uttermost part of the camp, they went into one tent, and did eat and drink, and carried thence silver, and gold, and raiment, and went and hid *it*; and came again, and entered into another tent, and carried thence *also*, and went and hid *it*.

9 Then they said one to another, We do not well: this day *is* a day of good tidings, and we hold our peace: if we tarry till the morning light, † some mischief will come upon us: now therefore come, that we may go and tell the king's household.

† Heb. we shall find punishment.

10 So they came, and called unto the porter of the city: and they told them, saying, We came to the camp of the Syrians, and behold, *there was* no man there, neither voice of man, but horses tied, and asses tied, and the tents as they *were*.

11 And he called the porters, and they told *it* to the king's house within.

12 ¶ And the king arose in the night, and said unto his servants, I will now shew you what the Syrians have done to us: they know that we *be* hungry, therefore are they gone out of the camp, to hide themselves in the field, saying, When they come out of the city, we shall catch them alive, and get into the city.

13 And one of his servants answered, and said, Let *some* take, I pray thee, five of the horses

CHAP. VII.

V. 1. *Then Elisha said*—To the king, being then come to him, and to his courtiers, who were come with him. *Thus saith the Lord*—Whom you have so highly offended, of his own grace and bounty hath sent you the glad tidings of your deliverance.

V. 2. *If the Lord would make windows*—Through which he could rain down corn, as once he did manna. *Thou shalt see it, but shalt not eat thereof*—A just punishment for such peremptory unbelief, whereby he made not only the prophet, but even God himself, (in whose name it was evident Elisha said and did this) a liar.

V. 3. *There were four leprous men at the entering in of the gate*—To wit, of the city; out of which they were shut by virtue of God's law: Either, the dwelling-place of the lepers was near the gate; or, they were come very near the gate, for fear of the Syrians.

V. 5. *They rose up in the twilight*—In the evening twilight, as appears from v. 9. and 12.

V. 6. *The Lord made the host of the Syrians to hear a noise*—And with the supernatural noise which God caused them, and them only to hear, they were left to believe their own groundless conjectures, of danger from allies coming to the aid of the Israelites.

V. 7. *They arose and fled for life*—To save their lives; which they fancied to be in such present and extreme danger, that they durst not stay to take away any of their goods, but every man fled the next way before him.

V. 9. *We do not well*—Not well for our brethren, whom we should pity and help: Nor well for ourselves; for we may suffer for this neglect; either, from the Syrians, who may lie lurking hereabouts; or, from our king and people; or, from God's immediate hand. They were convinced of the sin and danger of neglecting to do that which was in their power for the good of others who entirely needed their assistance; and though they themselves were shut out from the benefits of society, yet, by this conviction, they were led without delay to go and cry to the people within the city, that they might be saved from their present misery, and danger of speedily perishing. What an example do these poor men afford all, to whom in a gospel sense it is a day of good tidings—who can rejoice in their rich portion in the knowledge of the pardoning love of God, for the sake of their Redeemer? (Isa. lxi. 7.) How ought they to cry to all that are living in the misery and danger of unpardoned offences against God; a state, from which if the living are not saved by true repentance and faith in the only Saviour of sinners, no less fatal to the soul than famine to the body.

V. 10. *They told them*—The porter, and those that were with him.

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horſes that remain, which are left † in the city, (behold, they *are* as all the multitude of Iſrael that are left in it: behold *I ſay*, they *are* even as all the multitude of the Iſraelites that are conſumed) and let us ſend and ſee.

† Heb. in it.

14 They took therefore two chariot-horſes, and the king ſent after the hoſt of the Syrians, ſaying, Go and ſee.

15 And they went after them unto Jordan, and lo, all the way *was* full of garments and veſſels, which the Syrians had caſt away in their haſte: and the meſſengers returned, and told the king.

16 And the people went out, and ſpoiled the tents of the Syrians. So a meaſure of fine flour was *ſold* for a ſhekel, and two meaſures of barley for a ſhekel, according to the word of the Lord.

17 ¶ And the king appointed the lord on whoſe hand he leaned, to have the charge of the gate: and the people trode upon him in the gate, and he died, [g] as the man of God had ſaid, who ſpake when the king came down to him.

[g] Chap. 6. 32. Ver. 2.

18 And it came to paſs as the man of God had ſpoken to the king, ſaying, [h] Two meaſures of barley for a ſhekel, and a meaſure of fine flour for a ſhekel, ſhall be to morrow about this time in the gate of Samaria:

[h] Ver. 1.

19 And that lord anſwered the man of God, and ſaid, Now behold, *if* the Lord ſhould make windows in heaven, might ſuch a thing be? And he ſaid, Behold, thou ſhalt ſee it with thine eyes, but ſhalt not eat thereof.

20 And ſo it fell out unto him: for the people trode upon him in the gate, and he died.

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CHAP. VIII.

THEN ſpake Eliſha unto the woman, (a whoſe ſon he had reſtored to life) ſaying, Ariſe, and go thou and thine houſhold, and ſojourn whereſoever thou canſt ſojourn: for the Lord [b] hath called for a famine, and it ſhall alſo come upon the land ſeven years.

cir. 891.

[a] Chap. 4. 35.

[b] Pſa. 105. 16. Hag. 1. 11.

2 And the woman aroſe, and did after the ſaying of the man of God: and ſhe went with her houſhold, and ſojourned in the land of the Philiſtines ſeven years.

3 And it came to paſs at the ſeven years end, that the woman returned out of the land of the Philiſtines: and ſhe went forth to cry unto the king for her houſe, and for her land.

cir. 885.

4 And the king talked with [c] Gehazi, the ſervant of the man of God, ſaying, Tell me, I pray thee, all the great things that Eliſha hath done.

[c] Chap. 5. 27.

5 [d] And it came to paſs as he was telling the king how he had reſtored a dead body to life, that behold, the woman whoſe ſon he had reſtored to life, cried to the king for her houſe, and for her land. And Gehazi ſaid, My lord, O king, this *is* the woman, and this *is* her ſon, whom Eliſha reſtored to life.

[d] Chap. 4. 36.

6 And when the king aſked the woman, ſhe told him. So the king appointed unto her a certain * officer, ſaying, Reſtore all that

* Or, eunuch.

V. 14. *They took two chariot-horſes, and the king ſent*—It was moved by the king's ſervant that all the five horſes ſhould be ſent. It ſeems it was thought, by the king and others, that two were ſufficient for that purpoſe.

V. 15. *In their haſte*—Or, *in their fear*, wherewith God ſtruck them.

V. 17. *The king appointed the lord on whoſe hand he leaned, to have the charge of the gate*—To prevent tumults amongſt the people; and to take order about the ſhutting of the gates, if need were, and if the Syrians ſhould happen to return upon them.

V. 20. *And he died*—Leaving an example of the danger of unbelief; in the reading of which we cannot too earneſtly apply it to ourſelves, if we are not conſcious that, with our whole hearts, we believe the word of God, in thoſe things wherein all have a never-ending concern; as he that believeth *not*, when this life of trial ends, will periſh, with no leſs certainty than that this unbelieving lord loſt his life. He that believeth not ſhall be damned. (Mark xvi. 16.)

CHAP. VIII.

V. 1. *Then ſpake Eliſha unto the woman*—Expreſſing his gratitude for her former kindneſſes, by taking care for her preſervation. *The Lord hath called for a famine*—Hath appointed to bring a famine, or a great ſcarcity of proviſions. This expreſſion intimates, that all afflictions are ſent by God, and come at his command. *Seven years*—A double time to the former famine under Elijah, (James v. 17.) becauſe they were ſtill obſtinate under all the ſevere judgments of God, and under the powerful miniſtry of Eliſha, who confirmed his doctrine of repentance towards God, and faith in him, as the only Redeemer by glorious miracles. (See Lev. xxvi. 21, 24, 28.)

V. 2. *She went, and ſojourned in the land of the Philiſtines*—This land, though bordering upon Iſrael, was free from this famine, that it might appear that this was a ſpecial judgment of God upon the Iſraelites for their idolatry, and for their neglect of all the means of grace which now they enjoyed by Eliſha, and many other prophets; which the Philiſtines not enjoying, their ſin was leſs, and therefore their preſent condition was better. To whom God gives much, of the ſame he requires much.

V. 5. *As he was telling the king, the woman cried for her houſe*—By God's wonderful and gracious providence brought thither in the moſt advantageous ſeaſon.

V. 6. *When the king aſked the woman*—Concerning the truth of Gehazi's relation. How full are the Scriptures of proofs of God's continual care over all that fear him, that hope in his mercy, and obey his word as this woman did; who was thus brought back to her native country at the moment of time, when the king was receiving information of the miracle wrought by the power of God on her ſon; and ſo prepared to give her the immediate poſſeſſion of all that belonged to her.

V. 8. *Take*

Before Christ cir. 885. that *was* hers, and all the fruits of the field, since the day that she left the land, even till now.

7 ¶ And Elisha came to Damascus: and Ben-hadad the king of Syria was sick, and it was told him, saying, The man of God is come hither.

e 1 Sam. 9. 7. 1 Kings 14. 3. Chap. 5. 5.

8 And the king said unto Hazael, [e] Take a present in thine hand, and go meet the man of God, and [i] inquire of the Lord by him, saying, Shall I recover of this disease?

i Chap. 1. 2.

9 So Hazael went to meet him, and took a present † with him, even of every good thing of Damascus, forty camels burden, and came and stood before him, and said, Thy son Ben-hadad king of Syria hath sent me to thee, saying, Shall I recover of this disease?

† Heb. in his hand.

10 And Elisha said unto him, Go, say unto him, Thou mayest certainly recover: howbeit, the Lord hath shewed me, that [g] he shall surely die.

g Ver. 15.

11 And he settled his countenance ‡ stedfastly, until he was ashamed: and the man of God wept.

‡ Heb. and set it.

12 And Hazael said, Why weepeth my lord? And he answered, Because I know [h] the evil that thou wilt do unto the children of Israel: their strong holds wilt thou set on fire, and their young men wilt thou slay with the sword, and [k] wilt dash their children, and rip up their women with child.

h Chap. 10. 32. & 12. 17. and 13. 3, 7. Amos 1. 3.

Before Christ cir. 885.

13 And Hazael said, But what, [k] *is* thy servant a dog that he should do this great thing? and Elisha answered, [l] The Lord hath shewed me that thou *shalt be* king over Syria.

k 1 Sam. 17. 43.
l 1 Kings 19. 15.

14 So he departed from Elisha, and came to his master, who said to him, What said Elisha to thee? And he answered, He told me *that* thou shouldest surely recover.

15 And it came to pass on the morrow, that he took a thick cloth, and dipt *it* in water, and spread *it* on his face, so that he died: and Hazael reigned in his stead.

16 ¶ And in the fifth year of Joram the son of Ahab king of Israel, Jehoshaphat *being* then king of Judah, [m] Jehoram the son of Jehoshaphat king of Judah, began to reign.

m 2 Chro. 21. 4.
† Heb. reigned.

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17 Thirty and two years old was he when he began to reign, and he reigned eight years in Jerusalem.

Began to reign in consort with his Father.

18 And he walked in the way of the kings of Israel, as did the house of Ahab: for [n] the daughter of Ahab was his wife; and he did evil in the sight of the Lord.

n Ver. 26.

19 Yet the Lord would not destroy Judah, for David his servant's sake, [o] as he promised him

o 2 Sam. 7. 13. 1 Kings 11. 36. and 15. 4. 2 Chro. 21. 7.

V. 8. *Take a present in thine hand*—By which he thought to purchase his favour, and the healing of his disease. How generally does this opinion prevail amongst men, that favour is to be obtained by offering something worthy of his acceptance who is to bestow the favour. And are not all men led to consider, at one season or another of their life of trial, what they shall offer unto God to obtain his mercy and favour? and when that light that lighteneth every man that cometh into the world, sheweth all that will be led by it, that themselves and all they have is the property of God, and that they have nothing to offer unto him which is not already his own by his right as Creator, how are all mankind left solely dependant on the Son of God, who gave himself an offering for men, that for his sake they may receive all that they stand in need of in this life, and that which is to come?

V. 9. *Thy son Ben-hadad*—He who before persecuted him as an enemy, now in his extremity honours him like a father.

V. 10. Here is no contradiction: For the first words contain an answer to Ben-hadad's question, ver. 8. *Shall I recover of this disease?* To which the answer is, *Thou mayest*, or *shalt recover*, i. e. notwithstanding thy disease, which is not mortal, and shall not take away thy life. The latter words contain the prophet's addition to that answer, which is, that he should die, not by the power of his disease, but by some other cause.

V. 11. *He settled his countenance stedfastly*—The prophet fixed his eyes upon Hazael. *Until he was ashamed*—Till Hazael was ashamed, because it follows, by way of distinction, *the man of God wept.*

V. 12. *I know the evil thou wilt do unto the children of Israel*—So here was a double cause of his grief and tears, the evil of sin in Hazael; and the evil of suffering upon Israel. And thus known unto God is all the evil that is in men, and all the evil that will ever be done by them. How great then must that patience and long suffering be, which spares them, that he may shew mercy to them?

V. 13. *Is thy servant a dog*—So vile and unworthy, so fierce, and barbarous, and inhuman. *Thou shalt be king over Syria*—And when thou shalt have power in thy hand, thou wilt discover that bloody disposition, and that hatred against God's people, which now lies hid from others, and from thyself.

V. 14. *He told me that thou shouldest surely recover*—He represents the prophet's answer thus, that by his master's security he might have the opportunity to execute his treasonable design.

V. 15. *He took a thick cloth, and spread it on his face*—He choaked him therewith: By which artifice his death seemed to be natural; but this wickedness was known to God, who will bring every secret sin to light, and reward every wrong-doer according to his works. *Hazael reigned in his stead*—Having the favour of the people, and of the men of war. We may see the cause of the prophet's sorrow in its being known unto him, that God suffered this wicked man to be exalted to execute his great displeasure, not only against Jezebel, but upon thousands of the people of Israel. And who that loves God, and their fellow-creatures, for his sake, can help weeping when they see men standing exposed, by their own wilful disobedience, to the wrath revealed from heaven against their unrighteousness?

V. 18. *The daughter of Ahab was his wife*—This unequal marriage, though Jehoshaphat possibly designed it as a means of uniting the two kingdoms under one head, and in the true religion, is here and elsewhere noted, as the cause both of the great wickedness of his posterity, and of those sore calamities which befel them.

him to give him alway a § light, *and* to his children.

Before Christ 892.

§ Heb. candle, or, lamp.

20 ¶ In his days [p] Edom revolted from under the hand of Judah, [q] and made a king over themselves.

p Gen. 27. 40. Chap. 3. 27. q Chron. 21. 8. a 1 Kings 22. 47.

21 So Joram went over to Zair, and all the chariots with him, and he rose by night and smote the Edomites which compassed him about: and the captains of the chariots, and the people fled into their tents.

22 ‖ Yet Edom revolted from under the hand of Judah unto this day. [r] Then Libnah revolted at the same time.

‖ And so fulfilled, Gen. 27. 40. r 2 Chron. 21. 10.

23 And the rest of the acts of Joram, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

24 And Joram slept with his fathers, and was buried with his fathers in the city of David: and [s] * Ahaziah his son reigned in his stead.

s 2 Chron. 22. 1. * Called Azariah, 2 Chron. 22 6. and Jehoahaz. 2 Chron. 21. 17. & 25. 23.

25 ¶ In the twelfth year of Joram, the son of Ahab king of Israel, did Ahaziah the son of Jehoram king of Judah begin to reign.

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26 Two and twenty years old *was* Ahaziah when he began to reign, and he reigned one year in Jerusalem; and his mother's name *was* Athaliah; the † daughter of Omri king of Israel.

† Or, granddaughter: See Verse 28.

27 And he walked in the way of the house of Ahab, and did evil in the sight of the Lord, as *did* the house of Ahab; for he *was* the son in law of the house of Ahab.

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28 ¶ And he went with Joram the son of Ahab, to the war against Hazael king of Syria in Ramoth-gilead, and the Syrians wounded Joram.

t Chap. 9. 15. ‡ Heb. wherewith the Syrians had wounded. § Called, Ramoth. Verse 28. u Chap. 9. 16. 2 Chron. 22. 6, 7.

29 And [t] king Joram went back to be healed in Jezreel, of the wounds ‡ which the Syrians had given him at § Ramah, when he fought against Hazael king of Syria: [u] and Ahaziah, the son of Jehoram king of Judah, went down to see Joram the son of Ahab in Jezreel, because he was ‖ sick.

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‖ Heb. wounded.

CHAP. IX.

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AND Elisha the prophet called one of [a] the children of the prophets, and said unto him, [b] Gird up thy loins, and take this box of oil in thine hand, [c] and go to Ramoth-gilead.

a 2 Kings 20. 35. b Chap. 4. 29. Jer. 1. 17. c Chap. 8. 28, 29.

2 And when thou comest thither, look out there Jehu the son of Jehoshaphat, the son of Nimshi, and go in, and make him arise up from among [d] his brethren, and carry him to an * inner chamber.

d Ver. 5. 11. * Heb. chamber in a chamber.

3 Then [e] take the box of oil, and pour *it* on his head, and say, Thus saith the Lord, I have anointed thee king over Israel: then open the door, and flee, and tarry not.

e 1 Kings 19. 16.

4 ¶ So the young man, *even* the young man the prophet, went to Ramoth-gilead.

5 And when he came, behold, the captains of the host *were* sitting; and he said, I have an errand to thee, O captain. And Jehu said, Unto which of all us? And he said, To thee, O captain.

6 And he arose, and went into the house, and he poured the oil on his head, and said unto him, [i] Thus saith the Lord God of Israel, I have anointed thee king over the people of the Lord, *even* over Israel.

i 1 Kings 19. 16. 2 Chron. 22 7.

7 And thou shalt smite the house of Ahab thy master, that I may avenge the blood of my servants the prophets, and the blood of all the servants of the Lord, [g] at the hand of Jezebel.

g 1 Kings 21. 15.

8 For the whole house of Ahab shall perish, and [h] I will cut off from Ahab, [i] him that pisseth against the wall, and [k] him that is shut up, and left in Israel.

h 1 Kings 14. 10. & 21. 21. i 1 Sam. 25. 22. k Deut. 32. 36.

9 And I will make the house of Ahab like the

V. 19. *As he promised him to give him alway*—Until the coming of the Messiah, as it is elsewhere limited and explained: For the making good of God's promise and covenant made with David. But when the Messiah was once come, there was no more need of any succession, and the sceptre might and did without any inconvenience depart from Judah, and from all the succeeding branches of David's family, because the Messiah was to hold the kingdom for ever in his own person, though not in so gross a way as the carnal Jews imagined, but in a spiritual manner.

V. 21. *The people fled*—The common soldiers of the Edomites.

V. 22. *Yet Edom revolted*—And Jehoram could not pursue the victory, because he was recalled by the revolt of his own subjects. *Libnah revolted*—A considerable city in Judah, belonging to the Priests.

V. 25. *Ahaziah*—Called also Jehoahaz and Azariah.

V. 26. *The daughter of Omri king of Israel*—His grand-daughter.

V. 27. *The son in law of the house of Ahab*—His father was Ahab's son in law.

CHAP. IX.

V. 1. *Gird up thy loins*—For haste, to take this opportunity when the kings of Israel and Judah were both absent, and Jehu, as it seems, was left in chief command.

V. 2. *Carry him to an inner chamber*—That the work may not be hindered: And for the security of thy own person.

V. 4. *The young man went to Ramoth-gilead*—Which is here noted as an eminent act of obedience, whereby he run into a manifest hazard of his life.

V. 6. *He poured the oil on his head*—Thereby, in God's name, letting him into the actual possession of the kingdom.

V. 7. *Thou shalt smite*—Kill and destroy. *The house of Ahab thy master*—Thy former lord and king.

V. 10. *The*

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the houſe of [l] Jeroboam the ſon of Nebat, and like the houſe of [m] Baaſha the ſon of Ahijah.

10 [n] And the dogs ſhall eat Jezebel in the portion of Jezreel, and *there ſhall be* none to bury *her*. And he opened the door, and fled.

11 ¶ Then Jehu came forth to the ſervants of his lord, and *one* ſaid unto him, *Is* all well? wherefore came [o] this mad *fellow* to thee? And he ſaid unto them, Ye know the man, and his comunication.

12 And they ſaid, *It is* falſe, tell us now. And he ſaid, Thus and thus ſpake he to me, ſaying, Thus ſaith the Lord, I have anointed thee king over Iſrael.

13 Then they haſted, and [p] took every man his garment, and put *it* under him on the top of the ſtairs, and blew with trumpets, ſaying, Jehu † is king.

14 So Jehu the ſon of Jehoſhaphat, the ſon of Nimſhi, conſpired againſt Joram: (Now Joram had kept Ramoth-gilead, he and all Iſrael, becauſe of Hazael king of Syria:

15 But [q] king ‡ Joram was returned to be healed in Jezreel, of the wounds which the Syrians § had given him, when he fought with Hazael king of Syria.) And Jehu ſaid, If it be your minds, *then* ‖ let none go forth *nor* eſcape out of the city, to go to tell *it* in Jezreel.

16 So Jehu rode in a chariot, and went to Jezreel, (for Joram lay there) [r] and Ahaziah king of Judah was come down to ſee Joram.

17 And there ſtood a watchman on the tower in Jezreel, and he ſpied the company of Jehu as he came, and ſaid, I ſee a company. And Joram ſaid, Take an horſeman, and ſend to meet them, and let him ſay, *Is it* peace?

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18 So there went one on horſeback to meet him, and ſaid, Thus ſaith the king, *Is it* peace? And Jehu ſaid, What haſt thou to do with peace? turn thee behind me. And the watchman told, ſaying, The meſſenger came to them, but he cometh not again.

19 Then he ſent out a ſecond on horſeback, which came to them, and ſaid, Thus ſaith the king, *Is it* peace? And Jehu anſwered, What haſt thou to do with peace? turn thee behind me.

20 And the watchman told, ſaying, He came even unto them, and cometh not again: and the * driving *is* like the driving of Jehu the ſon of Nimſhi; for he driveth † furiouſly.

21 And Joram ſaid, ‡ Make ready. And his chariot was made ready. And [s] Joram king of Iſrael, and Ahaziah king of Judah went out, each in his chariot, and they went out againſt Jehu, and § met him in the portion of Naboth the Jezreelite.

22 And it came to paſs when Joram ſaw Jehu, that he ſaid, *Is it* peace, Jehu? And he anſwered, What peace, ſo long as the whoredoms of thy mother Jezebel, and her witchcrafts *are ſo* many?

23 And Joram turned his hands, and fled, and ſaid to Ahaziah, *There is* treachery, O Ahaziah.

24 And Jehu ‖ drew a bow with his full ſtrength,

l 1 Kings 14. 10. & 15. 29. and 21. 22.
m 1 Kings 16. 3. 11
n 1 Kings 21. 23.
o Jer. 29. 26. John 10. 20. Acts 26. 24. 1 Cor. 4. 10.
p Matth. 21. 7.
† Heb. reigneth.
q Chap. 8. 29.
‡ Heb. Jehoram.
§ Heb. ſmote.
‖ Heb. let no eſcaper go, &c.
r Chap. 8. 29.
* Or. marching.
† Heb. in madneſs.
‡ Heb. Bind.
s 2 Chron. 22. 7.
§ Heb. found.
‖ Heb. filled his hand with a bow.

V. 10. *The dogs ſhall eat Jezebel in the portion of Jezreel*—In that part of land in or near the city, which belonged to Naboth.

V. 11. *Wherefore came this mad fellow to thee*—They perceived him to be a prophet by his habit, and geſtures, and manner of ſpeech. And theſe prophane ſoldiers eſteemed the Lord's prophets mad men; becauſe of their neglect of themſelves, and contempt of all worldly wealth and honour, which the wiſe men of this world ſo greedily ſeek. *Ye know the man, and his communication*—You rightly gueſs that he was a mad man, and ſo it appears by his diſcourſe with me, which was, after the manner of that ſort of men, vain and impertinent, to tell me of my ſins, or of my duty, or ſuch things as are not worth my ſpeaking, or your hearing.

V. 12. *It is falſe*—There is ſomething extraordinary and of great importance in his meſſage, as we perceive by his calling thee into an inner chamber, by his great expedition, and by his geſture and carriage.

V. 13. *They haſted*—Being well pleaſed, from the advantage which hereby they expected. *And took every man his garment, and put it under him*—A ceremony uſed in the Eaſt, in token of great reverence.

V. 16. *Jehu went to Jezreel*—Accompanied with the horſemen of his army.

V. 17. *Say, Is it peace*—Inquire who it is that comes, and if he come upon peaceable terms.

V. 18. *Jehu ſaid, What haſt thou to do with peace*—What right haſt thou, or thy maſter that ſent thee, to peace?

V. 20. *He driveth furiouſly*—As his temper is haſty and fierce, ſo is his march.

V. 21. *They went out againſt Jehu*—To meet Jehu, to know his intentions, and by his preſence to repreſs any ſeditious inclinations which might be in Jehu, or his followers. *In the portion of Naboth the Jezreelite*—In that field which formerly belonged to Naboth, part whereof was incloſed by Ahab, and made a garden.

V. 22. *Is it peace*—Doſt thou come to me with a peaceable mind? *What peace*—What cauſe haſt thou to expect peace, when thou haſt ſo long, and doſt ſtill allow thy mother in her abominable practices? *Her witchcrafts*—Entering into covenant with the devil. He mentions not Joram's, but his mother's ſins; becauſe they were the principal cauſe why God inflicted, and he was come to execute theſe judgments.

V. 23. *Joram turned his hands*—That by this motion he might direct his charioteer to turn it from Jehu.

V. 24. *Smote Jehoram*—Between his ſhoulders, when he was turned, or turning the chariot.

Before Christ 884. strength, and smote Jehoram between his arms, and the arrow went out at his heart, and he * sunk down in his chariot.

* Heb. bowed.

25 Then said *Jehu* to Bidkar his captain, Take up, *and* cast him in the portion of the field of Naboth the Jezreelite: for remember, how that when I and thou rode together after Ahab his father, [t] the Lord laid this burden upon him.

t 1 Kings 21. 29.

† Heb. bloods.

26 Surely, I have seen yesterday the † blood of Naboth, and the blood of his sons, said the Lord, and I will requite thee in this ‡ plat, saith the Lord. Now therefore take *and* cast him into the plat *of ground*, according to the word of the Lord.

‡ Or, portion.

27 ¶ But when Ahaziah the king of Judah saw *this*, he fled by the way of the garden-house: and Jehu followed after him, and said, Smite him also in the chariot: *And they did so*, at the going up to Gur, which *is* by Ibleam: and he fled to [u] Megiddo, and died there.

u In the kingdom of Samaria.

28 And his servants carried him in a chariot to Jerusalem, and buried him in his sepulchre with his fathers in the city of David.

cir. 886. Then he began to reign as Viceroy to his father in his sickness, 2 Chron. 21. 18, 19. But in Joram's 12th year he began to reign alone, Chap. 8. 26.

29 And in the eleventh year of Joram the son of Ahab, began Ahaziah to reign over Judah.

30 ¶ And when Jehu was come to Jezreel, Jezebel heard *of it*, [x] and she § painted her face, and tired her head, and looked out at a window.

31 And as Jehu entered in at the gate,

cir. 884.

x Ezek. 23. 40 § Heb. put her eyes in painting.

she said, [y] *Had* Zimri peace, who slew his master?

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32 And he lift up his face to the window, and said, Who *is* on my side, who? And there looked out to him two *or* three ‖ eunuchs.

y 1 Kings 16. 9—20.

‖ Or, chamberlains.

33 And he said, Throw her down. So they threw her down; and *some* of her blood was sprinkled on the wall, and on the horses: and he trode her under foot.

34 And when he was come in, he did eat and drink, and said, Go see now this cursed *woman*, and bury her: for [z] she *is* a king's daughter.

z 1 Kings 16. 31.

35 And they went to bury her, but they found no more of her than the scull, and the feet, and the palms of *her* hands.

36 Wherefore they came again, and told him: and he said, This *is* the word of the Lord, which he spake * by his servant Elijah the Tishbite, saying, [a] In the portion of Jezreel shall dogs eat the flesh of Jezebel:

* Heb. by the hand of.

a 1 Kings 21. 23.

37 And the carcase of Jezebel shall be as dung upon the face of the field, in the portion of Jezreel, *so* that they shall not say, This *is* Jezebel.

CHAP. X.

AND Ahab had seventy sons in Samaria: and Jehu wrote letters, and sent to Samaria, unto the rulers of Jezreel, to the elders, and to * them that brought up Ahab's *children*, saying,

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* Heb. nourishers.

2 Now as soon as this letter cometh to you, seeing your master's sons *are* with you, and

V. 25. *Remember, how that when I and thou rode together after Ahab his father*—Which might be when Ahab went, attended with his chief officers, (of which these were two) to take a formal possession of Naboth's land: For then the prophet Elijah met him, and denounced this judgment against him. *This burden*—This grievous prophecy.

V. 26. *And the blood of his sons*—Who, as it seems, were killed with their father, by Jezebel's advice, to make the possession of the vineyard more sure to Ahab. *I will requite thee in this plat*—Where he shall lie unburied, and be a prey to the dogs or fowls, according to the prediction.

V. 27. *By the way of the garden-house*—By some secret way, hoping to escape, whilst they were busy about Joram. *Smite him also*—As you have done Joram, for he also is of the house of Ahab.

V. 28. *His servants buried him in the city of David*—Which they did, by Jehu's permission, for Jehoshaphat's sake.

V. 30. *Jezebel painted her face, and tired her head*—And do they not possess some degree of her spirit, who imitate her example?

V. 31. *As Jehu entered in at the gate*—Of the king's palace. *Had Zimri peace, who slew his master*—Remember that thy brother traitor Zimri had but a very short enjoyment of the benefit of his treason, and was speedily and severely punished for it by my grand-father Omri, and do thou expect the same from some of my posterity.

V. 32. *There looked out to him two or three eunuchs*—For such used to attend upon queens in their chambers.

V. 33. *They threw her down*—Being mercenary creatures, they quickly comply with Jehu's command, sacrificing her life to save their own.

V. 34. *Go see now this cursed woman, and bury her*—This he suddenly commanded, either, because he had forgot the charge given him, or, because having done his own business, he was careless about God's work, and the fulfilling of his threatning.

V. 36. *This is the word of the Lord*—This providence brings that to his mind which he had forgot, or did not regard.

V. 37. *They shall not say, This is Jezebel*—These words are not in the place where this prophecy is first mentioned, but are here added, either by Jehu, by way of explication: or rather, because Elijah spoke them, though they be not there recorded, as being for the substance of them contained in the former words; it being usual to insert some passages in following writings, which had been omitted in the former.

CHAP. X.

V. 1. *Ahab had seventy sons*—Grand-sons are comprehended, who are often called sons in Scripture. *In Samaria*—That being the chief city of the kingdom. *The rulers of Jezreel*—The princes of Jezreel, the officers of the court. *The elders*—The Senators of Samaria.

V. 3. *Fight*

Before Christ 884. and *there are* with you chariots and horſes, a fenced city alſo, and armour:

3 Look even out the beſt and meeteſt of your maſter's ſons, and ſet *him* on his father's throne, and fight for your maſter's houſe.

4 But they were exceedingly afraid, and ſaid, Behold, two kings ſtood not before him: how then ſhall we ſtand?

5 And he that *was* over the houſe, and he that *was* over the city, the elders alſo, and the bringers up *of the children*, ſent to Jehu, ſaying, We *are* thy ſervants, and will do all that thou ſhalt bid us; we will not make any king: do thou *that which is* good in thine eyes.

6 Then he wrote a letter the ſecond time to them, ſaying, If ye *be* † mine, and *if* ye will hearken unto my voice, take ye the heads of the men your maſter's ſons, and come to me to Jezreel by to morrow this time: (now the king's ſons *being* ſeventy perſons, *were* with the great men of the city, which brought them up)

† Heb. for me.

7 And it came to paſs when the letter came to them, that they took the king's ſons, and ſlew ſeventy perſons, and put their heads in baſkets, and ſent him *them* to Jezreel.

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8 ¶ And there came a meſſenger, and told him, ſaying, They have brought the heads of the king's ſons. And he ſaid, Lay ye them in two heaps at the entering in of the gate, until the morning.

9 And it came to paſs in the morning, that he went out, and ſtood, and ſaid to all the people, Ye *be* righteous: behold, I conſpired againſt my maſter, and ſlew him: but who ſlew all theſe?

10 Know now, that there ſhall fall unto the earth nothing of the word of the Lord, which the Lord ſpake concerning the houſe of Ahab: for the Lord hath done *that* which he ſpake [a] ‡ by his ſervant Elijah.

a 1 Kings 21. 19, 21, 29.

‡ Heb. by the hand of.

11 So Jehu ſlew all that remained of the houſe of Ahab in Jezreel, and all his great men, and his § kinsfolks, and his prieſts, until he left him none remaining.

§ Or, acquaintance.

12 ¶ And he aroſe and departed, and came to Samaria: *and* as he *was* at the ‖ ſhearing-houſe in the way,

‖ Heb. houſe of ſhepherds binding ſheep.

13 Jehu

V. 3. *Fight for your maſter's houſe*—To ſignify to them his intentions of fighting againſt them.

V. 4. *Two kings ſtood not before him*—Could not hinder him from executing his deſign.

V. 5. *He that was over the houſe*—The chief governor of the king's palace. *He that was over the city*—The chief magiſtrate. *We will do all that thou ſhalt bid us*—They ſubmit all to his mercy.

V. 6. *He wrote a letter*—Thus Jezebel is requited for her letter directed in like manner to the elders of Naboth's city, whereby his life was wickedly taken away. And who ſhall do wickedly, and not have the evil that he did returned to him? To do evil in any way or degree, and to expect to eſcape the conſequences thereof in ſuffering for it, is to act againſt the plaineſt declarations of God's word, and againſt all the proofs of the truth of it, from almoſt numberleſs examples. And when children live, as is moſt to be expected, as they have been accuſtomed to ſee their parents live before them, and are puniſhed for doing ſo, what juſt cauſe is there to believe, from the deſire that unhappy ſpirit had (Luke xvi. 28.) that his brethren might not be with him in his torments, that death does not relieve parents, and all that have ſet a wicked example, from feeling an increaſe of miſery for the ſufferings of ſuch, as they have been the means of miſleading: By this inſtance we ſee that ſuch as have died in their ſins, are not without their concern in the world they have left behind them. It may be ſafely ſaid, That there is not one poſſible conſideration, which can have any weight in leading men to turn unto God, and to accept of his grace, (Heb. xii. 28.) which the gracious Creator and Redeemer of men hath not made uſe of, to prevent men from making themſelves miſerable, and deſtroying themſelves by ſin.

V. 7. *They ſlew ſeventy perſons*—Jehu juſtly required this, becauſe the Sovereign and moſt righteous Lord of all men's lives commanded it; but the Samaritans wickedly obeyed it, becauſe they deſtroyed perſons in a great meaſure innocent, meerly out of ſlaviſh fear, and without any knowledge of, or regard to, God's command.

V. 8. *The gate*—The place of judicature; to ſignify, that this was an act of juſtice, and of God's righteous judgment; and the place of greateſt concourſe, that all men might behold this dreadful ſpectacle of Divine vengeance upon Ahab's family, and thereby might juſtify Jehu's proceedings.

V. 9. *He ſaid to all the people*—To the multitude met there to gaze upon this ſad and ſtrange ſpectacle. So the ſenſe is, Be not you troubled nor affrighted with theſe unuſual and diſmal occurrences: If any thing be amiſs in theſe actions, I do here publicly and ſolemnly acquit you as righteous and innocent; do not you therefore fear any vengeance from God or men for it: If there be any guilt, it is in me, and in thoſe who cut off theſe heads.

V. 10. *There ſhall fall unto the earth nothing which the Lord ſpake*—This is not man's work, but God's, and done by his command; but who did not require any man's treachery in executing his will. By ſuch diſcoveries as this, we may ſee how the wicked may be puniſhed, or the innocent and righteous taken from evil to come, and the purpoſes of God's wiſe, juſt, and good government carried into execution by the conduct of men, who are purſuing their own ſelfiſh and ſinful deſigns. *By his ſervant Elijah*—Whom he mentions, rather than Eliſha; partly, becauſe Elijah was now dead, and therefore his name and memory was more ſacred than Eliſha's, who was yet alive; this being the common humour of mankind, to value and honour thoſe that are dead, whom they contemned whilſt they lived.

V. 11. *Jehu ſlew all the houſe of Ahab, and all his great men*—Whom he had advanced and made great in wealth, or honour, and who had been partners with him in his ſins. *And his prieſts*—His domeſtic prieſts which had waited upon Ahab and Jezebel in their idolatrous ſervices. *He left him none remaining*—In that kingdom; for he did leave ſome of the Royal ſeed of Judah.

V. 12. *At the ſhearing-houſe*—Where they uſed to ſhear ſheep, and then to feaſt after their manner.

V. 13. *The brethren*—His brethren's ſons; or, his near kinſmen.

V. 14. *They*

Before Christ 884.

13 [b] Jehu * met with the brethren of Ahaziah king of Judah, and said, Who *are* ye? And they answered, We *are* the brethren of Ahaziah, and we go down † to salute the children of the king, and the children of the queen.

[b] Chap. 8. 29. 2 Chron. 22. 8.
* Heb. found.
† Heb. to the peace of, &c.

14 And he said, Take them alive. And they took them alive, and slew them at the pit of the shearing-house, *even* two and forty men; neither left he any of them.

15 ¶ And when he was departed thence, he ‡ lighted on [c] Jehonadab the son of [d] Rechab, *coming* to meet him, and he § saluted him, and said to him, Is thine heart right, as my heart *is* with thy heart? And Jehonadab answered, It is. If it be, [e] give *me* thine hand: And he gave *him* his hand, and he took him up to him into the chariot.

‡ Heb. found.
[c] Jer. 35. 6. &c.
[d] 1 Chron. 2. 55.
§ Heb. blessed.
[e] Ezra 10. 19.

16 And he said, Come with me, And see my zeal for the Lord: So they made him ride in his chariot.

17 And when he came to Samaria, [i] he slew all that remained unto Ahab in Samaria, till he had destroyed him, according to the saying of the Lord, [g] which he spake to Elijah.

[i] Chap. 9. 8. 2 Chron. 22. 8.
[g] 1 Kings 21. 21.

18 ¶ And Jehu gathered all the people together, and said unto them, [h] Ahab served Baal a little, *but* Jehu shall serve him much.

[h] 1 Kings 16. 32.

19 Now therefore call unto me all the prophets of Baal, all his servants, and all his priests, let none be wanting: for I have a great sacrifice *to do* to Baal; whosoever shall be wanting, he shall not live. But Jehu did *it* in subtilty, to the intent that he might destroy the worshippers of Baal.

Before Christ 884.

20 And Jehu said, ‖ Proclaim a solemn assembly for Baal. And they proclaimed *it*.

‖ Heb. Sanctify.

21 And Jehu sent through all Israel, and all the worshippers of Baal came, so that there was not a man left that came not: and they came into the house of Baal; and the house of Baal was * full from one end to another.

* Or, so full that they flyed mouth to mouth.

22 And he said unto him that *was* over the vestry, Bring forth vestments for all the worshippers of Baal. And he brought them forth vestments.

23 And Jehu went, and Jehonadab the son of Rechab into the house of Baal, and said unto the worshippers of Baal, Search, and look that there be here with you none of the servants of the Lord, but the worshippers of Baal only.

24 And when they went in to offer sacrifices, and burnt-offerings, Jehu appointed fourscore men without, and said, *If* any of the men whom I have brought into your hands, escape, *he that letteth him go*, his life *shall be* for the life of him.

25 And it came to pass as soon as he had made an end of offering the burnt-offering, that Jehu said to the guard, and to the captains, Go in, *and* slay them, let none come forth. And they smote them with † the edge of

† Heb. the mouth.

V. 14. *They slew them*—That they might neither claim the kingdom of Israel, nor revenge the deaths of their near relations.

V. 15. *Jehonadab the son of Rechab*—A man of singular prudence and piety; as appears from this history, and from Jer. xxxv. 6. *He saluted him*—Jehu saluted Jehonadab. *Is thine heart right, as my heart is with thy heart*—Dost thou heartily approve of my present proceedings, as my heart doth as sincerely cleave to thee, as thine own heart doth?

V. 16. *See my zeal for the Lord*—For the vindication of his honour, and for the execution of his commands. Do not believe my words, but mine actions, which thine eyes shall behold. *So they*—Jehu's servants opened the door of his chariot, and lift up Jehonadab into it.

V. 17. *He slew all that remained unto Ahab*—All his kindred and relations, though more remote from him.

V. 18. *Jehu gathered all the people together*—By their representatives, their elders or rulers, as was usual; to whom he imparts his mind; and they being generally corrupt, and such as had no sense of religion; none, no not one, had enough of the fear of God to lead them to hazard the king's displeasure, by offering so much as their advice against a proposal, so full of impiety as this was. *Jehu shall serve him much*—As if he had said, My quarrel is only with Ahab's family, and not with Baal. Which words being manifestly false, and spoken with a design to deceive, they were sinful, this being an unalterable rule, that we must not do the least evil, that the greatest good may come. (Rom. iii. 8.)

V. 19. *Call unto me all the prophets of Baal, all his servants*—All his ministers: His prophets and priests; and the rest of his worshippers. *But Jehu did it in subtilty*—With another design, that he might both certainly discover, and utterly destroy them all.

V. 21. Jehu was known to be indifferent and unconcerned in matters of religion, one that had served Baal when his Prince Ahab lived and did so, and forsook it when the next Prince Joram did; and therefore it was doubtful whether Jehu had not in good earnest returned to that which he had formerly embraced, and only deserted in complacency to others.

V. 22. *Bring forth vestments*—Sacred garments; such as were used by the priests and others in God's worship; the deceiver of mankind being always desirous that those that obey him, by living for any other end but God, should, as far as appearances will go, be the imitators of the true worshippers of God, that they themselves, and others by their example, may be deceived to their destruction; the design of the deceiver of souls not being to shew men their danger in obeying him, but to hide it from them.

V. 23. *Look that there be none of the servants of the Lord*—Because their presence will offend Baal.

V. 24. *When they went in*—When some in the name of the rest went to the altar to offer sacrifice. *Jehu appointed fourscore men*—Far greater numbers being doubtless in readiness to assist them.

V. 25. *As he*—The chief priest of Baal. *Had made an end of offering the burnt-offerings*—So far he suffered them to proceed. *The guard went to the city of the house of Baal*—To some city near to Samaria.

V. 27. *The*

Before Christ 892.

of the ſword, and the guard and the captains caſt *them* out, and went to the city of the houſe of Baal.

‡ Heb. ſtatues.

26 And they brought forth the ‡ images out of the houſe of Baal, and burnt them.

i Dan. 2. 5.

27 And they brake down the image of Baal, and brake down the houſe of Baal, [i] and made it a draught-houſe unto this day.

28 Thus Jehu deſtroyed Baal out of Iſrael.

k 1 Kings 12. 28.

29 ¶ Howbeit *from* the ſins of Jeroboam the ſon of Nebat, who made Iſrael to ſin, Jehu departed not from after them, *to wit*, [k] the golden calves that *were* in Beth-el, and that *were* in Dan.

30 And the Lord ſaid unto Jehu, Becauſe thou haſt done well in executing *that which is* right in mine eyes, *and* haſt done unto the houſe of Ahab according to all that *was* in mine heart, [l] thy children of the fourth *generation* ſhall ſit on the throne of Iſrael.

l See Ver. 35. Chap. 13. 1, 10. & 14. 23. & 15 8, 12.

§ Heb. obſerved not.

31 But Jehu § took no heed to walk in the law of the Lord God of Iſrael, with all his heart: *for* he departed not from the ſins of Jeroboam, which made Iſrael to ſin.

‖ Heb. to cut off the end.

32 ¶ In thoſe days the Lord began ‖ to cut Iſrael ſhort: and Hazael ſmote them in all the coaſts of Iſrael;

cir. 860.

* Heb. toward the riſing of the ſun.

33 From Jordan * eaſtward, all the land of Gilead, the Gadites, and the Reubenites, and the Manaſſites, from Aroer, (which *is* by the river Arnon) even Gilead and Baſhan.

34 Now the reſt of the acts of Jehu, and all that he did, and all his might, *are* they not written in the book of the chronicles of the kings of Iſrael?

856.

35 And Jehu ſlept with his fathers, and they buried him in Samaria, and Jehoahaz his ſon reigned in his ſtead.

Before Christ 856.

36 And ‡ the time that Jehu reigned over Iſrael in Samaria, *was* twenty and eight years.

‡ Heb. the days were.

CHAP. XI.

884.

AND when [a] Athaliah [b] the mother of Ahaziah ſaw that her ſon was dead, ſhe aroſe, and deſtroyed all the * ſeed royal.

a 2 Chron. 22. 10.
b Chap. 8. 26.
* Heb. ſeed of the kingdom.

2 But † Jehoſheba the daughter of king Joram, ſiſter of Ahaziah, took ‡ Joaſh the ſon of Ahaziah, and ſtole him from among the king's ſons *which were* ſlain; and they hid him, *even* him and his nurſe in the bed-chamber, from Athaliah, ſo that he was not ſlain.

† 2 Chron. 22. 11. Jeboſhabeath.
‡ Or, Jehoaſh.

3 And he was with her hid in the houſe of the Lord, ſix years: and Athaliah did reign over the land.

878.

4 ¶ And [c] the ſeventh year Jehoiada ſent and fetched the rulers over hundreds, with the captains and the guard, and brought them to him into the houſe of the Lord, and made a covenant with them, and took an oath of them in the houſe of the Lord, and ſhewed them the king's ſon.

c 2 Chron. 23. 1.

5 And he commanded them, ſaying, This *is* the thing that ye ſhall do; A third part of you that enter in [d] on the ſabbath, ſhall even be keepers of the watch of the king's houſe:

d 1 Chron. 9. 25

6 And a third part *ſhall be* at the gate of Sur: and a third part at the gate behind the guard: ſo ſhall ye keep the watch of the houſe § that it be not broken down.

§ Or, from breaking up.

7 And two ‖ * parts of all you, that go forth on the ſabbath, *even* they ſhall keep the watch of the houſe of the Lord about the king.

‖ Or, companies.
* Heb. hands.

8 And

V. 27. *The image of Baal*—The chief image, which they worſhipped more than the reſt.

V. 29. Herein he diſcovers his hypocriſy, that he follows God as far as his intereſt would permit, but no further: For he ſtill reſolves to keep up the worſhip of the calves.

V. 31. *Jehu took no heed to walk in the law of the Lord God of Iſrael*—His obedience wanted three eſſential properties, care, univerſality, and ſincerity. *He departed not from the ſins of Jeroboam*—His reſolved continuance in one ſingle courſe, is juſtly alledged as an argument of his falſe-heartedneſs in all his other actions.

V. 32. *In thoſe days*—In the time of Jehu's reign. *The Lord began to cut Iſrael ſhort*—To diminiſh the number of the people, by cutting them off. *Hazael ſmote the coaſts of Iſrael*—And at this time poſſibly he executed thoſe cruelties mentioned, chap. viii. 12.

CHAP. XI.

V. 1. *She deſtroyed all the ſeed royal*—All of the royal family, except one. This was the fruit of Jehoſhaphat's marrying his ſon to a daughter of that idolatrous and wicked houſe of Ahab, even the extirpation of all his poſterity, but one. And this dreadful judgment God permitted, to ſhew how much he is offended when any that worſhip him marry, or chooſe their friends amongſt ſuch as are the enemies of God by wicked works.

V. 3. *Athaliah*—Was the late king's wife.

V. 4. *Jehoiada made a covenant with them*—To reſtore the king to his kingdom, and religion to its purity. *And took an oath of them*—For their ſecrecy and fidelity in the preſent deſign.

V. 5. *A third part of you*—Of the whole number, including thoſe *that come in*, and thoſe *that go out on the Sabbath*. The Levites were, from David's time, diſtributed into twenty-four courſes, which were to do the work of the temple by turns; each courſe conſiſting of about a thouſand men for the week. *The king's houſe*—That part which leadeth to the king's palace, which Athaliah now poſſeſſed, and whence they might expect oppoſition.

V. 6. *The gate of Sur*—The chief gate of the temple. *So ſhall ye keep the watch*—That neither Athaliah nor any of her ſoldiers may break into the temple.

V. 7. *You that go forth on the ſabbath*—Who having finiſhed their courſe, ſhould have gone home, but were detained. *About the king*—Whilſt the reſt guard the doors and entrances into the temple; theſe ſhall have a ſpecial care of the king's perſon.

Before Christ 878.

8 And ye shall compass the king round about, every man with his weapons in his hand: and he that cometh within the ranges, let him be slain; and be ye with the king as he goeth out, and as he cometh in.

e 2 Chron 23. 8.

9 [e] And the captains over the hundreds did according to all *things* that Jehoiada the priest commanded: and they took every man his men that were to come in on the sabbath, with them that should go out on the sabbath, and came to Jehoiada the priest.

10 And to the captains over hundreds, did the priests give king David's spears and shields that *were* in the temple of the Lord.

11 And the guard stood, every man with his weapons in his hand, round about the king, from the right † corner of the temple, to the left corner of the temple, *along* by the altar and the temple.

† Heb. shoulder.

12 And he brought forth the king's son, and put the crown upon him, and *gave him* the testimony, and they made him king, and anointed him, and they clapt their hands, and said, ‡ God save the king.

‡ Heb. Let the king live.

13 ¶ And when Athaliah heard the noise of the guard, *and* of the people, she came to the people, into the temple of the Lord.

14 And when she looked, behold, the king stood by [i] a pillar, as the manner *was*, and the princes, and the trumpeters by the king, and all the people of the land rejoiced, and blew with trumpets: and Athaliah rent her clothes, and cried, Treason, treason.

i Chap. 23. 3. 2 Chron. 34. 31.

15 But Jehoiada the priest commanded the captains of the hundreds, the officers of the host, and said unto them, Have her forth without the ranges; and him that followeth her, kill with the sword: For the priest had said, Let her not be slain in the house of the Lord.

16 And they laid hands on her, and she went by the way by the which the horses came into the king's house, and there was she slain.

17 ¶ [g] And Jehoiada made a covenant between the Lord, and the king and the people, that they should be the Lord's people, [h] between the king also and the people.

Before Christ 878.

g 2 Chron. 23. 16.

h 2 Sam. 5. 3.

18 And all the people of the land went into the house of Baal, and brake it down, his altars and his images brake they in pieces throughly, and slew Mattan the priest of Baal before the altars: and [i] the priest appointed § officers over the house of the Lord.

i 2 Chron. 23. 18.

§ offices.

19 And he took the rulers over hundreds, and the captains, and the guard, and all the people of the land, and they brought down the king from the house of the Lord, and came by the way of the gate of the guard to the king's house, and he sat on the throne of the kings.

20 And all the people of the land rejoiced, and the city was in quiet; and they slew Athaliah with the sword, *beside* the king's house.

21 [k] Seven years old *was* Jehoash when he began to reign.

k 2 Chron. 24. 1.

CHAP. XII.

878.

IN [a] the seventh year of Jehu, Jehoash began to reign; and forty years reigned he in Jerusalem: and his mother's name *was* Zibiah of Beer-sheba.

a 2 Chron. 24. 1.

2 And Jehoash did *that which was* right in the sight of the Lord all his days, wherein Jehoiada the priest instructed him.

3 But [b] the high places were not taken away: the people still sacrificed, and burnt incense in the high places.

b 2 Kings 15. 14. & 22. 43. Chap. 14. 4.

4 ¶ And Jehoash said to the priests, [c] All the money of the * † dedicated things, that is brought into the house of the Lord, *even* [d] the money of every one that passeth *the account*, ‡ the money that every man is set at, *and* all the money that § [e] cometh into any man's heart to bring into the house of the Lord,

c Chap. 22. 4.

* Or, holy things.

† Heb. holinesses.

d Exod. 30. 13.

‡ Heb. the money of the souls of his estimation, Lev. 27. 2.

§ Heb. ascendeth upon the heart of a man.

e Exod. 35. 5.

5 Let the priests take *it* to them, every man

V. 12. *The testimony*—The book of the law, which he put into the king's hand, to mind him of his duty at his entrance upon his kingdom, which was to read that holy book, and to govern himself and his kingdom by it: The law of God being frequently called *a testimony*, because it is a witness of God's will, and man's duty.

V. 13. *Athaliah heard the noise of the people*—Who came thither on hearing what was done. *She came to the people*—To inquire into the cause of this noise.

V. 17. *Jehoiada made a covenant between the Lord, and the king and the people*—A sacred covenant, whereby he solemnly engaged both the king and people, *that they should be the Lord's people*; that they should renounce, and root out all idolatry, and set up and maintain God's true worship. *Between the king also and the people*—This was a civil covenant, whereby the king engaged himself to rule them justly, and in the fear of God; and the people obliged themselves to defend and obey him.

CHAP. XII.

V. 4. *The money of every one that passeth the account*—The half shekel, which was paid for every one that was numbered from twenty years old and upwards. *The money that every man is set at*—The money which every man that had vowed his person to God, paid according to the rate which the priest put upon him. *The money that cometh into any man's heart*—All that shall be freely offered.

V. 7. *King*

Before Christ 878.

man of his acquaintance, and let them repair the breaches of the house, wheresoever any breach shall be found.

‖ Heb. in the twentieth year and third year.

6 But it was *so that* ‖ in the three and twentieth year of king Jehoash, the priests had not repaired the breaches of the house.

7 Then king Jehoash called for Jehoiada the priest, and the *other* priests, and said unto them, Why repair ye not the breaches of the house? now therefore receive no *more* money of your acquaintance, but deliver it for the breaches of the house.

8 And the priests consented to receive no *more* money of the people, neither to repair the breaches of the house.

9 But Jehoiada the priest took a chest, and bored a hole in the lid of it, and set it beside the altar, on the right side, as one cometh into the house of the Lord: and the priests that kept the * door, put therein all the money *that was* brought into the house of the Lord.

* Heb. threshold.

10 And it was *so*, when they saw that *there was* much money in the chest, that the king's † scribe, and the high priest came up, and they ‡ put up in bags, and told the money *that was* found in the house of the Lord.

† Or, secretary. ‡ Heb. bound up.

11 And they gave the money, being told, into the hands of them that did the work, that had the oversight of the house of the Lord: and they § laid it out to the carpenters and builders, that wrought upon the house of the Lord,

§ Heb brought it forth.

12 And to masons, and hewers of stone, and to buy timber, and hewed stone to repair the breaches of the house of the Lord, and for all that ‖ was laid out for the house to repair *it*.

‖ Heb. went forth.

13 Howbeit, there were not made for the house of the Lord, bowls of silver, snuffers, basons, trumpets, any vessels of gold, or vessels of silver, of the money *that was* brought into the house of the Lord:

14 But they gave that to the workmen, and repaired therewith the house of the Lord.

h Chap. 22. 7.

15 Moreover, [h] they reckoned not with the men, into whose hand they delivered the money to be bestowed on workmen: for they dealt faithfully.

Before Christ 878.

16 [g] The trespass-money, and sin-money was not brought into the house of the Lord: [h] it was the priests.

g Lev 5.15,18.

h Num. 18.9.

17 ¶ Then [i] Hazael king of Syria went up, and fought against Gath, and took it: and [k] Hazael set his face to go up to Jerusalem.

i Chap. 8. 12.

k See 2 Chro. 24. 23.

18 And Jehoash king of Judah [l] took all the hallowed things that Jehoshaphat, and Jehoram, and Ahaziah his fathers, kings of Judah had dedicated, and his own hallowed things, and all the gold *that was* found in the treasures of the house of the Lord, and in the king's house, and sent *it* to Hazael king of Syria, and he * went away from Jerusalem.

l 1 Kings 15. 18. Chap. 18. 15, 16.

* Heb. went up.

19 ¶ And the rest of the acts of Joash, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

20 And [m] his servants arose, and made a conspiracy, and slew Joash in † the house of Millo, which goeth down to Silla.

m Chap 14.5. † Or, Beth-millo.

21 For [n] Jozachar the son of Shimeath, and Jehozabad the son of ‡ Shomer, his servants, smote him, and he died; and they buried him with his fathers in the city of David, and Amaziah his son reigned in his stead.

n 2 Chron. 24. 26. Zabad. ‡ Or. Shimrith.

839.

CHAP. XIII.

IN * the three and twentieth year of Joash the son of Ahaziah king of Judah, Jehoahaz the son of Jehu began to reign over Israel in Samaria, *and reigned* seventeen years.

856.

* Heb. the twentieth year and third year.

2 And he did *that which was* evil in the sight of the Lord, and † followed the sins of Jeroboam the son of Nebat, which made Israel to sin, he departed not therefrom.

† Heb. walked after.

3 ¶ And the anger of the Lord was kindled against Israel, and he delivered them into the hand of [a] Hazael king of Syria, and into the hand of Ben-hadad the son of Hazael, all *their* days.

cir. 849.

a Chap. 8. 12.

4 And Jehoahaz besought the Lord, and the

cir. 841.

V. 7. *King Jehoash called for Jehoiada, and said, Why repair ye not the breaches of the house?*—The king had to take the work into his own hands. And thus has the King and Saviour of men who made all things to repair every breach—to restore the living temple of the heart of man to its perfect state; and in this work his boundless goodness is never weary, whoever neglects the duties of their station.

V. 8. *The priests consented*—Not to take the charge of that work which the king had committed unto them, but to resign it to whom the king should appoint.

V. 15. *They dealt faithfully*—For they perceived by many experiments that they were faithful.

V. 17. *Hazael fought against Gath*—Once a city of the Philistines, but taken by David, and now a part of the kingdom of Judah. *Hazael set his face to go up to Jerusalem*—Directed his march, and led his forces; or, undertook in good earnest.

CHAP. XIII.

V. 4. *Because the king of Syria oppressed them*—Very grievously. So he helped them because of the rage of their enemies.

V. 5. *The*

Before Christ cir. 841. the Lord hearkened unto him: for he saw the oppression of Israel, because the king of Syria oppressed them.

b See ver. 25. & Chap. 14. 25, 27.

5 (b And the Lord gave Israel a saviour, so that they went out from under the hand of the Syrians: and the children of Israel dwelt in their tents, ‡ as before time.

‡ Heb. as yesterday, and third day.

6 Nevertheless, they departed not from the sins of the house of Jeroboam, who made Israel sin, *but* § walked therein: c and there ‖ remained the grove also in Samaria.)

§ Heb. he walked.

c 1 Kings 16. 33.

‖ Heb. stood.

7 Neither did he leave of the people to Jehoahaz, but fifty horsemen and ten chariots, and ten thousand footmen: for the king of Syria had destroyed them, d and had made them like the dust by threshing.

d Amos 1. 3.

8 ¶ Now the rest of the acts of Jehoahaz, and all that he did, and his might, *are* they not written in the book of the chronicles of the kings of Israel?

839.

9 And Jehoahaz slept with his fathers, and they buried him in Samaria, and * Joash his son reigned in his stead.

* Ver. 10. Jehoash. * Alone.

841.

10 ¶ In the thirty and seventh year of Joash king of Judah, began † Jehoash the son of Jehoahaz to reign over Israel in Samaria, *and reigned* sixteen years.

† In consort with his Father, Chap. 14. 1.

842.

11 And he did *that which was* evil in the sight of the Lord: he departed not from all the sins of Jeroboam the son of Nebat, who made Israel sin: *but* he walked therein.

e Chap. 14. 15. i See ver. 14, & 25. g Chap. 14. 9. &c.

12 e And the rest of the acts of Joash, and i all that he did, and g his might wherewith he fought against Amaziah king of Judah, *are* they not written in the book of the chronicles of the kings of Israel?

13 And Joash slept with his fathers, and Jeroboam sat upon his throne: and Joash was buried in Samaria with the kings of Israel.

14 ¶ Now Elisha was fallen sick, of his sickness whereof he died, and Joash the king of Israel came down unto him, and wept over his face, and said, O my father, my father, h the chariot of Israel, and the horsemen thereof.

Before Christ cir. 839.

h Chap. 2. 12.

15 And Elisha said unto him, Take bow and arrows: and he took unto him bow and arrows.

16 And he said to the king of Israel, ‡ Put thine hand upon the bow: and he put his hand *upon it:* and Elisha put his hands upon the king's hands.

‡ Heb. make thine hand to ride.

17 And he said, Open the window eastward: and he opened *it.* Then Elisha said, Shoot: and he shot. And he said, The arrow of the Lord's deliverance, and the arrow of deliverance from Syria: for thou shalt smite the Syrians in Aphek, till thou have consumed *them.*

18 And he said, Take the arrows: and he took *them.* And he said unto the king of Israel, smite upon the ground: and he smote thrice, and stayed.

19 And the man of God was wroth with him, and said, Thou shouldest have smitten five or six times, then hadst thou smitten Syria till thou hadst consumed *it:* i whereas now thou shalt smite Syria *but* thrice.

i Ver. 25.

20 ¶ And Elisha died, and they buried him: and the bands of the Moabites invaded the land at the coming in of the year.

cir. 838.

21 And it came to pass as they were burying a man, that behold, they spied a band *of men,* and they cast the man into the sepulchre of Elisha: and when the man § was let down, and touched the bones of Elisha, he revived, and stood up on his feet.

§ Heb. went down.

22 ¶ But

V. 5. *The Lord gave Israel a saviour, so they dwelt in their tents*—In peace and security, not only in their strong cities, but even in their tents in the fields.

V. 6. *There remained the grove in Samaria*—Which Ahab had planted for the worship of Baal, and which should have been destroyed.

V. 8. *And his might*—Which is noted to intimate, that the Israelites were not conquered because of the cowardice of their king, but meerly from the righteous and dreadful judgment of God.

V. 14. *Elisha was sick, and Joash the king wept*—Not for any true love to him, for then he would have followed his counsel in forsaking the calves, and returning to the Lord; but for his own and the kingdom's inestimable loss in him.

V. 17. *Thou shalt smite the Syrians in Aphek*—If he did not hinder it by his unbelief or neglect, signified in the following verses.

V. 18. *Smite upon the ground*—The former sign portended victory, and this was to declare the number of the victories.

V. 19. The prophet himself did not yet know how many victories Jehoash should obtain against the Syrians, but God had signified to him that he should learn that by the number of the king's strokes. And he was angry with him, not simply, because he smote only thrice, but because by his unbelief and idolatry he provoked God so to over-rule his heart and hand, that he should smite but thrice, which was a token that God would assist him no further.

V. 20. *They buried him*—In or near Samaria.

V. 21. *He revived, and stood upon his feet*—Which miracle God wrought there, partly, to do honour to that great prophet, and that by this seal he might confirm his doctrine, and thereby confute the false doctrine and worship of the Israelites; partly, to strengthen the faith of Joash, and of the Israelites, in his promise of their success against the Syrians; and partly, in the midst of all their calamities to comfort such Israelites as were Elisha's followers, with the hopes of that eternal life, whereof this was a manifest pledge, and to awaken the rest of that people to a due care and preparation for it.

V. 23. *Neither*

Before Christ cir. 832.

22 ¶ But Hazael king of Syria oppreſſed Iſrael all the days of Jehoahaz.

l Chap. 14.27.

23 [l] And the Lord was gracious unto them, and had compaſſion on them, and [m] had reſpect unto them, becauſe of his covenant with Abraham, Iſaac, and Jacob, and would not deſtroy them, neither caſt he them from his ‖ preſence as yet.

m Exod. 2.24, 25.

‖ Heb. face.

cir. 839.

24 So Hazael king of Syria died, and Ben-hadad his ſon reigned in his ſtead.

* Heb. returned and took.

cir. 836.

25 And Jehoaſh the ſon of Jehoahaz * took again out of the hand of Ben-hadad the ſon of Hazael, the cities which he had taken out of the hand of Jehoahaz his father by war: [n] three times did Joaſh beat him, and recovered the cities of Iſrael.

n Ver. 18. 19.

CHAP. XIV.

839.

[a] IN the ſecond year of Joaſh ſon of Jehoahaz king of Iſrael, reigned [b] Amaziah the ſon of Joaſh king of Judah.

a Chap. 13.10.

b 2 Chron. 25. 1.

2 He was twenty and five years old when he began to reign, and reigned twenty and nine years in Jeruſalem: and his mother's name *was* Jehoaddan of Jeruſalem.

3 And he did *that which was* right in the ſight of the Lord, yet not like David his father: he did according to all things as Joaſh his father did.

c Chap. 12. 3.

4 [c] Howbeit, the high places were not taken away: as yet the people did ſacrifice, and burnt incenſe on the high places.

5 ¶ And it came to paſs as ſoon as the kingdom was confirmed in his hand, that he

d Chap. 12. 20.

ſlew his ſervants [d] which had ſlain the king his father.

6 But the children of the murderers he ſlew not: according unto that which is written in the book of the law of Moſes, where-

e Deut. 14. 16. Ezek. 18. 4, 20.

in the Lord commanded, ſaying, [e] The fathers ſhall not be put to death for the children, nor the children be put to death for the fathers; but every man ſhall be put to death for his own ſin.

Before Christ cir. 839.

7 He ſlew of Edom in [i] the valley of ſalt, ten thouſand, and took * Selah by war, and called the name of it Joktheel, unto this day.

cir. 827.

i 2 Sam. 8. 13. Pſal. 60. title.

* Or, the rock.

g Joſh. 15. 38.

8 ¶ Then Amaziah ſent meſſengers to Jehoaſh the ſon of Jehoahaz, ſon of Jehu king of Iſrael, ſaying, Come, let us look one another in the face.

cir. 826.

Joſ. Ant. IX.

9 [h] And Jehoaſh the king of Iſrael ſent to Amaziah king of Judah, ſaying, [i] The thiſtle that *was* in Lebanon, ſent to the cedar that *was* in Lebanon, ſaying, Give thy daughter to my ſon to wife: and there paſſed by a wild beaſt that *was* in Lebanon, and trode down the thiſtle.

839.

h 2 Chron. 25. 18.

i See Judg. 9. 8.

10 Thou haſt indeed ſmitten Edom, and thine heart hath liſted thee up: glory *of this*, and tarry † at home: for why ſhouldeſt thou meddle to *thy* hurt, that thou ſhouldeſt fall, *even* thou, and Judah with thee?

† Heb. at thy houſe.

11 But Amaziah would not hear: therefore Jehoaſh king of Iſrael went up, and he and Amaziah king of Judah looked one another in the face at Beth-ſhemeſh, which *belongeth* to Judah,

12 And Judah ‡ was put to the worſe before Iſrael, and they fled every man to their tents.

‡ Heb. was ſmitten.

13 And Jehoaſh king of Iſrael took Amaziah king of Judah, the ſon of Jehoaſh, the ſon of Ahaziah, at Beth-ſhemeſh, and came to Jeruſalem, and brake down the wall of Jeruſalem, from [k] the gate of Ephraim, unto the corner-gate, four hundred cubits.

k Neh. 12. 39. Jer. 31. 38.

14 And he took all the gold and ſilver, and all the veſſels *that were* found in the houſe of the Lord, and in the treaſures of the king's houſe, and hoſtages, and returned to Samaria.

15 ¶ Now

V. 23. *Neither caſt he them from his preſence*—i. e. From the land of Canaan, to which the public and ſolemn worſhip of God was confined. verſe 19.

V. 25. *Three times did Joaſh beat him*—According to the prediction.

CHAP. XIV.

V. 3. *He did that which was right*—That which was in ſome ſort agreeable to God's will.

V. 6. *The children of the murderers he ſlew not*—Wherein he ſhewed ſome faith and courage, that he would obey this command of God, though it was very hazardous to himſelf, ſuch perſons being likely to ſeek revenge for their father's death.

V. 7. *Joktheel*—Which ſignifies, *the obedience of God*, (i. e.) given him by God, as a reward of his obedience to God's meſſage by the prophet. (2 Chron. xxv. 8, 9.)

V. 8. *Amaziah ſent to Jehoaſh, king of Iſrael, ſaying, Let us look one another in the face*—Let us fight perſonally, and with our armies. This challenge he ſent upon the injuries done by the Iſraelites to his people.

V. 9. *The thiſtle ſent to the cedar*—By the thiſtle, a low and contemptible ſhrub, he underſtands Amaziah; and by the cedar, himſelf, whom he intimates to be far ſtronger than he, and out of his reach. *A wild beaſt trode down the thiſtle*—And with no leſs eaſe ſhall my ſoldiers tread down thee and thy forces.

V. 10. *Glory of this*—Content thyſelf with that glory and ſucceſs, and let not thine ambition betray thee to ruin.

V. 11. *Amaziah would not hear*—Becauſe hardened to his deſtruction for his idolatry. *Jehoaſh king of Iſrael went up*—Into the kingdom of Judah, carrying the war into his enemies country.

V. 13. *Jehoaſh king of Iſrael took Amaziah king of Judah, and came to Jeruſalem*—Commanding entrance in Amaziah's name, and which he durſt not deny.

Before Christ 839.

15 ¶ [m] Now the reſt of the acts of Jehoaſh which he did, and his might, and how he fought with Amaziah king of Judah, *are* they not written in the book of the chronicles of the kings of Iſrael?

m Chap. 12.

16 And Jehoaſh ſlept with his fathers, and was buried in Samaria with the kings of Iſrael, and Jeroboam his ſon reigned in his ſtead.

17 ¶ And Amaziah the ſon of Joaſh king of Judah, lived after the death of Jehoaſh ſon of Jehoahaz king of Iſrael, fifteen years.

18 And the reſt of the acts of Amaziah, *are* they not written in the book of the chronicles of the kings of Judah?

n 2 Chron. 25. 27.

19 Now [n] they made a conſpiracy againſt him in Jeruſalem: and he fled to Lachiſh, but they ſent after him to Lachiſh, and ſlew him there.

810.

20 And they brought him on horſes; and he was buried at Jeruſalem with his fathers in the city of David.

o Chap. 15. 13. and 2 Chron. 26. 1. he is called Uzziah.

21 ¶ And all the people of Judah took [o] Azariah (which *was* ſixteen years old) and made him king inſtead of his father Amaziah.

p Chap. 16. 6.

22 He built [p] Elath, and reſtored it to Judah, after that the king ſlept with his fathers.

825. Now he begins to reign alone.

23 ¶ In the fifteenth year of Amaziah, the ſon of Joaſh king of Judah, Jeroboam the ſon of Joaſh king of Iſrael began to reign in Samaria, *and reigned* forty and one years.

24 And he did *that which was* evil in the ſight of the Lord: he departed not from all the ſins of Jeroboam the ſon of Nebat, who made Iſrael to ſin.

q Num. 13. 21. and 34. 8.
r Deut. 3. 17.

25 He reſtored the coaſt of Iſrael [q] from the entering of Hamath, unto the ſea of the plain, according to the word of the Lord God of Iſrael which he ſpake by the hand of his ſervant [r] Jonah, the ſon of Amittai, the prophet, which *was* of Gath-hepher.

s Jonah 1. 1. Matth. 12. 39, 40, called, Jonas.

824.

t Deut. 32. 36.

26 For the Lord ſaw the affliction of Iſrael, *that it was* very bitter: for *there was* not any ſhut up, nor any left, nor any helper for Iſrael.

27 [u] And the Lord ſaid not that he would blot out the name of Iſrael from under heaven: but he ſaved them by the hand of Jeroboam the ſon of Joaſh.

Before Christ 824.

u Chap. 13. 5.

28 ¶ Now the reſt of the acts of Jeroboam, and all that he did, and his might, how he warred, and how he recovered Damaſcus, and Hamath, [x] *which belonged* to Judah, for Iſrael, *are* they not written in the book of the chronicles of the kings of Iſrael?

x 2 Sam. 8. 6. 2 Chron. 8. 3.

29 And Jeroboam ſlept with his fathers, *even* with the kings of Iſrael; and [y] Zachariah his ſon reigned in his ſtead.

y After an interregnum of 11 years, Chap. 15. 8.

CHAP. XV.

cir. 810.

IN the twenty and ſeventh year of Jeroboam king of Iſrael, [a] began [b] Azariah ſon of Amaziah king of Judah to reign.

This is the 27th year of Jeroboam's Partnerſhip in the kingdom with his father, who made him conſort at his going to the Syrian wars. It is the 16th year of Jeroboam's Monarchy.

a Chap. 14. 21. 2 Chron. 26. 1, 3.
b Called Uzziah, Ver. 13. 30, &c.

2 Sixteen years old was he when he began to reign, and he reigned two and fifty years in Jeruſalem, and his mother's name was Jecholiah of Jeruſalem.

3 And he did *that which was* right in the ſight of the Lord, according to all that his father Amaziah had done;

4 [c] Save that the high places were not removed: the people ſacrificed, and burnt incenſe ſtill on the high places.

c Ver. 35. Chap. 12. 3. & 14. 4.

cir. 765.

5 ¶ And the Lord [d] ſmote the king, ſo that he was a leper unto the day of his death, and [e] dwelt in a ſeveral houſe: and Jotham the king's ſon *was* over the houſe, judging the people of the land.

d 2 Chron. 26. 19.
e Lev. 13. 46.

6 And the reſt of the acts of Azariah, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

cir. 758.

7 So Azariah ſlept with his fathers, and [i] they buried him with his fathers in the city of David; and Jotham his ſon reigned in his ſtead.

i 2 Chron. 26. 23.

cir. 773.

8 ¶ In the thirty and eighth year of Azariah king of Judah, did Zachariah the ſon of Jeroboam reign over Iſrael in Samaria ſix months.

There having been an interregnum for 11 years.

9 And he did *that which was* evil in the ſight

V. 19. *He fled to Lachiſh*—A ſtrong city in Judah, towards the Philiſtines.

V. 21. *The people of Judah took Azariah, and made him king*—Which they did to ſhew their affection to the houſe of David, and that their quarrel was only perſonal againſt Amaziah, whom they looked upon as the author of all their late calamities. This Azariah is called Uzziah, both names ſignifying the ſame thing for ſubſtance; that, *God's help*; and this, *God's ſtrength*.

V. 22. *He built Elath, and reſtored it to Judah*—From whom it had revolted with the reſt of Edom, in which land this place was, upon the Red Sea. *After that the king ſlept*—His father Amaziah, who did not perfect his conqueſt of Edom.

V. 26. *The Lord ſaw the affliction of Iſrael, that it was very bitter*—Whereby he was moved to pity and help them.

V. 27. *The Lord ſaid not*—He had not yet declared this, as afterwards he did by the ſucceeding prophets, though not in thoſe words.

CHAP. XV.

V. 3. *According to all that his father Amaziah had done*—In the ſame manner, and but for a time.

V. 5. *The king dwelt in a ſeveral houſe*—Which being the law of the King of kings, bound kings no leſs than ſubjects.

V. 10. *Shallum the ſon of Jabeſh*—One of his chief captains. *Smote him before the people*—Openly. The promiſe of the kingdom

Before Christ cir. 773. sight of the Lord, as his fathers had done: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

cir. 772. 10 And Shallum the son of Jabesh conspired against him, and [g] smote him before the people, and slew him, and reigned in his stead.

g As prophesied Amos 7. 9.

11 And the rest of the acts of Zachariah, behold, they *are* written in the book of the chronicles of the kings of Israel.

h Chap. 10. 30.

12 This *was* [h] the word of the Lord which he spake unto Jehu, saying, Thy sons shall sit on the throne of Israel, unto the fourth *generation*. And so it came to pass.

cir. 772. 13 ¶ Shallum the son of Jabesh began to reign in the nine and thirtieth year of [i] Uzziah king of Judah, and he reigned * a full month in Samaria.

i Mat. 1. 8 9, called Ozias, and verse 1, Azariah.

* Heb. a month of days.

14 For Menahem the son of Gadi went up from [k] Tirzah, and came to Samaria, and smote Shallum the son of Jabesh in Samaria, and slew him, and reigned in his stead.

k 1 Kings 14. 17.

15 And the rest of the acts of Shallum, and his conspiracy which he made, behold, they *are* written in the book of the chronicles of the kings of Israel.

16 ¶ Then Menahem smote Tiphsah, and all that *were* therein, and the coasts thereof from Tirzah: because they opened not *to him*, therefore he smote *it*, *and* all [l] the women therein that were with child, he ript up.

l Chap. 8. 12.

17 In the nine and thirtieth year of Azariah king of Judah, began Menahem the son of Gadi to reign over Israel, *and reigned* ten years in Samaria.

18 And he did *that which was* evil in the sight of the Lord: he departed not all his days from the sins of Jeroboam the son of Nebat, who made Israel to sin.

m 1 Chron. 5. 26. Isai. 9. 1. Hos. 8. 9.

19 *And* [m] Pul the king of Assyria came against the land: and Menahem gave Pul a thousand talents of silver, that his hand might be with him, to confirm the kingdom in his hand.

771.

† Heb. caused to come forth.

20 And Menahem † exacted the money of Israel, *even* of all the mighty men of wealth, of each man fifty shekels of silver, to give to the king of Assyria: so the king of Assyria turned back, and stayed not there in the land.

Before Christ 771.

21 ¶ And the rest of the acts of Menahem and all that he did, *are* they not written in the book of the chronicles of the kings of Israel? 761.

22 And Menahem slept with his fathers, and Pekahiah his son reigned in his stead. 759.

23 ¶ In the fiftieth year of Azariah king of Judah, Pekahiah the son of Menahem began to reign over Israel in Samaria, *and reigned* two years.

24 And he did *that which was* evil in the sight of the Lord, he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

25 But Pekah the son of Remaliah, a captain of his, conspired against him, and smote him in Samaria, in the palace of the king's house, with Argob, and Arieh, and with him fifty men of the Gileadites: and he killed him, and reigned in his room.

26 And the rest of the acts of Pekahiah, and all that he did, behold, they *are* written in the book of the chronicles of the kings of Israel.

27 ¶ In the two and fiftieth year of Azariah king of Judah, [n] Pekah the son of Remaliah began to reign over Israel in Samaria, *and reigned* twenty years. 759.

n Isai. 7. 1.

28 And he did *that which was* evil in the sight of the Lord, he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

29 In the days of Pekah king of Israel, [o] came Tiglath-pileser king of Assyria, and took [p] Ijon, and Abel-beth-maachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria.

o 1 Chron. 5. 26. Isai. 9. 1.

p 1 Kings 15. 20.

30 And Hoshea the son of Elah made a conspiracy 739.

dom made to Jehu, was confined to the fourth generation, which was now expired.

V. 16. *Because they opened not to him*—Because they refused to open the gates of their city to him, and to submit to him as conqueror. *The women he ript up*—That by this example of severity he might affright all the rest of the people into obedience. A policy only to be accounted for, by the human mind, left to itself, being capable of the same brutality as the most savage beasts, and to the extent of its powers, like the apostate spirits for wickedness.

V. 19. *Pul the king of Assyria*—Who, by the help of Arbaces the Mede, vanquished Sardanapalus the last monarch of Assyria, and translated the kingdom to Chaldæa, and was the first king of Babylon and Assyria; Arbaces being made king of the Medes and Persians. *Came against the land*—Of Israel. *Menahem gave Pul a thousand talents of silver, to confirm the kingdom in his hand*—That he might assist him against all that did or should oppose him. By which it appears, that his cruelty to Tiphsah was far from establishing him, as he expected.

V. 25. *And with him fifty men of the Gileadites*—Who assisted him in the execution of his treason.

V. 29. *Came Tiglath-pileser*—The son of that Pul, or Phul, verse 9.

V. 30. *Hoshea made a conspiracy against Pekah, and slew him*—Which

Before Chriſt 739.

conſpiracy againſt Pekah the ſon of Remaliah, and ſmote him, and ſlew him, (and reigned in his ſtead [q]) in the twentieth year of Jotham the ſon of Uzziah [r].

31 And the reſt of the acts of Pekah, and all that he did, behold, they *are* written in the book of the chronicles of the kings of Iſrael.

32 ¶ In the ſecond year of Pekah the ſon of Remaliah king of Iſrael, began [s] Jotham the ſon of Uzziah king of Judah to reign.

33 Five and twenty years old was he when he began to reign, and he reigned ſixteen years in Jeruſalem: and his mother's name *was* Jeruſha, the daughter of Zadok.

34 And he did *that which was* right in the ſight of the Lord: he did according to all that his father Uzziah had done.

35 ¶ [t] Howbeit, the high-places were not removed: the people ſacrificed and burnt incenſe ſtill in the high places: he built the higher gate of the houſe of the Lord.

36 ¶ Now the reſt of the acts of Jotham, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

cir. 742.

37 (In thoſe days the Lord began to ſend againſt Judah, [u] Rezin the king of Syria, and Pekah the ſon of Remaliah)

38 And Jotham ſlept with his fathers, and was buried with his fathers in the city of David his father, and Ahaz his ſon reigned in his ſtead.

CHAP. XVI.

742.

IN [a] the ſeventeenth year of Pekah the ſon of Remaliah, Ahaz the ſon of Jotham king of Judah, began to reign.

2 Twenty years old *was* Ahaz when he began to reign, and reigned ſixteen years in Jeruſalem, and did not *that which was* right in the ſight of the Lord his God, like David his father.

3 But he walked in the way of the kings of Iſrael, yea, [b] and made his ſon to paſs through the fire, according to the abominations of the heathen, whom the Lord caſt out from before the children of Iſrael.

Before Chriſt 742.

4 And he ſacrificed and burnt incenſe in the high places, and [c] on the hills, and under every green tree.

5 ¶ [d] Then Rezin king of Syria, and Pekah ſon of Remaliah king of Iſrael, came up to Jeruſalem to war: and they beſieged Ahaz, but could not overcome *him*.

742.

6 At that time Rezin king of Syria [e] recovered Elath to Syria, and drave the Jews from * Elath: and the Syrians came to Elath, and dwelt there unto this day.

742.

7 So Ahaz ſent meſſengers [i] to † Tiglath-pileſer king of Aſſyria, ſaying, I *am* thy ſervant and thy ſon: come up, and ſave me out of the hand of the king of Syria, and out of the hand of the king of Iſrael, which riſe up againſt me.

8 And Ahaz [g] took the ſilver and gold *that was* found in the houſe of the Lord, and in the treaſures of the king's houſe, and ſent *it for* a preſent to the king of Aſſyria.

740.

9 And the king of Aſſyria hearkened unto him: for the king of Aſſyria went up againſt ‡ Damaſcus, and [v] took it, and carried *the people of* it captive to Kir, and ſlew Rezin.

10 ¶ And king Ahaz went to Damaſcus, to meet Tiglath-pileſer king of Aſſyria, and ſaw an altar that *was* at Damaſcus: and king Ahaz ſent to Urijah the prieſt the faſhion of the altar, and the pattern of it, according to all the workmanſhip thereof.

11 And Urijah the prieſt built an altar according to all that king Ahaz had ſent from Damaſcus: ſo Urijah the prieſt made *it*, againſt king Ahaz came from Damaſcus.

12 And when the king was come from Damaſcus,

[q] After an Anarchy for ſome years. Chap. 17. 1. Hoſ. 10. 3. 7. 15.

[r] In the 4th year of Ahaz, in the 20th year after Jotham had begun to reign Uth.

[s] 2 Chron. 27. 1.

[t] Ver. 4.

[u] Chap. 16. 5. Iſai. 7. 1.

[a] 2 Chron. 28. 1.

[b] Lev. 18 21. 2 Chron. 28. 3.

[c] Deut. 12. 2.

[d] Iſai. 7. 1.

[e] Chap. 14. 22.

* Heb. Eloth.

[i] Chap. 15. 29.

† Heb. Tiglath-pileſer, 1 Chron 5. 26. & 2 Chron. 28. 20. Tilgath-pilneſer.

[g] Chap. 12. 18. See 2 Chron. 28. 21.

‡ Heb. Dammeſek.

[v] Foretold Amos 1. 5.

Which he did more eaſily effect, becauſe the people were enraged againſt Pekah, as the man who by his murder of king Pekahiah, the ſon of Menahem, whom the Aſſyrian monarch ſet up and favoured, and by his unneceſſary war with Ahaz, had brought the Aſſyrian upon them, and cauſed the loſs of one half of that kingdom.

V. 37. *In thoſe days*—Towards the end of Jotham's reign. *The Lord began to ſend*—Diſpoſed their hearts to unite their forces together, and to make preparation for a war againſt Judah.

CHAP. XVI.

V. 3. *He made his ſon to paſs through the fire*—Which was the practice of heathens, and of ſome Iſraelites, in imitation of them.

V. 5. *They beſieged Ahaz, but could not overcome him*—Becauſe God, of his own meer grace, undertook their protection, as he promiſed to do, and diſappointed the deſign of their enemies.

V. 6. *Rezin king of Syria recovered Elath*—Took it from the Jews.

V. 7. *Ahaz ſent to Tiglath-pileſer king of Aſſyria, ſaying, I am thy ſon*—I yield myſelf to thee, as thy vaſſal, to ſerve and obey thee, and pay thee tribute, upon condition thou doeſt aſſiſt me againſt my enemies.

V. 9. *The king of Aſſyria went up againſt Damaſcus*—The metropolis of the Syrians.

V. 10. *Ahaz went to meet Tiglath-pileſer king of Aſſyria*—To congratulate his victory, and acknowledge his favour and help, and to beg the continuance of it. *Ahaz ſent the faſhion of the altar*—Upon which the Syrians uſed to offer to their idols.

V. 11. *Urijah the prieſt built an altar according to all that king Ahaz had ſent from Damaſcus*—So he complied with the king's command, againſt the expreſs command of God. *Urijah made it againſt*

Before Chriſt 740. Damaſcus, the king ſaw the altar: and [i] the king approached to the altar, and offered thereon.

[i] 2 Chron. 26. 16, 19.

13 And he burnt his burnt-offering, and his meat-offering, and poured his drink-offering, and ſprinkled the blood of ‡ his peace-offerings upon the altar.

‡ Heb. which were his.

[k] 2 Chron. 4. 1.

14 And he brought alſo [k] the braſen altar, which *was* before the Lord, from the fore-front of the houſe, from between the altar and the houſe of the Lord, and put it on the north ſide of the altar.

[l] Exod. 29. 39, 40, 41.

15 And king Ahaz commanded Urijah the prieſt, ſaying, Upon the great altar burn [l] the morning burnt-offering, and the even-ing meat-offering, and the king's burnt-ſacri-fice, and his meat-offering, with the burnt-offering of all the people of the land, and their meat-offering, and their drink-offerings, and ſprinkle upon it all the blood of the burnt-offering, and all the blood of the ſacri-fice: and the braſen altar ſhall be for me to inquire *by*.

16 Thus did Urijah the prieſt, according to all that king Ahaz commanded.

17 ¶ [m] And king Ahaz cut off [n] the bor-ders of the baſes, and removed the laver from off them, and took down [o] the ſea from off the braſen oxen that *were* under it, and put it upon a pavement of ſtones.

Before Chriſt 739.

[m] 2 Chron. 28. 24.
[n] 1 Kings 7. 27, 28
[o] 1 Kings 7. 23, 25.

18 And the covert for the ſabbath that they had built in the houſe, and the king's entry without, turned he from the houſe of the Lord, for the king of Aſſyria.

19 ¶ Now the reſt of the acts of Ahaz, which he did, *are* they not written in the book of the chronicles of the kings of Judah?

20 And Ahaz ſlept with his fathers, and [p] was buried with his fathers in the city of David, and Hezekiah his ſon reigned in his ſtead.

726.

[p] 2 Chron 28. 27.

CHAP. XVII.

IN the twelfth year of Ahaz king of Judah, began [a] Hoſhea the ſon of Elah to reign in Samaria, over Iſrael nine years.

730.

[a] After an interregnum, Chap. 15. 30.

2 And he did *that which was* evil in the ſight of the Lord, but not as the kings of Iſrael that were before him.

3 ¶ Againſt him came up Shalmaneſer king

againſt king Ahaz came from Damaſcus—He made haſte, and delayed not to do it, to pleaſe the king, and advance himſelf. Their *diligence* who live to themſelves, ought to be looked to as the example of ſuch as ſee the neceſſity and happineſs of living to God. They that are now going with diligence and delight to execute the buſineſs, and purſue the intereſts of this momentary life without any regard to God therein, are only doing that which will ſoon be as much labour in vain to them, as Urijah's diſpatch to pleaſe the king at the expence of offending God is now to him; whilſt they that are to the utmoſt of their ſtrength living to God by the help of his grace, are laying up treaſures of holy conſolations which will endure for ever.

V. 12. *The king ſaw the altar: and offered thereon*—A ſacrifice; and that not unto God, but unto the Syrian idols, to whom that altar was appropriated.

V. 13. *And ſprinkled the blood of his peace-offerings*—For the heathens; and Ahaz, in imitation of them, offered the ſame ſorts of offerings to their falſe gods, which the Iſraelites did to the true.

V. 14. *He brought the braſen altar*—Of burnt-offerings, made by Solomon, and placed there by God's appointment. *And put it on the north ſide of the altar*—So he put God's altar out of its place and uſe.

V. 15. *The braſen altar ſhall be for me to inquire by*—He would not vouchſafe to mention the name of the Lord, whom he had ſo groſly forſaken and deſpiſed. They that believe in God, his ſacred names are precious to them; but they that worſhip other gods—love and delight in other objects, all that belongs to God is made to give place to their idol-worſhip; and thus does every idolater ſtand ſelf-excluded from everlaſting life, the very ſpirit of their minds being contempt of the Moſt High himſelf, the fountain of all bleſſedneſs.

V. 16. Having once begun, he would not now retreat; but proceeds to execute all the king's commands.

V. 17. *And put it upon a pavement of ſtones*—Which he did, either to expreſs his contempt of them, or to render them inconvenient for the uſes to which they had been deſigned; or to diſpoſe of them, or of the braſs of them, in ſome other place and way, as beſt ſuited with his fancy; or *for the king of Aſſyria*, as it follows in the next verſe.

V. 18. *The covert for the ſabbath*—It is generally underſtood of ſome covert, under which the king uſed to ſit to hear God's word, and ſee the ſacrifices. *The king's entry without, turned he from the houſe of the Lord, for the king of Aſſyria*—That he might ingratiate himſelf with the king of Aſſyria, by his public contempt of that religion, which had been the only partition-wall between the kings of Judah and other kings. They that ſhew a diſregard to things ſacred, for the ſake of ſecuring the favour of men, or advancing their intereſts in the world, do that which ſatan, the god of this world, would have all men to do—that is, to openly diſhonour the Moſt High, by avowing their diſregard or contempt of what he hath required: For men to do the contrary—to comply with the ignorant and corrupt cuſtoms of thoſe that know not God, when they themſelves are better informed, is to make that which is due to the Lord of All, to give place to the intereſts of a life which may end with the next breath; and to violate his ſacred commands, in compliance with the cuſtoms or deſires of thoſe that are regarded as men of rank and influence, but who themſelves to morrow may be the food of worms, and their impious ſpirits trembling with amazement, at beholding in the world of ſpirits the *indignation and wrath* which they bring upon themſelves *who obey unrighteouſneſs*, in oppoſition to all the revelations which God hath given of himſelf in his word and works. (Rom. ii. 8.)

CHAP. XVII.

V. 1. *Nine years*—After his confirmation, and peaceable poſſeſſion of his kingdom.

V. 2. *But not as the kings of Iſrael that were before him*—For he neither worſhipped Baal, as many of his predeceſſors did; nor compelled the people to worſhip the calves; but the meaſure of the Iſraelites ſins, being now full, vengeance comes upon them.

Before Christ 730. king of Assyria, and Hoshea became his servant, and * gave him † presents.

* Heb. rendered.
† Or, tribute.

4 And the king of Assyria found conspiracy in Hoshea: for he had sent messengers to So king of Egypt, and brought no present to the king of Assyria, as *he had done* year by
725. year: therefore the king of Assyria shut him up, and bound him in prison.

724. 5 ¶ Then [b] the king of Assyria came up
b Chap. 18. 9. throughout all the land, and went up to Samaria, and besieged it three years.

c Chap. 18. 10. Hosea 13. 16. foretold. 6 ¶ [c] In the ninth year of Hoshea, the
721. king of Assyria took Samaria, and carried
d 1 Chron. 5. 26. Israel away into Assyria, [d] and placed them in Halah and in Habor *by* the river of Gozan, and in the cities of the Medes.

7 For *so* it was, that the children of Israel had sinned against the Lord their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared other gods,

e Lev. 18. 3. 8 And [e] walked in the statutes of the heathen, (whom the Lord cast out from before the children of Israel) and of the kings of Israel, which they had made.

9 And the children of Israel did secretly *those* things that *were* not right, against the Lord their God, and they built them high
f Chap. 18. 8. places in all their cities, [f] from the tower of the watchmen, to the fenced city.

g 1 Kings 14. 23. Isai. 57. 5. ‡ Heb. statues. v Exod. 34 13. Deut. 16. 21. i Deut. 12. 2. 10 [g] And they set them up ‡ images and [v] groves, [i] in every high hill, and under every green tree:

11 And there they burnt incense in all the high places, as *did* the heathen whom the Lord carried away before them; and wrought wicked things to provoke the Lord to anger.

12 For they served idols, [k] whereof the Lord had said unto them, [l] Ye shall not do this thing. Before Christ 721.

13 Yet the Lord testified against Israel, and against Judah, § by all the prophets, *and by* all [m] the seers, saying, [n] Turn ye from your evil ways, and keep my commandments, *and* my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets.

k Exod. 20. 3, 4. Deut. 5. 7, 8. l Deut. 4. 19. § Heb. by the hand of all. m 1 Sam. 9. 9. n Jer. 18. 11. & 25. 5. and 35. 15.

14 Notwithstanding, they would not hear, but [o] hardened their necks, like to the neck of their fathers, that did not believe in the Lord their God.

o Deut. 31. 27.

15 And they rejected his statutes, [p] and his covenant that he made with their fathers, and his testimonies which he testified against them, and they followed [q] vanity, and [r] became vain, and went after the heathen that *were* round about them, *concerning* whom the Lord had charged them, that they should not do like them.

p Deut. 29. 25. q Deut. 32. 21. 1 Kings 16. 13. 1 Cor. 8. 4. r Psa. 115. 8.

16 And they left all the commandments of the Lord their God, and [s] made them molten images, *even* two calves, [t] and made a grove, and worshipped all the host of heaven, [u] and served Baal.

s Exod. 32. 8. 1 Kings 12. 28. t 1 Kings 14. 15, 23. & 15. 13. & 16. 33. u 1 Kings 16. 31. & 22. 53.

17 [x] And they caused their sons and their daughters to pass through the fire, and used divination and inchantments, and [y] sold themselves to do evil in the sight of the Lord, to provoke him to anger.

Chap. 11. 18. x Lev. 18. 21. Chap. 16. 3. Ezek. 23. 37. y 1 Kings 21. 20.

18 Therefore the Lord was very angry with Israel, and removed them out of his sight: there was none left [z] but the tribe of Judah only.

z 1 Kings 11. 13. 32.

19 Also Judah kept not the commandments of

V. 4. *Hoshea sent to So king of Egypt*—That, by his assistance, he might shake off the yoke of the king of Assyria, the king of Egypt's rival; (see 2 Kings xviii. 21. Jer. xxxvii. 5.) *The king of Assyria bound him in prison*—After he had come up against him, and taken him, with Samaria.

V. 6. *The king of Assyria carried Israel away into Assyria, and placed them in the cities of the Medes*—To cut off all hopes and thoughts of returning to their own country, which they never did.

V. 9. *The children of Israel did secretly those things that were not right, against the Lord*—This belongs their gross idolatries, and other abominable practices, which they were ashamed to own. They covered their idolatrous worship with fair pretences of necessity.

V. 11. *They wrought wicked things to provoke the Lord to anger*—In despight and contempt of God, and his authority and command.

V. 13. *The Lord testified against Israel*—Disowned, and gave testimony against their false worship, and against all their impieties. *By all the prophets, and by all the seers*—To whom he declared his mind, and by whom he published it.

V. 14. *They hardened their necks*—Refused to submit to the yoke of God's precepts. A metaphor from stubborn oxen, that will not bow to the yoke.

V. 15. *They followed vanity*—Idols so called, because of their nothingness. *And became vain*—By the long worship of idols, they were made like them, vain, sottish, and senseless creatures.

V. 16. *They left all the commandments of the Lord*—From a partial disobedience to some of God's laws, they fell by degrees to a total apostacy from all of them. And thus is it in general with all that fall from God; from what they look upon as slight neglects and trifling acts of disobedience, only to avoid, as satan makes deceived souls believe, an unnecessary singularity, till by degrees they are prepared to do that which the enemy of God and man ever hath in view; that is, to have the soul cast off God's authority, and renounce it altogether. *All the host of heaven*—The stars, as *Saturn*, *Jupiter*, *Mars*, *Venus*.

V. 18. *Therefore the Lord was very angry with Israel, and removed them out of his sight*—Out of Canaan. That by this they might be made an example to all mankind, that such as will continue in sin, till their state of trial ends, will be banished from the presence of God for ever. *There was none left but the tribe of Judah only*—And part of the tribe of Benjamin, and those of the tribes of Simeon and Levi who adhered to them, and were incorporated with them; and therefore denominated from them.

V. 19. *Judah walked in the statutes of Israel*—Judah's idolatry

and

Before Christ 721. of the Lord their God, but walked in the ſtatutes of Iſrael which they made.

20 And the Lord rejected all the ſeed of Iſrael, and afflicted them, and delivered them into the hand of ſpoilers, until he had caſt them out of his ſight.

a 1 Kings 11. 11,31. b 1 Kings 12. 20,28.

21 For [a] he rent Iſrael from the houſe of David, and [b] they made Jeroboam the ſon of Nebat king, and Jeroboam drave Iſrael from following the Lord, and made them ſin a great ſin.

22 For the children of Iſrael walked in all the ſins of Jeroboam which he did, they departed not from them:

23 Until the Lord removed Iſrael out of his ſight, as he had ſaid by all his ſervants the prophets. So was Iſrael carried away out of their own land to Aſſyria, unto this day.

cir. 671.

c Ezra 4. 2, 10. d See Ver. 3. e Chap. 18 34. Ivah.

24 ¶ [c] And the king of Aſſyria brought *men* [d] from Babylon, and from Cuthah, and from [e] Ava, and from Hamath, and from Sepharvaim, and placed *them* in the cities of Samaria, inſtead of the children of Iſrael; and they poſſeſſed Samaria, and dwelt in the cities thereof.

Before Christ cir. 671.

25 And *ſo* it was at the beginning of their dwelling there, *that* they feared not the Lord; therefore the Lord ſent lions among them, which ſlew *ſome* of them.

26 Wherefore they ſpake to the king of Aſſyria, ſaying, The nations which thou haſt removed, and placed in the cities of Samaria, know not the manner of the God of the land: therefore he hath ſent lions among them, and behold, they ſlay them, becauſe they know not the manner of the God of the land.

27 Then the king of Aſſyria commanded, ſaying, Carry thither one of the prieſts whom ye brought from thence, and let them go and

and wickedneſs is here remembered, as an aggravation of the ſin of the Iſraelites, which was not only evil in itſelf, but miſchievous to their neighbour.

V. 20. *The Lord rejected all the ſeed of Iſrael*—All the kingdom of Iſrael. But this extends not to every individual perſon of theſe tribes; for many of them removed into the kingdom of Judah, and were aſſociated with them. The Lord had choſen Iſrael to be his people, as the ſame Lord chooſes all the children of men, not willing the death of a ſinner; but when Iſrael finally rejected God's deſigns of mercy and grace to them, then they were rejected of him that made them, and died to redeem them; God thus teaching all men, in their day of ſalvation, to accept of his grace, that they may eſcape the wrath to come.

V. 21. *Iſrael made Jeroboam king*—Which action is here aſcribed to the people, becauſe they would not wait till God, by his providence, had inveſted Jeroboam with the kingdom, which he had promiſed him; but rebelliouſly roſe up againſt the houſe of David, to which they had ſuch great obligations, and ſet him upon the throne without God's leave or advice. And it is common to all men, as it was to the people of Iſrael, to be tempted to obtain the things which God hath promiſed, by means that are contrary to his holy will; and when the bleſſings are conſidered, which his unmerited goodneſs hath ſet before us, and graciouſly encouraged us to expect from him, both in this life and that which is to come, then it is to be our conſtant care not to purſue thoſe ends in the ſpirit of our own ſelf-will, or with an impatience which does not regard the order and government of God over all the concerns of this life. *Jeroboam drave Iſrael from following the Lord*—He kept them by force from God's worſhip. *A great ſin*—So the worſhip of the calves is called, to meet that idle conceit of the Iſraelites, who eſteemed it a ſmall ſin, eſpecially when they were forced to it by ſevere penalties; which yet he ſhews did not excuſe it from being a great ſin.

V. 22. *The children of Iſrael departed not from them*—But willingly followed the wicked examples of their kings, though contrary to God's expreſs commands.

V. 23. *Until the Lord removed Iſrael out of his ſight*—They continued to the laſt obſtinate, under all the inſtructions and corrections which God ſent to them; and therefore were given up by God to this dreadful captivity, which all this foregoing diſcourſe was deſigned to prove. *So was Iſrael carried away out of their own land to Aſſyria, unto this day*—When the Scriptures were formed under the guidance of God's holy ſpirit. An hundred and thirty years after the time of this great captivity, we find a gracious promiſe made (Jer. xxxiii. 7.) that God would cauſe the captivity of Judah, *and the captivity of Iſrael, to return*, and that he would build them as at firſt. But, before this promiſe was made, all the thouſands of Iſrael that were led away by the Aſſyrians would be cut off by death; and in their baniſhment from the promiſed land, where God himſelf was their immediate king and governor, all mankind may ſee the eternal danger that awaits thoſe that imitate their example, and finally turn away from and forſake God.

V. 24. *From Babylon*—Which then was ſubject to the Aſſyrian monarch; but a few years after, revolted from him, and ſet up another king. *From Hamath, and from Sepharvaim*—Several places then in his dominion.

V. 25. *They feared not the Lord*—They did not acknowledge nor worſhip God in any ſort. *Therefore*—For this contempt of God. *The Lord ſent lions among them*—Hereby God aſſerted his own right and ſovereignty over that land, and made them to underſtand, that neither the Iſraelites were caſt out, nor they brought into that land by their valour, or ſtrength, but by God's Providence, who, as he had caſt the Iſraelites out for their neglect of God's ſervice; ſo he both could, and would in his due time, turn them out, if they were guilty of the ſame ſins.

V. 26. *The nations which thou haſt removed, know not the manner of the God of the land.*—They ſaw, by their ſufferings, that there was ſomething ſupernatural in them, and they concluded theſe ſufferings were awarded by a ſuperior Being, againſt whom they had ignorantly offended.

V. 27. *Carry one of the prieſts*—One of the chief of the prieſts, with others, to be under his direction. Let them go, and let him teach the inhabitants which have been removed into the country of the Jews. They that are truly deſirous of being better informed, are thus immediately ſupplied with ſuch as are able to teach them, and the Jews that deſpiſed the knowledge of God, had, as it is reaſonable to believe, not a few but many of their public teachers taken away from them, at the very time when their ſufferings, as captives, would give them to feel their need of being taught the knowledge of God their Saviour. And how would they then call to remembrance, their neglect and contempt of the faithful teachers which God had continually raiſed up and ſent among it

Before Christ cir. 978. and dwell there, and let him teach them the manner of the God of the land.

28 Then one of the priests whom they had carried away from Samaria, came and dwelt in Beth-el, and taught them how they should fear the Lord.

29 Howbeit, every nation made gods of their own, and put *them* in the houses of the high places which the Samaritans had made, every nation in their cities wherein they dwelt.

i Ver. 24. 30 And the men of [i] Babylon made Succoth-benoth, and the men of Cuth made Nergal, and the men of Hamath made Ashima,

g Ezra 4. 9. 31 [g] And the Avites made Nibhaz and Tartak, and the Sepharvites burnt their children in fire to Adrammelech and Anammelech the gods of Sepharvaim.

v 1 Kings 12. 31. 32 So they feared the Lord, [v] and made unto themselves of the lowest of them priests of the high places, which sacrificed for them in the houses of the high places.

i Zeph. 1. 5. 33 [i] They feared the Lord, and served their own gods, after the manner of the nations, ‖ whom they carried away from thence.

‖ Or, who carried them away from thence. 34 Unto this day they do after the former manners: they fear not the Lord, neither do they after their statutes, or after their ordinances, or after the law and commandment which the Lord commanded the children of

k Gen 32. 28. & 35. 10. 2 Kings 17. 34. Jacob, [k] whom he named Israel;

35 With whom the Lord had made a covenant, and charged them, saying, [l] Ye shall not fear other gods, nor bow yourselves to them, nor serve them, nor sacrifice to them:

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l Judg. 6. 10.

36 But the Lord who brought you up out of the land of Egypt with great power, and [m] a stretched out arm, him shall ye fear, and him shall ye worship, and to him shall ye do sacrifice.

m Exod. 6. 6.

37 And the statutes, and the ordinances, and the law, and the commandment which he wrote for you, ye shall observe to do for evermore, and ye shall not fear other gods.

38 And the covenant that I have made with you, ye shall not forget, neither shall ye fear other Gods.

39 But the Lord your God ye shall fear, and he shall deliver you out of the hand of all your enemies.

40 Howbeit, they did not hearken, but they did after their former manner.

41 So these nations feared the Lord, and served their graven images, both their children, and their children's children: as did their fathers, so do they unto this day.

CHAP. XVIII.

NOW it came to pass in the third year of Hoshea son of Elah king of Israel, *that* [a] Hezekiah the son of Ahaz king of Judah began to reign.

cir. 726.

a 2 Chron 28. 27. & 29. 1. He is called Ezekias, Matt. 1. 9.

2 Twenty

amongst them? This addition to their sufferings might lead thousands to cry for mercy and for help from God, and prove the chastening of his goodness to lead them to himself. (Heb. xii. 6.)

V. 28. *Then one of the priests taught them how they should fear the Lord*—Jehovah, the Creator and Redeemer of men, the constant observer of the thoughts of every heart, and the righteous judge of all the earth.—That they should live by faith in him, as their Saviour, and with simplicity and godly sincerity have their conversation in the world, passing the time of their sojourning here in fear of offending him by the least violation of his holy law, which requires all his rational and immortal creatures to love him, and to love one another.

V. 29. *Howbeit, every nation made gods of their own*—Whom they worshipped in the places from whence they came.

V. 31. *The Sepharvites burnt their children in fire to Adrammelech*—This is the religion of men, who either knew not, or regarded not, the word of God; and the history of our own country informs us that the ancient Britons did the same thing—their foolish hearts being hardened, they offered human sacrifices to their devil gods; the author of which worship is now, against all the light of God's revealed will, leading mankind into the same spirit, in ways no less dangerous, though less shocking to humanity, by tempting them to sacrifice their own, and the very souls of their children to the love of this world—the gain, the honour, and the pleasures of it: but who will believe that the love of this world, the desire of receiving the honour that cometh of men, and living in pleasure, are the marks which God himself lays down of souls that are dead in trespasses and sin, as well as they that drove their very children into the fire. (1 John ii. 15. John v. 44. Mark xvi. 16. 1 Tim. v. 6.)

V. 32. *So they feared the Lord, and made unto themselves priests of the high places*—The danger they had found themselves in from the lions, which devoured many of them, made them desirous of understanding the nature of God, and of his government; but contenting themselves with being taught this as a meer human science, and not worshipping God in spirit and in truth, they paid an outward acknowledgment to the Lord Almighty, as men would acknowledge the government of a prince, whom they neither love nor honour; and not acquainting themselves, in the spirit of their minds, with the true God, they were left in that weak and sinful state which all are in, who want to reconcile whatever is agreeable to their inclinations with the worship of God; which only amounts to a fear lest he should punish them, but the bent of their inclinations—their real worship, is of the idols of their hearts.

V. 33. *After the manner of the nations, whom they carried away from thence*—They trod in the steps of their predecessors, the Israelites, who did many of them worship both God and Baal.

V. 34. *Neither do they after their statutes*—This is alledged as an evidence, that they did not fear the Lord, whatsoever they pretended, because they lived in the constant breach of his statutes.

V. 39. *He shall deliver you*—And therefore you have no pretence of need to go to other gods for relief.

CHAP.

Before Christ cir. 726.

2 Twenty and five years old was he when he began to reign, and he reigned twenty and nine years in Jeruſalem: his mother's name alſo *was* [b] Abi, the daughter of Zachariah.

[b] 2Chro. 29 1. Abijah.

3 And he did *that which was* right in the ſight of the Lord, according to all that David his father did.

[c] 2Chro. 31.1.
[*] Heb. ſtatues.
[d] Num. 21 9.

4 ¶ [c] He removed the high places, and brake the [*] images, and cut down the groves, and brake in pieces the [d] braſen ſerpent that Moſes had made: for unto thoſe days the children of Iſrael did burn incenſe to it: and he called it Nehuſhtan.

[e] Chap. 23 25.

5 He truſted in the Lord God of Iſrael, [e] ſo that after him was none like him among all the kings of Judah, nor *any* that were before him.

6 For he clave to the Lord, *and* departed not † from following him, but kept his commandments, which the Lord commanded Moſes.

† Heb. from after him.

cir. 725.

7 And the Lord was with him, *and* he proſpered whitherſoever he went forth: and he rebelled againſt the king of Aſſyria, and ſerved him not.

[i] 1 Chro. 4.41. Iſa. 14. 29.
‡ Heb. Azzah.
[g] Chap 17. 9.

8 [i] He ſmote the Philiſtines, *even* unto ‡ Gaza, and the borders thereof, [g] from the tower of the watchmen to the fenced city.

[v] Chap. 17. 3.

9 ¶ And [v] it came to paſs in the fourth year of king Hezekiah, (which *was* the ſeventh year of Hoſhea ſon of Elah king of Iſrael) *that* Shalmaneſer king of Aſſyria came up againſt Samaria, and beſieged it.

Before Christ cir. 725.

10 And at the end of three years they took it, *even* in the ſixth year of Hezekiah (that *is* [i] the ninth year of Hoſhea king of Iſrael) Samaria was taken.

cir. 721.
[i] Chap. 17. 6.

11 [k] And the king of Aſſyria did carry away Iſrael unto Aſſyria, and put them [l] in Halah and in Habor *by* the river of Gozan, and in the cities of the Medes:

[k] Chap. 17. 6.
[l] 1 Chro. 5.26.

12 Becauſe they obeyed not the voice of the Lord their God, but tranſgreſſed his covenant, *and* all that Moſes the ſervant of the Lord commanded, and would not hear *them*, nor do *them*.

723.

13 ¶ Now [m] in the fourteenth year of king Hezekiah, did § Sennacherib king of Aſſyria come up againſt all the fenced cities of Judah, and took them.

713.
[m] 2 Chron. 32. 1. Iſa. 36. 1, &c.
§ Heb. Sanherib.

14 And Hezekiah king of Judah ſent to the king of Aſſyria to Lachiſh, ſaying, I have offended, return from me: that which thou putteſt on me, I will bear. And the king of Aſſyria appointed unto Hezekiah king of Judah, three hundred talents of ſilver, and thirty talents of gold.

15 And Hezekiah gave *him* all the ſilver *that was* found in the houſe of the Lord, and in the treaſures of the king's houſe.

16 At that time did Hezekiah cut off *the gold from* the doors of the temple of the Lord, and *from* the pillars which Hezekiah king

CHAP. XVIII.

V. 4. *He removed the high places*—He had more zeal and courage than his predeceſſors: and the dreadful judgments of God upon the kingdom of Iſrael for their ſuperſtition and idolatry, had made the people of Judah more pliable to the commands of God, and of their king. *And brake in pieces the braſen ſerpent that Moſes had made*—Which had been kept as a memorial of God's mercy; but being now commonly abuſed to ſuperſtition, was deſtroyed. *He called it Nehuſhtan*—This ſerpent, howſoever formerly honoured, and uſed by God as a ſign of his grace, yet now it is nothing but *a piece of braſs*, which can do you neither good nor hurt; and therefore is no fit object for your worſhip.

V. 5. *He truſted in the Lord God of Iſrael*—Without calling in foreign ſuccours to ſtabliſh or help him. And he was determined to pay no regard to any fears of danger from his own ſubjects, on account of his aboliſhing their long-continued idolatry. He truſted God with his life, his temporal and his eternal intereſts; he had therefore but one thing to do, which was to commend himſelf to God, by doing his will from the heart.

V. 7. *He rebelled againſt the king of Aſſyria*—He ſhook off that yoke of ſubjection and tribute, to which his father had ſubmitted.

V. 8. *He ſmote the Philiſtines*—And recovered from them what his father had loſt. He not only freed himſelf from incumbrances, but he obtained victories, and recovered the dominion over that part of the country, which others had obtained the poſſeſſion of. And they that truſt in the Lord and cleave to him, obtain the liberty of the children of God, power over their ſpiritual enemies, and, with Hezekiah, they gain the poſſeſſion of that ſpiritual kingdom, which God hath given, by promiſe, to all men, as he gave an earthly kingdom to David, and to his ſeed after him.

V. 10. *At the end of three years*—Of the ſiege.

V. 12. *They tranſgreſſed his covenant, and all that Moſes commanded*—They began with one ſin, the worſhip of the calves; but from thence they were led by degrees into the violation of all the other commands.

V. 13. And this ſucceſs God gave him; to humble and chaſtiſe his own people for their ſins, and afterwards to raiſe them up with more comfort and glory; and to give an example to all men, that however thoſe may be tried that truſt in God, he will never leave them to be confounded, that continue to do ſo.

V. 14. *Hezekiah ſent to the king of Aſſyria, ſaying, I have offended*—His ill ſucceſs might make him think that he had ſinned againſt God in this action, and might make him willing to ſubmit to him, though God graciouſly prevented it. And thus it is, when men are ready to ſubmit themſelves to the ſpirit of the world about them, and to acknowledge their ſubjection to that tyranny, from which they had revolted, the boundleſs goodneſs of God breaks in upon them, and ſaves them that deſpair of ſaving themſelves.

V. 16. *Which Hezekiah had overlaid*—Repairing the injury which his father had done to them, and putting them into the ſame condition in which Solomon left them.

Before Christ 713. king of Judah had overlaid, and gave ‖ it to the king of Assyria.

‖ Heb. them. cir. 710. 17 ¶ And the king of Assyria sent Tartan, and Rabsaris, and Rab-shakeh from Lachish, * Heb. heavy. to king Hezekiah with a * great host against Jerusalem: and they went up and came to Jerusalem: and when they were come up, they came and stood by the conduit of the n Isai. 7. 3. upper pool, n which *is* in the highway of the fullers field.

18 And when they had called to the king, there came out to them, Eliakim the son of Hilkiah, which *was* over the household, and † Or, secretary. Shebna the † scribe, and Joah the son of Asaph the recorder.

19 And Rab-shakeh said unto them, Speak ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence *is* this wherein thou trustest?

‡ Or, talkest. § Heb. word of the lips. ‖ Or, but counsel and strength are for the war. 20 Thou ‡ sayest, (but *they are but* § vain words) ‖ *I have* counsel and strength for the war: now on whom dost thou trust, that thou rebellest against me?

o Ezek. 29. 6, 7. * Heb trusteth thee. 21 o Now behold, thou * trustest upon the staff of this bruised reed, *even* upon Egypt, on which if a man lean, it will go into his hand, and pierce it: so *is* Pharaoh king of Egypt unto all that trust on him.

22 But if ye say unto me, We trust in the Lord our God: *is* not that he whose high places, and whose altars Hezekiah hath taken away, and hath said to Judah and Jerusalem, Ye shall worship before this altar in Jerusalem?

† Or, hostages. 23 Now therefore, I pray thee, give † pledges to my lord the king of Assyria, and I will deliver thee two thousand horses, if thou be able on thy part to set riders upon them.

24 How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen?

Before Christ cir. 710. 25 Am I now come up without the Lord against this place to destroy it? The Lord said to me, Go up against this land, and destroy it.

26 Then said Eliakim the son of Hilkiah, and Shebna, and Joah, unto Rab-shakeh, Speak, I pray thee, to thy servants in the Syrian language, (for we understand *it*) and talk not with us in the Jews language, in the ears of the people that *are* on the wall.

27 But Rab-shakeh said unto them, Hath my master sent me to thy master, and to thee, to speak these words? *hath he* not *sent me* to the men which sit on the wall, that they may eat their own dung, and drink † † Heb. the water of their feet. their own piss with you?

p 2 Chron. 32. 13. 28 p Then Rab-shakeh stood and cried with a loud voice in the Jews language, and spake, saying, Hear the word of the great king, the king of Assyria.

29 Thus saith the king, Let not Hezekiah deceive you, for he shall not be able to deliver you out of his hand:

30 Neither let Hezekiah make you trust in the Lord, saying, The Lord will surely deliver us, and this city shall not be delivered into the hand of the king of Assyria.

§ Or, See my favour. ‖ Heb. Make with me a blessing. 31 Hearken not unto Hezekiah: for thus saith the king of Assyria, § ‖ Make *an agreement* with me by a present, and come out to me, and *then* eat ye every man of his own vine, and every one of his fig-tree, and drink ye every one the waters of his * cistern: * Or, pit.

32 Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards, a land of oil-olive, and of honey, that ye may live and

V. 17. *The king of Assyria sent*—Having received the money, upon which he agreed to depart from Hezekiah and his land, but he breaks his faith with Hezekiah, thereby preparing the way for his own destruction.

V. 18. *When they had called to the king*—Sent a message to him, to come, or send to treat with them.

V. 20. *Thou sayest*—To thy people, to encourage them. *But they are but vain words*—Idle talk, without any effect; thou speakest this against thy own knowledge. *On whom dost thou trust*—Seeing it is apparent thou hast not strength of thy own, from whom dost thou expect succours?

V. 22. *Is not that he whose high places, and whose altars Hezekiah hath taken away*—Thereby robbing him of that worship and service which he had in those places. Thus boldly he speaks of these things which he understood not, judging of the great God by their false and petty gods; and judging of God's worship according to the vain fancies of the heathens, who measured piety by the multitude of altars.

V. 23. *Give pledges to my lord*—That thou wilt accept of my challenge, and I will furnish thee with 2000 horses, if thou hast riders for them.

V. 25. *Am I now come up without the Lord*—Without his consent and commission? *The Lord said unto me*—He neither owned God's word, nor regarded his providence; but pretended this, to strike a terror into Hezekiah and the people.

V. 27. *Hath he not sent me to the men which sit on the wall*—To tell them to what extremities and miseries he will force them.

V. 28. *Then Rab-shakeh cried in the Jews language*—That he might affright the people into a compliance with him, which he preceived Eliakim and his brethren endeavoured to prevent.

V. 31. *Make an agreement with me by a present*—And on these terms I will give you no disturbance; but quietly suffer each of you to enjoy his own possessions.

V. 32. *Until I come and take you away to a land like your own land*—A fruitful and pleasant land. Because he could not conceal from them his intentions of transplanting them into another land, which

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and not die: and hearken not unto Hezekiah, when he † perſuadeth you, ſaying, The Lord will deliver us.

† Or, deceiveth

33 [q] Hath any of the gods of the nations delivered at all his land out of the hand of the king of Aſſyria?

q Chap. 19. 12. Iſai. 10. 10.

34 [r] Where *are* the gods of Hamath, and of Arpad? where *are* the gods of Sepharvaim, Hena, and [s] Ivah? have they delivered Samaria out of mine hand?

r Chap. 19 13.

s Chap. 17. 24. Ava.

35 Who *are* they among all the gods of the countries, that have delivered their country out of mine hand, [t] that the Lord ſhould deliver Jeruſalem out of mine hand?

t Dan. 3 15.

36 But the people held their peace, and anſwered him not a word: for the king's commandment was, ſaying, Anſwer him not.

37 Then came Eliakim the ſon of Hilkiah, which *was* over the houſhold, and Shebna the ſcribe, and Joah the ſon of Aſaph the recorder, to Hezekiah [u] with *their* clothes rent, and told him the words of Rab-ſhakeh.

u Iſai. 33. 7.

CHAP. XIX.

[a] AND it came to paſs when king Hezekiah heard *it*, that he rent his clothes, and covered himſelf with ſackcloth, and went into the houſe of the Lord.

a Iſai. 37. 1.

2 And he ſent Eliakim, which *was* over the houſhold, and Shebna the ſcribe, and the elders of the prieſts, covered with ſackcloth, to [b] Iſaiah the prophet the ſon of Amoz.

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3 And they ſaid unto him, Thus ſaith Hezekiah, This day *is* a day of trouble, and of rebuke, and * blaſphemy: for the children are come to the birth, and *there is* not ſtrength to bring forth.

b Luke 3. 4. called Eſaias.

* Or, provocation.

4 It may be the Lord thy God will hear all the words of Rab-ſhakeh, [c] whom the king of Aſſyria his maſter hath ſent to reproach the living God; and will reprove the words which the Lord thy God hath heard: wherefore lift up *thy* prayer for the remnant *that are* † left.

c Chap. 18. 35.

† Heb. found.

5 So the ſervants of king Hezekiah came to Iſaiah.

6 ¶ And Iſaiah ſaid unto them, Thus ſhall ye ſay to your maſter, Thus ſaith the Lord, Be not afraid of the words which thou haſt heard, with which the [d] ſervants of the king of Aſſyria have blaſphemed me.

d Chap. 18. 17.

7 Behold, I will ſend [e] a blaſt upon him, and he ſhall hear a rumour, and ſhall return to his own land, and I will cauſe him to fall by the ſword in his own land.

e Ver. 9. Jer. 51. 1.

8 ¶ So Rab-ſhakeh returned, and found the king of Aſſyria warring againſt Libnah: for he had heard that he was departed [i] from Lachiſh.

i Chap. 18. 14.

9 And

which he had already diſcovered in his dealing with the Iſraelites, and he aſſures them, they ſhall be no loſers by it; and ſhall only change their place, but not their condition and comforts; which they ſhould enjoy in that land, no leſs than in their own.

V. 36. *But the people*—That were with them upon the wall, to whom he ſpake, and from whom he expected an anſwer. *The king's commandment was, ſaying, Anſwer him not*—Leſt by their words they ſhould either betray their fears, or provoke their enemies to greater injuries; or give them ſome advantage or direction for their further proceedings: and that by this inſtance of obedience and calmneſs, he might ſee the reſolution of the people to cleave unto their king, and the vanity of his attempts to ſeduce them to a defection from him. And thus in the day of trial, ſatan would ſeduce men to anſwer his evil reaſonings; in order to ſeparate the ſoul from God, and prevent us from keeping our minds ſtayed upon him, according to his holy word, in which he hath given all ſufficent cauſe to truſt.

V. 37. As theſe ſervants of the king of Judah reported to him what was ſaid by his and their enemy, ſo ſhould the children and ſervants of the king and Saviour of men report to him what they both fear and feel, from the temptations of the avowed enemy of God and man; and he who knows what temptations mean, will by his grace ſupport, and by his providence make a way for the eſcape of all them that caſt their care upon him.

CHAP. XIX.

V. 3. *This is a day of rebuke*—From the Aſſyrian, who reviles and reproacheth us. *There is not ſtrength to bring forth*—We are like a poor travelling woman in great extremity, and having no ſtrength left to help herſelf, and to bring forth her infant into the world. We have begun an happy reformation, and are hinder- from bringing it to perfection. And thus it is, when men have made conſiderable advances in the divine life in their ſouls, and in devotion to the will of God in their lives, they meet with difficulties, which they find themſelves too weak to overcome; and by which they are taught that never to be forgotten declaration of the LORD's—Without ME ye can do nothing. (John xv. 5.) The faithful Leader of ſouls is ever bringing all that walk in his ſteps, all his church upon earth, to new trials of their faith, that the heart may be fully eſtabliſhed in that grace by which they are both enabled to ſtand, and to become more than conquerors through their Redeemer.

V. 4. *It may be*—He ſpeaks doubtfully, becauſe he knew not whether God would not deliver them all up into the Aſſyrian's hand, as he and his people deſerved: Sometimes this is not a word of doubt, but of hope. *The Lord thy God*—To whom thou art dear and precious. *Will hear all the words of Rab-ſhakeh*—Will ſhew that he hath heard them with juſt indignation. *Liſt up thy prayer for the remnant*—This he mentions as an argument, to ſtir up Iſaiah to pray, and to move God's compaſſion towards them; that they were but a ſmall remnant either of God's people, of whom ten tribes were now loſt, or of the kingdom of Judah, which had been greatly waſted by this Aſſyrian.

V. 6. *Thus ſaith the Lord, Be not afraid*—And thus at this day does the ſame merciful Lord ſay to all them that put their truſt in him.

V. 7. *I will ſend a blaſt upon him*—A ſtorm, by which name God's judgments are often called. And the ſame God hath the ſame power to do the ſame thing, to the ſelf-confident enemies of his church and people, wherever he may be allowing them, for a ſeaſon, to be ſuffering at the hand of wicked and unreaſonable men.

V. 8. *Rab-ſhakeh*

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9 And [s] when he heard ſay of Tirhakah king of Ethiopia, behold, he is come out to fight againſt thee: he ſent meſſengers again unto Hezekiah, ſaying,

[s] See 1 Sam. 23. 27.

10 Thus ſhall ye ſpeak to Hezekiah king of Judah, ſaying, Let not thy God in whom thou truſteſt, deceive thee, ſaying, Jeruſalem ſhall not be delivered into the hand of the king of Aſſyria.

11 Behold, thou haſt heard what the kings of Aſſyria have done to all lands, by deſtroying them utterly: and ſhalt thou be delivered?

[v] Chap. 18. 33. 12 [v] Have the gods of the nations delivered them which my fathers have deſtroyed; *as* Gozan, and Haran, and Rezeph, and the children of Eden which *were* in Thelaſar?

[t] Chap. 18. 34. 13 [t] Where *is* the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivah?

14 ¶ And Hezekiah received the letter of the hand of the meſſengers, and read it: and Hezekiah went up into the houſe of the Lord, and ſpread it before the Lord.

15 And Hezekiah prayed before the Lord, and ſaid, O Lord God of Iſrael, [k] which dwelleſt *between* the cherubims, thou art the God, *even* thou alone, of all the kingdoms of the earth, thou haſt made heaven and earth.

[k] 1 Sam. 4. 4. Pſal. 80. 1.

16 Lord, bow down thine ear, and hear: open, Lord, thine eyes, and ſee: and hear the words of Sennacherib, which hath ſent him to reproach the living God.

17 Of a truth, Lord, the kings of Aſſyria have deſtroyed the nations and their lands,

‡ Heb. given. 18 And have ‡ caſt their gods into the fire: for they *were* no gods, but the work of men's hands, wood and ſtone: therefore they have deſtroyed them.

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19 Now therefore, O Lord our God, I beſeech thee, ſave thou us out of his hand, that all the kingdoms of the earth may know that thou *art* the Lord God, *even* thou only.

20 ¶ Then Iſaiah the ſon of Amoz ſent to Hezekiah, ſaying, Thus ſaith the Lord God of Iſrael, *That* which thou haſt prayed to me againſt Sennacherib king of Aſſyria, I have heard.

21 This *is* the word that the Lord hath ſpoken concerning him, The virgin, the daughter of Zion hath deſpiſed thee, *and* laughed thee to ſcorn, the daughter of Jeruſalem [l] hath ſhaken her head at thee.

[l] Job 16. 4. Pſa. 22. 7. 8. Lam. 2. 15.

22 Whom haſt thou reproached and blaſphemed? and againſt whom haſt thou exalted *thy* voice, and lift up thine eyes on high? *even* againſt [m] the holy *One* of Iſrael.

[m] Iſai. 5. 24. Jer. 51. 5.

23 § By thy meſſengers thou haſt reproached the Lord, and haſt ſaid, With the multitude of my chariots I am come up to the height of the mountains, to the ſides of Lebanon, and will cut down ‖ the tall cedar-trees thereof, *and* the choice fir-trees thereof: and I will enter into the lodgings of his borders, *and into* * the foreſt of his Carmel.

§ Heb. By the hand of.

‖ Heb. the talleſt, &c.

* Or, the foreſt, and his fruitful field.

24 I have digged and drunk ſtrange waters, and with the ſole of my feet have I dried up all the rivers of † beſieged places.

† Or, fenced.

25 ‡ Haſt thou not heard long ago, *how* I have done it, *and* of ancient times that I have formed it? now have I brought it to paſs that thou ſhouldeſt be to lay waſte fenced cities *into* ruinous heaps.

‡ Or, Haſt thou not heard how I have made it long ago, and formed it of ancient times? ſhould I now bring it to be laid waſte and fenced cities to be ruinous heaps?

26 Therefore

V. 8. *Rab-ſhakeh returned*—Leaving behind him the army under the other commanders.

V. 11. *And ſhalt thou be delivered*—No certainly, never expect it.

V. 13. *Where is the king of Hamath*—As before he compared their gods with the God of Jeruſalem, ſo now he compares their kings with king Hezekiah; and by both intends to perſuade them, that neither their God, nor their king, was able to ſave them out of his hand.

V. 14. *Hezekiah received the letter, and ſpread it before the Lord*—Before the ark; which he did, not to acquaint God, but to ſtrengthen his own faith, and quicken himſelf to pray. And in this, all may ſee the courſe they ought to take in the day of adverſity and temptation—Spread the cauſe of their diſtreſs, in the very terms and circumſtances of it, before the LORD; pleading his gracious promiſes, and calling to mind the experience of ſuch as they have known to be able to ſay with David—I ſought the Lord, and he heard me, and delivered me from all my fears. (Pſa. xxxiv. 4.)

V. 16. *Which hath ſent him*—The meſſenger who brought this railing letter.

V. 20. *Iſaiah ſent to Hezekiah, ſaying, Thus ſaith the Lord, That which thou haſt prayed to me I have heard*—Accepted it, and will anſwer it. How does the bleſſed word of God diſcover his nearneſs to all that call upon him? The Lord hears the prayer of the king, and anſwers it to the prophet, as immediately preſent with both. And where is it that he is not preſent to hear and anſwer, ſave only in the unbelieving mind? To all that believe in his goodneſs, according to his word, the adorable God and Saviour of men every where waiteth to be gracious.

21. *The virgin*—Zion, or Jeruſalem; becauſe free from that groſs idolatry wherewith other people were defiled. *Shaken her head at thee*—A geſture of contempt and deriſion.

V. 22. *And lift up thine eyes on high*—A geſture of pride and ſcornfulneſs. (Prov. xxi. 4.) *Even againſt the holy One of Iſrael*—Not againſt man, but againſt the holy God, who will not ſuffer thy preſumption to go unpuniſhed.

V. 23. *By thy meſſengers*—Thou haſt advanced thy very ſervants above me. *Foreſt of his Carmel*—The foreſt of mount Carmel.

V. 25. *Haſt thou not heard*—Haſt thou not long ſince learned that which ſome of thy philoſophers could, and did teach thee; that

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26 Therefore their inhabitants were § of ſmall power, they were diſmayed and confounded, they were *as* the graſs of the field, and *as* the green herb, *as* [n] the graſs on the houſe-tops, and *as corn* blaſted before it be grown up.

§ Heb. ſhort of hand.
n Pſa. 129. 6.

27 But [o] I know thy § abode, and thy going out, and thy coming in, and thy rage againſt me.

o Pſa. 139. 1, &c.
§ Or, ſitting.

28 Becauſe thy rage againſt me, and thy tumult is come up into mine ears, therefore [p] I will put my hook in thy noſe, and my bridle in thy lips, and I will turn thee back by the way by which thou cameſt.

p Ezek. 29. 4. and 38. 4.

29 And this *ſhall be* a ſign unto thee, Ye ſhall eat this year ſuch things as grow of themſelves, and in the ſecond year that which ſpringeth of the ſame, and in the third year ſow ye and reap, and plant vineyards, and eat the fruits thereof.

30 [q] And ‖ the remnant that is eſcaped of the houſe of Judah, ſhall yet again take root downward, and bear fruit upward.

q 2 Chron. 32. 22, 23.
‖ Heb. the eſcaping of the houſe of Judah that remaineth.

31 For out of Jeruſalem ſhall go forth a remnant, and * they that eſcape, out of mount Zion: [r] the zeal of the Lord *of hoſts* ſhall do this.

* Heb. the eſcaping.
r Iſa. 9. 7.

32 Therefore thus ſaith the Lord concerning the king of Aſſyria, He ſhall not come into this city, nor ſhoot an arrow there, nor come before it with ſhield, nor caſt a bank againſt it.

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33 By the way that he came, by the ſame ſhall he return, and ſhall not come into this city, ſaith the Lord.

34 For [s] I will defend this city to ſave it, for mine own ſake, and [t] for my ſervant David's ſake.

s Chap. 20. 6.
t 1 Kings 11. 12, 13.

35 ¶ And [u] it came to paſs that night, that the angel of the Lord went out, and ſmote in the camp of the Aſſyrians, an hundred fourſcore and five thouſand: and when they aroſe early in the morning, behold, they *were* all dead corpſes.

u Iſai. 37. 36.

36 So Sennacherib king of Aſſyria departed, and went, and returned, and dwelt at Nineveh.

37 And it came to paſs as he was worſhipping in the houſe of Niſroch his god, that [x] Adrammelech and Sharezer his ſons [z] ſmote him with the ſword: and they eſcaped into the land of † Armenia; and [a] Eſarhaddon his ſon reigned in his ſtead.

709.

x 2 Chron 32. 21.
z Verſe 7.
† Heb. Ararat.
a Ezra 4. 2.

CHAP.

that there is a ſupreme and powerful God, by whoſe decree and providence, all theſe wars and calamities were ſent, and ordered; whoſe meer inſtrument thou art, ſo that thou haſt no cauſe for theſe vain boaſtings? didſt thou not hear what I did for this people many ages ſince, that I carried them out of Egypt in ſpite of Pharaoh and all his hoſt; and through the Red ſea, where I overthrew the Egyptians; and through the vaſt wilderneſs; and then brought them into this land by a ſtrong hand, by which I deſtroyed all their enemies, and planted them in their ſtead? By which thou mayeſt underſtand how dear this people are to me, and how eaſily I could deſtroy thee before them, if I ſaw it fit; and that the places which thou haſt taken, and the conqueſts which thou haſt made, are not to be imputed to thy valour, or numbers, but unto my Providence, who, for wiſe and juſt reaſons, have given them up into thy hands. Though the Aſſyrian was indeed *the rod in God's hand*, (Iſa. x. 5.) yet he did not ſo underſtand it; nor was God in all his thoughts, but he minded only the enlargement of his own empire, by the deſtruction of other kingdoms. *Now have I brought it to paſs, that thou ſhouldeſt be to lay waſte fenced cities into ruinous heaps*—I have ſo diſpoſed of things by my Providence, that thou ſhouldeſt be a great and victorious Prince, and that thou ſhouldeſt be ſo ſucceſsful as thou haſt hitherto been, firſt againſt the kingdom of Iſrael, and now againſt Judah.

V. 26. *Therefore*—Becauſe I had armed thee with my commiſſion and ſtrength, and taken away their ſpirit and courage, and withdrew my help from them, to give it to thee. *Their inhabitants*—The people of Iſrael, and Judah, and other places which thou haſt conquered. *They were as the graſs of the field*—Which is weak, and unable to reſiſt any hand which offers violence to it.

V. 27. *I know thy abode, and thy going out, and thy coming in*—Though thou doſt not know me, yet I thoroughly know thee, and all thy deſigns and actions, all thy ſecret and ſubtle contrivances in the place of *thy abode*, in thy own kingdom and court; and the execution of thy deſigns abroad, what thou intendeſt in *thy going out*, and with what ſucceſſes or further thoughts thou *comeſt in*, or returneſt to thy own land. *And thy rage againſt me*—Things are frequently ſaid to be done againſt God, which are only done againſt his people, becauſe of that near union and relation which is between them.

V. 28. *I will put my bridle in thy lips*—A metaphor from wild and furious beaſts, that muſt be thus managed. *I will turn thee back*—I will cauſe thee to return to thy home with ſhame and loſs.

V. 29. *This ſhall be a ſign unto thee*—That Zion ſhould triumph over this inſulting enemy. That God would not only preſerve the city from his preſent fury, but alſo, That God would bleſs his people with a durable proſperity. And this ſign was the more neceſſary, becauſe otherwiſe Hezekiah and his people had cauſe to fear, That the Aſſyrians would be greatly enraged for their ſhameful repulſe, and would quickly recruit their army, and return againſt them with greater force and violence. This ſign was miraculous, conſidering the waſte and havock which the Aſſyrians had made in the land.

V. 30. *Take root downward, and bear fruit upward*—Shall increaſe and multiply greatly.

V. 31. *Out of Jeruſalem ſhall go forth a remnant*—That handful of Jews who now were gathered together, and ſhut up in Jeruſalem, ſhall go out to their ſeveral habitations, and by my ſingular bleſſing increaſe exceedingly. Although this may ſeem too great a bleſſing for you to expect or believe, yet God will do it from the zeal which he hath, both for his own name, to vindicate it from the blaſphemous reproaches of the Aſſyrians, and for the good of his people.

V. 34. *I will defend this city for my ſervant David's ſake*—For my promiſe and covenant's ſake made with David, concerning the ſtability of his kingdom; as a type of that ſpiritual kingdom which ſhall endure for ever.

V. 35. *It came to paſs that night*—In the night following this meſſage of the prophet to Hezekiah. *The angel of the Lord went out, and ſmote*—With peſtilence, or ſome other ſudden ſtroke.

CHAP. XX.

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a 2 Chron. 32. 24. Isai. 38. 1.

* Heb. Give charge concerning thine house.

† Heb. with a great weeping.

IN a those days was Hezekiah sick unto death: and the prophet Isaiah the son of Amoz came to him, and said unto him, Thus saith the Lord, * Set thine house in order, for thou shalt die, and not live.

2 Then he turned his face to the wall, and prayed unto the Lord, saying,

3 I beseech thee, O Lord, remember now how I have walked before thee in truth, and with a perfect heart, and have done *that which is* good in thy sight: and Hezekiah wept † sore.

4 And it came to pass afore Isaiah was gone out into the middle court, that the word of the Lord came to him, saying,

5 Turn again, and tell Hezekiah the captain of my people, Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will heal thee; on the third day thou shalt go up unto the house of the Lord.

6 And I will add unto thy days fifteen years, and I will deliver thee, and this city, out of the hand of the king of Assyria, and

b Chap. 19. 34. b I will defend this city for mine own sake, and for my servant David's sake.

7 And Isaiah said, Take a lump of figs. And they took and laid *it* on the boil, and he recovered. Before Christ 709.

8 ¶ And Hezekiah said unto Isaiah, c What *shall be* the sign that the Lord will heal me, and that I shall go up into the house of the Lord the third day?

c See Judg. 6. 17, 37, 39. Isa. 7. 11, 14.

9 And Isaiah said, This sign shalt thou have of the Lord, that the Lord will do the thing that he hath spoken: shall the shadow go forward ten degrees, or go back ten degrees?

10 And Hezekiah answered, It is a light thing for the shadow to go down ten degrees: nay, but let the shadow return backward ten degrees.

11 And Isaiah the prophet cried unto the Lord, and d he brought the shadow ten degrees backward, by which it had gone down in the ‡ dial of Ahaz.

d See Josh. 10. 12, 14. Isai. 38. 8.

‡ Heb. degrees.

12 ¶ e At that time § Berodach-baladan the son of Baladan, king of Babylon, sent letters and a present unto Hezekiah: for he had heard that Hezekiah had been sick.

e Isai. 39. 1.

§ Or, Merodach-baladan.

13 And i Hezekiah hearkened unto them, and shewed them all the house of his ‖ precious

i 2 Chron. 32. 25, 31.

‖ Or, spicery.

V. 37. Thus he that was guilty of such high presumption against God the Father of All, was destroyed by the hands of his own children.

CHAP. XX.

V. 1. *In those days*—In that year of the Assyrian invasion. *Set thine house in order*—Settle the affairs of thy family and kingdom: Which he the rather presseth upon him, because the state of his kingdom required it: For Hezekiah had not as yet any son, Manasseh his heir and successor not being born till three years after this time. *Thou shalt die, and not live*—Such threatenings, though absolutely expressed, have often secret conditions, which God reserves (Jonah iii. 4.) to himself.

V. 2. *He turned his face to the wall*—By turning his face from the company, he might intimate his desire of privacy, and so might with more freedom and fervency pour out his soul to God.

V. 3. *I have walked before thee in truth*—Sincerely, with an honest mind. *Hezekiah wept sore*—For the distracted condition in which the church and state were then likely to be left, through the uncertainty of the succession to the crown, and the great proneness of the people to backslide to their false worship, and evil practices; which he easily perceived, and which he knew would bring far worse calamities upon them, if he were removed; as afterwards came to pass.

V. 4. *Afore Isaiah was gone out into the middle court*—This is noted to shew God's great readiness to hear the sincere and fervent prayers of his children.

V. 5. *Tell Hezekiah, thus saith the God of David thy father*—I am mindful of my promise made to David and his house, and will make it good in thy person. *I will heal thee on the third day*—Which shews that the cure was miraculous. *Thou shalt go up unto the house of the Lord*—To give me solemn praise for this mercy. Which proves the perfection of the cure.

V. 6. *I will defend this city for mine own sake*—To vindicate my glory against that blasphemer.

V. 7. *Take a lump of figs*—Though the deliverance was certainly promised, yet means must be used, and those suitable: Though that power was altogether insufficient to produce so sudden and so compleat a cure.

V. 8. *Hezekiah said*—Had said: For it is evident this was said before his recovery, though his recovery be mentioned before it; such transpositions being frequent in Scripture. *What shall be the sign*—He asketh a sign, not because he distrusted it; but for the strengthening of his faith, which otherwise might be shaken by the greatness of his danger, and by the contradiction between this and his former message; neither of which the prophet scrupled to deliver. By the first he spoke plainly to the king, and declared to him that he was to die; and when, in answer to prayer, the Lord of life reversed the sentence, and gave him a respite of fifteen years, the prophet had learnt to prefer obedience to God to any regard to his own character, which might be injured in the esteem of those that heard him contradict himself in so short a space of time.

V. 10. *It is a light thing for the shadow to go down ten degrees*—In an instant: For that course of the sun is natural for the kind of it, though miraculous for the swiftness of it; but the other would be both ways miraculous.

V. 11. *Isaiah the prophet cried unto the Lord*—Being moved by God's spirits first to offer him this sign, and then to pray for it. *He brought the shadow ten degrees backward*—What were these degrees? Lines in the dial: But whether each of these lines or degrees noted an hour, or half an hour, or a quarter of an hour, is uncertain. What was it that went down? The sun itself went back, and the shadow with it. This miracle was noted by the Babylonians, who, having understood that it was done for Hezekiah's sake, sent to inquire into the truth and manner of it, (2 Chron. xxxii. 31.) *In the dial of Ahaz*—Which Ahaz had made in the king's palace.

V. 13. *Hezekiah hearkened unto them*—Granted their desires of a league

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cious things, the silver, and the gold, and the spices, and the precious ointment, and *all* the house of his * † armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not.

* Or, jewels. † Heb. vessels.

14 ¶ Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country, *even* from Babylon.

15 And he said, What have they seen in thine house? And Hezekiah answered, All *the things* that *are* in mine house have they seen: there is nothing among my treasures, that I have not shewed them.

16 And Isaiah said unto Hezekiah, Hear the word of the Lord.

17 Behold, the days come, that all that *is* in thine house, and that which thy fathers have laid up in store unto this day, [g] shall be carried into Babylon: nothing shall be left, saith the Lord.

g Chap. 24. 13. and 25. 13. Jer. 27. 22. & 52. 17.

18 And of thy sons that shall issue from thee, which thou shalt beget, shall they take away, ‡ and they shall be eunuchs in the palace of the king of Babylon.

‡ Fulfilled. Dan. 1. 4.

19 Then said Hezekiah unto Isaiah, Good *is* the word of the Lord which thou hast spoken. And he said, § *Is it* not *good*, if peace and truth be in my days?

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§ Or, Shall there not be peace and truth, &c.

20 ¶ [v] And the rest of the acts of Hezekiah, and all his might, and how he [i] made a pool, and a conduit, and [k] brought water into the city, *are* they not written in the book of the chronicles of the kings of Judah?

cir. 710.

v 2 Chron. 32. 32.

i Neh. 3. 16.

k 2 Chron. 32. 30.

21 And Hezekiah slept with his fathers: and Manasseh his son reigned in his stead.

cir. 698.

C H A P. XXI.

MAnasseh [a] *was* twelve years old when he began to reign, and he reigned fifty and five years in Jerusalem: and his mother's name *was* Hephzi-bah.

698.

a 2 Chron. 33. 1.

2 And he did *that which was* evil in the sight of the Lord, after the abominations of the heathen, whom the Lord cast out before the children of Israel.

3 For he built up again the high places [b] which Hezekiah his father had destroyed, and he reared up altars for Baal, and made a grove, [c] as did Ahab king of Israel, and worshipped all the host of heaven, and served them.

b Chap. 18. 4.

c 1 Kings 16. 33.

4 And

league with them. *All that was found in his treasures*—For though his country had lately been harassed by the Assyrians, yet he had reserved all his treasures and precious things, which he and his fathers had gathered in Jerusalem. Also he had many presents sent to him, (2 Chron. xxxii. 23.) which doubtless were things of considerable worth. *There was nothing that Hezekiah shewed them not*—Which he did through vain ostentation and pride of heart, being lifted up by the great honour which God had done him, in working such glorious miracles for his sake, and by the great respects and presents rendered to him from divers princes and people, and now by this great Babylonian Monarch. So hard a matter is it even for a good man to be high and humble.

V. 14. *They are come from a far country*—A vain-glorious expression, intimating the great honour which he had from all parts both far and near. *Even from Babylon*—That great and potent monarchy: Which he speaks to magnify his own honour and happiness.

V. 15. *What have they seen in thine house?*—He asketh, not that he was ignorant of it, but that from his answer he might take the occasion of delivering God's message to him.

V. 17. *That which thy fathers have laid up shall be carried into Babylon*—This judgment is denounced against him for his pride, which God abhors; and for his ingratitude, whereby he took that honour to himself which he should have given to God; and for his carnal confidence in that league which he had now made with the king of Babylon.

V. 18. *Thy sons shall they take away*—Whereby God would teach the world the great evil of sin, of those sins which are generally esteemed but small.

V. 19. *Then said Hezekiah, Good is the word of the Lord*—I submit to this sentence, as being just, because procured by mine and my people's sins; and merciful, because the punishment is less than I have deserved. *Is it not good, if peace and truth be in my days*—Which he speaks not as if he were careless and unconcerned for his posterity, or for the church and people of God, for whose welfare he was so solicitous in the whole course of his life; but because it was a singular favour that this judgment did not immediately follow his sin.

V. 21. *Hezekiah slept with his fathers: and Manasseh reigned in his stead*—In the life of Hezekiah an example is given, how far a man may go in true religion, zeal for God and in faith unfeigned, and yet after all that experience be lifted up into vain conceits, and capable of robbing God of the honour and praise that is due unto his name. And what is this discovery for, but to shew us the necessity of holding the beginning of our confidence stedfast to the end of our lives, in order to be made partakers of the eternal benefits of Christ's death. (Heb. iii. 14.) No deliverances wrought out for us by the immediate hand of God, no degree of prosperity and favour with men can place any man—the greatest king or the most highly honoured man on earth, in circumstances, in this life, in which he is not bound to live in the very spirit and meaning of this declaration—It is of the Lord's mercies that we are not consumed. (Lam. iii. 22.) And to look upon every good he is possessed of as the unmerited gift of God, for the sake of the Son of his love, who purchased and saved us from everlasting death by the shedding of his blood; and he that hath out-lived an humble dependance on this, as the foundation and sole cause of every spiritual, temporal, and eternal blessing, is building upon the sandy foundation of self-confidence, which shall not stand the storms of that dreadful day, wherein every man's work shall be tried; and of this danger all men are warned by the faithfulness of God, in such discoveries of his displeasure as those he made to Hezekiah, when he ceased to acknowledge the hand which made him great, and bestowed all that he had upon him.

C H A P. XXI.

V. 3. *He built the high places, he reared up altars for Baal, and worshipped all the host of heaven*——The stars, which the Gentiles had transformed into gods.

V. 4. *He*

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4 And [d] he built altars in the house of the Lord, of which the Lord said, [e] In Jerusalem will I put my name.

d Jer. 32. 34.
e 2 Sam. 7. 13. 1 Kings 8. 29. and 9. 3.

5 And he built altars for all the host of heaven, in the two courts of the house of the Lord.

6 [f] And he made his son pass through the fire, and observed [g] times, and used inchantments, and dealt with familiar spirits, and wizards: he wrought much wickedness in the sight of the Lord, to provoke *him* to anger.

f Lev. 18. 21. and 20. 2. Chap. 16. 3.
g Lev. 19. 26, 31.

7 And he set a graven image of the grove that he had made, in the house of which the Lord said to David, and to Solomon his son, [v] In this house, and in Jerusalem, which I have chosen out of all tribes of Israel, will I put my name for ever.

v 2 Sam. 7. 10. 1 Kings 8. 29. and 9. 3. Chap. 23. 27. Psa. 132. 13.

8 Neither will I make the feet of Israel move any more out of the land which I gave their fathers; only if they will observe to do according to all that I have commanded them, and according to all the law that my servant Moses commanded them.

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9 But they hearkened not: and Manasseh seduced them to do more evil than did the nations, whom the Lord destroyed before the children of Israel.

10 ¶ And the Lord spake by his servants the prophets, saying,

11 [i] Because Manasseh king of Judah hath done these abominations, [k] *and* hath done wickedly above all that the Amorites did, which *were* before him, and hath made Judah also to sin with his idols:

i Chap. 24. 26. 27. & 24. 3, 4. Jer. 15. 4.
k 1 Kings 21. 26.

12 Therefore thus saith the Lord God of Israel, Behold, I *am* bringing *such* evil upon Jerusalem and Judah, that whosoever heareth of it, both [l] his ears shall tingle.

l 1 Sam. 3. 11. Jer. 19. 3.

13 And I will stretch over Jerusalem [m] the line of Samaria, and the plummet of the house of Ahab: and I will wipe Jerusalem as *a man* wipeth a dish, * wiping *it*, and turning *it* upside down.

m See Isai. 34. 11. Lam. 2. 8. Amos 7. 7, 8.

* Heb. he wipeth and turneth it upon the face thereof.

14 And

V. 4. *He built altars in the house of the Lord*—In the temple itself, in the holy place. *Of which the Lord said, In Jerusalem will I put my name*—That place I have consecrated to my worship and honour: Which made it the greater impiety and sacrilege to alienate it from God. and to dedicate any part of it to the service of idols, whom God abhorreth.

V. 6. *And observed times*—Lucky or unlucky days or seasons for the dispatch of businesses, according to the superstitious practice of the heathens.

V. 7. *In this house will I put my name for ever.* The same thing was said just before, v. 4, and is here repeated, to shew what God hath declared himself—A jealous God, and that he will neither give nor allow his honour to be taken by another. The whole world is God's, and whatever is therein, and as such all things are ever to be considered; and the name of any other god or being, imaginary or real, is not so much as to be named or thought of, as having power to do men good, or deliver them from evil, or to have any of the divine attributes ascribed to them; and to allow of any such thought in the heart, is doing spiritually what Manasseh did openly—place his idols in the very temple of the Lord, where he had said He would record his name—make himself known as the Lord, merciful and gracious. They that entertain an idol in the heart, do far more than that to the Creator and Redeemer of the soul, which an husband or a wife would do to those to whom they are married, were they to prefer another; and by considering ourselves the person thus slighted, the feelings of our own hearts will lead us into the best understanding of Manasseh's crime, and the crime of every one that gives his heart to any idol, and not to the living God, to whom all love, and honour, and praise is due, and is by him required.

V. 8. That is in token of God's willingness to bestow eternal life on all men, God would have given the people of Israel every temporal blessing, had they but continued to live by faith in him—*To do according to all that he had commanded them*, only for their good.

V. 9. *But they hearkened not*—They would not hear nor regard what the Lord their God required of them; therefore the following sentence is pronounced upon the whole nation, and the character of Manasseh was such only as shewed the temper and spirit of the people in general, God giving to nations, when they have gone to the utmost lengths of wickedness, such governors doing such actions as will shew to the rest of mankind the very crimes for which his public judgments are inflicted, that they may hear them, see them, and in doing so, may fear to commit their sins, and so prevent the Father of Mercies from afflicting more of the children of men; which he never does willingly, but of a necessity flowing from his infinite love, which is never wanting to bring back the most wicked to penitence and mercy; or by their example in suffering under his just displeasure, preserve others from departing out of the ways of his holy will. *Manasseh seduced them to do more evil than did the nations, whom the Lord destroyed*—As their light was far more clear, their obligations to God higher, and their helps against idolatry much stronger than the Canaanites, so their sins, though the same in kind, were unspeakably worse in respect of these dreadful aggravations.

V. 11. *Manasseh hath made Judah also to sin with his idols*—By his example, encouragement, and command.

V. 12. *Thus saith the Lord, I am bringing such evil, that whosoever heareth of it, his ears shall tingle*—The severity with which these people shall be punished for their sins, committed against light and knowledge, shall be such, as shall make all that hear thereof wonder with amazement, that God would inflict such evils on a nation which before, for so many ages, he had favoured with mercies which distinguished them for blessedness from all mankind. And by this temporal sentence does God discover the dreadfulness of that sentence which shall be pronounced on all the finally impenitent—Depart from me *ye* accursed into everlasting fire prepared for the devil and his angels—*Ye* who would, in your life of trial, against all that infinite compassion could do for you, go on in a careless or bold disregard of what God required: Well may it be said, O that men would but fear the Lord, and depart from all iniquity!

V. 13. *The line of Samaria*—The same judgments which Samaria had. *Turning it upside down*—As men do with a dish that hath been used, first cleanse and wipe it, and turn it upside down, that nothing may remain in it; so will I deal with Jerusalem, thoroughly empty and purge it from all its wicked inhabitants.

V. 14. I

Before Christ 698.

14 And I will forsake the remnant of mine inheritance, and deliver them into the hand of their enemies, and they shall become a prey, and a spoil to all their enemies;

15 Because they have done *that which was* evil in my sight, and have provoked me to anger since the day their fathers came forth out of Egypt, even unto this day.

r Chap. 24. 4.

16 r Moreover, Manasseh shed innocent blood very much, till he had filled Jerusalem † from one end to another, beside his sin wherewith he made Judah to sin, in doing *that which was* evil in the sight of the Lord.

† Heb. from mouth to mouth.

o 2 Chron 33. 11---19.

17 ¶ Now o the rest of the acts of Manasseh, and all that he did, and his sin that he sinned, *are* they not written in the book of the chronicles of the kings of Judah?

p 2 Chron. 33. 20.

18 And p Manasseh slept with his fathers, and was buried in the garden of his own house, in the garden of Uzza: and Amon his son reigned in his stead.

643.

19 ¶ Amon *was* twenty and two years old when he began to reign, and he reigned two years in Jerusalem: and his mother's name *was* Meshullemeth, the daughter of Haruz of Jotbah.

20 And he did *that which was* evil in the sight of the Lord, as his father Manasseh did.

21 And he walked in all the way that his father walked in, and served the idols that his father served, and worshipped them:

22 And he forsook the Lord God of his fathers, and walked not in the way of the Lord.

Before Christ 643.

23 ¶ And the servants of Amon conspired against him, and slew the king in his own house. 641.

24 And the people of the land slew all them that had conspired against king Amon, and the people of the land made Josiah his son king in his stead.

25 Now the rest of the acts of Amon which he did, *are* they not written in the book of the chronicles of the kings of Judah?

26 And he was buried in his sepulchre, in the garden of Uzza: and q Josiah his son reigned in his stead.

q Matt. 1. 10, called Josias.

C H A P. XXII.

a 2 Chron. 34. 1.

JOsiah a *was* eight years old when he began to reign, and he reigned thirty and one years in Jerusalem: and his mother's name *was* Jedidah, the daughter of Adaiah of Boscath.

b b Josh. 15. 39.

2 And he did *that which was* right in the sight of the Lord, and walked in all the way of David his father, and turned not aside to the right hand or to the left.

3 ¶ And it came to pass in the eighteenth year of king Josiah, *that* the king sent Shaphan the son of Azaliah, the son of Meshullam the scribe, to the house of the Lord, saying, cir. 624.

4 Go

V. 14. *I will forsake the remnant of mine inheritance*—The kingdom of Judah, the only remainder of all the tribes of Israel, which I did once choose for my inheritance, but now, notwithstanding that privilege, will utterly reject and forsake them.

V. 15. *They have provoked me since the day their fathers came forth out of Egypt, even unto this day*—This sore judgment, though it was chiefly inflicted for the sins of Manasseh and his generation, yet had a respect unto all their former sins, against which God now declares his displeasure, though his mercy and long-suffering passed over, and spared them that before offended him, that he might bring them to repentance.

V. 16. *Manasseh shed innocent blood*—The blood of those prophets and righteous men who either reproved his sinful practices, or refused to comply with his wicked commands and worship. God, to vindicate his justice, and to shew the greatness of his mercy, never left himself without witnesses to appear on the side of justice, mercy, and truth in the wickedest ages and nations; and the treatment these have met with hath been generally the same. Reproach, persecution, and death hath been that which the most faithful servants of God have received at the hands of those against whose impiety and wickedness the spirit of the Lord compelled them to bear testimony against all their interests and feelings as men. *Beside his sin.*—His idolatry, which is called *evil corruption*, and here sin, by way of eminency; which is here compared with horrid cruelty, and implied to be worse than that, and more abominable in God's sight, because it doth more directly and immediately strike at the glory and purity of the Divine Majesty. And this expression God here useth in opposition to the gross error of those who look upon idolatry as a small sin, as a meer mistake of the mind, as the fruit of a good intention, and as an excess proceeding from zeal in religion.

V. 18. *Manasseh was buried in the garden of his own house*—As a lasting testimony of his sincere repentance, which took place under the great and severe judgments of God.

V. 23. *The servants of Amon slew the king*—Who made himself an example, that a mind bent on what is wrong, is not to be prevented by examples of the most dreadful judgments of God against the very same sins. Amon living but to do wickedly, he lived not out half his days: Being neither to be won by mercy, nor restrained by fear of offending God, he was cut off by his wicked servants.

V. 24. *The people slew all them that conspired against king Amon*—They, with their master, lost their lives for their wickedness; and are added to the number of the examples which God hath given in his word, to shew that the wages of sin is, sooner or later, death to the impenitent.

C H A P. XXII.

V. 1, 2. *Josiah was eight years old when he began to reign, and he did that which was right in the sight of the Lord*—Thus soon in life, giving himself to obey that grace of God, which enlighteneth every man that cometh into the world. And his early piety is a proof, that the cause and foundation of it was not from any thing which he derived from his natural parent, the whole spirit of his character being the contrary of all piety and virtue.

V. 4. *That he may sum the silver*—Take an account how much it is.

Before Christ cir. 641.

4 Go up to Hilkiah the high priest, that he may sum the silver *which is* [c] brought into the house of the Lord, which [d] the keepers of the * door have gathered of the people.

5 And let them deliver it into the hand of the doers of the work, that have the oversight of the house of the Lord: and let them give it to the doers of the work, which *is* in the house of the Lord, to repair the breaches of the house;

6 Unto carpenters, and builders, and masons, and to buy timber and hewn stone to repair the house.

7 Howbeit, [e] there was no reckoning made with them of the money that was delivered into their hand, because they dealt faithfully.

8 ¶ And Hilkiah the high priest said unto Shaphan the scribe, [i] I have found the book of the law in the house of the Lord: and Hilkiah gave the book to Shaphan, and he read it.

9 And Shaphan the scribe came to the king, and brought the king word again, and said, Thy servants have † gathered the money that was found in the house, and have delivered it into the hand of them that do the work, that have the oversight of the house of the Lord.

10 And Shaphan the scribe shewed the king, saying, Hilkiah the priest hath delivered me a book: and Shaphan read it before the king.

11 And it came to pass when the king had heard the words of the book of the law, that he rent his clothes.

12 And the king commanded Hilkiah the priest, and Ahikam the son of Shaphan, and [g] Achbor the son of ‡ Michaiah, and Shaphan the scribe, and Asahiah a servant of the king's, saying,

13 Go ye, inquire of the Lord for me, and for the people, and for all Judah, concerning the words of this book *that is* found: for great *is* the wrath of the Lord that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all *that which is* written concerning us.

14 So Hilkiah the priest, and Ahikam, and Achbor, and Shaphan, and Asahiah, went unto Huldah the prophetess, the wife of Shallum the son of [v] Tikvah, the son of § Harhas, keeper of the ‖ wardrobe, (now she dwelt in Jerusalem * in the college,) and they communed with her.

15 ¶ And

[c] Chap. 12. 4.
[d] Chap. 12. 9.
* Heb. threshold.
[e] Chap. 12. 15.
[i] Deut. 31. 24. &c. 2 Chro. 34. 14.
† Heb. melted
[g] Abdon, 2 Chron. 34. 20.
‡ Or, Micah.
[v] Tikvath, 2 Chron. 34. 22.
§ Or, Hasrah.
‖ Heb. garments.
* Or, in the second part.

V. 7. *Because they dealt faithfully.* Repeated proofs of their integrity had established their character for faithfulness.

V. 8. *Hilkiah the high priest found the book of the law*—That original *book of the law of the Lord*, given or written *by the hand of Moses*, which, by God's command, was put beside the ark, and probably taken from thence and hid, by the care of some godly priest, when some of the idolatrous kings of Judah persecuted the true religion, and defaced the temple, and (which the Jewish writers affirm) burnt all the copies of God's law which they could find, and now met with in some secret place. And for which gracious providence of God, his name will be adored so long as his word is known and loved on earth, and then praised for ever in heaven, for all the benefits which the spirits of the blessed received by its means in this life; where men so intirely need it, as the foundation and first principles of all human laws, but above all as a school-master to lead us to Christ, the only Saviour from all the misery, which is the consequence of offending against the holy law of God.

V. 11. *When the king had heard the words of the law, he rent his clothes*—From a godly sorrow for his defective obedience, and a fear of the punishments, to which the whole nation stood exposed for their conduct, which the king now saw to be in opposition to the plain commands of God in many respects. Thus did the law answer the great and blessed purpose of being the means of convincing the king that he himself, and the whole nation, had cause to cry to God for mercy, for having (though they had reformed many abuses) followed the general example under which they had grown up, without ever having inquired how far the general example was warranted by the word of God. And surely, before we allow ourselves to rest upon any such persuasion as that we are in the ways of true religion, because we live and act as our fathers did, we ought to satisfy ourselves, from the word of God itself, how far that example is agreeable to what God requires of every one of the human race.

V. 12. *Asahiah a servant of the king's*—Who most constantly waited upon the king's person; otherwise all of them were the king's servants.

V. 13. *Go ye, inquire of the Lord*—Either, what he intends to do with us; or, what we shall do to appease his wrath. And what the king said to his servants, may be said to all that are so far enlightened by the grace and word of God, as to see that they have done things which they ought not to have done; and have left undone things which God required of them. God is truth and love, and all may inquire of him and of his word what they shall do to be saved, with a certainty of being fully informed. (James i. 5.) *Concerning the words of this book*—Whether the curses here threatened must come upon us without remedy, or whether there be hope in Israel concerning the prevention of them.

V. 14. *So Hilkiah the priest went unto Huldah the prophetess*—For we read of women prophetesses, both in the Old and New Testament, as Miriam, Exod. xv. 20. Deborah, Judg. iv. 4. Hannah, 1 Sam. ii. Elizabeth, and the Blessed Virgin, Luke i. and Philip's daughters, Acts xxi. 9. But why did he send to this woman, and not rather to Zephaniah, or Jeremiah, who were prophets in Josiah's days? Because she was in Jerusalem, which is noted in the following part of the verse, when Jeremiah might at this time be at Anathoth; and Zephaniah might not be a prophet at this time, though he was afterwards, *in the days of Josiah*. Or, 2d, Because the king or his courtiers had longer and greater experience of the eminency of her prophetical gifts than of Jeremiah's,

Before Christ cir. 641.

15 ¶ And she said unto them, Thus saith the Lord God of Israel, Tell the man that sent you to me,

16 Thus saith the Lord, Behold, I will bring evil upon this place, and upon the inhabitants thereof, *even* all the words of the book which the king of Judah hath read.

17 Because they have forsaken me, and have burnt incense unto other gods, that they might provoke me to anger with all the works of their hands: therefore my wrath shall be kindled against this place, and shall not be quenched.

i 2 Chron. 34. 26.

18 But to [i] the king of Judah, which sent you to inquire of the Lord, thus shall ye say to him, Thus saith the Lord God of Israel, *as touching* the words which thou hast heard;

19 Because thine heart was tender, and thou hast humbled thyself before the Lord, when thou heardest what I spake against this place, and against the inhabitants thereof, that they should become a desolation and a curse, and hast rent thy clothes, and wept before me: I also have heard *thee*, saith the Lord.

20 Behold therefore, I will gather thee unto thy fathers, and thou shalt be gathered

k Isai. 57. 1, 2.

into thy grave [k] in peace, and thine eyes shall not see all the evil which I will bring upon this place. And they brought the king word again.

CHAP. XXIII.

a 2 Chron. 34. 29, 30.

AND [a] the king sent, and they gathered unto him all the elders of Judah, and of Jerusalem.

2 And the king went up into the house of the Lord, and all the men of Judah, and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people * both small and great: and he read

* Heb. from small even unto great.

in their ears all the words of the book of the covenant [b] *which was* found in the house of the Lord.

Before Christ cir. 624.

b Chap. 22. 8.

3 ¶ And the king [c] stood by a pillar, and made a covenant before the Lord, to walk after the Lord, and to keep his commandments and his testimonies and his statutes, with all *their* heart, and all *their* soul, to perform the words of this covenant, *that were* written in this book: and all the people stood to the covenant.

c Chap. 11. 14.

4 And the king commanded Hilkiah the high priest, and the priests of the second order, and the keepers of the door, to bring forth out of the temple of the Lord, all the vessels *that were* made for Baal, and for [d] the grove, and for all the host of heaven: and he burnt them without Jerusalem in the fields of Kidron, and carried the ashes of them unto Beth-el.

d Chap. 21. 3, 7.

5 And he † put down ‡ the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places, in the cities of Judah, and in the places round about Jerusalem, them also that burnt incense unto Baal, to the sun, and to the moon, and to the § planets, and to all the host of heaven.

† Heb. caused to cease.
‡ Heb. chemarim. Hos. 10. 5. Foretold, Zeph. 1. 4.
§ Or, twelve signs, or, constellations.

6 And he brought out the [e] grove from the house of the Lord, without Jerusalem, unto the brook Kidron, and burnt it at the brook Kidron, and stampt *it* small to powder, and cast the powder thereof upon [i] the graves of the children of the people.

e Chap. 21. 7.

i 2 Chron. 34. 4.

7 And he brake down the houses [g] of the Sodomites that *were* by the house of the Lord, [v] where the women wove ‖ hangings for the grove.

g 1 Kings 15. 12.
v Ezek. 16.
‖ Heb. houses

8 And he brought all the priests out of the cities of Judah, and defiled the high places

miah's, who began not to prophecy till the thirteenth year of Josiah, (Jer. i. 2.) and being well assured of her fidelity in delivering the mind and counsel of God to those that inquired of her, they rightly concluded, that it was much more material what message God sent, than by whom it was conveyed to them. *The college*—Where the sons of the prophets, or others, who devoted themselves to the study of God's word, used to meet and discourse of the things of God, and receive the instructions of their teachers.

V. 17. *Gods, the works of their hands*—Gods made with hands. This she adds to aggravate their folly and contempt of God, in preferring such vain and idle things before him.

V. 20. *Thou shalt be gathered into thy grave in peace*—He died in peace with God, and was by death translated to everlasting peace.

CHAP. XXIII.

V. 1. *They gathered unto him all the elders*—The chief governors both of church and state.

V. 2. *The prophets*—Either Jeremiah, Zephaniah, Urijah: or, the sons or disciples of the prophets. *And he read*—He caused to be read.

V. 3. *And all the people stood to the covenant*—As to the taking of it: They declared their consent to it, and their concurrence with the king in that act.

V. 4. *The priests of the second order*—Those two who were next in degree to the High-priest, and in case of his sickness were to manage his work. *And carried the ashes of them unto Beth-el*—To disgrace that place which had been the chief seat and throne of idolatry. And in these proceedings there is a lively representation of a soul's turning unto God by true repentance. Convinced of their danger, they inquire by what means they shall escape the wrath revealed against all their unrighteousness. They then enter into covenant with God, and shew their abhorrence of the vain idols which they and their fathers had worshipped.

V. 8. *Geba*—The northern border of the kingdom of Judah. *To Beer-sheba*—Which was the southern border. *In the entering in of the gate of Joshua the governor of the city*—This circumstance

is

Before Christ 624.

places where the priests had burnt incense, from Geba to Beer-sheba, and brake down the high places of the gates that *were* in the entering in of the gate of Joshua the governor of the city, which *were* on a man's left hand at the gate of the city.

[i] See Exek. 44. 10---14.

9 [i] Nevertheless, the priests of the high places came not up to the altar of the Lord in Jerusalem, [k] but they did eat of the unleavened bread among their brethren.

[k] 1 Sam 2. 36.

[l] Jer. 7. 31. & 19. 6, 11. [m] Josh. 15. 8. [n] Lev. 18. 21. Deut. 18. 10. Ezek. 23. 37, 39.

10 And he defiled [l] Topheth, which *is* in [m] the valley of the children of Hinnom, [n] that no man might make his son or his daughter to pass through the fire to Molech.

11 And he took away the horses that the kings of Judah had given to the sun, at the entering in of the house of the Lord, by the chamber of Nathan-melech, the * chamberlain, which *was* in the suburbs, and burnt the chariots of the sun with fire.

* Or, eunuch, or, officer.

[o] See Jer. 19. 13. Zeph. 1. 5.

12 And the altars that *were* [o] on the top of the upper chamber of Ahaz, which the kings of Judah had made, and the altars which [p] Manasseh had made in the two courts of the house of the Lord, did the king beat down, and † brake *them* down from thence, and cast the dust of them into the brook Kidron.

[p] Chap. 21. 5.

† Or, ran from thence.

13 And the high places that *were* before Jerusalem, which *were* on the right hand of ‡ the mount of corruption, which [q] Solomon the king of Israel had builded for Ashtoreth the abomination of the Zidonians, and for Chemosh the abomination of the Moabites, and for Milcom the abomination of the children of Ammon, did the king defile.

‡ That is, the mount of Olives.

[q] 1 Kings 11. 7.

[r] Exod. 23. 24. Deut. 7. 5, 25. § Heb. statues.

14 And he [r] brake in pieces the § images, and cut down the groves, and filled their places with the bones of men.

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15 ¶ Moreover, the altar that *was* at Beth-el, *and* the high place [s] which Jeroboam the son of Nebat, who made Israel to sin, had made, both that altar and the high place he brake down, and burnt the high place, *and* stampt *it* small to powder, and burnt the grove.

[s] 1 Kings 12. 28.

16 And as Josiah turned himself, he spied the sepulchres that *were* there in the mount, and sent, and took the bones out of the sepulchres, and burnt *them* upon the altar, and polluted it, according to the [t] word of the Lord which the man of God proclaimed, who proclaimed these words.

[t] 1 Kings 13. 2.

17 Then he said, What title *is* that that I see? And the men of the city told him, *It is* [u] the sepulchre of the man of God, which came from Judah, and proclaimed these things that thou hast done against the altar of Beth-el.

[u] 1 Kings 13. 30.

18 And he said, Let him alone, let no man move his bones: so they let his bones ‖ alone, with the bones of [x] the prophet that came out of Samaria.

‖ Heb. to escape.

[x] 1 Kings 13. 31.

19 And all the houses also of the high places that *were* [y] in the cities of Samaria, which the kings of Israel had made to provoke *the LORD* to anger, Josiah took away, and did to them according to all the acts that he had done in Beth-el.

[y] See 2 Chron. 34. 6.

20 And [z] he * [a] slew all the priests of the high places that *were* there, upon the altars, and burnt men's bones upon them, and returned to Jerusalem.

[z] 1 Kings 13. 2.

* Or, sacrificed.

[a] Exod. 22. 20. Chap. 21. 16.

21 ¶ And

is noted to shew Josiah's great zeal and impartiality, in rooting out all monuments of idolatry, without any respect to those great persons who were concerned in them, or affected to them.

V. 9. *The priests of the high places*—Which worshipped the True God there. *Came not up to Jerusalem*—Were not suffered to come thither to the exercise of their priestly function; as a just punishment for the corruption of God's worship, and the transgression of the positive law of God. *But they did eat of the unleavened bread*—And thus he mitigates their punishment: He shuts them out from spiritual services, but allows them necessary provisions.

V. 11. *And burnt the chariots of the sun*—Which were made for the honour and worship of the sun.

V. 12. *And the altars on the top of the upper chamber of Ahaz*—Upon the roof of the king's house. They were so mad upon their idols, that they were not content with all their public high places and altars, but made others upon their house-tops, for the worship of the heavenly bodies. *And cast the dust of them into the brook Kidron*—To shew his detestation of them; and to abolish the very remembrance of them as far as he could.

V. 13. *Mount of corruption*—The mount of olives, here called *the mount of corruption*, for the gross idolatry there practised.

Which Solomon the king of Israel had builded—This brand being left by the Holy Ghost upon his name and memory, as a just punishment of that abominable practice, and a means to deter others from the like. *The abomination*—The idol so called, because it was abominable, and made them so to God.

V. 16. *As Josiah turned himself*—Josiah's care and zeal was so great, that he would not trust his officers with these things, but would see them done with his own eyes. *Who proclaimed these words*—300 years before it was done. God's faithfulness in fulfilling all that he has promised and foretold, is established upon so many proofs, that he who trusts God agreeable to his word, need not be moved, could he hear all mankind saying to him, as with one voice—What confidence is this wherein thou trustest? (chap. xviii. 19.)

V. 17. *What title is that that I see*—It appears to have been the manner then, as now it is, to set up pillars or stones, by, or upon, the graves of the higher sort of men, upon which the name of the person, and some remarkable passages relating to him, were engraven.

V. 18. *So they let his bones alone, with the bones of the prophet that came out of Samaria*—Which were now mixed together.

V. 21. *The*

Before Christ 624.

21 ¶ And the king commanded all the people, saying, [b] Keep the passover unto the Lord your God, [c] as *it is* written in the book of this covenant.

22 Surely [d] there was not holden such a passover, from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah:

cir. 623. His 18th Year ending.

23 But in the eighteenth year of king Josiah, *wherein* this passover was holden to the Lord in Jerusalem.

24 ¶ Moreover, the *workers with* familiar spirits, and the wizards, and the * images, and the idols, and all the abominations that were spied in the land of Judah, and in Jerusalem, did Josiah put away, that he might perform the words of [e] the law, *which were* written in the book that Hilkiah the priest found in the house of the Lord.

25 [i] And like unto him was there no king before him, that turned to the Lord with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there *any* like him.

26 ¶ Notwithstanding the Lord turned not from the fierceness of his great wrath, wherewith his anger was kindled against Judah, [g] because of all the † provocations that Manasseh had provoked him withal.

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27 And the Lord said, I will remove Judah also out of my sight, as [v] I have removed Israel, and will cast off this city Jerusalem, which I have chosen, and the house of which I said, [i] My name shall be there.

28 Now the rest of the acts of Josiah, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

610.

29 ¶ [k] In his days Pharaoh-nechoh king of Egypt went up against the king of Assyria to the river Euphrates: and king Josiah went against him, and he slew him at [l] Megiddo, when he [m] had seen him.

30 [n] And his servants carried him in a chariot dead from Megiddo, and brought him to Jerusalem, and buried him in his own sepulchre: and [o] the people of the land took Jehoahaz the son of Josiah, and anointed him, and made him king in his father's stead.

31 ¶ ‡ Jehoahaz *was* twenty and three years old when he began to reign, and he reigned three months in Jerusalem: and his mother's name *was* [p] Hamutal, the daughter of Jeremiah of Libnah.

32 And

[b] 2 Chron. 35. 1.
[c] Exod. 12. 3. Lev. 23. 5. Num. 9. 2. Deut. 16. 2.
[d] 2 Chron. 35. 18.
* Or, teraphim, Gen. 31. 19.
[e] Lev. 19. 31. and 20. 27. Deut. 18. 11.
[i] Chap. 18. 5.
[g] Chap. 21. 11, 12. Jer. 15. 4.
† Heb. angers.
[v] Chap. 17. 18, 20. & 18. 11, and 21. 13.
[i] 1 Kings 8. 29. & 9. 3. Chap. 21. 4, 7.
[k] 2 Chron. 35. 20.
[l] Zech. 12. 11.
[m] Chap. 14. 8.
[n] 2 Chron. 35. 24.
[o] 2 Chron. 36. 1.
‡ Called Shallum, 1 Chron. 3. 15. Jer. 22. 11.
[p] Chap. 24. 18.

V. 21. *The king commanded all the people, saying, Keep the passover*—Having abolished false worship, he now endeavours to set up the true worship of God. *As it is written in this book of the covenant*—In this book which I have found; wherein is contained the covenant made between God and Israel, and the terms of it.

V. 22. *Surely there was not holden such a passover*—Celebrated with such solemn care, and universal joy of all good men; which was much the greater, because of their remembrance of the former wicked and miserable times; and the hopes all the pious now had of the establishment of true religion; and of the prevention of God's judgments. *From the days of the judges*—Or, *from the days of Samuel*, the last of the Judges. None of the kings had taken such care to prepare themselves, the priests, and people, and to observe all the rites, and diligently to purge out all uncleanness, and to renew their covenant with God, so solemnly as Josiah now did.

V. 24. *The workers with familiar spirits, and the wizards, and the images, and the idols, and all the abominations*—All the instruments and monuments of idolatry were destroyed, as God had commanded. *That were spied*—All that were discovered; not only such as were in places of worship, but such as their priests or zealots had removed, and endeavoured to hide and secure.

V. 25. *Like unto him was there no king before him*—For his diligent study in God's law, and his exact care, and unwearied industry, and fervent zeal, in rooting out of idolaters, and all kinds and appearances of idolatry, not only in Judah, but in Israel, and in the establishment of the true religion in all his dominions, and in the conforming of his own life, and his people's too, (as far as he could) to the holy law of God: Though Hezekiah might excel him in some other particulars, of whom therefore the like is said.

V. 26. *The Lord turned not from the fierceness of his great wrath, wherewith his anger was kindled against Judah*—Because though the King was most hearty in his repentance, and acceptable to God, and therefore the judgment was delayed for his time; yet the people were generally corrupt, and secretly averse from Josiah's pious reformation, and inclined to their old lusts and idols, as appears from the complaints of the prophets, Jeremiah and Zephaniah, against them: And by the following history, wherein we see, that as soon as ever Josiah was gone, his children, and the princes, and the people, suddenly and greedily returned to their former abominations. *The provocations that Manasseh had provoked him withal*—The people in general had never sincerely repented of their own, nor of their father's sins; but their hearts still hankered after them; which, though not yet seen by men, was manifest to God, who therefore pronounced this terrible sentence against them.

V. 27. *The Lord said, I will remove Judah as I have removed Israel, and will cast off this city Jerusalem, which I have chosen*—Lest any longer forbearance should make them think, and others after them, that the nature of my covenant with them, and with all or any part of mankind was such, that they might make themselves sure of the continuance of my mercies to them, when the very conditions of my promises were trampled upon and despised by them.

V. 29. *King Josiah went against him, and he slew him*—Gave him his death's wound there. *When he had seen him*—When he fought with him, or in the first onset.

V. 30. *The people of the land took Jehoahaz the son of Josiah*—Who was younger than Jehoiakim, yet preferred by the people before the elder brother. *And anointed him*—As they used to do in extraordinary cases.

Before Christ 610.

32 And he did *that which was* evil in the sight of the Lord, according to all that his fathers had done.

33 And Pharaoh-nechoh put him in bands [q] at Riblah, in the land of Hamath, § that he might not reign in Jerusalem, and ‖ put the land to a tribute of an hundred talents of silver, and a talent of gold.

34 And [r] Pharaoh-nechoh made Eliakim the son of Josiah king, in the room of Josiah his father, and [s] turned his name to [t] Jehoiakim, and took Jehoahaz away: [u] and he came to Egypt, and died there.

35 And Jehoiakim gave [x] the silver and the gold to Pharaoh, but he taxed the land to give the money according to the commandment of Pharaoh; he exacted the silver and the gold of the people of the land, of every one according to his taxation, to give *it* unto Pharaoh-nechoh.

610. 36 ¶ Jehoiakim *was* twenty and five years old when he began to reign, and he reigned eleven years in Jerusalem: and his mother's name *was* Zebudah, the daughter of Pedaiah of Rumah.

37 And he did *that which was* evil in the sight of the Lord, according to all that his fathers had done.

CHAP. XXIV.

IN [a] his days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his servant three years: then he turned and rebelled against him.

Before Christ 607.

2 [b] And the Lord sent against him bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and sent them against Judah to destroy it, [c] according to the word of the Lord, which he spake * by his servants the prophets.

606. 603. 600.

3 Surely at the commandment of the Lord came *this* upon Judah, to remove *them* out of his sight, [d] for the sins of Manasseh, according to all that he did:

4 [e] And also for the innocent blood that he shed, (for he filled Jerusalem with innocent blood) which the Lord would not pardon.

5 ¶ Now the rest of the acts of Jehoiakim, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

6 [i] So Jehoiakim slept with his fathers: and Jehoiachin his son reigned in his stead.

599.

7 And [g] the king of Egypt came not again any more out of his land: for [v] the king of Babylon had taken from the river of Egypt, unto the river Euphrates, all that pertained to the king of Egypt.

8 ¶ * Jehoiachin *was* eighteen years old when he began to reign, [i] and he reigned in Jerusalem three months: and his mother's name

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q Chap. 23. 6. § Or, because he reigned. ‖ Heb. set a mulct upon the land.

2 Chron. 36. 4.

s See Chap. 24. 17. Dan. 1. 7.

t Matt. 1. 11. called, Jakim.

u Jer. 22. 11, 12. Ezek. 19. 3, 4.

x Ver. 33.

a 2 Chron. 36. 6. Dan. 1. 1. Jer. 25. 1.

b Ezek. 19. 8. Jer. 52. 28

c Chap. 20. 17. and 23. 27.

* Heb. by the hand of.

d Chap. 21. 2, 11. & 23. 26.

e Chap. 21. 16.

i See 2 Chron. 36. 5.

Jer. 22. 18, 19. and 36. 30.

g See Jer. 37. 5, 7.

v Jer. 46. 2.

* Called, Jeconiah, 1 Chron. 3. 16. Jer. 24. 1. & Coniah. Jer. 22. 24, 28.

i 2 Chro. 36. 9.

V. 32. *He did according to all that his fathers had done*—Manasseh and Amon. He restored that idolatry which his father had destroyed, to gratify the generality of the people, who were inclined to their old superstitions, even in Josiah's time, though restrained from the outward acts by fear.

V. 33. *Pharaoh put him in bands*—Because he presumed to take the kingdom without his leave; or, because he renewed the war against Pharaoh, and was conquered, and taken prisoner. *And put the land to a tribute*—To a yearly tribute, whereby they should acknowledge him to be their superior.

V. 34. *And took Jehoahaz away*—As a punishment for him; and that he might give no disturbance to his brother. *He came to Egypt, and died there*—His reign was short, but long enough to bring upon himself, and the people with whose corrupt desires he complied, many of the miseries which are the sure consequences of the sinful conduct he and his subjects were guilty of. Those kings that governed in the fear of God, their reigns were a blessing to their people; those kings that did not regard his word as the rule of their conduct, but lived to please themselves, and to gratify the people in their irreligious and wicked courses, were uniformly the means of bringing calamities upon their country of one kind or other.

V. 35. *He taxed the land to give the money to Pharaoh*—And thus were the people made to labour under oppression, at the time that there was amongst them a general departure from the worship and ways of God.

V. 37. *He did that which was evil in the sight of the Lord*—By idolatry, the oppression of his people, and the persecution of the prophets, and other good men. (Jer. xxvi. 20. &c.)

CHAP. XXIV.

V. 1. *In his days*—In Jehoiakim's reign, in the third or fourth year. *Nebuchadnezzar king of Babylon came up*—Against Jehoiakim.

V. 2. *The Lord sent bands of the Chaldees, and Syrians, and of the Moabites, and of the children of Ammon, against Judah to destroy it*—These were made the executioners of the divine displeasure, whatever were their own motives for uniting in this war against the king and people of Judah.

V. 3. *Surely at the commandment of the Lord came this upon Judah*—This express declaration, that the powers that united themselves against Judah came at the command of God, is opposed to those natural unbelieving views which are so common, and by which all that is done by one or more nations to another, is regarded as having its sole cause in the different motives by which men are led to act, as if the Judge and Governor of all the earth regarded not what was done by his rational creatures, who he hath sent into this life as the only state of trial for his endless favour. *For the sins of Manasseh*—Which had never been charged upon them, if they had not made them their own by their impenitency for them, and repetition of them.

V. 4. *For the innocent blood*—Of those who either reproved, or would not comply with his idolatrous worship.

V. 6. *Jehoiachin*—Called also Jeconiah.

V. 7. *The king of Egypt came not out of his land*—In this king's days. He could not now come out to protect the king of Judah, being scarce able to defend his own kingdom.

V. 12. *Jehoiachin the king of Judah went out to the king of Babylon*—Yielded up himself and the city into his hands. *The king of Babylon*

Before Christ 600. name *was* Nehuſhta, the daughter of Elnathan of Jeruſalem.

9 And he did *that which was* evil in the ſight of the Lord, according to all that his father had done.

k Dan. 1. 1. 10 ¶ [k] At that time the ſervants of Nebuchadnezzar king of Babylon came up againſt Jeruſalem, and the city † was beſieged.

† Heb. came into ſiege. 11 And Nebuchadnezzar king of Babylon came againſt the city, and his ſervants did beſiege it.

l Jer. 24. 1, 2, and 29 1, 2. Ezek. 17. 12. 12 [l] And Jehoiachin the king of Judah went out to the king of Babylon, he, and his mother, and his ſervants, and his princes, and his ‡ officers: [m] And the king of Babylon [n] took him [o] in the eighth year of his reign.

‡ Or eunuchs.

599. m Nebuchadnezzar's 8th Year, Jer. 25. 1. n See Chap. 25 27. o See Jer. 52. 28.

13 [p] And he carried out thence all the treaſures of the houſe of the Lord, and the treaſures of the king's houſe, and [q] cut in pieces all the veſſels of gold which Solomon king of Iſrael had made in the temple of the Lord, [r] as the Lord had ſaid.

p Chap. 20. 17. Iſai. 39. 6. q See Dan. 5. 2, 3. r Jer. 20. 5.

14 And he carried away all Jeruſalem, and all the princes, and all the mighty men of valour, [s] *even* ten thouſand captives, and [t] all the craftſmen, and ſmiths: none remained, ſave [u] the pooreſt ſort of the people of the land.

s Jer. 24. 1. t See Jer. 52. 28. u So 1 Sam. 13. 19, 22. x Chap. 25. 12.

15 And [y] he carried away Jehoiachin to Babylon, and the king's mother, and the king's wives, and his § officers, and the mighty of the land, *thoſe* carried he into captivity, from Jeruſalem to Babylon.

y 2 Chron. 36. 10. Eſther 2. 6. Jer. 22. 24, &c. § Or, eunuchs.

16 And [z] all the men of might, *even* ſeven thouſand, and craftſmen, and ſmiths a thouſand, all *that were* ſtrong *and* apt for war, even them the king of Babylon brought captive to Babylon.

z See Jer. 52. 23.

599. a Jer. 37. 1. b 1 Chron. 3. 15. c So Chap. 23. 34. 2 Chron. 36. 4.

17 ¶ And [a] the king of Babylon made Mattaniah [b] his father's brother king in his ſtead, and [c] changed his name to Zedekiah:

18 [d] Zedekiah *was* twenty and one years old when he began to reign, and he reigned eleven years in Jeruſalem: and his mother's name *was* [e] Hamutal, the daughter of Jeremiah of Libnah.

Before Christ 599. d 2 Chron. 36. 11. Jer. 37. 1. & 52. 1. e Chap. 23 31.

19 And he did *that which was* evil in the ſight of the Lord, according to all that Jehoiakim had done.

20 For through the anger of the Lord it came to paſs in Jeruſalem and Judah, until he had caſt them out from his preſence, that Zedekiah rebelled againſt the king of Babylon.

593. i Ezek. 17. 13.

CHAP. XXV.

AND it came to paſs [a] in the ninth year of his reign, in the tenth month, in the tenth *day* of the month, *that* Nebuchadnezzar king of Babylon came, he, and all his hoſt, againſt Jeruſalem, and pitched againſt it, and they built forts againſt it round about.

590. a 2 Chron. 36 17. Jer. 34. 2. & 39. 1 & 52. 4. Ezek. 24. 1.

2 And the city was beſieged unto the eleventh year of king Zedekiah.

3 And on the ninth *day* of the [b] *fourth* month, the famine prevailed in the city, and there was no bread for the people of the land.

588. b Jer. 39. 2. & 52. 6.

4 ¶ And [c] the city was broken up, and all the men of war *fled* by night, by the way of the gate, between two walls, which *is* by the king's garden, (now the Chaldees *were* againſt the city round about) and [d] *the king* went the way toward the plain.

c Jer. 52. 7. d Ezek. 12. 12.

5 And the army of the Chaldees purſued after the king, and overtook him in the plains of Jericho: and all his army were ſcattered from him.

6 So they took the king, and brought him up to the king of Babylon, [e] to Riblah, and they * gave judgment upon him.

e Chap. 23. 33. * Heb. ſpake judgment with him.

7 And they ſlew the ſons of Zedekiah before

Babylon took him in the eighth year of his reign—Of Nebuchadnezzar's reign.

V. 14. *He carried away all Jeruſalem*—The inhabitants of Jeruſalem; not ſimply *all*, but the moſt conſiderable part. *All the craftſmen, and ſmiths*—Which might furniſh them with new arms, and thereby give him freſh trouble.

V. 17. *The king of Babylon made Mattaniah king, and changed his name to Zedekiah*—That he might admoniſh him of (what this name ſignifies) *the juſtice of God*, which had ſo ſeverely puniſhed Jehoiakim for his rebellion; and would no leſs certainly overtake him, if he ſhould be guilty of the ſame rebellion and perfidiouſneſs, of which his predeceſſor was guilty.

V. 20. *Through the anger of the Lord it came to paſs, that Zedekiah rebelled againſt the king of Babylon*—Thus the people's ſins were the true cauſe why God gave them wicked kings, whom he left to themſelves; the conſequence of which was, that they did wickedly, and brought the long-deſerved and threatened puniſhments upon themſelves and their people.

CHAP. XXV.

V. 1. *Nebuchadnezzar king of Babylon came, he, and all his hoſt, againſt Jeruſalem*—To chaſtiſe Zedekiah for his rebellion. *They built forts againſt it round about*—To keep all ſupplies of men or proviſions from entering into the city; and that from thence they might ſhoot darts, or arrows, into the city.

V. 3. *There was no bread for the people of the land*—For the people, who flocked thither from all parts, upon the approach of the Babylonian army; but only for the great men and ſoldiers.

V. 4. *The city was broken up*—By the Chaldeans, who broke and entered the gate. *Men of war fled between two walls*——Between the outward and inward wall of the city, by a private way, having the advantage of the darkneſs of the night. *The king went the way toward the plain*—Of Jericho.

V. 6. *They gave judgment upon him*—The king's officers examined his cauſe, and paſſed the following ſentence againſt him.

V. 7. *They ſlew the ſons of Zedekiah before his eyes*—The laſt uſe of

Before Christ 610.

32 And he did *that which was* evil in the sight of the Lord, according to all that his fathers had done.

33 And Pharaoh-nechoh put him in bands [q] at Riblah, in the land of Hamath, § that he might not reign in Jerusalem, and ‖ put the land to a tribute of an hundred talents of silver, and a talent of gold.

q Chap. 25. 6.
§ Or, because he reigned.
‖ Heb. let a mulct upon the land.

34 And [r] Pharaoh-nechoh made Eliakim the son of Josiah king, in the room of Josiah his father, and [s] turned his name to [t] Jehoiakim, and took Jehoahaz away: [u] and he came to Egypt, and died there.

r 2 Chron. 36. 4.
s See Chap. 24. 17. Dan. 1. 7.
t Matt. 1. 11. called Jakim.
u Jer. 22. 11, 12. Ezek. 19. 3, 4.

35 And Jehoiakim gave [x] the silver and the gold to Pharaoh, but he taxed the land to give the money according to the commandment of Pharaoh; he exacted the silver and the gold of the people of the land, of every one according to his taxation, to give *it* unto Pharaoh-nechoh.

x Ver. 33.

610. 36 ¶ Jehoiakim *was* twenty and five years old when he began to reign, and he reigned eleven years in Jerusalem: and his mother's name *was* Zebudah, the daughter of Pedaiah of Rumah.

37 And he did *that which was* evil in the sight of the Lord, according to all that his fathers had done.

C H A P. XXIV.

[a] 2 Chron. 36. 6. Dan. 1. 1. Jer. 25. 12.

IN [a] his days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his servant three years: then he turned and rebelled against him.

Before Christ 607.

2 [b] And the Lord sent against him bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and sent them against Judah to destroy it, [c] according to the word of the Lord, which he spake * by his servants the prophets.

606. 603. 600.
b Ezek. 19. 8. Jer. 52. 28
c Chap. 20 17. and 23. 27.
* Heb. by the hand of.

3 Surely at the commandment of the Lord came *this* upon Judah, to remove *them* out of his sight, [d] for the sins of Manasseh, according to all that he did:

d Chap. 21. 2, 11. & 23. 26.

4 [e] And also for the innocent blood that he shed, (for he filled Jerusalem with innocent blood) which the Lord would not pardon.

e Chap. 21. 16.

5 ¶ Now the rest of the acts of Jehoiakim, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

6 [i] So Jehoiakim slept with his fathers: and Jehoiachin his son reigned in his stead.

599.
i See 2 Chron. 36 5.

7 And [g] the king of Egypt came not again any more out of his land: for [v] the king of Babylon had taken from the river of Egypt, unto the river Euphrates, all that pertained to the king of Egypt.

Jer. 22. 18, 19. and 36 30.
g See Jer. 37. 5, 7.
v Jer. 46. 2.

8 ¶ * Jehoiachin *was* eighteen years old when he began to reign, [i] and he reigned in Jerusalem three months: and his mother's name

* Called, Jeconiah. 1 Chron. 3. 16. Jer. 24. 1. & Coniah. Jer. 22. 24, 28.
i 2 Chro. 36 9.

C H A P. XXIV.

V. 1. *In his days*—In Jehoiakim's reign, in the third or fourth year. *Nebuchadnezzar king of Babylon came up*—Against Jehoiakim.

V. 2. *The Lord sent bands of the Chaldees, and Syrians, and of the Moabites, and of the children of Ammon, against Judah to destroy it*—These were made the executioners of the divine displeasure, whatever were their own motives for uniting in this war against the king and people of Judah.

V. 3. *Surely at the commandment of the Lord came this upon Judah*—This express declaration, that the powers that united themselves against Judah came at the command of God, is opposed to those natural unbelieving views which are so common, and by which all that is done by one or more nations to another, is regarded as having its sole cause in the different motives by which men are led to act, as if the Judge and Governor of all the earth regarded not what was done by his rational creatures, who he hath sent into this life as the only state of trial for his endless favour. *For the sins of Manasseh*—Which had never been charged upon them, if they had not made them their own by their impenitency for them, and repetition of them.

V. 4. *For the innocent blood*—Of those who either reproved, or would not comply with his idolatrous worship.

V. 6. *Jehoiachin*—Called also Jeconiah.

V. 7. *The king of Egypt came not out of his land*—In this king's days. He could not now come out to protect the king of Judah, being scarce able to defend his own kingdom.

V. 12. *Jehoiachin the king of Judah went out to the king of Babylon*—Yielded up himself and the city into his hands. *The king of Babylon*

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name *was* Nehushta, the daughter of Elnathan of Jerusalem.

9 And he did *that which was* evil in the sight of the Lord, according to all that his father had done.

k Dan. 1. 1.

10 ¶ [k] At that time the servants of Nebuchadnezzar king of Babylon came up against Jerusalem, and the city † was besieged.

† Heb. came into siege.

11 And Nebuchadnezzar king of Babylon came against the city, and his servants did besiege it.

l Jer. 24. 1, 2, and 29 1, 2. Ezek. 17. 12.

12 [l] And Jehoiachin the king of Judah went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his ‡ officers: [m] And the king of Babylon [n] took him [o] in the eighth year of his reign.

‡ Or eunuchs.

599. m Nebuchadnezzar's 8th Year, Jer. 25. 1. n See Chap. 25 27. o See Jer. 52. 28.

13 [p] And he carried out thence all the treasures of the house of the Lord, and the treasures of the king's house, and [q] cut in pieces all the vessels of gold which Solomon king of Israel had made in the temple of the Lord, [r] as the Lord had said.

p Chap. 20. 17. Isai. 39. 6. q See Dan. 5. 2, 3. r Jer. 20. 5.

14 And he carried away all Jerusalem, and all the princes, and all the mighty men of valour, [s] *even* ten thousand captives, and [t] all the craftsmen, and smiths: none remained, save [u] the poorest sort of the people of the land.

s Jer. 24. 1. t See Jer. 52. 28. u So 1 Sam. 13. 19, 22. x Chap. 25. 12.

15 And [y] he carried away Jehoiachin to Babylon, and the king's mother, and the king's wives, and his § officers, and the mighty of the land, *those* carried he into captivity, from Jerusalem to Babylon.

y 2 Chron 36. 10. Esther 2. 6. Jer. 22 24, &c. § Or, eunuchs.

16 And [z] all the men of might, *even* seven thousand, and craftsmen, and smiths a thousand, all *that were* strong *and* apt for war, even them the king of Babylon brought captive to Babylon.

z See Jer. 52. 23.

599. a Jer. 37. 1. b 1 Chron. 3. 15. c So Chap. 23. 34. 2 Chron. 36. 4.

17 ¶ And [a] the king of Babylon made Mattaniah [b] his father's brother king in his stead, and [c] changed his name to Zedekiah:

18 [d] Zedekiah *was* twenty and one years old when he began to reign, and he reigned eleven years in Jerusalem: and his mother's name *was* [e] Hamutal, the daughter of Jeremiah of Libnah.

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d 2 Chron. 36. 11. Jer. 37. 1. & 52. 1. e Chap. 23 31.

19 And he did *that which was* evil in the sight of the Lord, according to all that Jehoiakim had done.

20 For through the anger of the Lord it came to pass in Jerusalem and Judah, until he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon.

593. f Ezek. 17. 13.

CHAP. XXV.

AND it came to pass [a] in the ninth year of his reign, in the tenth month, in the tenth *day* of the month, *that* Nebuchadnezzar king of Babylon came, he, and all his host, against Jerusalem, and pitched against it, and they built forts against it round about.

590. a 2 Chron. 36 17. Jer. 34. 2. & 39. 1 & 52. 4. Ezek. 24. 1.

2 And the city was besieged unto the eleventh year of king Zedekiah.

3 And on the ninth *day* of the [b] *fourth* month, the famine prevailed in the city, and there was no bread for the people of the land.

588. b Jer. 39. 2. & 52. 6.

4 ¶ And [c] the city was broken up, and all the men of war *fled* by night, by the way of the gate, between two walls, which *is* by the king's garden, (now the Chaldees *were* against the city round about) and [d] *the king* went the way toward the plain.

c Jer. 52. 7. d Ezek. 12. 12.

5 And the army of the Chaldees pursued after the king, and overtook him in the plains of Jericho: and all his army were scattered from him.

6 So they took the king, and brought him up to the king of Babylon, [e] to Riblah, and they * gave judgment upon him.

e Chap. 23. 33. * Heb. spake judgment with him.

7 And they slew the sons of Zedekiah before

Babylon took him in the eighth year of his reign—Of Nebuchadnezzar's reign.

V. 14. *He carried away all Jerusalem*—The inhabitants of Jerusalem; not simply *all*, but the most considerable part. *All the craftsmen, and smiths*—Which might furnish them with new arms, and thereby give him fresh trouble.

V. 17. *The king of Babylon made Mattaniah king, and changed his name to Zedekiah*—That he might admonish him of (what this name signifies) *the justice of God*, which had so severely punished Jehoiakim for his rebellion; and would no less certainly overtake him, if he should be guilty of the same rebellion and perfidiousness, of which his predecessor was guilty.

V. 20. *Through the anger of the Lord it came to pass, that Zedekiah rebelled against the king of Babylon*—Thus the people's sins were the true cause why God gave them wicked kings, whom he left to themselves; the consequence of which was, that they did wickedly, and brought the long-deserved and threatened punishments upon themselves and their people.

CHAP. XXV.

V. 1. *Nebuchadnezzar king of Babylon came, he, and all his host, against Jerusalem*—To chastise Zedekiah for his rebellion. *They built forts against it round about*—To keep all supplies of men or provisions from entering into the city; and that from thence they might shoot darts, or arrows, into the city.

V. 3. *There was no bread for the people of the land*—For the people, who flocked thither from all parts, upon the approach of the Babylonian army; but only for the great men and soldiers.

V. 4. *The city was broken up*—By the Chaldeans, who broke and entered the gate. *Men of war fled between two walls*——Between the outward and inward wall of the city, by a private way, having the advantage of the darkness of the night. *The king went the way toward the plain*—Of Jericho.

V. 6. *They gave judgment upon him*—The king's officers examined his cause, and passed the following sentence against him.

V. 7. *They slew the sons of Zedekiah before his eyes*—The last use of

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fore his eyes, and † [i] put out the eyes of Zedekiah, and bound him with fetters of braſs, and carried him to Babylon.

† Heb. made blind.
i Ezek. 12.13.

8 ¶ And in the fifth month, [g] on the ſeventh *day* of the month (which *is* [v] the nineteenth year of king Nebuchadnezzar king of Babylon) came Nebuzar-adan ‡ captain of the guard, a ſervant of the king of Babylon, unto Jeruſalem:

g See Jer. 52. 12.
v See Chap. 24. 12. and Verſe 27.
‡ Or, chief marſhal.

9 And he burnt the houſe of the Lord, and the king's houſe, and all the houſes of Jeruſalem, and every great *man's* houſe burnt he with fire.

10 And all the army of the Chaldees that *were* with the captain of the guard, brake down the walls of Jeruſalem round about.

k Jer. 39 2. & 52. 14.
§ Heb. fallen away.

11 [k] Now the reſt of the people *that were* left in the city, and the § fugitives that fell away to the king of Babylon, with the remnant of the multitude, did Nebuzar-adan the captain of the guard carry away.

l Chap. 24.14. Jer. 40.7. and 52.16.

12 But the captain of the guard [l] left of the poor of the land, *to be* vine-dreſſers, and huſbandmen.

m Chap.20.17. Jer. 27.19.22.
n 1 Kings 7. 15.
o 1 Kings 7. 27.
p 1 Kings 7. 23.

13 And [m] the [n] pillars of braſs that *were* in the houſe of the Lord, and [o] the baſes, and [p] the braſen ſea that *was* in the houſe of the Lord, did the Chaldees break in pieces, and carried the braſs of them to Babylon.

q Exod. 27.3. 1 Kings 7. 50.

14 And [q] the pots, and the ſhovels, and the ſnuffers, and the ſpoons, and all the veſſels of braſs wherewith they miniſtered, took they away.

15 And the fire-pans, and the bowls, *and* ſuch things as *were* of gold, *in* gold, and of ſilver, *in* ſilver, the captain of the guard took away.

‖ Heb the one ſea.
r 1 Kings 7. 47.

16 The two pillars, ‖ one ſea, and the baſes which Solomon had made for the houſe of the Lord, [r] the braſs of all theſe veſſels was without weight.

s 1 Kings 7. 15. Jer. 52. 21.

17 [s] The height of the one pillar *was* eighteen cubits, and the chapiter upon it *was* braſs: and the height of the chapiter three cubits: and the wreathen-work, and pomegranates upon the chapiter round about, all of braſs: and like unto theſe had the ſecond pillar with wreathen-work.

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18 ¶ And the captain of the guard took [t] Seraiah the chief prieſt, and [u] Zephaniah the ſecond prieſt, and the three keepers of the * door.

t 1 Chro.6.14.
u Jer. 21. 1.& 29.25.
* Heb. threſho'd.

19 And out of the city, he took an * officer, that was ſet over the men of war, and [x] five men of them that † were in the king's preſence, which were found in the city, and the ‡ principal ſcribe of the hoſt, which muſtered the people of the land, and threeſcore men of the people of the land *that were* found in the city.

* Or, eunuch.
x Jer. 52. 25.
† Heb. ſaw the king's face. Eſther 1. 14.
‡ Or, ſcribe of the Captain of the hoſt.

20 And Nebuzar-adan captain of the guard took theſe, and brought them to the king of Babylon, to Riblah.

21 And the king of Babylon ſmote them, and ſlew them at Riblah in the land of Hamath. So Judah was carried away out of their land.

y Jer. 49.5,9.

22 ¶ [y] And *as for* the people that remained in the land of Judah, whom Nebuchadnezzar king of Babylon had left, even over them he made Gedaliah the ſon of Ahikam, the ſon of Shaphan, ruler.

z Jer. 40. 7.

23 And when all the [z] captains of the armies, they, and their men, heard that the king of Babylon had made Gedaliah governor, there came to Gedaliah to Mizpah, even Iſhmael the ſon of Nethaniah, and Johanan the ſon of Careah, and Seraiah the ſon of Tanhumeth the Netophathite, and Jaazaniah the ſon of a Maachathite, they, and their men.

24 And Gedaliah ſware to them, and to their men, and ſaid unto them, Fear not to be the ſervants of the Chaldees: dwell in the land, and ſerve the king of Babylon, and it ſhall be well with you.

25 But

of which was only to behold the ſufferings of his ſons. They then *put out the eyes of Zedekiah and carried him to Babylon*—Thus two prophecies were fulfilled, which ſeemed contrary one to the other, *that he ſhould go to* Babylon, (Jer. xxxii. 5.) and *that he ſhould never ſee* Babylon. (Ezek. xii. 1—13.)

V. 9. *He burnt the houſe of the Lord*—Which had now ſtood about 450 years. And this God ſuffered, the more fully to expreſs his holy indignation againſt the ſins of the people.

V. 11. *The reſt of the people that were left in the city*—Whom neither the ſword nor famine had deſtroyed. *With the remnant of the multitude*—Of the inhabitants of the country.

V. 12. *The captain of the guard left of the poor*—That even ſtill the poor amongſt men might rejoice in the Holy One of Iſrael, in thoſe bleſſed hopes which the faithful in all ages had, of ſoon being delivered from this world of ſuffering and danger, and placed *where* the wicked ceaſe from troubling, and *where* there is nothing to hurt, or to make them afraid any more for ever.

V. 19. *And five men of them that were in the king's preſence*—Of them who conſtantly attended upon the king's perſon. *And threeſcore men of the people of the land*—Who had been moſt forward or active in the rebellion.

V. 22. *As for the people that remained, over them he made Gedaliah the ſon of Ahikam, the ſon of Shaphan, ruler*—A righteous and good man, and a friend to the prophet Jeremiah. (Jer. xl. 5, 6.)

V. 23. *When all the captains of the armies*—Which eſcaped away when Zedekiah was taken.

V. 24. *Gedaliah ſware to them, and to their men*—Aſſured them by his promiſe and oath, that they, doing what he required, ſhould be

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25 But [a] it came to pass in the seventh month, that Ishmael the son of Nethaniah, the son of Elishama, of the seed § royal, came, and ten men with him, and [b] smote Gedaliah, that he died, and the Jews and the Chaldees that were with him at Mizpah.

26 And all the people both small and great, and the captains of the armies arose, [c] and came to Egypt: for they were afraid of the Chaldees.

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27 ¶ [d] And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, on the seven and twentieth *day* of the month, *that* Evil-merodach king of Babylon, in the year that he began to reign, [e] did lift up the head of Jehoiachin king of Judah out of prison.

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28 And he spake § kindly to him, and set his throne above the throne of the kings that *were* with him in Babylon,

29 And changed his prison-garments: and he did eat bread continually before him all the days of his life.

30 And his allowance *was* a continual allowance given him of the king, a daily rate for every day, all the days of his life.

a Jer. 41. 1. § Heb. of the kingdom.
b Jer. 41. 2.
c Jer. 43. 4, 7.
d Jer. 52. 31.
e See Gen. 40. 13, 19, 20.
§ Heb. good things with him.

be kept from the evils which they feared. This he might safely do, because he had God's promise delivered by Jeremiah.

V. 25. *Ishmael, of the seed royal, smote Gedaliah, that he died*—Moved with envy to see so mean a person advanced.

V. 28. *He set his throne above the throne of the kings that were with him in Babylon*—It seems though the power of these kings was taken away, yet some honour and respect was given to them, in the place of their captivity, and to Jehoiachin more than to any of the rest.

V. 29. *He did eat bread continually before him*—In his presence, and at his table, the following allowance being given to him for the maintenance of his family.

V. 30. *His allowance was given him of the king, all the days of his life*—Thus did the Lord shew his ancient people favour in the midst of their captivity.

I. CHRONICLES.

THESE Books of the Chronicles are not the same which are so called (1 Kings xiv. 19.) and elsewhere. They were written after the Babylonish captivity, as appears from 2 Chron. xxxvi. 20, &c. The chief design of these books is, to compleat the history of the kings of Judah, and to gather up the fragments of sacred history, which were omitted in the Books of Samuel and Kings, and to explain some passages there mentioned, and to give an exact account of the genealogies, which was necessary to preserve the distinction of the tribes and families; that so it might appear that Christ came of that nation, and tribe, and family of which he was to be born. And this account is most seasonably mentioned in these Books, because this was to be in a manner the last part of the sacred and canonical history of the Old Testament, and therefore the fittest place to record those genealogies, with which the New Testament is so much connected. These two Books contain something concerning the state of the church, from Adam, till after the Babylonish captivity.

This first Book of Chronicles goes down to the death of David: It contains twenty-nine chapters.

CHAP. I. Adam's line to Noah. The sons of Japheth. The sons of Ham. The sons of Shem. Shem's line to Abraham. Ishmael's sons. The sons of Keturah. The posterity of Abraham, by Esau. The kings of Edom. The dukes of Edom.—CHAP. II. The sons of Israel. The posterity of Judah by Tamar. The children of Jesse. The posterity of Caleb, the son of Hezron. Hezron's posterity by the daughter of Machir. Jerahmeel's posterity. Sheshan's posterity. Another branch of Caleb's posterity. The posterity of Caleb the son of Hur.—CHAP. III. The sons of David: His line to Zedekiah. The successors of Jeconiah.—CHAP. IV. The posterity of Judah by Caleb the son of Hur. Of Ashur the posthumous son of Hezron. Of Jabez, and his prayer. The posterity of Shelah. The posterity and cities of Simeon. Their conquest of Gedor, and of the Amalekites in mount Seir.—CHAP. V. The line of Reuben (who lost his birthright) unto the captivity. Their habitation and conquest of the Hagarites. The chief men, and habitations of Gad. The number and conquest of Reuben, Gad, and the half-tribe of Manasseh: the habitations, and chief men of that half-tribe. Their captivity for their sin.—CHAP. VI. The sons of Levi. The line of the priests unto the captivity. The families of Gershom, Kohath, and Merari. The office of Aaron, and his line unto Ahimaaz. The cities of the priests and Levites.—CHAP. VII. The sons of Issachar, of Benjamin, of Naphtali, of Manasseh, and of Ephraim. The calamity of Ephraim by the men of Gath. Beriah is born. Ephraim's habitations. The sons of Asher.—CHAP. VIII. The sons and chief men of Benja-

min. The ſtock of Saul and Jonathan.—CHAP. IX. The original of Iſrael's and Judah's genealogies. The Iſraelites, the prieſts, and the Levites, with the Nethinims, which dwelt in Jeruſalem. The charge of certain Levites. The ſtock of Saul and Jonathan. —CHAP. X. Saul's overthrow and death. The Philiſtines triumph over Saul and his ſons. Saul's ſin: for which the kingdom was tranſlated from him to David.—CHAP. XI. David, by a general conſent, is made king at Hebron: he winneth the caſtle of Zion from the Jebuſites, by Joab's valour. A catalogue of David's mighty men. CHAP. XII. The companies that came to David at Ziklag. The armies that came to him at Hebron.—CHAP. XIII. David fetcheth the ark with great ſolemnity from Kirjath-jearim. Uzza being ſmitten, the ark is left at the houſe of Obed-edom.— CHAP. XIV. Hiram's kindneſs to David. David's felicity in people, wives, and children: his two victories over the Philiſtines. —CHAP. XV. David having prepared a place for the ark, ordereth the prieſts and Levites to bring it from Obed-edom: he performeth the ſolemnity thereof with great joy. Michal deſpiſeth him.—CHAP. XVI. David's feſtival ſacrifice: he ordereth a choir to ſing thankſgiving: the pſalm of thankſgiving: he appointeth miniſters, porters, prieſts, and muſicians, to attend continually on the ark.—CHAP. XVII. Nathan firſt approving the purpoſe of David to build God an houſe, after by the word of God forbiddeth him: he promiſeth him bleſſings and benefits in his ſeed David's prayer and thanſgiving.—CHAP. XVIII. David ſubdueth the Philiſtines and the Moabites: he ſmiteth Hadarezer and the Syrians. Tou ſendeth Hadoram with preſents to bleſs David. The preſents and the ſpoil David dedicateth to God: he putteth garriſons in Edom. David's officers.—CHAP. XIX. David's meſſengers ſent to comfort Hanun the ſon of Nahaſh, are villainouſly intreated. The Ammonites, ſtrengthened by the Syrians, are overcome by Joab and Abiſhai. Shophach making a new ſupply of the Syrians, is ſlain by David.—CHAP. XX. Rabbah is beſieged by Joab, ſpoiled by David, and the people thereof tortured. Three giants are ſlain in three ſeveral overthrows of the Philiſtines. —CHAP. XXI. David, tempted by ſatan, forceth Joab to number the people. The number of the people being brought, David repenteth of it. David having three plagues, propounded by Gad, chooſeth the peſtilence after the death of ſeventy thouſand. David, by repentance, preventeth the deſtruction of Jeruſalem. David, by Gad's direction, purchaſeth Ornan's threſhing-floor: where having built an altar, God giveth a ſign of his favour by fire, and ſtayeth the plague. David ſacrificeth there, being reſtrained from Gibeon by fear of the angel.—CHAP. XXII. David foreknowing the place of the temple, prepareth abundance for the building of it: he inſtructeth Solomon in God's promiſes, and his duty in building the temple: he chargeth the princes to aſſiſt his ſon.—CHAP. XXIII. David, in his old age, maketh Solomon king. The number and diſtribution of the Levites. The families of the Gerſhonites. The ſons of Kohath. The ſons of Merari. The office of the Levites.—CHAP. XXIV. The diviſions of the ſons of Aaron by lot into four and twenty orders. The Kohathites and the Merarites divided by lot.—CHAP. XXV. The number and offices of the ſingers: their diviſion by lot into four and twenty orders.—XXVI. The diviſions of the porters. The gates aſſigned by lot. The Levite that had charge of the treaſures. Officers and Judges.—CHAP. XXVII. The twelve captains for every ſeveral month. The princes of the twelve tribes. The numbering of the people is hindered. David's ſeveral officers.— CHAP. XXVIII. David, in a ſolemn aſſembly, having declared God's favour to him, and promiſe to his ſon Solomon, exhorteth them to fear God: he encourageth Solomon to build the temple: he giveth him patterns for the form, and gold and ſilver for the materials.—CHAP. XXIX. David, by his example and intreaty, cauſeth the princes and people to offer willingly. David's thankſgiving and prayer. The people having bleſſed God, and ſacrificed, make Solomon king. David's reign and death.

CHAP. I.

Before Chriſt 4004, &c.

ADAM, [a] Sheth, Enoſh,
2 Kenan, Mahalaleel, Jered,
3 Henoch, Mathuſhelah, Lamech,
4 Noah, Shem, Ham, and Japheth.

a Gen. 4. 25, 26. & 5. 3. 9.

5 ¶ [b] The ſons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meſhech, and Tiras.

b Gen. 10. 2.

6 And the ſons of Gomer; Aſhchenaz, and * Riphath, and Togarmah.

* Or, Diphath, as it is in ſome copies.

7 And the ſons of Javan; Eliſhah, and Tarſhiſh, Kittim, and † Dodanim.

† Or, Rodanim, according to ſome copies.

8 ¶ [c] The ſons of Ham; Cuſh, and Mizraim, Put, and Canaan.

c Gen. 10. 6.

9 And the ſons of Cuſh; Seba, and Havilah, and Sabta, and Raamah, and Sabtecha: and the ſons of Raamah; Sheba, and Dedan.

10 And Cuſh [d] begat Nimrod: he began to be mighty upon the earth.

d Gen. 10. 8.

11 And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim,

Before Chriſt 4004, &c.

12 And Pathruſim, and Caſluhim, (of whom came the Philiſtines) and [e] Caphthorim.

e Deut. 2. 23.

13 And [i] Canaan begat Zidon his firſtborn, and Heth,

i Gen. 10. 15.

14 The Jebuſite alſo, and the Amorite, and the Girgaſhite,

15 And the Hivite, and the Archite, and the Sinite,

16 And the Arvadite, and the Zemarite, and the Hamathite.

17 ¶ The ſons of [g] Shem; Elam, and Aſhur, and Arphaxad, and Lud, and Aram, and Uz, and Hul, and Gether, and ‡ Meſhech.

g Gen. 10. 22. and 11. 10.

‡ Or, Maſh. Gen. 10. 23.

18 And Arphaxad begat Shelah, and Shelah begat Eber.

19 And unto Eber were born two ſons: the

V. 1. Adam begat Sheth: For brevity's ſake he only mentions their names.

V. 4. *Shem, Ham, and Japheth*—Formerly he mentions only one ſon, but here he names Noah's three ſons, becauſe they were all the founders of the new world; and becauſe the accompliſhment of Noah's famous prophecy (Gen. ix. 25, 26, 27.) could not otherwiſe appear but by the account of their ſeveral poſterities.

V. 14. *The Jebuſite*—The people ſo called. So the names which follow to v. 17. are not the names of particular perſons, but of people or nations. And all theſe deſcended from Canaan, though ſome of them were afterwards extinct or mixed with others of their brethren, whereby they loſt their names: Which is the reaſon why they are no more mentioned, at leaſt under theſe names.

V. 19. *In his days the earth was divided*—In their languages and habitations.

V. 22. *Ebal*

Before Christ 4004, &c.

the name of the one *was* § Peleg, (because in his days the earth was divided) and his brother's name *was* Joktan.

§ That is, Division.

v Gen. 10.26. 20 And v Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah,

21 Hadoram also, and Uzal, and Diklah,

22 And Ebal, and Abimael, and Sheba,

23 And Ophir, and Havilah, and Jobab. All these *were* the sons of Joktan.

i Gen. 11. 10. Luke 3.34,&c. k Gen. 11. 15. 24 ¶ i Shem, Arphaxad, Shelah,

25 k Eber, Peleg, Reu,

26 Serug, Nahor, Terah,

l Gen. 17. 5. 27 l Abram, the same *is* Abraham.

m Gen. 21. 2, 3. n Gen 16.11, 15. o Gen. 25. 13---17. 28 The sons of Abraham; m Isaac, and n Ishmael.

29 ¶ These *are* their generations: the o first-born of Ishmael, Nebaioth; then Kedar, and Adbeel, and Mibsam,

‖ Or, Hadar. Gen. 25. 15. 30 Mishma, and Dumah, Massa, ‖ Hadad, and Tema,

31 Jetur, Naphish, and Kedemah. These are the sons of Ishmael.

p Gen. 25.1,2. 32 ¶ Now p the sons of Keturah, Abraham's concubine: she bare Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah. And the sons of Jokshan; Sheba, and Dedan.

33 And the sons of Midian; Ephah, and Epher, and Henoch, and Abida, and Eldaah. All these *are* the sons of Keturah.

q Gen. 21. 2. r Gen. 25. 25. 34 And q Abraham begat Isaac. r The sons of Isaac; Esau and Israel.

s Gen.36.9,10. 35 ¶ The sons of s Esau; Eliphaz, Reuel, and Jeush, and Jaalam, and Korah.

36 The sons of Eliphaz; Teman, and

* Or, Zepho. Gen. 36. 11. Omar, * Zephi, and Gatam, Kenaz, and Timna, and Amalek.

37 The sons of Reuel; Nahath, Zerah, Shammah, and Mizzah.

t Gen. 36.20. 38 And t the sons of Seir; Lotan, and Shobal, and Zibeon, and Anah, and Dishon, and Ezar, and Dishan.

† Or, Heman. Gen. 36. 22. 39 And the sons of Lotan; Hori, and † Homan: and Timna *was* Lotan's sister.

‡ Or, Alvan, Gen. 36. 23. § Or, Shepho. Gen. 36. 23 40 The sons of Shobal; ‡ Alian, and Manahath, and Ebal, ‡ Shephi, and Onam. And the sons of Zebeon; Aiah, and Anah.

u Gen. 36. 25. § Or. Hemdan. Gen. 36. 26. 41 The sons of Anah; u Dishon. And the sons of Dishon; § Amram, and Eshban, and Ithran, and Cheran.

42 The sons of Ezer: Bilhan, and Zavan, *and* ‖ Jakan. The sons of Dishan; Uz, and Aran.

Before Christ 4004, &c.

‖ Or, Accan. Gen. 36. 27.

43 ¶ Now these *are* the x kings that reigned in the land of Edom, before *any* king reigned over the children of Israel; Bela the son of Beor: and the name of his city *was* Dinhabah.

cir. 1676. x Gen. 36.31.

44 And when Bela was dead, Jobab the son of Zerah of Bozrah, reigned in his stead.

45 And when Jobab was dead, Husham of the land of the Temanites, reigned in his stead.

46 And when Husham was dead, Hadad the son of Bedad (which smote Midian in the field of Moab) reigned in his stead: and the name of his city *was* Avith.

47 And when Hadad was dead, Samlah of Masrekah reigned in his stead.

48 y And when Samlah was dead, Shaul of Rehoboth by the river, reigned in his stead.

y Gen. 36. 37.

49 And when Shaul was dead, Baal-hanan the son of Achbor reigned in his stead.

50 And when Baal-hanan was dead, * Hadad reigned in his stead: and the name of his city *was* † Pai; and his wife's name *was* Mehetabel the daughter of Matred, the daughter of Mezahab.

* Or, Hadar, Gen. 36. 39. † Or, Pau. Gen 36. 39.

cir. 1496. z Gen 36. 40, ‡ Or, Aran.

51 ¶ Hadad died also. And the z dukes of Edom were; duke Timna, duke ‡ Aliah, duke Jetheth,

52 Duke Aholibamah, duke Elah, duke Pinon,

53 Duke Kenaz, duke Teman, duke Mibzar.

54 Duke Magdiel, duke Iram. These *are* the dukes of Edom.

CHAP. II.

* Or, Jacob. a Gen. 29 32. & 30. 5. & 35. 18, 22. & 46. 8, &c.

THese *are* the sons of * Israel; a Reuben, Simeon, Levi, and Judah, Issachar, and Zebulun,

2 Dan, Joseph, and Benjamin, Naphtali, Gad, and Asher.

b Gen. 38. 3. and 46. 12. Num. 26. 19. c Gen. 38. 2. d Gen. 38. 7. 3 ¶ The sons of b Judah; Er, and Onan, and Shelah: *which* three were born unto him of the daughter of c Shua the Canaanitess. And d Er, the first-born of Judah, was evil in the sight of the Lord, and he slew him.

4 And

V. 22. *Ebal*—Or, Obal. Such proper names being often differently written.

V. 24. *Arphaxad*—Having given a brief and general account of the original of the world, and the people in it, he now returns to a more large and particular account of the genealogy of Shem, from whom the Jews were descended.

V. 38. *The sons of Seir*—Prince of the Horims.

CHAP. II.

V. 3. *The sons of Judah*—Whom he puts first, because the best part of the right of the first-born, the dominion, was conferred upon him, and because the Messiah was to descend from him.

V. 15. *David*

Before Christ cir. 1496.

4 And [e] Tamar his daughter in law bare him Pharez, and Zerah. All the ſons of Judah *were* five.

5 The ſons of [i] Pharez; Hezron, and Hamul.

6 And the ſons of Zerah; § Zimri, [g] and Ethan, and Heman, and Calcol, and ‖ Dara: five of them in all.

7 And the ſons of [v] Carmi; § Achar, the troubler of Iſrael, who tranſgreſſed in the thing [i] accurſed.

8 And the ſons of Ethan; Azriah.

9 The ſons alſo of Hezron, that were born unto him; Jerameel, and ‖ Ram, and * Chelubai.

10 And Ram [k] begat Amminadab; and Amminadab begat Nahſhon, [l] prince of the children of Judah;

11 And Nahſhon begat † Salma, and Salma begat Boaz,

12 And Boaz begat Obed, and Obed begat Jeſſe,

13 ¶ [m] And Jeſſe begat his firſt-born Eliab, and Abinadab the ſecond, and ‡ Shimma the third,

14 Nethaneel the fourth, Raddai the fifth,

15 Ozem the ſixth, David the ſeventh:

16 Whoſe ſiſters *were* Zeruiah, and Abigail. [n] And the ſons of Zeruiah; Abiſhai, and Joab, and Aſahel, three.

17 And [o] Abigail bare Amaſa: and the father of Amaſa *was* § Jether the Iſhmeelite.

18 ¶ And Caleb the ſon of Hezron begat *children* of Azubah *his* wife, and of Jerioth: her ſons *are* theſe; Jeſher, and Shobab, and Ardon.

19 And when Azuba was dead, Caleb took unto him [p] Ephrath, which bare him Hur.

20 And Hur begat Uri, and Uri begat [q] Bezaleel.

21 ¶ And afterward Hezron went in to the daughter of [r] Machir, the father of Gilead, whom he ‖ married when he was threeſcore years old, and ſhe bare him Segub.

22 And Segub begat Jair, who had three and twenty cities in the land of Gilead.

23 [s] And he took Geſhur, and Aram, with the towns of Jair, from them, with Kenath, and the towns thereof, *even* threeſcore cities: all theſe *belonged to* the ſons of Machir, the father of Gilead.

24 And after that Hezron was dead in Caleb-ephratah, then Abiah Hezron's wife bare him [t] Aſhur the father of Tekoa.

25 ¶ And the ſons of Jerahmeel the firſt-born of Hezron were, Ram the firſt-born, and Bunah, and Oren, and Ozem, *and* Ahijah.

26 Jerahmeel had alſo another wife, whoſe name *was* Atarah, ſhe *was* the mother of Onam.

27 And the ſons of Ram the firſt-born of Jerahmeel were, Maaz, and Jamin, and Eker.

28 And the ſons of Onam were, Shammai, and Jada. And the ſons of Shammai; Nadab, and Abiſhur.

29 And the name of the wife of Abiſhur, *was* Abihail, and ſhe bare him Ahban, and Molid.

30 And the ſons of Nadab; Seled, and Appaim: but Seled died without children.

31 And the ſons of Appaim; Iſhi. And the ſons of Iſhi; Sheſhan. And [u] the children of Sheſhan; Ahlai.

32 And the ſons of Jada the brother of Shammai; Jether, and Jonathan: and Jether died without children.

33 And the ſons of Jonathan; Peleth, and Zaza. Theſe were the ſons of Jerahmeel.

34 ¶ Now Sheſhan had no ſons, but daughters: and Sheſhan had a ſervant, an Egyptian, whoſe name *was* Jarha.

35 And Sheſhan gave his daughter to Jarha his ſervant to wife, and ſhe bare him Attai.

36 And Attai begat Nathan, and Nathan begat [x] Zabad,

37 And Zabad begat Ephlal, and Ephlal begat Obed,

38 And Obed begat Jehu, and Jehu begat Azariah,

39 And Azariah begat Helez, and Helez begat Eleaſah,

40 And Eleaſah begat Siſamai, and Siſamai begat Shallum,

41 And Shallum begat Jekamiah, and Jekamiah begat Eliſhama.

42 ¶ Now the ſons of Caleb the brother of Jerameel *were*, Meſha his firſt-born, which *was* the father of Ziph: and the ſons of Mareſhah the father of Hebron.

43 And the ſons of Hebron; Korah, and Tappuah, and Rekem, and Shema.

44 And

Before Christ 1471, &c.

e Gen. 38. 29. 30. Matt. 1. 3.
i Gen. 46. 12. Ruth 4. 18.
§ Or, Zabdi. Josh. 7. 1.
g 1 Kings 4. 31.
‖ Or, Darda.
v See Chap. 4. 1.
§ Or, Achan.
i Josh. 6. 19. & 7. 1.
1471, &c.
‖ Or, Aram. Matt. 1. 3, 4.
* Or, Caleb, Ver 18. 42.
k Ruth 4. 19. Matt. 1. 4.
l Num. 1. 7. and 2. 3.
† Or, Salmon. Ruth 4. 21. Matt. 1. 4.
m 1 Sam. 16. 6.
‡ Or, Shammah. 2 Sam. 16. 9.
n 2 Sam. 2. 18.
o 2 Sam. 17. 25.
§ 2 Sam. 17. 25. Ishma an Israelite.
p Ver. 50.
q Exod. 31. 2.
r Numb. 27. 1.
‖ Heb. took.
s Num 32. 41. Deut. 3. 14. Josh. 13. 30.
t Chap. 4. 5.
u See Ver. 34, 35.
x Chap. 11. 41.

V. 15. *David the ſeventh*—He had eight ſons, but one of them either died, or is omitted for ſome reaſon now unknown.

V. 51. *Salma the father of Beth-lehem*—To wit, in part: For Boaz deſcended from another Salmon, who was the ſon of Naaſſon v. 11. *Hareph the father of Beth-gader*—Called alſo *Penuel the father of Gedor.* (chap. iv. 4.)

CHAP.

Before Christ 1471, &c.

44 And Shema begat Raham, the father of Jorkoam: and Rekem begat Shammai.

45 And the son of Shammai *was* Maon: and Maon *was* the father of Beth-zur.

46 And Ephah Caleb's concubine bare Haran, and Moza, and Gazez: and Haran begat Gazez.

47 And the sons of Jahdai; Regem, and Jothem, and Geshan, and Pelet, and Ephah, and Shaaph.

48 Maachah Caleb's concubine bare Sheber, and Tirhanah.

49 She bare also Shaaph the father of Madmannah, Sheva the father of Machbenah, and the father of Gibea: and the daughter of Caleb *was* [y] Achsa.

[y] Josh. 15.17.

50 ¶ These were the sons of Caleb the son of Hur, the first-born of * Ephratah; Shobal the father of Kirjath-jearim,

* Or, Ephrath. Verse 19.

51 Salma the father of Beth-lehem, Hareph the father of Beth-gader.

52 And Shobal the father of Kirjath-jearim, had sons; † Haroeh, *and* ‡ half of the Manahethites.

† Or, Reaiah, Chap. 4. 2. ‡ Or, half of the Menuchites, or, Hathhammenuchoth.

53 And the families of Kirjath-jearim; the Ithrites, and the Puhites, and the Shumathites, and the Mishraites; of them came the Zareathites, and the Eshtaulites.

54 The sons of Salma; Beth-lehem, and the Netophathites, § Ataroth, the house of Joab, and half of the Manahethites, the Zorites.

§ Or, Atarites, or, crowns of the house of Joab.

55 And the families of the scribes which dwelt at Jabez; the Tirathites, the Shimeathites *and* Suchathites. These *are* the [z] Kenites that came of Hemath, the father of the house of [a] Rechab.

[z] Judg. 1. 15.

[a] Jer. 35. 2.

CHAP. III.

NOW these were the sons of David, which were born unto him in Hebron; the first-born, [a] Amnon, of Ahinoam the [b] Jezreelitess: the second, * Daniel, of Abigail the Carmelitess:

[a] 2 Sam. 3. 2. [b] Josh. 15.56. * Or, Chileab. 2 Sam. 3. 3.

2 The third, Absalom the son of Maachah, the daughter of Talmai king of Geshur: the fourth, Adonijah the son of Haggith:

3 The fifth, Shephatiah of Abital: the sixth, Ithream by [c] Eglah his wife.

[c] 2 Sam. 3. 5.

4 *These* six were born unto him in Hebron, and [d] there he reigned seven years and six months: and [e] in Jerusalem he reigned thirty and three years.

[d] 2 Sam. 2. 11. [e] 2 Sam. 5. 5.

5 [f] And these were born unto him in Jerusalem; † Shimea, and Shobab, and Nathan, and [g] Solomon, four, of ‡ Bath-shua the daughter of § Ammiel:

Before Christ 1471, &c.

[f] 2 Sam. 5.14. Chap. 14. 4. † Or, Shammua, 2 Sam. 5. 14. [g] 2 Sam. 12. 24. ‡ Or, Bathsheba, 2 Sam. 11. 3. § Or, Eliam, 2 Sam. 11. 3.

6 Ibhar also, and ‖ Elishama, and Eliphelet,

‖ Or, Elishua, 2 Sam. 5. 15.

7 And Nogah, and Nepheg, and Japhia,

8 And Elishama, and * Eliada, and Eliphelet, nine.

* Or, Beeliada, Chap. 14. 7. v 2 Sam. 13 2. i 1 Kings 11. 43. & 14. 6. † Or, Abijam. 1 Kings 15. 1. ‡ Or, Azariah, 2 Chron 22. 6. or, Jehoahaz, 2 Chron. 21. 17. § Or. Uzziah, 2 Kings 15. 30.

9 *These* were all the sons of David, beside the sons of the concubines, and [v] Tamar their sister.

10 ¶ And Solomon's son *was* [i] Rehoboam, † Abia his son, Asa his son, Jehoshaphat his son,

11 Joram his son, ‡ Ahaziah his son, Joash his son,

12 Amaziah his son, § Azariah his son, Jotham his son,

13 Ahaz his son, Hezekiah his son, Manasseh his son,

14 Amon his son, Josiah his son.

15 And the sons of Josiah *were*, the first-born ‖ Johanan, the second * Jehoiakim, the third † Zedekiah, the fourth Shallum.

‖ Or, Jehoahaz, 2 Kings 23.30. * Or, Eliakim, 2 Kin 23.34. † Or, Mattaniah, 2 Kings 24 17.

16 And the sons of [k] Jehoiakim; ‡ Jeconiah his son, Zedekiah [l] his son.

[k] Matt. 1.11. ‡ Or, Jehoiachin, 2 Kings 24. 6. or, Coniah, Jer. 22 24. [l] 2 King 24. 17, being his uncle.

17 ¶ And the sons of Jeconiah; Assir, § Salathiel [m] his son,

§ Heb. Shealtiel. [m] Matt. 1.12.

18 Malchiram also, and Pedaiah, and Shenazar, Jecamiah, Hoshama, and Nedabiah.

19 And the sons of Pedaiah *were*, Zerubbabel, and Shimei: and the sons of Zerubbabel; Meshullam, and Hananiah, and Shelomith their sister:

20 And Hashubah, and Ohel, and Berechiah, and Hasadiah, Jushabhesed, five.

21 And the sons of Hananiah; Pelatiah, and Jesaiah: the sons of Rephaiah, the sons of Arnan, the sons of Obadiah, the sons of Shechaniah.

22 And the sons of Shechaniah; Shemaiah: and the sons of Shemaiah; [n] Hattush, and Igeal, and Bariah, and Neariah, and Shaphat, six.

[n] Ezra 8.2.

23 And the sons of Neariah; Elioenai, and ‖ Hezekiah, and Azrikam, three.

‖ Heb. Hilkijahu.

24 And the sons of Elioenai *were*, Hodaiah, and Eliashib, and Pelaiah, and Akkub, and Johanan, and Dalaiah, and Anani, seven.

† 300, &c. [a] Gen. 38.29. and 46. 12. * Or, Chelubai, Chap. 2. 9. or, Caleb, Chap. 2. 18.

CHAP. IV.

THE sons of Judah; [a] Pharez, Hezron, and * Carmi, and Hur, and Shobal.

2 And

V. 1. *The sons of Judah*—The posterity: For only Pharez was his immediate son. But they are all mentioned here only to shew Shobal's descent from Judah, of whom he intended to speak more particularly.

Before Christ 1300, &c.

2 And † Reaiah the son of Shobal begat Jahath, and Jahath begat Ahumai, and Lahad. These *are* the families of the Zorathites.

† Or, Haroeh, Chap. 2. 18.

3 And these *were of* the father of Etam; Jezreel, and Ishma, and Idbash: and the name of their sister *was* Hazelelponi.

4 And Penuel the father of Gedor, and Ezer the father of Hushah. These *are* the sons of [b] Hur, the first-born of Ephratah, the father of Bethlehem.

b Chap. 2. 50.

c Chap. 2. 24.

5 ¶ And [c] Ashur the father of Tekoa had two wives, Helah and Naarah.

6 And Naarah bare him Ahuzam, and Hepher, and Temeni, and Haahashtari. These *were* the sons of Naarah.

7 And the sons of Helah *were*, Zereth, and Jezoar, and Ethnan.

8 And Coz begat Anub, and Zobebah, and the families of Aharhel, the son of Harum.

9 ¶ And Jabez was more honourable than his brethren: and his mother called his name ‡ Jabez, saying, Because I bare him with sorrow.

‡ That is, Sorrowful.

10 And Jabez called on the God of Israel, saying, ‖ Oh that thou wouldest bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldest * keep *me* from evil, that it may not grieve me. And God granted him that which he requested.

‖ Heb. If thou wilt, &c.

* Heb. do me.

11 ¶ And Chelub the brother of Shuah begat Mehir, which *was* the father of Eshton.

12 And Eshton begat Beth-rapha, and Paseah, and Tehinnah the father of † Ir-nahash. These *are* the men of Rechah.

† Or, the city of Nahash.

d Josh. 15. 17.

13 And the sons of Kenaz; [d] Othniel, and Seraiah: and the sons of Othniel: ‡ Hathath.

‡ Or, Hathath, & Meonothai, who begat, &c.

14 And Meonothai begat Ophra: and Seraiah begat Joab, the father of [e] the ‖ valley of * Charashim, for they were craftsmen.

e Neh. 11. 35.

‖ Or, inhabitants of the valley.

* That is, craftsmen.

15 And the sons of Caleb the son of Jephunneh; Iru, Elah, † and Naam: and the sons of Elah, † even Kenaz.

† Or, Uknaz

16 And the sons of Jehaleleel; Ziph, and Ziphah, Tiria, and Asareel.

Before Christ 1300, &c.

17 And the sons of Ezra *were*, Jether, and Mered, and Epher, and Jalon: and she bare Miriam, and Shammai, and Ishbah the father of Eshtemoah.

18 And his wife * Jehudijah bare Jered the father of Gedor, and Heber the father of Socho, and Jekuthiel the father of Zanoah. And these *are* the sons of Bithiah, the daughter of Pharaoh, which Mered took.

* Or, the Jewess.

19 And the sons of *his* wife † Hodiah the sister of Naham, the father of Keilah the Garmite, and Eshtemoa the Maachathite.

† Or, Jehudijah, mentioned before.

20 And the sons of Shimon *were*, Ammon, and Rinnah, Ben-hanan, and Tilon. And the sons of Ishi *were*, Zoheth, and Benzoheth.

21 ¶ The sons of Shelah [i] the son of Judah *were*, Er the father of Lechah, and Laadah the father of Mareshah, and the families of the house of them that wrought fine linen, of the house of Ashbea,

i Gen. 38. 1, 5.

22 And Jokim, and the men of Chozeba, and Joash, and Saraph, who had the dominion in Moab, and Jashubi-lehem. And *these are* ancient things.

23 These *were* the potters, and those that dwelt amongst plants and hedges: there they dwelt with the king for his work.

24 ¶ The sons of Simeon *were*, ‡ Nemuel, and Jamin, § Jarib, Zerah, *and* Shaul:

‡ Or, Jemuel, Gen. 46. 10. Exod. 6. 15. Num. 26. 12.

§ Or, Jashin, Zohar.

25 Shallum his son, Mibsam his son, Mishma his son.

26 And the sons of Mishma; Hamuel his son, Zacchur his son, Shimei his son.

27 And Shimei had sixteen sons, and six daughters; but his brethren had not many children, neither did all their family multiply, ‖ like to the children of Judah.

‖ Heb unto.

28 And they dwelt at [g] Beer-sheba, and Moladah, and Hazar-shual,

g Josh. 19. 2.

29 And at * Bilhah, and at Ezem, and at † Tolad,

* Or, Balah, Josh. 19. 3.

† Or, Eltolad, Josh. 19. 4.

30 And

V. 9. *Jabez was more honourable than his brethren*—For true and fervent piety expressed in the following petition.

V. 10. *Jabez called on the God of Israel*—When he was undertaking some great and dangerous service. *Oh that thou wouldest bless me indeed*—For I trust only to thy blessing and help. *Enlarge my coast*—Drive out these wicked Canaanites, whom thou hast commanded us to root out, and therefore I justly beg and expect thy blessing in the execution of thy command. *And that thine hand might be with me*—To protect and strengthen me against my adversaries. *Keep me from evil, that it may not grieve me*—He useth this expression in allusion to his name, which signifies *grief*. Lord, let me not have that grief which my name implies, and which my sin deserves. And may not every one find occasion to call upon God for themselves in the words of this prayer?

V. 14. *The father of the valley*—Of the inhabitants of the valley.

V. 21. *The sons of Shelah*—Having treated of the posterity of Judah by Pharez, and by Zare, he now comes to his progeny by Shelah.

V. 22. *Who had the dominion in Moab*—Which they ruled in the name and for the use and service of the kings of Judah, to whom Moab was subject from David's time. *These are ancient things*—But those blessed times and things are long since past and gone. Our ancestors then had the dominion over the heathen, but their degenerate posterity are now slaves to them, and are employed in servile works.

V. 40. *For*

Before Christ 1300, &c.

30 And at Bethuel, and at Hormah, and at Ziklag,

† Or, Hazor-ſuſah, Joſh. 19. 5.

31 And at Beth-marcaboth, and † Hazar-ſuſim, and at Beth-birei, and at Shaaraim: Theſe *were* their cities, unto the reign of David.

§ Or, Ether, Joſh. 19. 7.

32 And their villages *were*, § Etam, and Ain, Rimmon, and Tochen, and Aſhan, five cities.

‖ Or, Baalath-beer, Joſh. 19. 8.

33 And all their villages that *were* round about the ſame cities, unto ‖ Baal. Theſe *were* their habitations, and * their genealogy.

* Or, as they divided themſelves by nations among them.

34 And Meſhobab, and Jamlech, and Joſhah, the ſon of Amaziah,

35 And Joel, and Jehu the ſon of Joſibiah, the ſon of Seraiah, the ſon of Aſiel,

36 And Elioenai, and Jaakobah, and Jeſhohaiah, and Aſaiah, and Adiel, and Jeſimiel, and Benaiah,

37 And Ziza the ſon of Shiphi, the ſon of Allon, the ſon of Jedaiah, the ſon of Shimri, the ſon of Shemaiah.

† Heb. coming.

38 Theſe † mentioned by *their* names, *were* princes in their families: and the houſe of their fathers increaſed greatly.

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39 ¶ And they went to the entrance of Gedor, *even* unto the eaſt ſide of the valley, to ſeek paſture for their flocks.

40 And they found fat paſture and good, and the land *was* wide, and quiet, and peaceable: for *they* of Ham had dwelt there of old.

h 2 Kings 18. 8.

41 And theſe written by name, came in the days of Hezekiah king of Judah, and [h] ſmote their tents, and the habitations that were found there, and deſtroyed them utterly unto this day, and dwelt in their rooms: becauſe *there was* paſture there for their flocks.

42 And *ſome* of them, *even* of the ſons of Simeon, five hundred men, went to mount Seir, having for their captains Pelatiah, and Neariah, and Rephaiah, and Uzziel, the ſons of Iſhi.

V. 40. *For they of Ham had dwelt there of old*—The poſterity of Ham.

C H A P. V.

V. 1. *The genealogy is not to be reckoned after the birthright*—The order of their genealogy was not to be ruled by the birthright, but by an higher privilege, which was given to Judah, and which here follows.

V. 2. *For Judah*—Not the perſon, but the tribe of Judah. *Prevailed above his brethren*—Excelled the other tribes in number and power, and eſpecially in the following privilege. *And*—Or, *for*. *Of him came the chief ruler*—The government was by God's promiſe and appointment to be ſeated chiefly and moſt durably in that tribe, firſt in David and his ſucceſſors, and then in the Meſſiah, who *ſprang out of Judah*. (Heb. vii. 14.)

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43 And they ſmote [i] the reſt of the Amalekites that were eſcaped, and dwelt there unto this day.

i See 1 Sam. 15 8. and 30. 17. and 2 Sam. 8. 12.

C H A P. V.

NOW the ſons of Reuben the firſtborn of Iſrael, (for [a] he *was* the firſtborn, but foraſmuch as he [b] defiled his father's bed, [c] his birthright was given unto the ſons of Joſeph the ſon of Iſrael: and the genealogy is not to be reckoned after the birthright.

a Gen. 29. 32.
b Gen. 35. 22. and 49. 4.
c Gen. 48. 15, 22.

2 For [d] Judah prevailed above his brethren, and of him *came* the [e] chief * ruler, but the birthright *was* Joſeph's)

d Gen. 49. 8, 10. Pſal. 60. 7. and 108. 8.
e Mic 5. 2. Matt. 2. 6.
* Or, prince.

3 The ſons, *I ſay*, of [i] Reuben, the firſtborn of Iſrael *were*, Hanoch, and Pallu, Hezron, and Carmi.

i Gen 46. 9. Exod. 6. 14. Num. 26. 5.

4 The ſons of Joel; Shemaiah his ſon, Gog his ſon, Shimei his ſon,

5 Micah his ſon, Reaia his ſon, Baal his ſon,

† Or, Tigath-pileſer,

6 Beerah his ſon, whom † Tilgath-pilneſer king of Aſſyria carried away *captive*: he *was* prince of the Reubenites.

2 Kings 15. 29. and 16. 7.

7 And his brethren by their families ([g] when the genealogy of their generations was reckoned) *were* the chief, Jeiel, and Zechariah,

g See Ver. 17

‡ Or, Shemaiah, Ver. 4.

8 And Bela the ſon of Azaz, the ſon of Shema, the ſon of Joel, who dwelt in [‡] Aroer, even unto Nebo, and Ball-meon.

v Joſh. 13. 15, 16.

9 And eaſtward he inhabited unto the entering in of the wilderneſs from the river Euphrates: becauſe their cattle were multiplied [i] in the land of Gilead.

i Joſh. 22. 9.

10 And in the days of Saul they made war [k] with the Hagarites, who fell by their hand: and they dwelt in their tents § throughout all the eaſt *land* of Gilead.

k Gen 25. 12.
§ Heb. upon all the face of the eaſt.

11 ¶ And the children of Gad dwelt over againſt them, in the land of [l] Baſhan unto Salcah:

l Joſh. 13. 21, 27.

12 Joel the chief, and Shapham the next, and Jaanai, and Shaphat in Baſhan.

13 And

V. 8. *Who dwelt in Aroer*—The Reubenites.

V. 9. *He*—The tribe of Reuben. *Inhabited unto the entering in of the wilderneſs from the river Euphrates*—From Jordan, and the wilderneſs beyond it, unto Euphrates. *Becauſe their cattle were multiplied*—Which forced them to enlarge their habitation.

V. 10. *In the days of Saul they made war*—The Gadites and Manaſſites joining with them. *With the Hagarites*—The Iſhmeelites, who dwelt in Arabia, the deſert. *And they dwelt in their tents*—The Iſraelites took poſſeſſion of their lands and tents. *Throughout all the eaſt land of Gilead*—Which lay eaſtward from the land of Gilead.

V. 12. *Joel the chief*—The prince of the tribe, or of his family.

V. 16. *And*

Before Christ cir. 715.

13 And their brethren of the houſe of their fathers *were*, Michael, and Meſhullam, and Sheba, and Jorai, and Jachan, and Zia, and Heber, ſeven.

14 Theſe *are* the children of Abihail the ſon of Huri, the ſon of Jaroah, the ſon of Gilead, the ſon of Michael, the ſon of Jeſhiſhai, the ſon of Jahdo, the ſon of Buz;

15 Ahi the ſon of Abdiel, the ſon of Guni, chief of the houſe of their fathers.

16 And they dwelt in Gilead in Baſhan, and in her towns, and in all the ſuburbs of [m] Sharon, upon ‖ their borders.

17 All theſe were reckoned by genealogies in the days of [n] Jotham king of Judah, and in the days of [o] Jeroboam king of Iſrael.

18 ¶ The ſons of Reuben, and the Gadites, and half the tribe of Manaſſeh, * of valiant men, men able to bear buckler and ſword, and to ſhoot with bow, and ſkilful in war, *were* four and forty thouſand ſeven hundred and threeſcore, that went out to the war.

19 And they made war with the Hagarites, with [p] Jetur, and Nephiſh, and Nodab.

20 And [q] they were helped againſt them, and the Hagarites were delivered into their hand, and all that *were* with them: for they cried to God in the battle, and he was intreated of them, becauſe they put their truſt in him.

21 And they † took away their cattle; of their camels fifty thouſand, and of ſheep two hundred and fifty thouſand, and of aſſes two thouſand, and of ‡ men an hundred thouſand.

22 For there fell down many ſlain, becauſe the war *was* of God. And they dwelt in their ſteads until [r] the captivity.

23 ¶ And the children of the half-tribe of Manaſſeh dwelt in the land: they increaſed from Baſhan unto Baal-hermon, and Senir, and unto mount Hermon.

24 And theſe *were* the heads of the houſe of their fathers, even Epher, and Iſhi, and Eliel, and Azriel, and Jeremiah, and Hodaviah, and Jahdiel, mighty men of valour, § famous men, *and* heads of the houſe of their fathers.

Before Chriſt cir. 715.

25 ¶ And they tranſgreſſed againſt the God of their fathers, and went a [s] whoring after the gods of the people of the land, whom God deſtroyed before them.

26 And the God of Iſrael ſtirred up the ſpirit of [t] Pul king of Aſſyria, and the ſpirit of Tilgath-pilneſer king of Aſſyria, and he carried them away, (even the Reubenites, and the Gadites, and the half-tribe of Manaſſeh) and brought them unto [u] Halah, and Habor, and Hara, and to the river Gozan, unto this day.

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CHAP. VI.

THE ſons of Levi; [a] * Gerſhon, Kohath, and Merari.

2 And the ſons of Kohath; Amram, [b] Izhar, and Hebron, and Uzziel.

3 And the children of Amram; Aaron, and Moſes, and Miriam. The ſons alſo of Aaron; [c] Nadab, and Abihu, Eleazar, and Ithamar.

4 ¶ Eleazar begat Phinehas, Phinehas begat Abiſhua,

5 And Abiſhua begat Bukki, and Bukki begat Uzzi,

6 And Uzzi begat Zerahiah, and Zerahiah begat Meraioth,

7 Meraioth begat Amariah, and Amariah begat Ahitub,

8 And [d] Ahitub begat Zadok, and [e] Zadok begat Ahimaaz,

9 And Ahimaaz begat Azariah, and Azariah begat Johanan,

10 And Johanan begat Azariah, (he *it is* [i] that executed the prieſts office, † in the [g] temple that Solomon built in Jeruſalem)

11 And [h] Azariah begat Amariah, and Amariah begat Ahitub,

12 And Ahitub begat Zadok, and Zadok begat ‡ Shallum,

13 And Shallum begat Hilkiah, and Hilkiah begat Azariah,

14 And Azariah begat [i] Seraiah, and Seraiah begat Jehozadak, 15 And

[m] Chap. 27. 29.
‖ Heb. their goings forth.
[n] 2 Kings 15. 5. 32.
[o] 2 Kings 14. 16, 28.
* Heb. ſons of valour.
[p] Gen. 25. 15. Chap. 1. 31.
[q] See Ver. 22.
† Heb. led captive.
‡ Heb. ſouls of men, as Numb. 31. 35.
[r] 2 Kings 15. 29. and 17. 6.
§ Heb. men of names.
[s] 2 Kings 17. 7.
[t] 2 Kings 15. 19.
[u] 2 Kings 17. 6. and 18. 11.
[a] Gen. 46. 11. Exod. 6. 16. Num. 26. 57. Chap. 23. 6.
* Or, Gerſhom Ver. 16.
[b] See Ver. 22.
[c] Lev. 10. 1.
[d] 2 Sam. 8. 17.
[e] 2 Sam 15. 27.
[i] See 2 Chron. 26. 17, 18.
† Heb. in the houſe.
[g] 1 Kings 6. 2 Chron. 3.
[h] See Ezra 7. 3.
‡ Or, Meſhullam. Chap. 9. 11.
[i] Neh. 11. 11.

V. 16. *And they*—The children or tribe of Gad.

V. 20. *God was intreated of them, becauſe they put their truſt in him*—And thus bleſſed with being heard and helped of God will they be, who in like manner put their truſt in him for all they ſtand in need of.

V. 22. *The war was of God*—And what war is not of him? Does that judgment ever befal mankind without being ſent of God, as a puniſhment to ſome or all that are engaged in them?

V. 23. *The half-tribe of Manaſſeh*—Having diſcourſed of the Reubenites, and next of the Gadites, he now comes to the Manaſſites.

V. 26. *The God of Iſrael ſtirred up the ſpirit of Pul king of Aſſyria, and he carried them away*—He ſo governed his counſels and affections that he ſhould bring his forces againſt this people.

CHAP. VI.

V. 10. *Azariah executed the prieſts office*—It is implied that he did it worthily; he filled his place, and valiantly diſcharged his office in Uzziah's time. (2 Chron. xxvi. 17.)

V. 15. *The Lord carried away Judah*—So that God not only ſends wars, but all the conſequences of wars are directed ſo immediately by him, that it is here ſaid, the Lord led away the people of Judah, and that the king of Babylon was but his inſtrument.

V. 19. *According*

Before Christ 1740.

15 And Jehozadak went *into captivity*, [k] when the Lord carried away Judah and Jerusalem by the hand of Nebuchadnezzar.

16 ¶ The sons of Levi; [l] § Gershom, Kohath, and Merari.

17 And these *be* the names of the sons of Gershom: Libni, and Shimei.

18 And the sons of Kohath *were*, Amram, and Izhar, and Hebron, and Uzziel.

19 The sons of Merari; Mali, and Mushi. And these *are* the families of the Levites according to their fathers.

20 Of Gershom; Libni his son, Jahath his son, [m] Zimmath his son,

21 * Joah his son, † Iddo his son, Zerah his son, ‡ Jeaterai his son.

22 The sons of Kohath; § Amminadab his son, Korah his son, Assir his son,

23 Elkanah his son, and Ebiasaph his son, and Assir his son,

24 Tahath his son, ‖ Uriel his son, Uzziah his son, and Shaul his son.

25 And the sons of Elkanah; [n] Amasai, and Ahimoth.

26 *As for* Elkanah: the sons of Elkanah; * Zophai his son, and [o] Nahath his son,

27 [p] Eliab his son, Jeroham his son, Elkanah his son.

28 And the sons of Samuel; the first-born † Vashni, and Abiah.

29 The sons of Merari; Mahli, Libni his son, Shimei his son, Uzza his son,

30 Shimea his son, Haggiah his son, Asaiah his son.

1280, &c.

31 And these *are they* whom David set over the service of song in the house of the Lord, after that the [q] ark had rest.

32 And they ministered before the dwelling-place of the tabernacle of the congregation, with singing, until Solomon had built the house of the Lord in Jerusalem: and *then* they waited on their office, according to their order.

‡ Heb. stood.

33 And these *are* they that ‡ waited with their children: of the sons of the Kohathites; Heman a singer, the son of Joel, the son of Shemuel,

34 The son of Elkanah, the son of Jeroham, the son of Eliel, the son of ‖ Toah,

35 The son of * Zuph, the son of Elkanah, the son of Mahath, the son of Amasai,

36 The son of Elkanah, the son of † Joel, the son of Azariah, the son of Zephaniah,

Before Christ 1280, &c.

37 The son of Tahath, the son of Assir, the son of [r] Ebiasaph, the son of Korah,

38 The son of Izhar, the son of Kohath, the son of Levi, the son of Israel.

39 And his brother Asaph (who stood on his right hand) *even* Asaph the son of Berachiah, the son of Shimea,

40 The son of Michael, the son of Baaseiah, the son of Malchiah,

41 The son of [s] Ethni, the son of Zerah, the son of Adaiah,

42 The son of Ethan, the son of Zimmah, the son of Shimei,

43 The son of Jahath, the son of Gershom, the son of Levi.

44 And their brethren the sons of Merari, *stood* on the left hand: ‡ Ethan the son of § Kishi, the son of Abdi, the son of Malluch,

45 The son of Hashabiah, the son of Amaziah, the son of Hilkiah,

46 The son of Amzi, the son of Bani, the son of Shamer,

47 The son of Mali, the son of Mushi, the son of Merari, the son of Levi.

48 Their brethren also the Levites *were* appointed unto all manner of service of the tabernacle of the house of God.

49 ¶ But Aaron and his sons offered [t] upon the altar of the burnt-offering, and [u] on the altar of incense, *and were appointed* for all the work of the *place* most holy, and to make an atonement for Israel, according to all that Moses the servant of God had commanded.

1444, &c.

50 And these *are* the sons of Aaron; Eleazar his son, Phinehas his son, Abishua his son,

51 Bukki his son, Uzzi his son, Zerahiah his son,

52 Meraioth his son, Amariah his son, Ahitub his son,

53 Zadok his son, Ahimaaz his son.

54 ¶ [x] Now these *are* their dwelling-places, throughout their castles in their coasts of the sons of Aaron, of the families of the Kohathites: for theirs was the lot.

55 [y] And they gave them Hebron in the land of Judah, and the suburbs thereof round about it.

56 But

[k] 2 Kings 25. 18.
[l] Exod. 6. 16.
§ Or, Gershon, Ver. 1.
[m] Ver. 42.
* Or, Ethan. Verse 42.
† Or, Adaiah, Verse 41.
‡ Or, Ethni, Verse 41.
§ Or, Izhar. Ver. 2, 18.
‖ Or, Zephaniah, Azariah, Joel, ver. 36.
[n] See Ver. 35. 36.
* Or, Zuph. Ver. 35.
1 Sam. 1. 1.
[o] Ver. 34, Toah.
[p] Ver. 34, Eliel.
† Called also Joel, Ver. 33. and 1 Sam. 8. 2.
[q] Chap. 16. 1.
‡ Verse 26. Nahath.
* Or, Zophai.
† Ver. 24. Shaul, Uzziah, Uriel.
[r] Exod. 6. 24.
[s] See Ver. 21.
† Called Jeduthun. Chap. 9. 16. S. 25. 1, 3, 6.
§ Or, Kushaiah. Chap. 15. 17.
[t] Lev. 1. 9.
[u] Exod. 30. 7.
[x] Josh. 21.
[y] Josh. 21. 11.

V. 19. *According to their fathers*—Who are distinguished and named from their fathers. And the following catalogue is thought to contain the successive heads or chiefs of their several families until the times of David, by whom they were distributed into several ranks or courses.

V. 27. *Elkanah*—The father of the prophet Samuel.

V. 31. *And these*—Whose names here follow.

V. 49. *Aaron and his sons offered*——Having mentioned the work and employment of the High-priests, he briefly rehearseth the names of the persons who successively performed it.

Before Christ 1444, &c.

56 [a] But the fields of the city, and the villages thereof, they gave to Caleb the son of Jephunneh.

[a] Josh. 14. 13. and 15. 13.

57 And [a] to the sons of Aaron they gave the cities of Judah, *namely*, Hebron *the city* of refuge, and Libnah with her suburbs, and Juttir, and Eshtemoa, with their suburbs,

[a] Josh. 21. 13.

58 And ‖ Hilen with her suburbs, Debir with her suburbs,

‖ Or. Holon, Josh. 21. 15.

59 And * Ashan with her suburbs, and Beth-shemesh with her suburbs:

* Or. Ain. Josh. 21. 16.

60 And out of the tribe of Benjamin; Geba with her suburbs, and † Alemeth with her suburbs, and Anathoth with her suburbs. All their cities throughout their families *were* thirteen cities.

† Or, Almon. Josh. 21. 18.

61 And unto the sons of Kohath, [b] *which were* left of the family of that tribe, *were cities given* out of the half-tribe, *namely*, *out of* the half-*tribe* of Manasseh, [c] by lot, ten cities.

[b] Ver. 66.

[c] Josh. 21. 5.

62 And to the sons of Gershom throughout their families, out of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the tribe of Manasseh in Bashan, thirteen cities.

63 Unto the sons of Merari *were given* by lot, throughout their families, out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, [d] twelve cities.

[d] Josh. 21. 7. 34.

64 And the children of Israel gave to the Levites *these* cities, with their suburbs.

65 And they gave by lot out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Benjamin, these cities, which are called by *their* names.

[e] Ver. 61.

66 And [e] *the residue* of the families of the sons of Kohath, had cities of their coasts, out of the tribe of Ephraim.

[i] Josh. 21. 21.

67 [i] And they gave unto them *of* the cities of refuge, Shechem in mount Ephraim, with her suburbs: *they gave* also Gezer with her suburbs,

[g] See Josh. 21. 22—35. where many of these cities have other names.

68 And [g] Jokmeam with her suburbs, and Beth-horon with her suburbs,

69 And Aijalon with her suburbs, and Gath-rimmon with her suburbs:

70 And out of the half-tribe of Manasseh; Aner with her suburbs, and Bileam with her suburbs, for the family of the remnant of the sons of Kohath.

Before Christ 1444, &c.

71 Unto the sons of Gershom *were given* out of the family of the half-tribe of Manasseh, Golan in Bashan with her suburbs, and Ashtaroth with her suburbs:

72 And out of the tribe of Issachar; Kedesh with her suburbs, Daberath with her suburbs,

73 And Ramoth with her suburbs, and Anem with her suburbs:

74 And out of the tribe of Asher; Mashal with her suburbs, and Abdon with her suburbs,

75 And Hukok with her suburbs, and Rehob with her suburbs:

76 And out of the tribe of Naphtali; Kedesh in Galilee with her suburbs, and Hammon with her suburbs, and Kirjathaim with her suburbs,

77 Unto the rest of the children of Merari *were given* out of the tribe of Zebulun, Rimmon with her suburbs, Tabor with her suburbs:

78 And on the other side Jordan, by Jericho, on the east side of Jordan *were given them* out of the tribe of Reuben, Bezer in the wilderness with her suburbs, and Jahzah with her suburbs,

79 Kedemoth also with her suburbs, and Mephaath with her suburbs:

80 And out of the tribe of Gad; Ramoth in Gilead with her suburbs, and Mahanaim with her suburbs,

81 And Heshbon with her suburbs, and Jazer with her suburbs.

CHAP. VII.

NOW the sons of Issachar *were*, [a] Tola, and * Puah, Jashub, and Shimron, four.

[a] Gen. 46. 13. Numb 26. 23. * Phuvah, Job.

2 And the sons of Tola: Uzzi, and Rephaiah, and Jeriel, and Jahmai, and Jibsam, and Shemuel, heads of their father's house, *to wit*, of Tola: *they were* valiant men of might in their generations; [b] whose number *was* in the days of David two and twenty thousand and six hundred.

[b] 2 Sam. 24. 1, 2. Chap. 27. 1.

3 And the sons of Uzzi; Izrahiah: and the sons of Izrahiah; Michael, and Obadiah, and

V. 67. As to the names of these cities, divers of them differ from those names which were given to them. (Josh. xxi. 15.) Nor is it at all strange that the names of places should be changed in so many hundreds of years as were between Joshua and this time. And to the cities themselves, this is further to be observed, that they are dispersed among all the tribes, partly that Jacob's prophecy might be fulfilled concerning the scattering of Levi, (Gen. xlix. 7.) and partly that every tribe might have teachers among them, by whom they might be directed in, and quickened to, the observation of God's laws, upon which their safety and happiness wholly depended.

CHAP.

Before Chriſt 1444, &c.

and Joel, Iſhiah, five: all of them chief men.

4 And with them, by their generations, after the houſe of their fathers *were* bands of ſoldiers for war, ſix and thirty thouſand *men*: for they had many wives and ſons.

5 And their brethren among all the families of Iſſachar, *were* valiant men of might; reckoned in all by their genealogies, fourſcore and ſeven thouſand.

c Gen. 46. 21. Numb. 26. 38. Chap. 8. 1, &c.

6 ¶ *The ſons* of [c] Benjamin; Bela, and Becher, and Jediael, three.

7 And the ſons of Bela; Ezbon, and Uzzi, and Uzziel, and Jerimoth, and Iri, five; heads of the houſe of *their* fathers, mighty men of valour, and were reckoned by their genealogies, twenty and two thouſand and thirty and four.

8 And the ſons of Becher; Zemira, and Joaſh, and Eliezer, and Elioenai, and Omri, and Jerimoth, and Abiah, and Anathoth, and Alameth. All theſe *are* the ſons of Becher.

9 And the number of them, after their genealogy by their generations, heads of the houſe of their fathers, mighty men of valour, *was* twenty thouſand and two hundred.

10 The ſons alſo of Jediael; Bilhan: and the ſons of Bilhan; Jeuſh, and Benjamin, and Ehud, and Chenaanah, and Zethan, and Tharſhiſh, and Ahiſhahar.

11 All theſe the ſons of Jediael, by the heads of their fathers, mighty men of valour, *were* ſeventeen thouſand and two hundred *ſoldiers*, fit to go out for war *and* battle.

d Num. 26 39. Shapham, and Hapham. † Or, Iri. ver. 7. ‡ Or, Ahiram, Num. 26. 38. e Gen. 46. 24. Shillem.

12 [d] Shuppim alſo, and Huppim, the children of † Ir, *and* Huſhim, the ſons of ‡ Aher.

13 ¶ The ſons of Naphtali; Jahziel, and Guni, and Jezer, and [e] Shallum, the ſons of Bilhah.

14 ¶ The ſons of Manaſſeh; Aſhriel, whom ſhe bare: (*but* his concubine the Aramiteſs bare Machir, the father of Gilead:

15 And Machir took to wife *the ſiſter* of Huppim and Shuppim, whoſe ſiſter's name *was* Maachah) and the name of the ſecond *was* Zelophehad; and Zelophehad had daughters.

16 And Maachah the wife of Machir bare a ſon, and ſhe called his name Pereſh; and the name of his brother *was* Shereſh; and his ſons *were* Ulam, and Rakem.

f 1 Sam. 12 11.

17 And the ſons of Ulam; [f] Bedan. Theſe *were* the ſons of Gilead, the ſon of Machir, the ſon of Manaſſeh.

g Num. 26. 30. Jeezer.

18 And his ſiſter Hammoleketh bare Iſhod, and [g] Abiezer, and Mahalah.

19 And the ſons of Shemida were Ahian, and Shechem, and Likhi, and Aniam.

Before Chriſt 1444, &c.

20 ¶ And [h] the ſons of Ephraim; Shuthelah, and Bered his ſon, and Tahath his ſon, and Eladah his ſon, and Tahath his ſon.

h Num. 26 35.

21 ¶ And Zabad his ſon, and Shuthelah his ſon, and Ezer, and Elead, whom the men of Gath *that were* born in *that* land ſlew, becauſe they came down to take away their cattle.

22 And Ephraim their father mourned many days, and his brethren came to comfort him.

23 ¶ And when he went in to his wife, ſhe conceived and bare a ſon, and he called his name Beriah, becauſe it went evil with his houſe.

24 (And his daughter *was* Sherah, who built Beth-horon the nether, and the upper, and Uzzen-ſherah)

25 And Rephah *was* his ſon, alſo Reſheph, and Telah his ſon, and Tahan his ſon,

26 Laadan his ſon, Ammihud his ſon, Eliſhama his ſon,

27 § Non his ſon, Jehoſhua his ſon.

§ Or. Nun. Num. 13. 8, 16.

28 ¶ And their poſſeſſions and habitations *were*, Beth-el, and the towns thereof, and eaſt-ward [i] Naaran, and weſt-ward Gezer with the ‖ towns thereof, Shechem alſo and the towns thereof, unto * Gaza and the towns thereof:

i Joſh. 16. 7, Naarath. ‖ Heb. daughters. * Or, Adaſa.

29 And by the borders of the children of [k] Manaſſeh, Beth-ſhean and her towns, Taanach and her towns, [l] Megiddo and her towns, Dor and her towns. In theſe dwelt the children of Joſeph the ſon of Iſrael.

k Joſh. 17. 7. l Joſh. 17. 11.

30 ¶ [m] The ſons of Aſher; Imnah, and Iſhuah, and Iſhuai, and Beriah, and Serah their ſiſter.

m Gen. 46. 17. Num. 26. 44.

31 And the ſons of Beriah; Heber, and Malchiel, who *is* the father of Birzavith.

32 And Heber begat Japhlet, and [n] Shomer, and Hotham, and Shua their ſiſter.

n Verſe 34. Shamer.

33 And the ſons of Japhlet; Paſach, and Bimhal, and Aſhvath: theſe *are* the children of Japhlet.

34 And the ſons of [o] Shamer: Ahi, and Rohgah, Jehubbah, and Aram.

o Ver. 32. Shomer.

35 And the ſons of his brother Helem, Zophah, and Imna, and Sheleſh, and Amal.

36 The ſons of Zophah; Suah, and Harnepher, and Shual, and Beri, and Imrah,

37 Bezer, and Hod, and Shamma, and Shilſhah, and Ithran, and Beera.

38 And the ſons of Jether; Jephunneh, and Piſpah, and Arah.

39 And

Before Christ 1444, &c.

39 And the ſons of Ulla; Arah, and Haniel, and Rezia.

40 All theſe *were* the children of Aſher, heads of *their* fathers houſe, choice *and* mighty men of valour, chief of the princes. And the number throughout the genealogy of them that were apt to the war *and* to battle, *was* twenty and ſix thouſand men.

CHAP. VIII.

1400, &c.

NOW Benjamin begat [a] Bela his firſt-born, Aſhbel the ſecond, and Ahara the third,

a Gen. 46. 21. Num. 26. 38. Chap. 7. 6.

2 Nohah the fourth, and Raphah the fifth.

3 And the ſons of Bela were, * Addar, and Gera, and Abihud,

* Or, Ard. Gen. 46. 21.

4 And Abiſhua, and Naaman, and Ahoah,

5 And Gera, and † Shephuphan, and Huram.

† Or, Shupham, Num. 26. 39. See Chap. 7. 12.

6 And theſe *are* the ſons of Ehud: theſe are the heads of the fathers of the inhabitants of Geba, and they removed them to [b] Manahath:

b Chap. 2. 52.

7 And Naaman, and Ahiah, and Gera, he removed them, and begat Uzza, and Ahiud.

8 And Shaharaim begat *children* in the country of Moab, after he had ſent them away; Huſhim and Baara *were* his wives.

9 And he begat of Hodeſh his wife, Jobab, and Zibia, and Meſha, and Malcham,

10 And Jeuz, and Shachia; and Mirma. Theſe *were* his ſons, heads of the fathers.

11 And of Huſhim he begat Abitub, and Elpaal.

12 The ſons of Elpaal; Eber, and Miſham, and Shamed, who built Ono, and Lod, with the towns thereof.

13 Beriah alſo and [c] Shema, who *were* heads of the fathers of the inhabitants of Aijalon, who drove away the inhabitants of Gath:

c Verſe 21.

14 And Ahio, Shaſhak, and Jeremoth,

15 And Zebadiah, and Arad, and Adar,

16 And Michael, and Iſpah, and Joha, the ſons of Beriah;

17 And Zebadiah, and Meſhullam, and Hezeki, and Heber,

18 Iſhmerai alſo, and Jezliah, and Jobab, the ſons of Elpaal;

19 And Jakim, and Zichri, and Zabdi,

20 And Elienai, and Zilthai, and Eliel,

21 And Adaiah, and Beraiah, and Shimrath, the ſons of † Shimhi;

Before Christ 1400, &c.

† Or, Shema. Verſe 13.

22 And Iſhpan, and Heber, and Eliel,

23 And Abdon, and Zichri, and Hanan,

24 And Hananiah, and Elam, and Antothijah,

25 And Iphedeia, and Penuel, the ſons of Shaſhak;

26 And Shamſherai, and Shehariah, and Athaliah,

27 And Jareſiah, and Eliah, and Zichri, the ſons of Jeroham.

28 Theſe *were* heads of the fathers, by their generations, chief *men*. Theſe dwelt in Jeruſalem.

29 And at Gibeon dwelt the ‡ father of Gibeon (whoſe [d] wife's name *was* Maachah)

‡ Called, Jehiel, Chap. 9. 35.

d Chap. 9. 35.

30 And his firſt-born ſon Abdon, and Zur, and Kiſh, and Baal, and Nadab,

31 And Gedor, and Ahio, and § Zacher.

§ Or, Zechariah, Chap. 9. 37.

32 And Mikloth begat ‖ Shimeah. And theſe alſo dwelt with their brethren in Jeruſalem, over againſt them.

‖ Or, Shimeam. Chap. 9. 38.

33 ¶ And [e] Ner begat Kiſh, and Kiſh begat Saul, and Saul begat Jonathan, and Malchiſhua, and [f] Abinadab, and * Eſhbaal

e 1 Sam. 14. 51.

f 1 Sam. 14. 49. Iſhui,

* Or, Iſh-boſheth, 2 Sam. 2. 8.

34 And the ſon of Jonathan *was* † Meribbaal; and Merib-baal begat [g] Micah.

† Or, Mephibeſheth 2 Sam. 4. 4. & 9. 6, 10.

35 And the ſons of Micah *were* Pithon, and Melech, and ‡ Tarea, and Ahaz.

g 2 Sam. 21. 12.

‡ Or, Tahrea, Chap. 9. 41.

36 And Ahaz begat [h] Jehoadah, and Jehoadah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza,

h Jarah, Chap. 9. 42.

37 And Moza begat Binea: [i] Rapha *was* his ſon, Eleaſah his ſon, Azel his ſon:

i Chap. 9. 43, Rephaiah.

38 And Azel had ſix ſons, whoſe names *are* theſe, Azrikam, Bocheru, and Iſhmael, and Sheariah, and Obadiah, and Hanan. All theſe *were* the ſons of Azel.

39 And the ſons of Eſhek his brother *were* Ulam his firſt-born, Jehuſh the ſecond, and Eliphelet the third.

40 And the ſons of Ulam were mighty men of valour, archers, and had many ſons, and ſons ſons an hundred and fifty. All theſe *are* of the ſons of Benjamin.

CHAP. IX.

SO [b] all Iſrael were reckoned by genealogies, and behold, they *were* written in the book of the kings of Iſrael and Judah, *who* were carried away to Babylon for their tranſgreſſion.

b Ezra 2. 59.

2 ¶ Now

CHAP. IX.

V. 1. *So all Iſrael were reckoned, and were written in the book of the kings of Iſrael and Judah*—Not in that ſacred and canonical book ſo called, but in the public records, wherein there was an account of that king and kingdom, and of the ſeveral families in it according to their genealogies.

V. 2. *The*

Before Christ 1200, &c.

2 ¶ [b] Now the first inhabitants *that dwelt* in their possessions in their cities *were*, the Israelites, the priests, Levites, and [c] the Nethinims.

3 And in [d] Jerusalem dwelt of the children of Judah, and of the children of Benjamin, and of the children of Ephraim, and Manasseh:

4 Uthai the son of Ammihud, the son of Omri, the son of Imri, the son of Bani, of the children of Pharez the son of Judah.

5 And of the Shilonites; Asaiah the firstborn, and his sons.

6 And of the sons of Zerah; Jeuel, and their brethren, six hundred and ninety.

7 And of the sons of Benjamin; Sallu the son of Meshullam, the son of Hodaviah, the son of Hasenuah,

8 And Ibneiah the son of Jeroham, and Elah the son of Uzzi, the son of Michri, and Meshullam the son of Shephatiah, the son of Reuel, the son of Ibnijah,

9 And their brethren, according to their generations, nine hundred and fifty and six. All these men *were* chief of the fathers in the house of their fathers.

10 ¶ [e] And of the priests; Jedaiah, and Jehoiarib, and Jachin,

11 And * Azariah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, the ruler of the house of God,

12 And Adaiah the son of Jeroham, the son of Pashur, the son of Malchijah, and Maasiai the son of Adiel, the son of Jahzerah, the son of Meshullam, the son of Meshillemeth; the son of Immer,

13 And their brethren, heads of the house of their fathers, a thousand and seven hundred and threescore; † very able men for the work of the service of the house of God.

14 And of the Levites; Shemaiah the son of Hasshub, the son of Azrikam, the son of Hashabiah, of the sons of Merari;

15 And Bakbakkar, Heresh, and Galal, and Mattaniah the son of Micah, the son of Zichri, the son of Asaph;

16 And Obadiah the son of Shemaiah, the son of Galal, the son of Jeduthun, and Berechiah, the son of Asa, the son of Elkanah, that dwelt in the villages of the Netophathites.

17 And the porters *were* Shallum, and Akkub, and Talmon, and Ahiman, and their brethren: Shallum *was* the chief.

18 (Who hitherto *waited* in the king's gate eastward) They *were* porters in the companies of the children of Levi.

19 And Shallum the son of Kore, the son of Ebiasaph, the son of Korah, and his brethren: (of the house of his father) the Korahites *were* over the work of the service, keepers of the ‡ gates of the tabernacle: and their fathers *being* over the host of the Lord, *were* keepers of the entry.

20 And [i] Phinehas the son of Eleazar was the ruler over them in time past, *and* the Lord *was* with him.

21 *And* Zechariah the son of Meshelemiah, *was* porter of the door of the tabernacle of the congregation.

22 All these *which were* chosen to be porters in the gates, *were* two hundred and twelve.

b Ezra 2. 70. Neh. 7. 73.
c Ezra 2. 43. and 8. 20.
d Neh. 11. 1.
e Neh. 11. 10, &c.
* Neh. 11. 11, Seraiah.
† Heb. mighty men of valour.
‡ Heb. thresholds.
i Num. 31. 6.

V. 2. *The first inhabitants*—After the return from Babylon. *In their cities*—(i. e.) That took possession of their own lands and cities allotted to them; but of late years had been taken from them for their sins, and possessed by other people. *The Israelites*—(i. e.) The common people of Judah and Israel, called here by the general name of Israelites, which was given to them before that unhappy division of the two kingdoms, and now is restored to them when the Israelites are united with the Jews in one and the same commonwealth, that so all the names and signs of their former division might be blotted out. And although the generality of the ten tribes were yet in captivity, yet divers of them were now returned, either such as had long before the captivity fled to Jerusalem to worship God, and joined themselves with Judah; or such as, upon Cyrus's general proclamation, associated themselves, and returned with those of Judah and Benjamin. *The priests, Levites*—These took possession of the cities or places belonging to them. *And the Nethinims*—A certain order of men, either Gibeonites or others joined with them, devoted to the service of God, and of his house, and of the priests and Levites; who, that they might attend upon their work without distraction, had certain places and possessions given to them; which they are now said to repossess.

V. 13. *Able men*—Which is here noted as an excellent qualification for their place; because the priests might meet with great opposition and difficulty in the faithful discharge of their office, in the execution of the censures upon all persons without exception.

V. 17. *The porters*—Whose office it was to keep all the gates of the temple, that no unclean person or thing might enter into it.

V. 18. *In companies*—They kept the gates successively.

V. 19. All things were now restored to their primitive order and institution; and the several persons took those places and offices upon them, which their ancestors had before them.

V. 20. *The Lord was with him*—To direct, and assist, and bless him in the discharge of his place. Which seems here related to encourage his successor, and consequently all the priests and Levites of this time, to go on couragiously and resolutely in their work, not doubting but God will stand by them as he had done by their fathers.

V. 22. *Whom David and Samuel the seer did ordain in their set office*—This is added to shew that this was no human invention, as some might conceive, but a divine appointment, to which all ought to submit.

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twelve. These were reckoned by their genealogy in their villages: whom [s] David and Samuel [t] the seer § did ordain in their ‖ set office.

[s] Chap. 26. 1, 2.
[t] 1 Sam. 9. 9.
§ Heb. founded.
‖ Or, trust.

23 So they and their children *had* the oversight of the gates of the house of the Lord, *namely* the house of the tabernacle, by wards.

24 In four quarters were the porters, toward the east, west, north, and south.

25 And their brethren, *which were* in their villages, *were* to come [u] after seven days from time to time with them.

[u] 2 Kings 11. 5.

26 For these Levites, the four chief porters, were in *their* * set office, and were over the † chambers and treasuries of the house of God.

* Or, trust.
† Or, storehouses.

27 ¶ And they lodged round about the house of God, because the charge *was* upon them, and the opening thereof every morning *pertained* to them.

28 And *certain* of them had the charge of the ministering vessels, that they should ‡ bring them in and out by tale.

‡ Heb. bring them in by tale, and carry them out by tale.
† Or, vessels.

29 *Some* of them also *were* appointed to oversee the vessels, and all the † instruments of the sanctuary, and the fine flour, and the wine, and the oil, and the frankincense, and the spices.

30 And *some* of the sons of the priests made [k] the ointment of the spices.

[k] Exod. 30. 23.

31 And Mattithiah, *one* of the Levites (who *was* the first-born of Shallum the Korahite) had the * set office [l] over the things that were made ‡ in the pans.

* Or, trust.
[l] Lev. 2. 5. and 6. 21.
‡ Or, on flat plates, or, fires.

32 And *other* of their brethren of the sons of the Kohathites, [m] *were* over the ‡ shewbread, to prepare *it* every sabbath.

[m] Lev. 24. 8.
‡ Heb. bread of ordering.

33 And these *are* [n] the singers, chief of the fathers of the Levites, *who remaining* in the chambers, *were* free: for ‖ they were employed in *that* work, day and night.

[n] Chap. 6. 31. and 25. 1.
‖ Heb. upon them.

34 These chief fathers of the Levites *were* chief throughout their generations; these dwelt at Jerusalem.

35 ¶ And in Gibeon dwelt the father of Gibeon, Jehiel, whose wife's name *was* [o] Maachah:

[o] Chap. 8. 29.

36 And his first-born son Abdon, then Zur, and Kish, and Baal, and Ner, and Nadab,

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37 And Gedor, and Ahio, and Zechariah, and Mikloth.

38 And Mikloth begat Shimeam: and they also dwelt with their brethren at Jerusalem, over against their brethren.

39 [p] And Ner begat Kish, and Kish begat Saul, and Saul begat Jonathan, and Malchishua, and Abinadab, and Esh-baal.

[p] Chap. 8. 33.

40 And the son of Jonathan *was* Meribbaal: and Merib-baal begat Micah.

41 And the sons of Micah *were*, Pithon, and Melech, and Tahrea, [q] *and Ahaz*.

[q] Chap. 8. 35.

42 And Ahaz begat Jarah, and Jarah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza,

43 And Moza begat Binea: and Rephaiah his son, Eleasah his son, Azel his son.

44 And Azel had six sons, whose names *are* these, Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan. These *were* the sons of Azel.

CHAP. X.

NOW [a] the Philistines fought against Israelr and the men of Israel fled from before the Philistines, and fell down * slain in mount Gilboa.

1056.
[a] 1 Sam. 31. 1, 2.
* Or, wounded.

2 And the Philistines followed hard after Saul, and after his sons, and the Philistines slew Jonathan, and † Abinadab, and Malchishua, the sons of Saul.

† Or, Ishui, 1 Sam. 14. 49.

3 And the battle went sore against Saul, and the ‡ archers ‡ hit him, and he was wounded of the archers.

‡ Heb. shooters with bows.
‡ Heb. found him.

4 Then said Saul to his armour-bearer, draw thy sword; and thrust me through therewith; lest these uncircumcised come, and ‡ abuse me: But his armour-bearer would not, for he was sore afraid. So Saul took a sword, and fell upon it.

‡ Or, mock me.

5 And when his armour-bearer saw that Saul was dead, he fell likewise on the sword, and died.

6 So Saul died, and his three sons, and all his house died together. 7 And

V. 25. *After seven days*—Every sabbath, or seventh day, the courses were changed, and the new comers were to tarry till the next sabbath-day.

V. 33. *Were free*—From all trouble and employment, that they might wholly attend upon their proper work.

V. 34. *These chief fathers of the Levites dwelt at Jerusalem*—Upon their return from Babylon, they were not suffered to choose their habitations in the country, as others were, but were obliged to settle themselves at Jerusalem, that they might constantly attend upon God's service there, and be ready to instruct the younger Levites in their office, as they needed or desired it.

CHAP. X.

V. 7. *When all the men of Israel that were in the valley*—Which was beneath mount Gilboa, where the fight was. *Saw that they fled*—They left all they had, rather than contend with the Philistines. And they that dwell in the valley of a lowly mind will imitate their example, by retiring from those that are contending, at the hazard of their very souls, for this world's possessions.

V. 12. *And*

Before Christ 1056, &c.

7 And when all the men of Israel that *were* in the valley, saw that they fled, and that Saul and his sons were dead; then they forsook their cities, and fled: and the Philistines came and dwelt in them.

8 ¶ And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his sons fallen in mount Gilboa.

9 And when they had stripped him, they took his head, and his armour, and sent into the land of the Philistines round about, to carry tidings unto their idols, and to the people.

b 1 Sam. 31. 10. 10 [b] And they put his armour in the house of their gods, and fastened his head in the temple of Dagon.

11 ¶ And when all Jabesh-gilead heard all that the Philistines had done to Saul;

12 They arose, all the valiant men, and took away the body of Saul, and the bodies of his sons, and brought them to Jabesh, and buried their bones under the oak in Jabesh, and fasted seven days.

13 ¶ So Saul died for his transgression which he * committed against the Lord [c] *even* against the word of the Lord which he kept not, and also for asking *counsel* of one that had a familiar spirit, [d] to inquire *of it;*

* Heb. trans-gressed.
c 1 Sam. 13. 13. & 15. 23
d 1 Sam. 28. 7.

14 And inquired not of the Lord: therefore he slew him, and turned the kingdom unto David the son of † Jesse.

† Heb. Isai.

CHAP. XI.

1048. a 2 Sam. 5. 1. THEN [a] all Israel gathered themselves to David unto Hebron, saying, Behold, we *are* thy bone and thy flesh.

2 And moreover * in time past, even when Saul was king, thou *wast* he that ledd'st out, and broughtest in Israel: and the Lord thy God said unto thee, Thou shalt † [b] feed my people Israel, and thou shalt be ruler over my people Israel.

Before Christ 1048.

* Heb. both yesterday and the third day.
† Or, rule.
b Psa. 78. 71.

3 Therefore came all the elders of Israel to the king to Hebron, and David made a covenant with them in Hebron, before the Lord, and [c] they anointed David king over Israel, according to the word of the Lord, ‡ by [d] Samuel.

c 2 Sam. 5. 3.
‡ Heb. by the hand of.
d 1 Sam. 16. 1, 12, 13.

4 ¶ And David and all Israel [e] went to Jerusalem, which *is* Jebus, [i] where the Jebusites *were*, the inhabitants of the land.

e 2 Sam. 5. 6.
i Judg. 1. 21. and 19. 10.

5 And the inhabitants of Jebus said to David, Thou shalt not come hither. Nevertheless, David took the castle of Zion, which *is* the city of David.

6 And David said, Whosoever smiteth the Jebusites first, shall be § chief and captain. So Joab the son of Zeruiah went first up, and was chief.

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7 And David dwelt in the castle, therefore they called ‖ it, The city of David.

‖ That is, Zion. 2 Sam. 5. 7.

8 And he built the city round about, even from Millo round about: and Joab * repaired the rest of the city.

* Heb. revived.

9 So David † waxed greater and greater: for the Lord of hosts *was* with him.

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10 ¶ [g] These also *are* the chief of the mighty men whom David had, who ‡ strengthened themselves with him in his kingdom, *and* with all Israel, to make him king according to [v] the word of the Lord, concerning Israel.

g 2 Sam 23. 8.
‡ Or, held strongly with him.
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V. 12. *And fasted seven days*—Every day till evening, after the manner of the Jewish feasts. Where do the Christians live that imitate their example even for a day, to express to Him, that seeth in secret, their sorrow for any calamity, or their desire to obtain any spiritual blessing from God? Reader, Did you ever fast a day in your life from a sincere desire to know the blessedness of the man whose sins are pardoned, or that God, by his grace, might renew a right spirit within you, and of a truth cleanse the thoughts of your hearts? But is it necessary for Christians to fast? Does the Lord Christ require it? Yes, both in the Old Testament and in the New. Fasting gives power to prayer, and they that unite both together, will soon know what it is so to run the Christian race, as to obtain Christ in them, the hope of glory.

V. 13. *Saul died for his transgression*—Wonder not that Saul fell by the hands of the Philistines, who were armed against him by his own sin, and by God's displeasure for it. *Against the word of the Lord*—Against God's express, and plain, and positive command: which is a great aggravation of any sin. *And also for asking counsel of one that had a familiar spirit*—Which was contrary to God's law, and to his own conscience, which was so fully convinced of, that he had endeavoured the utter extirpation of all such persons.

V. 14 *And inquired not of the Lord*—Saul *inquired of the Lord*, but not in a right manner, not humbly, penitently, and perseveringly: but when God would not answer him speedily, he gives it over, and goes from God to the devil. Such an inquiry as Saul made is accounted to be no inquiry at all.

CHAP. XI.

V. 1. *All Israel*—Their elders, officers, and a great multitude of the soldiers and people.

V. 2. *The Lord thy God said unto thee*—Or, *concerning thee:* for it is apparent that they knew of it; and therefore many of them opposed David hitherto against their own consciences. And how many are there who know that Jesus, the son of David and the prince of peace, ought to reign over them, but who against themselves resist him for years together. Happy are they that submit themselves to his mild command, for his yoke is easy, and his burthen light. But better would it have been for that man if he had never been born, whom death finds declaring, in the spirit of his mind, Jesus shall not reign over *me.*

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CHAP.

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Before Christ 1056, &c.

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CHAP.

Before Christ 1048.

11 And this *is* the number of the mighty men whom David had; Jashobeam § an Hachmonite, the chief of the captains: he lift up his spear against three hundred slain *by him* at one time.

§ Or, son of Hachmoni.

12 And after him *was* Eleazar the son of Dodo the Ahohite, who *was one* of the three mighties.

13 He was with David at ‖ Pasdammim, and there the Philistines were gathered together to battle, where was a parcel of ground full of barley, and the people fled from before the Philistines.

1047.

‖ Or, Ephes-dammim.

1 Sam. 17. 1.

14 And they * set themselves in the midst of *that* parcel, and delivered it, and slew the Philistines; and the Lord saved *them* by a great † deliverance.

* Or, stood.

† Or, salvation.

15 ¶ Now ‡ three of the thirty captains [i] went down to the rock to David, into the cave of Adullam, and the host of the Philistines encamped [k] in the valley of Rephaim.

‡ Or, three captains over the thirty.

i 2 Sam. 23. 12.

k chap. 14. 9.

16 And David *was* then in the hold, and the Philistines garrison *was* then at Beth-lehem.

17 And David longed and said, Oh that one would give me drink of the water of the well of Beth-lehem, that *is* at the gate!

18 And the three brake through the host of the Philistines and drew water out of the well of Beth-lehem, that *was* by the gate, and took *it* and brought *it* to David: but David would not drink *of* it, but poured it out to the Lord,

19 And said, My God forbid it me, that I should do this thing: shall I drink the blood of these men § that have put their lives in jeopardy? for with *the jeopardy of* their lives they brought it: therefore he would not drink it. These things did these three mightiest.

§ Heb. with their lives.

l 2 Sam. 23. 18, &c.

20 ¶ [l] And Abishai the brother of Joab, he was chief of the three: for lifting up his spear against three hundred, he slew *them*, and had a name among the three.

m 2 Sam. 23. 19, &c.

21 [m] Of the three, he was more honourable than the two, for he was their captain; howbeit, he attained not unto the *first* three.

22 Benaiah the son of Jehoiada, the son of a valiant man of Kabzeel, ‖ who had done many acts, * he slew two lion-like men of Moab; also he went down and slew a lion in a pit in a snowy day.

‖ Heb. great of deeds.

n 2 Sam. 23. 20.

23 And he slew an Egyptian, * a man of *great* stature, five cubits high, and in the Egyptian's hand *was* a spear like a weaver's beam, and he went down to him with a staff, and pluckt the spear out of the Egyptian's hand, and slew him with his own spear.

* Heb. a man of measure.

Before Christ 1047.

24 These *things* did Benaiah the son of Jehoiada, and had the name among the three mighties.

25 Behold, he was honourable among the thirty, but attained not to the *first* three: and David set him over his guard.

26 ¶ Also the valiant men of the armies *were* [o] Asahel the brother of Joab, Elhanan the son of Dodo of Beth-lehem,

o 2 Sam. 23. 24.

27 * Shammoth the ‡ Harorite, Helez the Pelonite,

* Or, Shammah.

‡ Or, Harodite.

28 Ira the son of Ikkesh the Tekoite, Abiezer the Antothite,

2 Sam. 23. 25.

29 § Sibbecai the Hushathite, ‖ Ilai the Ahohite,

§ Or, Mebunnai.

‖ Or, Zalmon.

30 Maharai the Netophathite, * Heled the son of Baanah the Netophathite,

* Or. Heleb.

31 Ithai the son of Ribai of Gibeah, *that pertained* to the children of Benjamin, Benaiah the Pirathonite,

32 * Hurai of the brooks of Gaash, * Abiel the Arbathite,

* Or, Hiddai.

* Or, Auialbon.

33 Azmaveth the Baharumite, Eliahba the Shaalbonite,

34 The sons of ‖ Hashem the Gizonite, Jonathan the son of Shage the Hararite,

‖ Or, Jashen.

35 Ahiam the son of ‡ Sacar the Hararite, ‡ Eliphal the son of § Ur,

‡ Or, Sharar.

‡ Or, Eliphelet.

§ Or, Ahasbai.

36 Hepher the Mecherathite, Ahijah the Pelonite,

37 * Hezro the Carmelite, † Naarai the son of Ezbai,

* Or, Hezrai.

† Or, Paarai the Arbite.

38 Joel the brother of Nathan, Mibhar, § the son of Haggeri,

§ Or, the Haggarite.

39 Zelek the Ammonite, Naharai the Berothite, the armour-bearer of Joab the son of Zeruiah,

40 Ira the Ithrite, Gareb the Ithrite,

41 Uriah the Hittite, Zabad the son of Ahlai,

42 Adina the son of Shiza the Reubenite, a captain of the Reubenites, and thirty with him,

43 Hanan the son of Maachah, and Joshaphat the Mithnite,

44 Uzzia the Ashterathite, Shama and Jehiel the sons of Hothan the Aroerite,

45 Jediael the ‡ son of Shimri, and Joha his brother the Tizite,

‡ Or, Shimrite

46 Eliel the Mahavite, and Jeribai, and Joshaviah, the sons of Elnaam, and Ithmah the Moabite,

47 Eliel

Before Christ 1047.

47 Eliel, and Obed, and Jasiel the Mesobaite.

CHAP. XII.

cir. 1058.
a 1 Sam. 27.2.
b 1 Sam 27 6.
* Heb being yet shut up.

NOW [a] these *are* they that came to David to [b] Ziklag * while he yet kept himself close, because of Saul the son of Kish: and they *were* among the mighty men, helpers of the war.

c Judg. 20.16.

2 *They were* armed with bows, and could use both the right hand and [c] the left, in *hurling* stones, and *shooting* arrows out of a bow, *even* of Saul's brethren of Benjamin.

† Or, Hasmaah.

3 The chief *was* Ahiezer, then Joash, the sons of † Shemaah the Gibeathite, and Jeziel, and Pelet, the sons of Azmaveth and Berachah, and Jehu the Antothite,

4 And Ismaiah the Gibeonite, a mighty man among the thirty, and over the thirty, and Jeremiah, and Jahaziel, and Johanan, and Josabad the Gederathite,

5 Eluzai, and Jerimoth, and Bealiah, and Shemariah, and Shephatiah the Haruphite,

6 Elkanah, and Jesiah, and Azareel, and Joezer, and Jashobeam, the Korhites,

7 And Joelah, and Zebadiah the sons of Jeroham of Gedor.

8 And of the Gadites there separated themselves unto David, into the hold to the wilderness, men of might, *and* men ‡ of war fit for the battle, that could handle shield and buckler, whose faces *were like* the faces of lions, and *were* [d] § as swift as the roes upon the mountains:

‡ Heb. of the host.

[d] 2 Sam. 2.18.
§ Heb. as the roes upon the mountains to make haste.

9 Ezer the first, Obadiah the second, Eliab the third,

10 Mishmannah the fourth, Jeremiah the fifth,

11 Attai the sixth, Eliel the seventh,

12 Johanan the eighth, Elzabad the ninth,

13 Jeremiah the tenth, Machbanai the eleventh.

Before Christ cir. 1058.

14 These *were* of the sons of Gad, captains of the host: ‖ one of the least *was* over an hundred, and the greatest over a thousand.

‖ Or, one that was least could resist an hundred, and the greatest a thousand.

15 These *are* they that went over Jordan in the first month, when it had * overflown all his [e] banks, and they put to flight all *them* of the valleys, *both* toward the east, and toward the west.

* Heb. filled over.
e Josh. 3. 15.

16 And there came of the children of Benjamin, and Judah, to the hold unto David.

17 And David went out † to meet them, and answered and said unto them, If ye be come peaceably unto me to help me, mine heart shall ‡ be knit unto you: but if *ye be come* to betray me to mine enemies, seeing *there is* no § wrong in mine hands, the God of our fathers look *thereon*, and rebuke *it*.

† Heb. before them.
‡ Heb. be one.
§ Or, violence.

18 Then ‖ the spirit came upon Amasai, *who was* chief of the captains, *and he said*, Thine *are we*, David, and on thy side, thou son of Jesse: peace, peace *be* unto thee, and peace *be* to thine helpers; for thy God helpeth thee. Then David received them, and made them captains of the band.

‖ Heb. the spirit clothed Amasai: So Judg. 6.34.

cir. 1056.

19 And there fell *some* of Manasseh to David ([i] when he came with the Philistines against Saul to battle, but they helped them not, for the lords of the Philistines, upon advisement, sent him away, saying, [g] He will fall to his master Saul, * to *the jeopardy of* our heads.)

i 1 Sam. 29 2.
g 1 Sam. 29.4.
* Heb. on our heads.

20 As he went to Ziklag, there fell to him of Manasseh, Adnah, and Jozabad, and Jediael, and Michael, and Jozabad, and Elihu, and Zilthai, captains of the thousands that *were* of Manasseh.

21 And they helped David † against [v] the band *of the rovers*: for they *were* all mighty men of valour, and were captains in the host.

† Or, with a band.
v 1 Sam. 30. 1. 9, 19.

22 For

CHAP. XII.

V. 2. *Saul's brethren of Benjamin*—Of Saul's own tribe: who were moved to do this by God's spirit, and by the sense of their duty to David, to whom God had given the crown in reversion; and by their observation of God's departure from Saul, and of his special presence with David.

V. 8. *Whose faces were like the faces of lions*—Who were full of courage, and by the majesty and fierceness of their countenances terrified their adversaries. *And were as swift as the roes upon the mountains*—As their very looks daunted their enemies and put them to flight, so they could easily pursue, and overtake, and destroy them.

V. 15. *They went over Jordan, when it had overflown all his banks*—No difficulties prevented them from doing their duty. An overflowing river was no hinderance to them, when the public service called them to be on the further side of it.

V. 17. *David answered*—Spake. *If ye be come peaceably, mine heart shall be knit unto you*—I shall ever esteem and love you, and shew this by my actions to you hereafter. *But if ye be come to betray me to mine enemies*—Which your number, and quality, and near relation to Saul gives me some cause to suspect. *There is no wrong in mine hands*—I have done no injury to Saul, nor to you; but have spared him and you when it was in my power to have destroyed you. *The God of our fathers rebuke it*—By his power—which you can neither resist by your strength, nor escape by flight.

V. 18. *Then the spirit came upon Amasai*—Not only saving graces, but other heroical and generous motions, are ascribed to God's spirit, which here stirred up in him a more than ordinary greatness of mind and resolution. *Thy God helpeth thee*—We have observed God's singular and gracious care of thee, and kindness to thee, and if we should oppose thee, we should be fighters against God, and his word and providence.

Before Christ cir. 1056.

22 For at *that* time day by day, there came to David to help him, until *it was* a great host, like the host of God.

1048.

23 ¶ And these *are* the numbers of the ‡ ‖ bands *that were* ready armed to the war, *and* [i] came to David to Hebron, to turn the kingdom of Saul to him, [k] according to the word of the Lord.

‡ Or, captains, or, men.
‖ Heb. heads.
i 2 Sam. 2. 3, 4. and 5. 1.
k 1 Sam. 10. 1. 3

24 The children of Judah, that bare shield and spear, *were* six thousand and eight hundred, ready * armed to the war.

* Or, prepared.

25 Of the children of Simeon, mighty men of valour for the war, seven thousand and one hundred.

26 Of the children of Levi, four thousand and six hundred.

27 And Jehoiada *was* the leader of the Aaronites, and with him *were* three thousand and seven hundred.

28 And [l] Zadok, a young man mighty of valour, and of his fathers house twenty and two captains.

l 2 Sam. 8. 17.

29 And of the children of Benjamin the ‡ kindred of Saul, three thousand: for hitherto ‡ [m] the greatest part of them had kept the ward of the house of Saul.

† Heb. brethren.
‡ Heb. a multitude of them.
m 2 Sam. 2. 8, 9.

30 And of the children of Ephraim, twenty thousand and eight hundred, mighty men of valour, § famous throughout the house of their fathers.

§ Heb. men of names.

31 And of the half-tribe of Manasseh, eighteen thousand, which were expressed by name, to come and make David king.

32 And of the children of Issachar, " *which were men* that had understanding of the times, to know what Israel ought to do: the heads of them *were* two hundred, and all their brethren *were* at their commandment.

n Esther 1. 13.

33 Of Zebulun, such as went forth to battle, ‖ expert in war, with all instruments of war, fifty thousand, which could * keep rank: *they were* † not of double heart.

Before Christ 1048.

‖ Or, rangers of battle, or, ranged in battle.
* Or, set the battle in array.
† Heb. without a heart and a heart.

34 And of Naphtali a thousand captains, and with them, with shield and spear, thirty and seven thousand.

35 And of the Danites expert in war, twenty and eight thousand and six hundred.

36 And of Asher, such as went forth to battle, ‡ expert in war, forty thousand.

‡ Or, keeping their rank.

37 And on the other side of Jordan, of the Reubenites, and the Gadites, and of the half-tribe of Manasseh, with all manner of instruments of war for the battle, an hundred and twenty thousand.

38 All these men of war, that could keep rank, came with a perfect heart to Hebron, to make David king over all Israel: and all the rest also of Israel, *were* of one heart to make David king.

39 And there they were with David three days, eating and drinking: for their brethren had prepared for them.

40 Moreover, they that were nigh them, *even* unto Issachar, and Zebulun, and Naphtali, brought bread on asses, and on camels, and on mules, and on oxen, *and* ‖ meat, meal, cakes of figs, and bunches of raisins, and wine, and oil, and oxen, and sheep abundantly, for *there was* joy in Israel.

‖ Or, victual of meal.

CHAP. XIII.

1045.

AND David consulted with the captains of thousands, and hundreds, *and* with every leader.

2 And David said unto all the congregation of Israel, If *it seem* good unto you, and *that*

V. 22. *Like the host of God*—Innumerable like the stars or angels, both which are called God's hosts.

V. 23. *According to the word of the Lord*—Whereby he had settled the crown upon David after Saul's death.

V. 24. *The children of Judah, that bare shield and spear, were six thousand and eight hundred*—Who came thither in the name of all their brethren; for that whole tribe stuck to David at his very first coming to Hebron. And the spiritual Judah will ever cleave to Jesus, and acknowledge him as their head and king.

V. 29. *Hitherto the greatest part of them had kept the ward of the house of Saul*—(i. e.) Endeavoured to keep the crown in their own tribe, and in Saul's family.

V. 31. *Which were expressed by name*—Which were not ashamed nor afraid publicly to own David; first by putting their names to some paper presented to them for that purpose; and then by marching to him to Hebron. These brave men gave up their names, to shew their willingness to run all hazards that might attend their taking David's side. And blessed are such as follow their example, in avowing themselves on the side of the Son of David, even with the certain knowledge of its being true, That whoever will live godly lives, walking in the spirit and example of Christ Jesus, shall suffer persecution. (Matth. v. 11, 12.)

V. 32. *Men that had understanding of the times*—Political prudence to discern and embrace the fit seasons for all actions.

V. 33. *They were not of double heart*—They were all of one heart and one mind towards David; not some for him, and others secretly against him, but all with one soul and one consent adhered to him.

V. 40. *They that were nigh them*—That lived not far from Hebron, the place where they now were. *There was joy in Israel*—Their civil wars were wholly ended, and they were all united under one king: and they had now a king of eminent valour and piety, and therefore expected to be saved from all their enemies, and from the calamities under which they had so lately been suffering. And when the spiritual Israel of God with one heart repair to and acknowledge their Lord and Saviour, they are filled from their living head with an holy joy, of which this is but a faint representation.

CHAP. XIII.

V. 1. *David consulted with every leader*——Or, governor, or elder

Before Christ 1045.

that it be of the Lord our God, * let us send abroad unto our brethren every where, *that are* left in all the land of Israel, and with them *also* to the priests and Levites *which are* † in their cities *and* suburbs, that they may gather themselves unto us.

3 And let us ‡ bring again the ark of our God to us: for we inquired not at it in the days of Saul.

4 And all the congregation said, that they would do so: for the thing was right in the eyes of all the people.

5 So [a] David gathered all Israel together, from Shihor of Egypt, even unto the entering of Hemath, to bring the ark of God [b] from Kirjath-jearim.

6 And David went up, and all Israel to [c] Baalah, *that is*, to Kirjath-jearim, which *belonged* to Judah, to bring up thence the ark of God the Lord, that dwelleth *between* the cherubims, whose name is called *on it*.

7 And they ‡ carried the ark of God [d] in a new cart, [e] out of the house of Abinadab: and Uzza and Ahio drave the cart.

8 [i] And David and all Israel played before God, with all *their* might, and with § singing, and with harps, and with psalteries, and with timbrels, and with cymbals, and with trumpets.

9 ¶ And when they came unto the threshing-floor of ‖ Chidon, Uzza put forth his hand to hold the ark, for the oxen * stumbled.

10 And the anger of the Lord was kindled against Uzza, and he smote him, [g] because he put his hand to the ark: and there he died before God.

11 And David was displeased, because the Lord had made a breach upon Uzza; wherefore that place is called ‖ Perez-uzza to this day.

12 And David was afraid of God that day, saying, How shall I bring the ark of God *home* to me?

13 So David † brought not the ark *home* to himself to the city of David, but carried it aside into the house of Obed-edom the Gittite.

14 [v] And the ark of God remained with the family of Obed-edom in his house three months. And the Lord blessed [i] the house of Obed-edom, and all that he had.

CHAP. XIV.

NOW [a] Hiram king of Tyre sent messengers to David, and timber of cedars, with masons and carpenters, to build him an house.

2 And David perceived that the Lord had confirmed him king over Israel, for his kingdom was lift up on high, because of his people Israel.

3 ¶ And David took * more wives at Jerusalem: and David begat more sons and daughters.

4 Now [b] these *are* the names of *his* children which he had in Jerusalem; Shammua, and Shobab, Nathan, and Solomon,

5 And Ibhar, and Elishua, and Elpalet,

6 And Nogah, and Nepheg, and Japhia,

7 And Elishama, and † Beeliada, and Eliphalet.

8 ¶ And when the Philistines heard that [c] David was anointed king over all Israel, all the Philistines went up to seek David: and David heard *of it*, and went out against them.

9 And the Philistines came and spread themselves [d] in the valley of Rephaim.

10 And David inquired of God, saying, Shall I go up against the Philistines? and wilt thou deliver them into mine hand? and the Lord said unto him, Go up, for I will deliver them into thine hand. 11 So

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Before Christ 1045.

* Heb. let us break forth and send.
† Heb. in the cities of their suburbs.
‡ Heb. bring about.

a 1 Sam. 7. 1. 2 Sam. 6. 1.
b 1 Sam. 6. 1, 21. and 7. 1.
c Josh. 15. 9, 60
‡ Heb. made the ark to ride.
d See Num. 4. 15. Chap. 15 2, 13.
e 1 Sam 7. 1.
i 2 Sam. 6. 5.
§ Heb songs.
‖ Called Nachon 2 Sam. 6 6.
* Or, shook it.
g Num. 4. 15. Chap. 15. 13, 15.
‖ That is, the breach of Uzza.

cir. 1043.
a 2 Sam. 5. 11. &c.
* Heb. yet.
b Chap. 3. 5.
† Or, Eliada, 2 Sam. 5. 16.
c 2 Sam. 5 17.
1047.
d Chap. 11. 15.

v 2 Sam. 6. 11.
i As Chap. 26. 5.
† Heb removed.

elder of the people. And will not they that act with the general mind procure to themselves, by that means, the general support? The experience recorded in this sacred history proves, that they that act with a single eye to God and the general good, will, with David, have the people's hearts, and hands, and voices on their side.

V. 2. *If it be of the Lord our God*—If my proposal is, in your opinion, agreeable to the will of God. *Let us send abroad*—Let us break out and send; let us send messengers speedily and universally to the several tribes. It is a metaphor from the sea or rivers, which, when the banks are broken, do suddenly overflow. *Unto our brethren every where, that are left*—By which word he reminds them of the great desolations which God, for their sins, had hitherto made among them; and therefore adviseth that remnant whom God had so graciously saved from ruin, that they would more seriously set themselves to seek God than they had formerly done.

V. 3. *We inquired not at it*—The ark was then neglected; and the generality of the people either lived in the gross neglect of the solemn worship of God, or contented themselves with going to Gibeon, and offering sacrifices there, not caring, though the ark, the soul of the tabernacle, was in another place. And as the ARK was now to be resorted to, as the means of preventing their falling into mistaken courses, and bringing upon themselves the same calamities they had so long seen and felt; so is the WORD OF GOD to be resorted to as the sure guide in all human affairs.

V. 4. *The thing was right in the eyes of all the people*—Their consciences smiting them for their former negligence, and being fully convinced of the piety and reasonableness of this proposal.

V. 5. *David gathered all Israel*—All the chosen men of Israel, their elders and representatives.

CHAP.

Before Christ 1047.

11 So they came up to Baal-perazim, and David ſmote them there. Then David ſaid, God hath broken in upon mine enemies by mine hand, like the breaking forth of waters: therefore they called the name of that place, * Baal-perazim.

* That is, a place of breaches.

12 And when they had left their gods there, David gave a commandment, and they were burnt with fire.

e 2 Sam. 5 22. 13 [e] And the Philiſtines yet again ſpread themſelves abroad in the valley.

14 Therefore David inquired again of God; and God ſaid unto him, Go not up after them, turn away from them, [i] and come upon them over againſt the mulberry-trees.

i 2 Sam. 5.23.

15 And it ſhall be, when thou ſhalt hear a ſound of going in the tops of the mulberry-trees, *that* then thou ſhalt go out to battle: for God is gone forth before thee, to ſmite the hoſt of the Philiſtines.

16 David therefore did as God commanded him: and they ſmote the hoſt of the Philiſtines from Gibeon even to Gazer.

17 And the fame of David went out into all lands, and the Lord brought the fear of him upon all nations.

CHAP. XV.

1042. AND *David* made him houſes in the city of David, and prepared a place for the ark of God, [a] and pitched for it a tent.

a Chap. 16. 1.

* Heb. It is not to carry the ark of God, but for the Levites.

2 Then David ſaid, * None ought to carry the [b] ark of God, but the Levites: for them hath the Lord choſen to carry the ark of God, and to miniſter unto him for ever.

b Num. 4. 2, 15. Deut. 31. 9.

3 And David gathered all Iſrael together cir. 1042. to Jeruſalem, to bring up the ark of the Lord unto his place, which he had prepared for it.

4 And David aſſembled the children of Aaron, and the Levites.

5 Of the ſons of Kohath: Uriel the chief, and his * brethren an hundred and twenty.

* Or, kinſmen.

6 Of the ſons of Merari: Aſaiah the chief, and his brethren two hundred and twenty.

7 Of the ſons of Gerſhom: Joel the chief, and his brethren an hundred and thirty.

8 Of the ſons of [c] Elizaphan: Shemaiah the chief, and his brethren two hundred.

Before Christ cir. 1342.

c Exod. 6 22.

9 Of the ſons of [d] Hebron: Eliel the chief, and his brethren fourſcore.

d Exod. 6. 18.

10 Of the ſons of Uzziel: Amminadab the chief, and his brethren an hundred and twelve.

11 And David called for Zadok and Abiathar the prieſts, and for the Levites, for Uriel, Aſaiah, and Joel, Shemaiah, and Eliel, and Amminadab,

12 And ſaid unto them, Ye *are* the chief of the fathers of the Levites: ſanctify yourſelves *both* ye and your brethren, that you may bring up the ark of the Lord God of Iſrael, unto *the place that* I have prepared for it.

13 For [e] becauſe ye *did it* not at the firſt, [i] the Lord our God made a breach upon us, for that we ſought him not after the due order.

e 2 Sam. 6. 3. Chap. 13. 7.

i Chap. 13. 10, 11.

14 So the prieſts and the Levites ſanctified themſelves to bring up the ark of the Lord God of Iſrael.

15 And the children of the Levites bare the ark of God upon their ſhoulders, with the ſtaves thereon, as [g] Moſes commanded, according to the word of the Lord.

g Exod. 25. 14. Num. 4. 15. and 7. 9.

16 And David ſpake to the chief of the Levites, to appoint their brethren *to be* the ſingers with inſtruments of muſic, pſalteries, and harps, and cymbals, ſounding, by lifting up the voice with joy.

17 So the Levites appointed [v] Heman the ſon of Joel: and of his brethren, [i] Aſaph the ſon of Berechiah: and of the ſons of Merari their brethren, [k] Ethan the ſon of Kuſhaiah.

v Chap. 6 33.

i Chap. 6. 39.

k Chap. 6. 44.

18 And with them their brethren of the ſecond *degree*, Zachariah, Ben, and Jaaziel, and Shemiramoth, and Jehiel, and Unni, Eliab, and Benaiah, and Maaſeiah, and Mattithiah, and Eliphelehu, and Mikneiah, and Obed-edom, and Jeiel, the porters.

19 So the ſingers, Heman, Aſaph, and Ethan, *were appointed* to ſound with cymbals of braſs;

20 And Zechariah, and † Aziel, and Shemiramoth,

† Ver. 18. Jaaziel.

CHAP. XV.

V. 1. *David made him houſes*—A palace, conſiſting of many houſes. *And pitched for it a tent*—Intended forthwith to ſet upon the building of the temple.

V. 12. *Sanctify yourſelves*—Uſe, with faith in the promiſed Seed, all the means which God hath commanded to be uſed for this purpoſe; and doubt not but his grace will deſcend to renew right ſpirits within you, that by himſelf, who only can, and ever will, make the right uſe of the means effectual, you may be prepared to offer him an holy and an acceptable ſervice.

V. 13. *We*—He takes a part of the guilt to himſelf, becauſe it was his duty, as well as theirs, diligently to read the law and word of God, and to ſee it executed, and their overſight did not excuſe his. *Not after the due order*—According to the rules which he appointed. And how many toilſome days are ſpent in things which prove but ſo much labour in vain, by neglecting before the work is begun, not only to inquire if the *deſign* is in all things warranted or required as a duty, but if all the ſteps that are intended to be taken to forward that deſign, are agreeable to the word of God, and a regard to the order of his providence?

V. 23. *Were*

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miramoth, and Jehiel, and Unni, and Eliab, and Maaseiah, and Benaiah, with psalteries [1] on Alamoth;

[1] Psa. 46, title.

21 And Mattithiah, and Elipheleh, and Mikneiah, and Obed-edom, and Jeiel, Azaziah, with harps, ‡ on the Sheminith to excel.

‡ Or, on the eighth to overlee, Psal. 6, title.

22 And Chenaniah, chief of the Levites, * *was* for † song: he instructed about the song, because he *was* skilful.

* Or, was for the carriage: he instructed about the carriage.
† Heb. lifting up.

23 And Berechia, and Elkanah *were* door-keepers for the ark.

24 And Shebaniah, and Jehoshaphat, and Nethaneel, and Amasai, and Zechariah, and Benaiah, and Eliezer the priests, [v] did blow with the trumpets before the ark of God: and Obed-edom, and Jehiah *were* door-keepers for the ark.

v Num. 10. 8.

25 ¶ So [n] David and the elders of Israel, and the captains over thousands, went to bring up the ark of the covenant of the Lord, out of the house of Obed-edom with joy.

n 2 Sam. 6. 12, &c.

26 And it came to pass when God helped the Levites that bare the ark of the covenant of the Lord, that they offered seven bullocks, and seven rams.

27 And David *was* clothed with a robe of fine linen, and all the Levites that bare the ark, and the singers, and Chenaniah the master of the † song, with the singers: David also *had* upon him an ephod of linen.

† Or, carriage.

28 Thus all Israel brought up the ark of the covenant of the Lord with shouting, and with sound of the cornet, and with trumpets, and with cymbals, making a noise with psalteries and harps.

o 2 Sam. 6. 16.

29 ¶ And it came to pass, [o] *as* the ark of the covenant of the Lord came to the city of David, that Michal the daughter of Saul looking out at a window, saw king David dancing and playing: and she despised him in her heart.

CHAP. XVI.

1042.

2 Sam. 6. 17.

SO [a] they brought the ark of God, and set it in the midst of the tent that David had pitched for it: and they offered burnt-sacrifices, and peace-offerings before God.

2 And when David had made an end of offering the burnt-offerings, and the peace-offerings, he blessed the people in the name of the Lord.

Before Christ 1042.

3 And he dealt to every one of Israel, both man and woman, to every one a loaf of bread, and a good piece of flesh, and a flagon *of wine*.

4 ¶ And he appointed *certain* of the Levites to minister before the ark of the Lord, and to record, and to thank and praise the Lord God of Israel:

5 Asaph the chief, and next to him Zechariah, Jeiel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obed-edom: and Jeiel ‡ with psalteries, and with harps: but Asaph made a sound with cymbals.

‡ Heb. with instruments of psalteries and harps.

6 Benaiah also and Jahaziel the priests, with trumpets continually before the ark of the covenant of God.

7 ¶ Then on that day, David delivered [b] first *this psalm* to thank the Lord, into the hand of Asaph and his brethren.

b See 2 Sam. 23. 1.

8 [c] Give thanks unto the Lord, call upon his name, make known his deeds among the people.

c Psa. 105. 1.

9 Sing unto him, sing psalms unto him, talk you of all his wondrous works.

10 Glory ye in his holy name, let the heart of them rejoice that seek the Lord.

11 Seek the Lord and his strength, seek his face continually.

12 Remember his marvellous works that he hath done, his wonders, and the judgments of his mouth.

13 O ye seed of Israel his servant, ye children of Jacob his chosen ones.

14 He *is* the Lord our God, his judgments *are* in all the earth.

15 Be ye mindful always of his covenant: the word *which* he commanded to a thousand generations:

16 *Even of the* [d] *covenant* which he made with Abraham, and of his oath unto Isaac:

d Gen. 17. 2. & 26. 3. & 28. 13. & 35. 11.

17 And hath confirmed the same to Jacob for a law, *and* to Israel *for* an everlasting covenant,

18 Saying,

V. 23. *Were door-keepers for the ark*—They were appointed to keep the door of the tent in which the ark was to be put, that no person, either from presumption or vain curiosity, might approach it to look into it. And however open to our view our ark—the word of God may be, in all the approaches we make to it, the door of our hearts should be guarded by the fear of offending him who speaks himself to the immortal soul in every page, and line, and word of it; and having sealed the whole with a curse on that man who adds or takes away a word from it, (Rev. xxii. 19.) to look into the sacred Scriptures with a presumptuous or a trifling mind, is to do that which so much care was used to prevent being done to the ark

CHAP. XVI.

V. 7. *David delivered first this psalm*—Whereby it is implied, that after this he delivered many other psalms into their hands, to be sung by them to the praise of God in his public service.

Before Christ 1042.

18 Saying, Unto thee will I give the land of Canaan, ‡ the lot of your inheritance.

‡ Heb. the cord.

19 When ye were but * few, e even a few, and strangers in it:

* Heb. men of number.
e Gen. 34. 30.

20 And *when* they went from nation to nation, and from *one* kingdom to another people:

21 He suffered no man to do them wrong: yea, he i reproved kings for their sakes.

i Gen. 12. 17. and 20. 3. Exod. 7. 15.

22 *Saying*, g Touch not mine anointed, and do my prophets no harm.

g Psa. 105. 15.

23 v Sing unto the Lord all the earth: shew forth from day to day his salvation.

v Psa. 96. 1.

24 Declare his glory among the heathen: his marvellous works among all nations.

25 For great *is* the Lord, and greatly to be praised: he also *is* to be feared above all gods.

26 For all the gods i of the people *are* idols: but the Lord made the heavens.

i Lev. 19. 4.

27 Glory and honour *are* in his presence, strength and gladness *are* in his place.

28 Give unto the Lord, ye kindreds of the people, give unto the Lord glory and strength.

29 Give unto the Lord the glory *due* unto his name: bring an offering and come before him, worship the Lord in the beauty of holiness.

30 Fear before him, all the earth: the world also shall be stable, that it be not moved.

31 Let the heavens be glad, and let the earth rejoice: and let *men* say among the nations, The Lord reigneth.

32 Let the sea roar, and the fulness thereof: let the fields rejoice, and all that *is* therein.

33 Then shall the trees of the wood sing out at the presence of the Lord, because he cometh to judge the earth.

k Psa. 106. 1. & 107. 1. & 118. 1. and 136. 1.

34 k O give thanks to the Lord, for *he is* good: for his mercy *endureth* for ever.

l Psa. 106. 47, 48.

35 l And say ye, Save us, O God of our salvation, and gather us together, and deliver us from the heathen, that we may give thanks to thy holy name, *and* glory in thy praise.

V. 35. *Save us, O God of our salvation, and gather us together, and deliver us from the heathen*—He prays that they may be gathered and united together in hearty love, as well as in outward shew. This psalm or prayer was made by David for the use of the church, not only in that time, but in future ages, in which David foresaw by the spirit, and by consideration of those ancient and sacred predictions, (Deut. xxxi. and xxxii.) that the Israelites would, one time or other, forsake God, and for their apostacy be dispersed among the Heathens; when they should have great and particular need of this prayer.

36 Blessed *be* the Lord God of Israel for ever and ever: and all v the people said, Amen, and praised the Lord.

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v Deut. 27. 15.

37 ¶ So he left there before the ark of the covenant of the Lord, Asaph and his brethren, to minister before the ark continually, as every day's work required:

38 And Obed-edom, with their brethren threescore and eight: Obed-edom also the son of Jeduthun, and Hosah, *to be* porters:

39 And Zadok the priest and his brethren the priests, n before the tabernacle of the Lord, o in the high place that *was* at Gibeon,

n Chap 21. 29. 2 Chron. 1. 3.
o 1 Kings 3. 4.

40 To offer burnt-offerings unto the Lord, upon the altar of the burnt-offering continually p † morning and evening, and *to do* according to all *that is* written in the law of the Lord, which he commanded Israel:

p Exod. 29. 38. Numb. 28. 3.
† Heb. in the morning and in the evening.

41 And with them Heman and Jeduthun, and the rest *that were* chosen, who were expressed by name, to give thanks to the Lord, q because his mercy *endureth* for ever:

q 2 Chron. 5. 13. & 7. 3. Ezra 3. 11. Jer. 33. 11.

42 And with them Heman and Jeduthun with trumpets and cymbals, for those that should make a sound, and with musical instruments of God: and the sons of Jeduthun *were* ‡ porters.

‡ Heb. for the gate.

43 r And all the people departed, every man to his house: and David returned to bless his house.

r 2 Sam. 6. 20.

CHAP. XVII.

cir. 1042.

NOW a it came to pass, as David sat in his house, that David said to Nathan the prophet, Lo, I dwell in an house of cedars, but the ark of the covenant of the Lord *remaineth* under curtains.

a 2 Sam. 7. 1, &c.

2 Then Nathan said unto David, Do all that *is* in thine heart, for God *is* with thee.

3 ¶ And it came to pass the same night, that the word of God came to Nathan, saying,

4 Go and tell David my servant, Thus saith the Lord, Thou shalt not build me an house to dwell in.

5 For I have not dwelt in an house since the

V. 41. *Who were expressed by name*—So careful was David of God's worship, that he would have no person employed in it, but such as he appointed to it; and in this David was a type of the Redeemer and head of his Church, who himself appoints all by name, who are sent by his holy Spirit to live and labour for his glory, and the good of souls.

V. 42. *With musical instruments of God*—Appointed and appropriated to the worship and honour of God.

CHAP.

Before Christ cir. 1042.

6 the day that I brought up Israel unto this day, but * have gone from tent to tent, and from *one* tabernacle *to another*.

* Heb. have been.

6 Wheresoever I have walked with all Israel, spake I a word to any of the judges of Israel, (whom I commanded to feed my people) saying, Why have ye not built me an house of cedars?

7 Now therefore thus shalt thou say unto my servant David, Thus saith the Lord of hosts, I took thee from the *sheep*-cote, *even* † from following the sheep, that thou shouldest be ruler over my people Israel:

† Heb. from after.

8 And I have been with thee whithersoever thou hast walked, and have cut off all thine enemies from before thee, and have made thee a name like the name of the great men that *are* in the earth.

9 Also I will ordain a place for my people Israel, and will plant them, and they shall dwell in their place, and shall be moved no more; neither shall the children of wickedness waste them any more: (as at the beginning,

10 And since the time that I commanded judges *to be* over my people Israel) moreover, I will subdue all thine enemies. Furthermore, I tell thee, that the Lord will build thee an house.

11 ¶ And it shall come to pass, when thy days be expired that thou must go *to be* with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons, and I will establish his kingdom.

12 He shall build me an house, and I will establish his throne for ever.

b 2 Sam. 7. 14.

13 [b] I will be his father, and he shall be my son, and I will not take my mercy away from him, as I took *it* from *him* that was before thee.

c Luke 1. 33.

14 But [c] I will settle him in mine house, and in my kingdom for ever, and his throne shall be established for evermore.

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15 According to all these words, and according to all this vision, so did Nathan speak unto David.

16 ¶ And David the king came, and sat before the Lord, and said, Who *am* I, O Lord God, and what *is* mine house, that thou hast brought me hitherto?

17 And *yet* this was a small thing in thine eyes, O God, for thou hast *also* spoken of thy servant's house for a great while to come, and hast regarded me according to the estate of a man of high degree, O Lord God.

18 What can David *speak* more to thee for the honour of thy servant? for thou knowest thy servant:

19 O Lord, for thy servant's sake, and according to thine own heart hast thou done all this greatness, in making known all *these* ‡ great things.

‡ Heb. greatnesses.

20 O Lord, *there is* none like thee, neither *is there any* God besides thee, according to all that we have heard with our ears.

21 And what one nation in the earth *is* like thy people Israel, whom God went to redeem *to be* his own people, to make thee a name of greatness and terribleness, by driving out nations from before thy people whom thou hast redeemed out of Egypt?

22 For thy people Israel didst thou make thine own people for ever, and thou, Lord, becamest their God.

23 Therefore now, Lord, let the thing that thou hast spoken concerning thy servant, and concerning his house, be established for ever, and do as thou hast said.

24 Let it even be established, that thy name may be magnified for ever, saying, The Lord of hosts *is* the God of Israel, *even* a

CHAP. XVII.

V. 9. *The children of wickedness*—Such as are devoted and wholly given up to wickedness, elsewhere called children of Belial.

V. 14. *I will settle him in mine house*—This strictly and properly agrees only to Christ, to whom alone that promise also of an everlasting establishment in this kingdom belongs. And this expression seems to be most emphatically added, to signify that that person in whom all those promises should be fully and perfectly accomplished—the Messias should be settled not only in the king's throne, as others of David's successors were, but also in God's house or temple; and consequently that he should be a priest as well as a king; which mystery was more clearly revealed to David, (Psal. cx. 1, 2, 4.) and intimated in these words. *In my kingdom*—And this, as well as the former phrase, may seem singularly to belong to the Messiah, who was not only to be the king of Israel, but also of all nations, and of all creatures.

V. 16. *And David sat*—Which may note either his gesture, or his continuance there, till he had finished this following prayer.

V. 17. *O Lord God*—Thou hast treated me as if I had been born the son of a great monarch, and not a poor shepherd, as indeed I was. Thou hast regarded me as the type or figure of that man of high degree, who is—the Lord God, the Messiah, the God-man. Thou hast given to me and my house an everlasting kingdom, which is the peculiar privilege of that great person the Messiah.

V. 19. *O Lord, for thy servant's sake*—Not for any increase of thine own blessedness, but for thy servant's happiness, and not for my sake, whom thou knowest to be but a sinful man, but for the sake of him, of whom thou hast graciously made thy servant a type, and with whom thou art ever well pleased, and through whom, by faith in his name, it is thy will that all the ends of the earth shall be blessed.

V. 24. *The Lord of hosts is even a God to Israel*—He is really

to

Before Christ 1042.

a God to Israel: and *let* the house of David thy servant *be* established before thee.

§ Heb. hast revealed the ear of thy servant.

25 For thou, O my God, § hast told thy servant, that thou wilt build him an house: therefore thy servant hath found *in his heart* to pray before thee.

26 And now, Lord, (thou art God, and hast promised this goodness unto thy servant)

‖ Or, it hath pleased thee.

27 Now therefore ‖ let it please thee to bless the house of thy servant, that it may be before thee for ever: for thou blessest, O Lord, and *it shall be* blessed for ever.

CHAP. XVIII.

cir. 1040. a 2 Sam. 8. 1, &c.

NOW after this, [a] it came to pass, that David smote the Philistines, and subdued them, and took Gath and her towns out of the hand of the Philistines.

2 And he smote Moab; and the Moabites became David's servants, *and* brought gifts.

* Or, Hadadezer, in Samuel.

3 ¶ And David smote * Hadarezer king of Zobah unto Hamath, as he went to establish his dominion by the river Euphrates.

4 And David took from him a thousand chariots, and seven thousand horsemen, and twenty thousand footmen: David also houghed all the chariot-*horses*, but reserved of them an hundred chariots.

† Heb. Darmesek.

5 And when the Syrians of † Damascus came to help Hadarezer king of Zobah, David slew of the Syrians two and twenty thousand men.

6 Then David put *garrisons* in Syria-damascus, and the Syrians became David's servants, *and* brought gifts. Thus the Lord preserved David whithersoever he went.

7 And David took the shields of gold that were on the servants of Hadarezer, and brought them to Jerusalem.

‡ Called in the book of Samuel, Beta and Berothai. b 1 Kings 7. 23. 2 Chron. 4. 15.

8 Likewise from ‡ Tibhath, and from Chun, cities of Hadarezer, brought David very much brass, wherewith [b] Solomon made the brasen sea, and the pillars, and the vessels of brass.

* Or. Toi, 2 Sam. 8. 9.

9 ¶ Now when * Tou king of Hamath heard how David had smitten all the host of Hadarezer king of Zobah:

† Or, Joram. 2 Sam. 8. 10. * Or, to salute. † Heb. to bless.

10 He sent † Hadoram his son to king David, * to inquire of his welfare, and † to congratulate him, because he had fought against Hadarezer, and smitten him, (for Hadarezer § had warred with Tou) and *with him* all manner of vessels of gold, and silver, and brass.

§ Heb. was the man of wars.

Before Christ cir. 1040.

11 ¶ Them also king David dedicated unto the Lord, with the silver and the gold that he brought from all *these* nations; from Edom, and from Moab, and from the children of Ammon, and from the Philistines, and from Amalek.

12 Moreover, ‡ Abishai the son of Zeruiah slew of the Edomites in the valley of salt, eighteen thousand.

‡ Heb. Abshai.

13 ¶ And he put garrisons in Edom; and all the Edomites became David's servants. Thus the Lord preserved David whithersoever he went.

14 ¶ So David reigned over all Israel, and executed judgment and justice among all his people.

15 And Joab the son of Zeruiah *was* over the host, and Jehoshaphat the son of Ahilud, § the recorder.

§ Or, remembrancer,

16 And Zadok the son of Ahitub, and ‖ Abimelech the son of Abiathar, *were* the priests, and ‖ Shavsha *was* scribe.

‖ Called, Ahimelech, 2 Sam. 8. 17. ‖ Called. Seraiah, 2 Sam. 8. 17. and Shisha, 1 Kings 4. 3.

17 [c] And Benaiah the son of Jehoiada *was* over the Cherethites, and the Pelethites: and the sons of David *were* chief * about the king.

c 2 Sam. 8. 18. * Heb. at the hand of the king.

CHAP. XIX.

cir. 1037. a 2 Sam. 10. 1, &c.

NOW [a] it came to pass after this, that Nahash the king of the children of Ammon died, and his son reigned in his stead.

2 And David said, I will shew kindness unto Hanun the son of Nahash, because his father shewed kindness to me. And David sent messengers to comfort him concerning his father: so the servants of David came into the land of the children of Ammon, to Hanun, to comfort him.

3 But the princes of the children of Ammon said to Hanun, * Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? are not his servants come unto thee for to search, and to overthrow, and to spy out the land?

* Heb. In thine eyes doth David, &c.

4 Wherefore Hanun took David's servants, and shaved them, and cut off their garments in the midst hard by their buttocks, and sent them away.

5 Then there went *certain*, and told David how the men were served; and he sent to meet them (for the men were greatly ashamed)

to his people that which he hath stiled himself, *their God*, having taken such care of them, and shewed such mercy and truth to them, as did fully answer that title.

V. 27. *For thou blessest, and it shall be blessed*—And none can curse whom thou art pleased to bless.

CHAP.

Before Christ cir. 1037.

ashamed) and the king said, Tarry at Jericho until your beards be grown, and *then* return.

6 ¶ And when the children of Ammon saw that they had made themselves † odious to David, Hanun and the children of Ammon sent a thousand talents of silver to hire them chariots and horsemen out of Mesopotamia, and out of Syria-maachah, [b] and out of Zobah.

† Heb. to stink.

b Chap. 18. 5, 9.

7 So they hired thirty and two thousand chariots, and the king of Maachah and his people, who came and pitched before Medeba. And the children of Ammon gathered themselves together from their cities, and came to battle.

cir. 1037.

8 And when David heard *of it*, he sent Joab, and all the host of the mighty men.

9 And the children of Ammon came out, and put the battle in array before the gate of the city: and the kings that were come, *were* by themselves in the field.

‡ Heb. the face of the battle was. § Or, young men.

10 Now when Joab saw that ‡ the battle was set against him, before and behind, he chose out of all the § choice of Israel, and put *them* in array against the Syrians.

‖ Heb. Abishai.

11 And the rest of the people he delivered unto the hand of ‖ Abishai his brother, and they set *themselves* in array against the children of Ammon.

12 And he said, If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will help thee.

13 Be of good courage, and let us behave ourselves valiantly for our people, and for the cities of our God: and let the Lord do *that which is* good in his sight.

14 So Joab and the people that *were* with him, drew nigh before the Syrians, unto the battle; and they fled before him.

15 And when the children of Ammon saw that the Syrians were fled, they likewise fled before Abishai his brother, and entered into the city. Then Joab came to Jerusalem.

1036.

16 ¶ And when the Syrians saw that they were put to the worse before Israel, they sent messengers, and drew forth the Syrians that *were* beyond the * river: and † Shophach the captain of the host of Hadarezer, *went* before them.

* That is, Euphrates. † Or, Shobach, 2 Sam. 10. 16.

17 And it was told David, and he gathered all Israel, and passed over Jordan, and came upon them, and set *the battle* in array against them: so when David had put the battle in array against the Syrians, they fought with him.

Before Christ 1036.

18 But the Syrians fled before Israel, and David slew of the Syrians seven thousand men, *which fought in* chariots, and forty thousand footmen, and killed Shophach the captain of the host.

19 And when the servants of Hadarezer saw that they were put to the worse before Israel, they made peace with David, and became his servants: neither would the Syrians help the children of Ammon any more.

CHAP. XX.

cir. 1035.

AND [a] it came to pass, that * after the year was expired, at the time that kings go out *to battle*, Joab led forth the power of the army, and wasted the country of the children of Ammon, and came and besieged Rabbah, (but David tarried at Jerusalem) and Joab smote Rabbah, and destroyed it.

a 2 Sam. 11. 1. * Heb. at the return of the year.

2 And David [b] took the crown of their king from off his head, and found it ‡ to weigh a talent of gold, and *there were* precious stones in it, and it was set upon David's head; and he brought also exceeding much spoil out of the city.

b 2 Sam. 12. 30. ‡ Heb. the weight of.

cir. 1033.

3 And he brought out the people that *were* in it, and cut *them* with saws, and with harrows of iron, and with axes: even so dealt David with all the cities of the children of Ammon. And David and all the people returned to Jerusalem.

4 ¶ And it came to pass after this, [c] that there ‡ § arose war at ‖ Gezer with the Philistines, at which time [d] Sibbechai the Hushathite, slew * Sippai *that was* of the children of † the giant, and they were subdued.

c 2 Sam. 21. 18. cir. 1018. ‡ Or, continued. § Heb. stood. ‖ Or, Gob. d Chap. 11. 29. * Or, Saph. 2 Sam. 21. 18. † Or, Rapha.

5 And there was war again with the Philistines, and Elhanan the son of ‡ Jair slew Lahmi the brother of Goliah the Gittite, whose spear-staff *was* like a weaver's beam.

‡ Called also Jaareoregim. 2 Sam. 21. 19.

6 And yet again [e] there was war at Gath, where was ‖ a man of *great* stature, whose fingers and toes *were* four and twenty, six *on each hand*, and six *on each foot*: and he also was ‖ the son of the giant.

e 2 Sam. 21. 20 ‖ Heb. a man of measure. ‖ Heb. born to the giant, or, Rapha.

7 But when he * defied Israel, Jonathan the son of ‡ Shimea, David's brother, slew him.

* Or, reproached. ‡ Called Shammah, 1 Sam. 16. 9.

8 These were born unto the giant in Gath; and

CHAP. XX.

V. 8. *They fell by the hand of David, and by the hand of his servants*—And as under David the enemies of Israel were overcome, so under the Son of David—the Giver of grace, and the

Before Christ cir. 1018. and they fell by the hand of David, and by the hand of his servants.

CHAP. XXI.

1017. a 2 Sam. 24. 1, &c.

AND [a] Satan stood up against Israel, and provoked David to number Israel.

2 And David said to Joab, and to the rulers of the people, Go, number Israel from Beer-sheba even to Dan; [b] and bring the number of them to me, that I may know *it*.

b Chap. 27. 23.

3 And Joab answered, The Lord make his people an hundred times so many more as they *be*: but my lord the king, *are* they not all my lords servants? why then doth my lord require this thing? why will he be a cause of trespass to Israel?

4 Nevertheless, the king's word prevailed against Joab: wherefore Joab departed, and went throughout all Israel, and came to Jerusalem.

5 ¶ And Joab gave the sum of the number of the people unto David. And all *they of* Israel were a thousand thousand and an hundred thousand men that drew sword: and Judah *was* four hundred threescore and ten thousand men that drew sword.

Before Christ 1017.

6 [c] But Levi and Benjamin counted he not among them: for the king's word was abominable to Joab.

c Chap. 27. 24.

7 * And God was displeased with this thing, therefore he smote Israel.

* Heb. And it was evil in the eyes of the LORD concerning this thing.

8 And David said unto God, [d] I have sinned greatly, because I have done this thing: [e] but now, I beseech thee, do away the iniquity of thy servant, for I have done very foolishly.

d 2 Sam. 24. 10.

e 2 Sam. 12. 13.

9 ¶ And the Lord spake unto Gad, David's [i] seer, saying,

i See 1 Sam. 9. 9.

10 Go and tell David, saying, Thus saith the

Governor of all things by his providence, will his spiritual Israel overcome all their enemies, if they do but put on the whole armour of God, and take unto themselves the shield of faith, wherewith they shall be able to quench all the fiery darts of the wicked. Pride, anger, self-will, love of the world, and every evil temper and desire, shall fall before the sword of the Spirit, the word of the living God. (Eph. vi.)

CHAP. XXI.

V. 1. *Satan stood up*—Before the Lord and his tribunal, to accuse David and Israel. *Standing* is the accuser's posture: and the Holy Scripture speaketh of God, and of the things of God, after the manner of men, to bring them down to our capacities. The internal peace of David's kingdom being settled, and the people that warred against it being overcome, satan now stands up in his own person against the Israel of God; and the effects of his influence on the mind of David appears by his conduct in the act of numbering the people, which proceeded from a spirit of pride. And thus is it with all in this life of trial, we have the world, the flesh, and the devil to overcome and to resist; and when, by the mercy of God made known to the soul through the Mediator, the peace of the mind is settled, and by his grace, power is given over our sinful nature, and vain and sinful customs in the world about us, still satan remains bent on preventing every soul of man from being finally a partaker of Christ: (Heb. iii. 14.) he *stands up* against the soul, and, by his wicked suggestions, endeavours to bring back those that had escaped from him to their own former spirit, and that of the world which lieth in the wicked one; and to do this, he makes use of circumstances of difficulty or affliction, to tempt the soul to murmur at its condition, and to accuse the gracious governor of the world impiously or foolishly, as if God did, in their particular case, that which was unjust or unwise: and under circumstances of prosperity, the tempter's design is ever to turn the goodness of God into occasions of offending him, and, if possible, to make the soul more careless, wanton, and presumptuous, the more God hath blessed it with an abundance of all good things. And in all temptations it is the deceiver's business to make the mind believe, that it is neither tempted nor deceived, that it is neither sinning, nor in danger at present of doing so; but, like David, bent on the object of its pride or foolish desire, and resisting the grace of God till it is left to itself, it contends for that as right which, in its nature, produces its own misery or ruin; and next to studying the Scriptures with a view to know the way of salvation, and how to walk in it, they are to be read with a view to discover *the dangers* to our present and everlasting peace, and to which all mankind are now as much exposed as they were when the Scriptures were written, the Scriptures being written, as to us, to answer the very purpose of making known to us wherein our spiritual strength and safety lies, and what are the ways and causes of danger. And they that think but little of the value of that salvation, which cost the life of God our Saviour in the person of Christ Jesus, and also, which is the natural consequence of thus thinking, are careless and indifferent as to any danger they may be in from satan, from the world about them, and from their own fallen nature—but looking upon both the great branches into which the word of God divides itself—the way that leads to life and to death, as things not worthy of their chief and constant care—thus to be living, is all that satan would have us do, to bring upon ourselves our own destruction, that the holy name by which we are called, may be blasphemed on our account for ever; and they that will not look for the knowledge both of their safety and of their danger in the word of God, must not expect the prince of darkness to acquaint them, any more than he did David, from what quarter it was that the vain pride of his mind was set upon that measure which produced that dreadful judgment which is here recorded.

V. 2. *David said, Go, number Israel, and bring the number of them to me*—Who am their king, *that I may know it*, and see how great I am among the princes of the earth, by being at the head of such a nation.

V. 3. *Why will he be a cause of trespass to Israel*—Why will the king provoke God by this sin to punish Israel? Thus he speaks, because God commonly punisheth the people for their sins, by leaving their governors to fall upon such measures as should produce their punishment.

V. 6. *Levi and Benjamin counted he not among them*—And Joab presumed to leave these two tribes unnumbered, because he had specious pretences for it; for Levi, because they were no warriors, and the king's command reached only to those that *drew sword*; and for Benjamin, because they, being so small a tribe, and bordering upon Jerusalem, their chief city, might easily be numbered afterward.

V. 7. *God was displeased with this thing*—Because this was done without any necessity, and out of ostentation and carnal confidence, as David's own conscience told him, which therefore *smote him*. (2 Sam. xxiv. 10.)

V. 16. *David*

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the Lord, I ‡ offer thee *three* things, chooſe thee one of them, that I may do *it* unto thee.

‡ Heb. ſtretch out.

11 So Gad came to David, and ſaid unto him, Thus ſaith the Lord, § Chooſe thee,

§ Heb. Take to thee.

12 ᵍ Either three years famine, or three months to be deſtroyed before thy foes, (while that the ſword of thine enemies overtaketh *thee*) or elſe three days the ſword of the Lord, even the peſtilence in the land, and the angel of the Lord deſtroying throughout all the coaſts of Iſrael: now therefore adviſe thyſelf, what word I ſhall bring again to him that ſent me.

ᵍ 2 Sam. 24. 13.

13 And David ſaid unto Gad, I am in a great ſtrait: let me fall now into the hand of the Lord, (for very ‖ great *are* his mercies) but let me not fall into the hand of man.

‖ Or, many.

14 ¶ So the Lord ſent peſtilence upon Iſrael: and there fell of Iſrael ſeventy thouſand men.

ᵛ 2 Sam. 24. 16.

15 And God ſent an ᵛ angel unto Jeruſalem to deſtroy it: and as he was deſtroying, the Lord beheld, and ⁱ he repented him of the evil, and ſaid to the angel that deſtroyed, It is enough, ſtay now thine hand. And the angel of the Lord ſtood by the threſhing-floor of * Ornan the Jebuſite.

ⁱ See Gen 6.6.

* Or, Araunah, 2 Sam. 24.18.

16 And David lift up his eyes, and ᵏ ſaw the angel of the Lord ſtand between the earth and the heaven, having a drawn ſword in his hand ſtretched out over Jeruſalem: then David and the elders *of Iſrael*, *who were* clothed in ſackcloth, fell upon their faces.

ᵏ 2 Chron. 3. 1.

17 And David ſaid unto God, *Is it* not I *that* commanded the people to be numbered? even I it is that have ſinned and done evil indeed; but *as for* theſe ſheep, what have they done? let thine hand, I pray thee, O Lord my God, be on me, and on my father's houſe, but not on thy people, that they ſhould be plagued.

ˡ 2 Chron. 3. 1.

18 ¶ Then the ˡ angel of the Lord commanded Gad to ſay to David, that David ſhould go up and ſet up an altar unto the Lord, in the threſhing-floor of Ornan the Jebuſite.

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19 And David went up at the ſaying of Gad, which he ſpake in the name of the Lord.

† Or, When Ornan turned back and ſaw the angel, then he and his four ſons with him hid themſelves.

20 † And Ornan turned back, and ſaw the angel: and his four ſons with him hid themſelves. Now Ornan was threſhing wheat.

21 And as David came to Ornan, Ornan looked and ſaw David, and went out of the threſhing-floor, and bowed himſelf to David with *his* face to the ground.

‡ Heb. Give.

22 Then David ſaid to Ornan, ‡ Grant me the place of *this* threſhing-floor, that I may build an altar therein unto the Lord: thou ſhalt grant it me for the full price, that the plague may be ſtayed from the people.

23 And Ornan ſaid unto David, Take *it* to thee, and let my lord the king do *that which is* good in his eyes: lo, I give *thee* the oxen *alſo* for burnt-offerings, and the threſhing-inſtruments for wood, and the wheat for the meat-offering, I give it all.

24 And king David ſaid to Ornan, Nay, but I will verily buy it for the full price: for I will not take *that* which *is* thine for the Lord, nor offer burnt-offerings without coſt.

ᵛ 2 Sam. 24. 24.

25 So ᵛ David gave to Ornan for the place, ſix hundred ſhekels of gold by weight.

26 And David built there an altar unto the Lord, and offered burnt-offerings and peace-offerings, and called upon the Lord, and ⁿ he anſwered him from heaven by fire upon the altar of burnt-offering.

ⁿ Lev. 9. 24. 2 Chron. 3. 1.

27 And the Lord commanded the angel, and he put up his ſword again into the ſheath thereof.

28 ¶ At that time when David ſaw that the Lord had anſwered him in the threſhing-floor of Ornan the Jebuſite, then he ſacrificed there.

29 (° For the tabernacle of the Lord which Moſes made in the wilderneſs, and the altar

° Chap. 16.39.

V. 16. *David and the elders of Iſrael, who were clothed in ſackcloth*—In mourning garments, humbling themſelves before God for their ſins, and deprecating his wrath.

V. 20. *His four ſons with him hid themſelves*—Becauſe of the glory and majeſty in which the angel appeared, and from the fear of God's vengeance, which was at this time riding circuit in the land, and now ſeemed to be coming to their family.

V. 26. *The Lord anſwered him from heaven by fire*—Which was the ſign of God's acceptance.

V. 28. *When David ſaw that the Lord had anſwered him, then he ſacrificed there*—When he perceived that his ſacrifice there offered was acceptable to God, he proceeded to offer more ſacrifices in that place. And they that offer by faith the Great Sacrifice made once for all men, that they may, by him, obtain an aſſurance of mercy, have then, through the ſame Mediator, to offer the ſacrifice of praiſe; God neither beſtowing mercy nor accepting of thanks but in his name, with whom alone he is ever well pleaſed, and for his ſake with all that come unto God through him.

V. 30. *David could not*—Durſt not. *Go before it*—Before the tabernacle, where the Almighty ſtood. *To inquire of God*—To ſeek God, humbly to beg his favour by prayer and ſacrifice. *For he was afraid, becauſe of the ſword of the angel of the Lord*—(i. e.) When he ſaw the angel ſtand with his drawn ſword over Jeruſalem, he durſt not go away thence to Gibeon, leſt the angel ſhould deſtroy Jeruſalem in his abſence; he would not have his people, in the time of danger, to go to any other place than that to which he was directed,

Before Christ 1017. altar of the burnt-offering *were* at that season in the high place at [p] Gibeon.

p 1 Kings 3. 4. Chap. 16. 39. 2 Chron. 1. 3.

30 But David could not go before it to inquire of God; for he was afraid, because of the sword of the angel of the Lord.)

CHAP. XXII.

cir. 1017. a Deut. 12. 5. 2 Sam. 24. 18. Chap. 21. 18, 19, 26, 28. 2 Chron. 3. 1.

THEN David said, [a] This is the house of the Lord God, and this *is* the altar of the burnt-offering for Israel.

b 1 Kings 9. 21.

2 And David commanded to gather together [b] the strangers that *were* in the land of Israel, and he set masons to hew wrought stones to build the house of God.

c Ver. 14.

3 And David prepared iron in abundance for the nails for the doors of the gates, and for the joinings; and brass in abundance [c] without weight;

4 Also cedar-trees in abundance: for the Zidonians, and they of Tyre, brought much cedar-wood to David.

d Chap. 29. 1.

5 And David said, [d] Solomon my son *is* young and tender, and the house *that is* to be builded for the Lord *must be* exceeding magnifical, of fame and of glory throughout all countries: I will *therefore* now make preparation for it. So David prepared abundantly before his death.

6 ¶ Then he called for Solomon his son, and charged him to build an house for the Lord God of Israel.

7 And David said to Solomon, My son, as for me, [e] it was in my mind to build an house [i] unto the name of the Lord my God:

e 2 Sam. 7. 2. Chap. 17. 1. i Deut. 12. 5, 11.

8 But the word of the Lord came to me, saying, [g] Thou hast shed blood abundantly, and hast made great wars: thou shalt not build an house unto my name, because thou hast shed much blood upon the earth in my sight.

g 1 Kings 5. 3. Chap. 28. 3.

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9 [v] Behold, a son shall be born to thee, who shall be a man of rest, and I will give him rest from all his enemies round about: for his name shall be * Solomon, and I will give peace and quietness unto Israel in his days.

v Chap. 28. 5.

* That is, Peaceable.

10 [i] He shall build an house for my name, and [k] he shall be my son, and I *will be* his father, and I will establish the throne of his kingdom over Israel for ever.

i 2 Sam. 7. 13. 1 Kings 5. 5. Chap. 17. 12, 13. k Heb. 1. 5.

11 Now my son, [l] the Lord be with thee, and prosper thou, and build the house of the Lord thy God, as he hath said of thee.

l Ver. 16.

12 Only the Lord give thee wisdom and understanding, and give thee charge concerning Israel, that thou mayest keep the law of the Lord thy God.

13 Then shalt thou prosper, if thou takest heed to fulfil the statutes and judgments which the Lord charged Moses with, concerning Israel: [v] be strong, and of good courage, dread not, nor be dismayed.

v Deut. 31. 7, 8 Josh. 1. 6, 7, 9.

14 Now behold, † in my trouble I have prepared for the house of the Lord an hundred thousand talents of gold, and a thousand thousand talents of silver; and of brass, and iron, without [n] weight (for it is in abundance:) timber also and stone have I prepared, and thou mayest add thereto.

† Or, in my poverty.

n As Ver. 8.

15 Moreover, *there are* workmen with thee in abundance, hewers, and ‡ workers of stone and timber, and all manner of cunning men for every manner of work.

‡ That is, masons and carpenters.

16 Of

directed, by the descending of the angel of the Lord, whom they had beheld in the air over Jerusalem. And in this action David represented the Lord and Saviour of his people, who never leaves them in seasons of difficulty and danger, but then more than ever cleaveth closer than a brother; always saying to the most helpless and distressed, that do but look or listen to him, I will never leave thee, nor forsake thee. (Heb. xiii. 5.)

CHAP. XXII.

V. 1. *Then David said, This is the house of the Lord God*—This is the place appointed by God for the building of his temple and altar.

V. 2. *He set masons to hew wrought stones*—Wherein he could not do much, being prevented by death: but Solomon carried on and perfected what David had begun.

V. 3. *David prepared iron for the joinings*—To be used together with melted lead, for the joining of those great stones together.

V. 8. *Because thou hast shed much blood upon the earth*—Not that wars either now are or then were simply unlawful, or that David sinned in shedding the blood of war, for it is manifest that David's wars were undertaken by God's command, or with his leave, and were attended with his blessing; but partly because David's military employments did for a good while fill his head and hands, and gave him no leisure for temple work: and to teach us, that the church (whereof the temple was a manifest and illustrious type) should be built by Christ, *the Prince of Peace*, (Isa. ix. 6.) and that it should be gathered and built up *not by might or power*, or by force of arms, but *by God's spirit*, (Zech. iv. 6.) and by the preaching of the gospel of peace.

V. 11. *The Lord be with thee, and prosper thou*—The Lord give thee that rest and prosperity which is necessary for it.

V. 12. *Only the Lord*—Give thee instructions or direction rightly to manage and rule his people Israel.

V. 13. *Then shalt thou prosper, if thou takest heed to fulfil the statutes and judgments which the Lord charged Moses with concerning Israel*—And will not that country, family, or individual be most prosperous, that regards the will of God as the sole rule of conduct? *Dread not, nor be dismayed*—Whilst thy designs and actions are warranted by God's word, God himself will be on thy side; and however the wicked may oppose and rage against thee, they will but increase thy faith, thy patience, and all the fruits of the Spirit within thee; but they shall never overcome thee, if thy God is the Lord.

V. 16. *Arise, and be doing, and the Lord be with thee*—The shades of the evening of life were now begun to appear with David; and now, from his experience of the great ends of living, he gives

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16 Of the gold, the silver, and the brass, and the iron, *there is* no number. Arise *therefore*, and be doing, and [o] the Lord be with thee.

o Ver. 11.

17 ¶ David also commanded all the princes of Israel to help Solomon his son, *saying*,

18 *Is* not the Lord your God with you? and hath he *not* given you rest on every side? for he hath given the inhabitants of the land into mine hand, and the land is subdued before the Lord, and before his people.

19 Now set your heart and your soul to seek the Lord your God, arise therefore, and build ye the sanctuary of the Lord God, to bring the ark of the covenant of the Lord, and the holy vessels of God, into the house that is to be built to the name of the Lord.

CHAP. XXIII.

1015. a 1 Kings 1. 33.—39. Chap. 28. 5

SO when David was old and full of days, he made [a] Solomon his son king over Israel.

2 ¶ And he gathered together all the princes of Israel, with the priests and the Levites.

1015.

cir. 1045. b Num. 4. 3, 47.

3 Now the Levites were numbered from the age of [b] thirty years and upward: and their number by their polls, man by man, was thirty and eight thousand.

* Or, to oversee.

4 Of which, twenty and four thousand *were* * to set forward the work of the house of the Lord: and six thousand *were* [c] officers and judges.

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c Deut. 16. 18.

5 Moreover, four thousand *were* porters, and four thousand praised the Lord with the instruments [d] which I made *(said David)* to praise *therewith*.

d See 2 Chro. 29. 25. Amos 6. 5.

6 And [e] David divided them into † courses among the sons of Levi, *namely*, Gershon, Kohath, and Merari.

e Exod. 16. Numb. 26. 57. Chap. 6. 1, &c. 2 Chron 8. 14. and 29. 25.

† Heb. divisions.

7 ¶ Of the [i] Gershonites *were* ‡ Laadan and Shimei.

i Chap. 26. 21.

‡ Or, Libni, Chap. 6. 17.

8 The sons of Laadan, the chief *was* Jehiel, and Zetham, and Joel, three.

9 The sons of Shimei; Shelomith, and Haziel, and Haran, three. These *were* the chief of the fathers of Laadan.

10 And the sons of Shimei *were* Jahath, § Zina, and Jeush, and Beriah. These four *were* the sons of Shimei.

§ Or, Ziza, Verse 11.

11 And Jahath was the chief, and Zizah the second: but Jeush, and Beriah ‖ had not many sons: therefore they were in one reckoning, according to *their* fathers house.

‖ Heb. did not multiply sons.

12 ¶ [g] The sons of Kohath; Amram, Izhar, Hebron, and Uzziel, four.

g Exod. 6. 18.

13 The sons of [v] Amram; Aaron and Moses: and [i] Aaron was separated, that he should sanctify the most holy things, he and his sons for ever, [k] to burn incense before the Lord,

v Exod. 6. 20.

i Exod. 28. 1. Heb. 5. 4.

k Deut. 21. 5.

gives his son this advice; to be guilty of no delay in doing the work which God had given *him* to do in his day; and, Reader, if the wise providence of God hath placed you in any station that is looked upon as poor, mean, or low by men, to do, and patiently suffer, agreeable to the will of God in that station, are duties of the same importance to you, as the great work of building the temple, and governing Israel, was with the son of David; and the advice given to him may be applied to all—*Arise, and be doing*—In this life thy body is to be made the temple of the Holy Ghost, and to learn how to govern thy spirit by faith in the grace of God, is a greater work than he ever hath in hand, who governeth a kingdom without living to God.

V. 18. *The inhabitants, and the land, is subdued before the Lord, and before his people*—It is brought under the command of God, and of you, his people, all the enemies of God, and of Israel, in it or near it, being now perfectly subdued, whereof both God and your own eyes are witnesses. And this hath God *given* you to see by his own wisdom, power, and goodness manifested in our behalf, which calls for all your love and grateful obedience.

CHAP. XXIII.

V. 1. *David made Solomon king*—Not that he did resign the kingdom to him, but he declared his mind concerning his succession into the throne after his death.

V. 2. *He gathered together all the princes of Israel, with the priests and the Levites*—To declare God's mind that Solomon should be his successor; and so to cut off the claims and pretences which others of his sons might make to the crown: and to acquaint them with those directions which he had received from God by the Spirit, concerning the establishment of a new order in the ministration of the priests and Levites in the temple.

V. 3. *The Levites were numbered from the age of thirty years and upward*—Not only till fifty, as it was appointed, (Num. iv. 2, 3.) but even till their death: For that was but a temporary law grounded upon a special reason, because the Levites were employed in carrying the tabernacle and sacred vessels from place to place; and therefore God would have them freed from those burdens when they came to feel the infirmities of age: Which reason wholly ceasing upon the building of the temple, and their work being far easier than it had been, and their service being now a privilege, they were not to go out of the service of the temple as long as they lived. And in this, representing on earth, those that dwell in buildings not made with hands but eternal in the heavens, out of which they will not go any more for ever.

V. 4. *To set forward the work of the house of the Lord*—To take care that all the work of the temple should be punctually and diligently performed. *Officers and judges*—Whose work it seems to have been to judge of and determine all difficult causes or differences which might arise either among the priests or Levites about their sacred administrations; or among the people, which being governed in all their concerns by the laws of Moses, it was necessary that the priests and Levites should be the judges.

V. 6. *David divided them into courses*—By the command of God.

V. 13. *That he should sanctify the most holy things*—As a type of that everlasting High-priest, whose blood alone can sanctify the *holy things*—the most devout spiritual worship and service of his humblest and most faithful servants.

Before Christ 1015. Lord, to minister unto him, and [l] to bless in his name for ever.

14 Now *concerning* Moses the man of God, [v] his sons were named of the tribe of Levi.

15 [n] The sons of Moses *were*, Gershom and Eliezer.

16 Of the sons of Gershom, [o] † Shebuel *was* the chief.

17 And the sons of Eliezer *were*, [p] Rehabiah † the chief. And Eliezer had none other sons; but the sons of Rehabiah ‡ were very many.

18 Of the sons of Izhar; § Shelomith the chief.

19 [q] Of the sons of Hebron; Jeriah the first, Amariah the second, Jehaziel the third, and Jekameam the fourth.

20 Of the sons of Uzziel; Micah the first, and Jesiah the second.

21 ¶ [r] The sons of Merari; Mahli, and Mushi: the sons of Mahli; Eleazar, and [s] Kish:

22 And Eleazar died, and [t] had no sons, but daughters: and their ‖ brethren the sons of Kish [u] took them.

23 [x] The sons of Mushi; Mahli, and Eder, and Jeremoth, three.

24 ¶ These *were* the sons of [y] Levi after the house of their fathers; *even* the chief of the fathers, as they were counted by number of names by their polls, that did the work for the service of the house of the Lord, from the age of [z] twenty years and upward.

25 For David said, The Lord God of Israel hath given rest unto his people, * that they may dwell in Jerusalem for ever;

26 And also unto the Levites: they shall no *more* carry the tabernacle, nor any vessels of it for the service thereof.

27 For by the last words of David, the Levites *were* † numbered from twenty years old and above:

28 Because ‡ their office *was* to wait on the sons of Aaron, for the service of the house of the Lord, in the courts, and in the chambers, and in the purifying of all holy things, and the work of the service of the house of God;

29 Both for [a] the shew-bread, and for [b] the fine flour for meat-offering and for [c] the unleavened cakes, and for [d] *that which is baked in* the ‡ pan, and for that which is fried, and for all manner of [e] measure and size:

30 And to stand every morning to thank and praise the Lord, and likewise at even:

31 And to offer all burnt-sacrifices unto the Lord [i] in the sabbaths, in the new-moons, and on the set feasts, by number, according to the order commanded unto them continually before the Lord:

32 And that they should keep the charge of the tabernacle of the congregation, and the

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[l] Num. 6. 23.
[v] See Chap. 26. 23, 24, 25.
[n] Exod. 2. 22. and 18. 3, 4.
[o] Chap. 26. 24. † Shubael, Chap. 24. 20.
[p] Chap. 26. 25.
† Or, the first.
‡ Heb. were highly multiplied.
§ Shemuth. Chap. 24. 22.
[q] Chap. 24. 23.
[r] Chap. 24. 26.
[s] Chap. 24. 25.
[t] Chap. 24. 28.
‖ Or, kinsmen.
[u] See Num. 36. 6, 8.
[x] Chap. 24. 30.
[y] Num. 10. 17, 21.
[z] Num. 1. 3. & 4. 3. & 8. 24. Ezra 3. 8.
* Or, and he dwelleth in Jerusalem, &c.
† Heb. numbers.
‡ Heb. their station was at the hand of the sons of Aaron.
[a] Exod. 25. 30.
[b] Lev. 6. 20. Chap. 9. 29. &c.
[c] Lev. 2. 4.
[d] Lev. 2. 5, 7.
‡ Or, flat plate.
[e] Lev. 19. 35.
[i] Num. 10. 10. Psa. 81. 3.

V. 14. *Moses the man of God, his sons were named of the tribe of Levi*—Moses willingly left the government to Joshua, and the priesthood to Aaron, and was content to have his posterity reduced to a private condition.

V. 24. *From the age of twenty years*—And the reason why they were now sooner admitted to service than they had been formerly by the constitution of Moses, is, because now their work was more easy, they being wholly discharged from that burdensome work of carrying the tabernacle and its utensils. By this we see they were not taken into the public service, till they were old enough to have strength sufficient for it; nor did they continue in it when they were of an age and under circumstances to be oppressed by it. Thus tenderly does God care for all that do him service, and though he requires the greatest diligence, and the full exercise of all the strength and wisdom he hath given, yet the hand of the diligent maketh rich, and he hath said, The labourer is worthy of his hire. If the children and servants of God were even to go before the men who live only for this world, in care and labour, surely it would still be found that the service of God was perfect freedom, and that their happiness in the favour of God, increased with their zeal and active devotion to his will; God never leaving himself debtor to any that live to promote his glory in the happiness of their fellow-creatures.

V. 27. *By the last words of David*—When he was old and near his death, and going to give up his account to his Lord and Maker, of all his actions, and particularly of the alterations which he made in the service of God; which he declared was done *by the spirit of God.*

V. 29. *All manner of measure and size*—All measures used either in sacred or civil things, the public standards whereof were kept in the sanctuary or temple; and the priests and Levites were to examine other measures by them, as occasion required.

V. 30. *Every morning to thank and praise the Lord, and likewise at even*—The two solemn times of offering sacrifices: Which work was attended with public prayer and thanksgiving. And shall any one do the same thing in the temple of their hearts, and not be blessed of the Lord? Who that complains of the want of that peace which the world can neither give nor take away, may not find the cause of it in *not thanking and praising* God for all his benefits, or as much and as many of them as they are capable of comprehending; for who can tell the sum of the mercies of God to any one of the human race? His love was from eternity; and the designs of God to men are infinite and unchangeable in goodness; and a thankless—praiseless man, may well be conceived to be an object of wonder to all that can behold him from heaven or hell. Would we but consider what God himself declares to be the sufferings of the finally impenitent, where shall a soul be found that is yet in a state of trial, without gratitude to God, who, at the expence of his death, in our nature hath hitherto saved us from that misery which the justice of God awards against every sin? And would we but consider that eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive the greatness of that blessedness which God, for Christ's sake, waits to bestow upon the most miserable of the human race for ever, what but a mind, void of the grace of God, could be without that gratitude which is continually *thanking and praising God?*

CHAP.

Before Christ 1015. the charge of the holy *place*, and [g] the charge of the sons of Aaron their brethren, in the service of the house of the Lord.

g Num. 3.6,9.

CHAP. XXIV.

NOW these *are* the divisions of the sons of Aaron: [a] The sons of Aaron; Nadab and Abihu, Eleazar and Ithamar.

a Lev. 10.1,6.

2 But [b] Nadab and Abihu died before their father, and had no children: therefore Eleazar and Ithamar executed the priests office.

b Num. 3. 4. and 26. 61.

3 And David distributed them, both Zadok of the sons of Eleazar, and Ahimelech of the sons of Ithamar, according to their offices in their service.

4 And there were more chief men found of the sons of Eleazar, than of the sons of Ithamar; and *thus* were they divided: Among the sons of Eleazar *there were* sixteen chief men of the house of *their* fathers, and eight among the sons of Ithamar, according to the house of their fathers.

5 Thus were they divided by lot, one sort with another; for the governors of the sanctuary, and governors *of the house* of God, were of the sons of Eleazar, and of the sons of Ithamar.

6 And Shemaiah the son of Nethaneel the scribe, *one* of the Levites, wrote them before the king and the princes, and Zadok the priest, and Ahimelech the son of Abiathar, and *before* the chief of the fathers of the priests and Levites: one * principal household being taken for Eleazar, and *one* taken for Ithamar.

* Heb. house of the father.

7 Now the first lot came forth to Jehoiarib, the second to Jedaiah,

8 The third to Harim, the fourth to Seorim,

9 The fifth to Malchijah, the sixth to Mijamin,

10 The seventh to Hakkoz, the eighth to [c] Abijah,

c Neh. 12. 4, 17. Luke 1. 5.

11 The ninth to Jeshua, the tenth to Shecaniah,

12 The eleventh to Eliashib, the twelfth to Jakim, Before Christ cir. 1015.

13 The thirteenth to Huppah, the fourteenth to Jeshebeab,

14 The fifteenth to Bilgah, the sixteenth to Immer,

15 The seventeenth to Hezir, the eighteenth to Aphses,

16 The nineteenth to Pethahiah, the twentieth to Jehezekel,

17 The one and twentieth to Jachin, the two and twentieth to Gamul,

18 The three and twentieth to Delaiah, the four and twentieth to Maaziah.

19 These *were* the orderings of them in their service [d] to come into the house of the Lord, according to their manner, under Aaron their father, as the Lord God of Israel had commanded him.

d Chap. 9 25.

20 ¶ And the rest of the sons of Levi *were these:* Of the sons of Amram; [e] Shubael: of the sons of Shubael; Jehdeiah.

e Chap. 23. 16. Shebuel.

21 Concerning [i] Rehabiah: of the sons of Rehabiah, the first *was* Isshiah.

i Chap 23.17.

22 Of the Izharites; [g] Shelomoth: of the sons of Shelomoth; Jahath.

g Chap. 23. 18. Shelomith.

23 And the sons *of* [v] *Hebron*; Jeriah *the first*, Amariah the second, Jahaziel the third, Jekameam the fourth.

v Chap. 23. 19. and 26. 31.

24 *Of* the sons of Uzziel; Michah: of the sons of Michah; Shamir.

25 The brother of Michah *was* Isshiah: of the sons of Isshiah; Zechariah.

26 [i] The sons of Merari *were* Mahli, and Mushi: the sons of Jaaziah; Beno.

i Exod. 6. 19. Chap. 23. 21.

27 ¶ The sons of Merari by Jaaziah; Beno, and Shoham, and Zaccur, and Ibri.

28 Of Mahli *came* Eleazar, [k] who had no sons.

k Chap. 23. 22.

29 Concerning Kish: the son of Kish *was* Jerahmeel.

30 [l] The sons also of Mushi; Mahli, and Eder, and Jerimoth. These *were* the sons of

l Chap. 23. 23.

CHAP. XXIV.

V. 5. *Thus were they divided by lot*—To prevent that envy or emulation which otherwise might arise among them: and that all might be fully satisfied in the order now established by this divine way of decision.

V. 6. *One principal household being taken for Eleazar, and one taken for Ithamar*—The meaning is, that the first lot fell to Eleazar, and the second to Ithamar; and the third to Eleazar, and the fourth to Ithamar; and so successively until all the families of Ithamar had received their lots: And afterwards all the lots came forth to the rest of Eleazar's families, which were double in number to those of Ithamar, as was said, verse 4.

V. 7. *The first lot came forth*—Out of the vessel in which all the lots were promiscuously put together, and out of which they were severally taken.

V. 19. *In their service*—In this order they were to come to perform the offices of the temple. *According to their manner*—To come into the temple every Sabbath-day, and to continue there all the week till the next Sabbath, when they were relieved by others. *Under Aaron their father*—(i. e.) Under the inspection and direction of the High-priest, whom he calls Aaron, because he represented his person, and executed his office; and also *their father*, because of the authority which, by God's appointment, he had over them, and that love, reverence, and obedience which they owed to him.

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of the Levites, after the house of their fathers.

31 These likewise cast lots over against their brethren the sons of Aaron, in the presence of David the king, and Zadok and Ahimelech, and the chief of the fathers of the priests and Levites, even the principal fathers over against their younger brethren.

CHAP. XXV.

MOREOVER, David and the captains of the host separated to the service of the sons of [a] Asaph, and of Heman, and of Jeduthun, who should prophesy with harps, with psalteries, and with cymbals: and the number of the workmen, according to their service, was:

[a] Chap. 6. 33, 39. 44.

2 Of the sons of Asaph; Zaccur, and Joseph, and Nethaniah, and * Asarelah, the sons of Asaph, under the hands of Asaph, which prophesied † according to the order of the king.

* otherwise called Jesharelah, Ver. 14.
† Heb. by the hands of the king: So Ver. 6.

3 Of Jeduthun: the sons of Jeduthun; Gedaliah, and ‡ Zeri, and Jeshaiah, Hashabiah, and Mattithiah, § six, under the hands of their father Jeduthun, who prophesied with a harp, to give thanks and to praise the Lord.

‡ Or, Izri, Ver. 11.
§ With Shimei mentioned, Verse 17.

4 Of Heman: the sons of Heman; Bukkiah, Mattaniah, ‖ Uzziel, * Shebuel, and Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, and Romanti-ezer, Joshbekashah, Mallothi, Hothir, *and* Mahazioth:

‖ Or, Azareel. Verse 18.
* Or, Shubael Verse 20.

5 All these *were* the sons of Heman the king's seer in the † words of God, to lift up the horn. And God gave to Heman fourteen sons and three daughters.

† Or, matters.

6 All these were under the hands of their father, for song *in* the house of the Lord, with cymbals, psalteries, and harps, for the service of the house of God, [b] ‡ according to the king's order, to Asaph, Jeduthun, and Heman.

[b] Verse 2.
‡ Heb. by the hands of the king.

7 So the number of them, with their brethren that were instructed in the songs of the Lord, *even* all that were cunning, *was* two hundred fourscore and eight.

8 ¶ And they cast lots, ward against *ward*, as well the small as the great, [c] the teacher as the scholar.

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9 Now the first lot came forth for Asaph to Joseph, the second to Gedaliah, who with his brethren and sons *were* twelve:

[c] 2 Chron. 29. 13.

10 The third to Zaccur, *he*, his sons and his brethren *were* twelve:

11 The fourth to Izri, *he*, his sons and his brethren *were* twelve:

12 The fifth to Nethaniah, *he*, his sons and his brethren *were* twelve:

13 The sixth to Bukkiah, *he*, his sons and his brethren *were* twelve:

14 The seventh to Jesharelah, *he*, his sons and his brethren *were* twelve:

15 The eighth to Jeshaiah, *he*, his sons and his brethren *were* twelve:

16 The ninth to Mattaniah, *he*, his sons and his brethren *were* twelve:

17 The tenth to Shimei, *he*, his sons and his brethren *were* twelve:

18 The eleventh to Azareel, *he*, his sons and his brethren *were* twelve:

19 The twelfth to Hashabiah, *he*, his sons and his brethren *were* twelve:

20 The thirteenth to Shubael, *he*, his sons and his brethren *were* twelve:

21 The fourteenth to Mattithiah, *he*, his sons and his brethren *were* twelve:

22 The fifteenth to Jeremoth, *he*, his sons and his brethren *were* twelve:

23 The sixteenth to Hananiah, *he*, his sons and his brethren *were* twelve:

24 The seventeenth to Joshbekashah, *he*, his sons and his brethren *were* twelve:

25 The eighteenth to Hanani, *he*, his sons and his brethren *were* twelve:

26 The nineteenth to Mallothi, *he*, his sons and his brethren *were* twelve:

27 The twentieth to Eliatha, *he*, his sons and his brethren *were* twelve:

28 The one and twentieth to Hothir, *he*, his sons and his brethren *were* twelve:

29 The two and twentieth to Giddalti, *he*, his sons and his brethren *were* twelve:

30 The

CHAP. XXV.

V. 1. *Who should prophesy*—Praise God by singing the psalms of David, and other sacred songs. Or this action of theirs is called *prophesying*, because it had been formerly performed by the prophets, and the sons of the prophets.

V. 5. *Heman the king's seer*—Or, *prophet*, which is the same thing. And he is called *the king's seer*, either because the king took delight in him; or because he frequently attended upon the king in his palace, executing his sacred office there, while the rest were employed in the tabernacle. *In the words of God*—To sing such divine songs as were given by the inspiration of God to the prophets, or holy men of God. *To lift up the horn*—To extol and praise God.

V. 7. *All that were cunning*—Who were so skilful, that they were able to teach others. *Two hundred fourscore and eight*—Which, together with their scholars, make up the four thousand, mentioned chap. xxiii. 5.

V. 8. *They cast lots, as well the small as the great*—Without any respect to their different ages or abilities.

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30 The three and twentieth to Maha-zioth, *he*, his sons and his brethren *were* twelve:

31 The four and twentieth to Romamti-ezer, *he*, his sons and his brethren *were* twelve.

CHAP. XXVI.

CONcerning the divisions of the porters: Of the Korhites *was* * Meshelemiah the son of Kore, of the sons of † Asaph.

* Or, Shelemiah, Verse 14.
† Or, Ebiasaph, Chap. 6. 37. and 9. 19.

2 And the sons of Meshelemiah, *were*, Zechariah the first-born, Jediael the second, Zebadiah the third, Jathniel the fourth,

3 Elam the fifth, Jehohanan the sixth, Elioenai the seventh.

4 Moreover, the sons of Obed-edom, *were*, Shemaiah the first-born, Jehozabad the second, Joah the third, and Sacar the fourth, and Nethaneel the fifth,

5 Ammiel the sixth, Issachar the seventh, Peulthai the eighth: for God blessed ‡ him.

‡ That is, Obededom, as Chap. 13. 14.

6 Also unto Shemaiah his son were sons born, that ruled throughout the house of their father: for they *were* mighty men of valour.

7 The sons of Shemaiah; Othni, and Rephael, and Obed, Elzabad, whose brethren *were* strong men; Elihu, and Semachiah.

8 All these of the sons of Obed-edom: they and their sons and their brethren, able men for strength for the service, *were* three-score and two of Obed-edom.

9 And Meshelemiah had sons and brethren, strong men, eighteen.

a Chap. 16. 38.

10 Also [a] Hosah of the children of Merari, had sons; Simri the chief, (for *though* he was not the first-born, yet his father made him the chief)

11 Hilkiah the second, Tebaliah the third, Zechariah the fourth: all the sons and brethren of Hosah *were* thirteen.

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12 Among these *were* the divisions of the porters, *even* among the chief men, *having* wards one against another, to minister in the house of the Lord.

13 ¶ And they cast lots § as well the small as the great, according to the house of their fathers for every gate.

§ Or, as well for the small as for the great.

14 And the lot eastward fell to ‖ Shelemiah; then for Zechariah his son (a wise counsellor) they cast lots, and his lot came out northward.

‖ Called Meshelemiah, Verse 1.

15 To Obed-edom southward, and to his sons, the house of * Asuppim.

* Heb. gatherings.

16 To Shuppim and Hosah, *the lot came forth* westward, with the gate Shallecheth, by the causey of the going * up, ward against ward.

* See 1 Kings 10. 5. 2 Chron. 9. 4.

17 Eastward *were* six Levites, northward four a day, southward four a day, and toward Asuppim two *and* two.

18 At Parbar westward, four at the causey, *and* two at Parbar.

19 These *are* the divisions of the porters among the sons of Kore, and among the sons of Merari.

20 And of the Levites, Ahijah *was* [b] over the treasures of the house of God, and over the treasures of the * dedicated things.

b Chap. 28. 12. Mal. 3. 10.
* Heb. holy things.

21 *As concerning* the sons of § Laadan: the sons of the Gershonite Laadan, chief fathers, *even* of Laadan, the Gershonite, *were* * Jehieli.

§ Or, Libni, Chap. 6. 17.
* Or, Jehiel, Chap. 23. 8. and 29. 8.

22 The sons of Jehieli; Zetham, and Joel his brother, *which were* over the treasures of the house of the Lord.

23 Of the Amramites, *and* the Izharites, the Hebronites, *and* the Uzzielites:

24 And

CHAP. XXVI.

V. 4, 5. *The sons of Obed-edom, for God blessed him*—With a numerous posterity and other blessings, for his respect and affection to the ark. (2 Sam. vi. 11.) God thus shewing his gracious notice of him, for his regard to that which belonged to his worship.

V. 6. *They were mighty men of valour*—This clause is mentioned, because their office required both strength and courage: for they were to shut the doors of the temple, one whereof was so great and weighty, that in the second temple it required the help of twenty men to open and shut it, as Josephus, an eye-witness, reports. They were also to keep the guard, and to keep out all forbidden persons, who might sometimes presumptuously attempt to enter into the temple, as Uzziah did, and to prevent or suppress any tumults or disorders which might happen in the temple, or in its courts, and to keep the treasures of the temple, and to be *officers and judges over Israel*, and to manage *every matter pertaining to God, and the affairs of the king*. And hath not the church of God, in all ages, occasion for such as possess the same spirit, to appear on God's side against the wicked and self-confident, and to shew them, that whilst they remain in that state of mind, the sacred doors are shut against them.

V. 10. *His father made him the chief*—And surely the God and Father of all will make them chief in his favour, who, from a principle of love, are most devoted to his holy will.

V. 13. *For every gate*—That it might be known to whom the care of each gate was more especially committed.

V. 15. *The house of Asuppim*—Or, *of gatherings*; so named, either from the assembly of the elders, who met there to consult about the affairs of the temple: Or, from the people, who were there gathered together to hear the discourses of the teacher of the law; or because the gifts of the people towards the house and worship of God were kept there.

V. 16. *Ward against ward*—That as one gate was over against another, the west against the east, and the north against the south, so one ward was over against another.

V. 20. *The treasures of the dedicated things*—Those things which had been freely given or dedicated to God. And ought not all that God hath given, be again *dedicated* to him, and be looked upon as the *treasures of dedicated things*, to be used agreeable to the will of God?

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24 And [c] Shebuel the ſon of Gerſhon, the ſon of Moſes, *was* ruler of the treaſures.

[c] Chap. 23. 16.

25 And his brethren by Eliezer; Rehabiah his ſon, and Jeſhaiah his ſon, and Joram his ſon, and Zichri his ſon, and [d] Shelomith his ſon.

[d] Chap. 3. 19.

26 Which Shelomith and his brethren, *were* over all the treaſures of the dedicated things, which David the king and the chief fathers, the captains over thouſands and hundreds, and the captains of the hoſt had dedicated.

‡ Heb. out of the battles and ſpoils.

27 ‡ Out of the ſpoils won in battles, did they dedicate to maintain the houſe of the Lord.

[e] 1 Sam. 9. 9.

28 And all that Samuel [e] the ſeer, and Saul the ſon of Kiſh, and Abner the ſon of Ner, and Joab the ſon of Zeruiah had dedicated, *and* whoſoever had dedicated *any thing*, *it was* under the hand of Shelomith, and of his brethren.

29 ¶ Of the Izharites, Chenaniah and his ſons *were* for the outward buſineſs over Iſrael,

[f] Chap. 23. 4.

for [f] officers and judges.

30 *And* of the Hebronites, Haſhabiah and his brethren, men of valour, a thouſand and ſeven hundred, *were* * officers among them of Iſrael on this ſide Jordan weſtward, in all buſineſs of the Lord, and in the ſervice of the king.

* Heb. over the charge.

[g] Chap. 23. 19.

31 Among the Hebronites *was* [g] Jerijah the chief, *even* among the Hebronites, according to the generations of his fathers. In the fortieth year of the reign of David, they were ſought for, and there were were found among them mighty men of valour, [v] at Jazer of Gilead.

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[v] See Joſh 21. 34. 39.

32 And his brethren, men of valour, *were* two thouſand and ſeven hundred chief fathers, whom king David made rulers over the Reubenites, the Gadites, and the half-tribe of Manaſſeh, for every matter pertaining to God, and † [i] affairs of the king.

† Heb. thing.

[i] 2 Chron. 19. 11.

CHAP. XXVII.

NOW the children of Iſrael after their number, *to wit*, the chief fathers and captains of thouſands and hundreds, and their officers that ſerved the king in any matter of the courſes, which came in and went out month by month, throughout all the months of the year, of every courſe *were* twenty and four thouſand.

2 Over the firſt courſe for the firſt month, *was* [a] Jaſhobeam the ſon of Zabdiel: and in his courſe *were* twenty and four thouſand.

[a] 2 Sam. 23. 8. Chap. 11. 11.

3 Of the children of Perez, *was* the chief of all the captains of the hoſt for the firſt month.

4 And over the courſe of the ſecond month, *was* * Dodai an Ahohite, and of his courſe *was* Mickloth alſo the ruler: in his courſe likewiſe *were* twenty and four thouſand.

* Or, Dodo; 2 Sam. 23. 9.

V. 27. *The ſpoils won in battles, did they dedicate to maintain the houſe of the Lord*—Thus did thoſe brave and pious men turn their profeſſion into a ſacrifice to God, by giving the advantages of it to maintain the houſe of the Lord; and all may have the opportunity of imitating the ſpirit of their example. (Matth. xxv. 35, 36.)

V. 28. *Whoſoever had dedicated any thing, it was under the hand of Shelomith*—Who is particularly named, becauſe they were chiefly committed to his truſt, he being, it ſeems, a perſon of eminent wiſdom and faithfulneſs.

V. 29. *For the outward buſineſs*—For that buſineſs of the Lord and of the king, which was to be done without the temple and without Jeruſalem. *For officers and judges*—Who ſhall be officers and judges over the people in the ſeveral cities and towns, to determine queſtions and controverſies, which might ariſe among them. And the reaſon why the Levites were intruſted with theſe matters was, becauſe the common or municipal law of Iſrael, by which they had and held all their rights, was no other than the law of God, whereof the prieſts and Levites being the beſt and eſtabliſhed interpreters, muſt needs therefore be the moſt proper judges of things depending thereupon.

V. 30. *In all buſineſs of the Lord*—In all things which did or ſhould concern the houſe or worſhip of God; to take care that ſuch monies as were either impoſed by a tax, or freely given by the people, towards the building or repairing of the temple, or towards the ſacrifices and other holy miniſtrations, ſhould be gathered, and received, and faithfully ſent up to Jeruſalem, to be employed in that work; and to ſee to the execution of all the laws of God among the people, and to reſtrain or puniſh wilful offenders againſt it. *And in the ſervice of the king*—Not that all the king's buſineſſes were managed by them, for the king's military affairs were managed by his captains, and his political or civil affairs were managed by the princes, and judges, and officers of other tribes; but becauſe they ſerved the king in the execution of his decrees, made purſuant to the laws of God, by which the ſeveral rights of king and people were eſtabliſhed, and all things both in church and commonwealth were to be ordered; and as the king was the principal perſon intruſted with the execution of God's laws, ſo theſe Levites chiefly were his eyes by which he ſaw his people's tranſgreſſions, and his hands by which he inflicted due and deſerved cenſures upon them for their miſcarriages. And the doing of this was very much for *the ſervice of the king*, whoſe throne was eſtabliſhed and ſecured by ſuch righteous adminiſtrations. Beſides they were to take care, by their counſel and authority, to keep the people in obedience to their king; which the Levites were moſt obliged and beſt able to do.

V. 31. *In the fortieth year of the reign of David*—Which was his laſt year, in which he made all the orders and diſtributions of families and offices here recorded.

V. 32. *Two thouſand and ſeven hundred chief fathers, king David made rulers over the Reubenite, the Gadite, and the half-tribe of Manaſſeh*—Which is a very great number to be employed about two tribes and an half; when all the reſt of the tribes had only one thouſand and ſeven hundred. But the reaſon is, becauſe the tribes without Jordan being more remote from the place of public worſhip, needed more than ordinary help to inſtruct and keep them in the practice of the true religion and the worſhip of God, and in obedience to the laws.

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5 The third captain of the hoſt for the third month, *was* Benaiah the ſon of Jehoiada a † chief prieſt: and in his courſe *were* twenty and four thouſand.

† Or, principal officer.

6 This *is that* Benaiah *who was* [b] mighty *among* the thirty, and above the thirty: and in his courſe *was* Ammizabad his ſon.

b 2 Sam. 23. 20, 22, 23. Chap. 11. 22, &c.

7 The fourth *captain* for the fourth month, *was* [c] Aſahel the brother of Joab, and Zebadiah his ſon after him: and in his courſe *were* twenty and four thouſand.

c 2 Sam. 23. 24. Chap. 11. 26.

8 The fifth captain for the fifth month, *was* Shamhuth the Izrahite: and in his courſe *were* twenty and four thouſand.

9 The ſixth *captain* for the ſixth month, *was* [d] Ira the ſon of Ikkeſh the Tekoite: and in his courſe *were* twenty and four thouſand.

d Chap. 11. 28.

10 The ſeventh *captain* for the ſeventh month, *was* [e] Helez the Pelonite, of the children of Ephraim: and in his courſe *were* twenty and four thouſand.

e Chap. 11. 27.

11 The eighth *captain* for the eighth month, *was* [i] Sibbecai the Huſhathite, of the Zarhites: and in his courſe *were* twenty and four thouſand.

i 2 Sam. 21. 18.

12 The ninth *captain* for the ninth month, *was* [g] Abiezer the Anetothite, of the Benjamites: and in his courſe *were* twenty and four thouſand.

g Chap. 11. 28.

13 The tenth *captain* for the tenth month, *was* [v] Maharai the Netophathite, of the Zarhites: and in his courſe *were* twenty and four thouſand.

v 2 Sam. 23. 28.

14 The eleventh *captain* for the eleventh month, *was* [i] Benaiah the Pirathonite, of the children of Ephraim: and in his courſe *were* twenty and four thouſand.

i Chap. 11. 31.

15 The twelfth *captain* for the twelfth month, *was* ‡ Heldai the Netophathite, of Othniel: and in his courſe *were* twenty and four thouſand.

‡ Or, Heled. Chap. 11. 30.

16 ¶ Furthermore, over the tribes of Iſrael: the ruler of the Reubenites *was* Eliezer the ſon of Zichri: of the Simeonites, Shephatiah the ſon of Maachah:

17 Of the Levites, [k] Haſhabiah the ſon of Kemuel: of the Aaronites, Zadok:

k Chap. 26. 30.

18 Of Judah, [l] Elihu *one* of the brethren of David: of Iſſachar, Omri the ſon of Michael:

l 1 Sam. 16. 6. Eliab.

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19 Of Zebulun, Iſhmaiah the ſon of Obadiah: of Naphtali, Jerimoth the ſon of Azriel:

20 Of the children of Ephraim, Hoſhea the ſon of Azaziah: of the half-tribe of Manaſſeh, Joel the ſon of Pedaiah:

21 Of the half-*tribe* of Manaſſeh in Gilead, Iddo the ſon of Zechariah: of Benjamin, Jaaſiel the ſon of Abner:

22 Of Dan, Azareel the ſon of Jeroham. Theſe *were* the princes of the tribes of Iſrael.

23 ¶ But David took not the number of them from twenty years old and under: becauſe [v] the Lord had ſaid, he would increaſe Iſrael like to the ſtars of the heavens.

v Gen. 15. 5.

24 Joab the ſon of Zeruiah began to number, but he finiſhed not, becauſe [n] there fell wrath for it againſt Iſrael, neither * was the number put in the account of the chronicles of king David.

n 2 Sam. 24. 25. Chap. 21. 7.
* Heb. aſcended.

25 ¶ And over the king's treaſures *was* Azmaveth the ſon of Adiel: and over the ſtore-houſes in the fields, in the cities, and in the villages, and in the caſtles, *was* Jehonathan the ſon of Uzziah.

26 And over them that did the work of the field for tillage of the ground, *was* Ezri the ſon of Chelub.

27 And over the vineyards *was* Shimei the Ramathite: * over the increaſe of the vineyards for the wine-cellars, *was* Zabdi the Shiphmite.

* Heb. over that which was of the vineyards.

28 And over the olive-trees and the ſycamore-trees that *were* in the low plains, *was* Baal-hanan the Gederite: and over the cellars of oil *was* Joaſh.

29 And over the herds that fed in Sharon, *was* Shitrai the Sharonite: and over the herds *that were* in the valleys, *was* Shaphat the ſon of Adlai.

30 Over the camels alſo, *was* Obil the Iſhmeelite: and over the aſſes, *was* Jehdeiah the Meronothite.

31 And over the flocks, *was* Jaziz the Hagerite. All theſe *were* the rulers of the ſubſtance which *was* king David's.

32 Alſo

CHAP. XXVII.

V. 16. *Over the* children *of Iſrael*—Theſe were *the princes of the tribes*, who were the moſt ancient and conſtant rulers of the tribes at all times, whether of war or peace.

V. 24. *Neither was the number put in the chronicles of king David*—David, being ſenſible of his ſin, would not have the number brought in by Joab to him put into the public regiſter.

V. 32. *A ſcribe*—Or, the king's ſecretary. *Hachmoni was with the king's ſons*—As their tutor or governor.

V. 33. *Ahithophel was the king's counſellor*—The perſon whoſe counſel, in matters of ſtate, the king moſt prized and followed. *Huſhai was the king's companion*—Or, his friend. The perſon whom he moſt truſted with all his ſecrets, and whoſe converſation was moſt pleaſant and acceptable to him.

CHAP.

Before Christ 1017.

32 Also Jonathan David's uncle was a counsellor, a wise man, and a † scribe: and Jehiel the † son of Hachmoni *was* with the king's sons.

† Or, secretary.
† Or, Hachmonite.

33 And ° Ahithophel *was* the king's counsellor, and ᵖ Hushai the Archite *was* the king's companion.

° 2 Sam. 15. 12.
ᵖ 2 Sam. 15. 37. and 16. 17.

34 And after Ahithophel, *was* Jehoiada the son of Benaiah, and Abiathar: and the general of the king's army *was* ᵠ Joab.

ᵠ Chap. 11. 6.

CHAP. XXVIII.

AND David assembled all the princes of Israel, ᵃ the princes of the tribes, and ᵇ the captains of the companies that ministered to the king by course, and the captains over the thousands, and captains over the hundreds, and ᶜ the stewards over all the substance and ‡ possession of the king, ‡ and of his sons, with the § officers, and with ᵈ the mighty men, and with all the valiant men unto Jerusalem.

ᵃ Chap. 27. 16.
ᵇ Chap. 27. 1, 2.
ᶜ Chap. 27. 25.
‡ Or, cattle.
‡ Or, and his sons.
§ Or, eunuchs.
ᵈ Chap. 11. 10.

2 Then David the king stood up upon his feet, and said, Hear me, my brethren, and my people, *As for me*, ᵉ I had in mine heart to build an house of rest for the ark of the covenant of the Lord, and for ᶠ the foot-stool of our God, and had made ready for the building:

ᵉ 2 Sam. 7. 2.
ᶠ Psa. 99. 5. and 132. 7.

3 But God said unto me, ᵍ Thou shalt not build an house for my name, because thou *hast been* a man of war, and hast shed ‡ blood.

ᵍ 2 Sam. 7. 5, 13. 1 Kings 5. 3. Chap. 22. 8.
‡ Heb. blood.

4 Howbeit, the Lord God of Israel chose me before all the house of my father, to be king over Israel for ever: for he hath chosen ʳ Judah *to be* the ruler; and of the house of Judah, ˢ the house of my father; and ᵗ among the sons of my father, he liked me to make *me* king over all Israel:

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ʳ Gen. 49. 8. 1 Sam. 16. 13. Chap. 5. 2. Psa. 60. 7. and 78. 68.
ˢ 2 Sam. 16. 11.
ᵗ 1 Sam. 16. 12.

5 ᵘ And of all my sons (for the Lord hath given me many sons) ᵛ he hath chosen Solomon my son, to sit upon the throne of the kingdom of the Lord over Israel.

ᵘ 1 Chap. 23. 1.
ᵛ Chap. 22. 9.

6 And he said unto me, ʷ Solomon thy son, he shall build my house and my courts: for I have chosen him *to be* my son, and I will be his father.

ʷ 2 Sam. 7. 13, 14. 2 Chron. 1. 9.

7 Moreover, I will establish his kingdom for ever, if he be ‡ constant to do my commandments and my judgments, as at this day.

‡ Heb. strong.

8 Now therefore in the sight of all Israel the congregation of the Lord, and in the audience of our God, keep and seek for all the commandments of the Lord your God: that ye may possess this good land, and leave *it* for an inheritance for your children after you for ever.

9 ¶ And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart, and with a willing mind: for ˣ the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever.

ˣ 1 Sam. 16. 7. 1 Kings 8. 39. Chap. 29. 17. Psa. 7. 9. and 139. 2. Prov. 17. 3. Jer. 11. 20. & 17. 10. & 20. 12. Rev. 2. 23.

10 Take

CHAP. XXVIII.

V. 2. *David the king stood up upon his feet*—Out of reverence to God and his word, which was the matter of the following discourse, and out of respect to this great and honourable assembly. *Hear me, my brethren*—So he calls the princes and chief rulers, both because they had a share with him, though under him, in the government; and in compliance with the divine command, that *the king* should *not be lifted up above his brethren*, (Deut. xvii. 20.) *I had in mine heart to build an house of rest for the ark*—A place where it might be fixed, and no more removed from place to place.

V. 5. *The Lord hath chosen Solomon my son*—It is not my affection, but God's express will, that Solomon should be preferred before his elder brethren; and therefore all of you are obliged to submit to him, and accept of him as your king by divine appointment.

V. 7. *I will establish his kingdom, if he be constant to do my commandments, as at this day*—If he continues as faithfully to obey my will, according to his knowledge of it, as he does at present, the power and prosperity I intend him shall surely be continued to him. And thus shall it be with all that worship God in spirit and in truth, and do his will from the heart, according to their knowledge of it; whatever it may expose them to lose or to suffer among men, they shall be established in the kingdom of the grace of God, they shall be heard of God in all their requests, and they shall have power given them to overcome and resist all evil, till they are delivered from it for ever.

V. 8. *In the sight of all Israel, and in the audience of our God*—(i. e.) I do here exhort and charge you every one, calling God, who is here present, and this congregation, wherein all Israel are present by their representatives, for witness against you if you do not follow my counsel. *Keep and seek for all the commandments of the Lord*—Keep those commands which you know, and *seek for*, or *search into*, what you are yet ignorant of, that you may distinctly understand the whole will of God, and all the parts of your duty, and seriously give up yourselves to the practice thereof.

V. 9. *Solomon my son, know thou God*—Know him so as to love him and serve him. *With a perfect heart, and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts*—If thou dost only put on a profession of religion to please me, and secure thy hopes of the kingdom, or if thy obedience to God be insincere, thou mayest indeed deceive me, but thou canst not deceive him, for he searcheth thy inward thoughts and the motions of thy heart. *If thou seek him, he will be found of thee; but if thou forsake him*—If, when I am dead and gone, and thou art perfectly at thy own disposal, thou shalt cast off that religion and fear of God, of which thou now makest profession, and shalt continue to do so without true repentance. *He will cast thee off for ever*—Notwithstanding all his promises made

Before Christ cir. 1015.

10 Take heed now, for the Lord hath chosen thee to build an house for the sanctuary: be strong and do *it*.

11 ¶ Then David gave to Solomon his son [p] the pattern of the porch, and of the houses thereof, and of the treasuries thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy-seat,

p See Exod. 25. 40. Verse 19.

12 And the pattern * of all that he had by the spirit, of the courts of the house of the Lord, and of all the chambers round about,

* Heb. of all that was with him.

[q] of the treasuries of the house of God, and of the treasuries of the dedicated things.

q Chap. 26. 20.

13 Also for the courses of the priests and the Levites, and for all the work of the service of the house of the Lord, and for all the vessels of service in the house of the Lord.

14 *He gave* of gold by weight, for *things* of gold, for all instruments of all manner of service, *silver also* for all instruments of silver, by weight for all instruments of every kind of service:

15 Even the weight for the candlesticks of gold, and for their lamps of gold, by weight for every candlestick, and for the lamps thereof: and for the candlesticks of silver by weight, *both* for the candlestick and *also* for the lamps thereof, according to the use of every candlestick.

16 And by weight *he gave* gold for the tables of shew-bread, for every table, and *likewise* silver for the tables of silver;

17 Also pure gold for the flesh-hooks, and the bowls and the cups: and for the golden basons *he gave gold* by weight for every bason; and *likewise silver* by weight for every bason of silver:

18 And for the altar of incense, refined gold by weight; and gold for the pattern of the chariot of the [r] cherubims, that spread out *their wings*, and covered the ark of the covenant of the Lord.

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r 1 Sam. 4. 4. 1 Kings 6. 23, &c.

19 All *this*, *said David*, [s] the Lord made me understand in writing by *his* hand upon me, *even* all the works of this pattern.

s See Exod. 25. 40.

20 And David said to Solomon his son, [t] Be strong and of good courage and do *it*: fear not, nor be dismayed, for the Lord God, *even* my God, *will be* with thee, [u] he will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the Lord.

t Deut. 31. 7, 8. Josh. 1. 6, 7, 9. Chap. 22. 13.

u Josh. 1. 5.

21 And behold, the courses of the priests and the Levites, *even they shall be with thee* for all the service of the house of God, and *there shall be* with thee for all manner of workmanship [x] every willing skilful man, for any manner of service: also the princes and all the people *will be* wholly at thy commandment.

x Exod. 35. 25, 26. & 36. 1, 2.

CHAP. XXIX.

1015.

FUrthermore, David the king said unto all the congregation, Solomon my son, whom alone God hath chosen, *is yet* [a] young and tender, and the work *is* great, for the palace *is* not for man, but for the Lord God.

a 1 Kings 3. 7. Chap. 22. 5. Prov. 4. 1.

2 Now I have prepared with all my might for the house of my God, the gold for *things to be made* of gold, and the silver for *things* of silver, and the brass for *things* of brass, the iron for *things* of iron, and wood for *things* of wood; [b] onyx-stones, and *stones* to be set, glistering-stones, and of divers colours, and all manner of precious stones, and marble-stones in abundance.

b See Isai 54. 11, 12. Rev 21. 18.

3 Moreover, because I have set my affection to the house of my God, I have of mine own

made to me and to my seed, and that great honour and favour which he hath shewed to thee, with which possibly thou mayest flatter thyself, and be deceived into that most dangerous of all notions—that thou mayest live in sin, and yet be sure of having the mercy and favour of God continued to thee.

V. 10. *To build an house for the sanctuary*—Which is to be a sanctuary for the ark to dwell in. *Be strong*—Take courage and resolution to break through all difficulties, troubles, discouragements, or oppositions which thou mayest meet with.

V. 12. *The pattern of all that he had by the spirit*—All the particulars were suggested to him by God's spirit.

V. 18. *The chariot of the cherubims*—A chariot is made to carry a person from place to place; this may be to intimate, that God was not so fixed to them by the building of this temple, but that he both could and would remove from them if they forsook him. And when they did so, God did make use of the chariot of his cherubims to convey himself away from them, as is noted Ezek. x. 15, &c.

V. 19. *This, said David, the Lord made me understand in writing by his hand upon me*—God did as it were by his own hand and finger, wherewith he wrote the ten commandments, write these things upon the table of my mind, which now I deliver to thee. And nothing is to be received into the worship of God, or into any one's practice in common life, which is not plainly and clearly to be understood to be agreeable to the will of God, according to his written word.

V. 20. *The Lord God will not fail thee, nor forsake thee*—And what the Lord said unto him, he saith unto all, who, in every station and employment, are bent upon doing the will of God on earth as it is done in heaven.

CHAP. XXIX.

V. 3. *I have of mine own proper good*—Of that which I had reserved as a peculiar treasure to my own use, and to which, by the favour of God, I had a just title.

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own proper good, of gold and silver, *which* I have given to the house of my God, over and above all that I have prepared for the holy house,

4 *Even* three thousand talents of gold, of
c 1 Kings 9. 28. the gold of [c] Ophir, and seven thousand talents of refined silver, to overlay the walls of the houses *withal:*

5 The gold for *things* of gold, and the silver for *things* of silver, and for all manner of work *to be made* by the hands of artificers.
* Heb. to fill his hand. And who *then* is willing * to consecrate his service this day unto the Lord?

6 ¶ Then the chief of the fathers and princes of the tribes of Israel, and the captains
d Chap. 27. 25, &c. of thousands and of hundreds, with [d] the rulers over the king's work, offered willingly,

7 And gave for the service of the house of God, of gold, five thousand talents, and ten thousand drams; and of silver, ten thousand talents; and of brass, eighteen thousand talents; and one hundred thousand talents of iron.

8 And they with whom *precious* stones were found, gave *them* to the treasure of the
e Chap. 26. 21 house of the Lord, by the hand of [e] Jehiel the Gershonite.

9 Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the Lord: and David the king also rejoiced with great joy.

10 ¶ Wherefore David blessed the Lord before all the congregation: and David said, Blessed *be* thou, Lord God of Israel our fa-
i Matt. 6. 13. 1 Tim. 1. 17. Rev. 5. 13. ther, for ever, and ever.

11 [i] Thine, O Lord, *is* the greatness, and the power, and the glory, and the victory, and the majesty: for all *that is* in the heaven and in the earth, *is thine;* thine *is* the kingdom, O Lord, and thou art exalted as head above all.

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12 Both riches and honour *come* of thee, and thou reignest over all, and in thine hand *is* power and might, and in thine hand *it is* to make great, and to give strength unto all.

13 Now therefore, our God, we thank thee, and praise thy glorious name.

14 But who *am* I, and what *is* my people, that we should † be able to offer so willingly, after this sort? for all things *come* of thee, and ‡ of thine own have we given thee.
† Heb. retain, or, obtain strength. ‡ Heb. of thine hand.

15 For [g] we *are* strangers before thee, and sojourners, as *were* all our fathers: [v] our days on the earth *are* as a shadow, and *there is* none § abiding.
g Psa. 39. 12. Heb. 11. 13. 1 Pet. 2. 11. v Psa. 90. 9. and 102. 11. and 144. 4. § Heb. expectation.

16 O Lord our God, all this store that we have prepared to build thee an house for thine holy name, *cometh* of thine hand, and *is* all thine own.

17 I know also, my God, that thou [i] triest the heart, and hast pleasure in uprightness. As for me, in the uprightness of mine heart I have willingly offered all these things: and now have I seen with joy, thy people which are ‖ present here, to offer willingly unto thee.
i 1 Sam. 16. 7. Chap. 28. 9.
‖ Or, found.

18 O Lord God of Abraham, Isaac, and of Israel our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and * prepare their heart unto thee.
* Or, stablish.

19 And

V. 4. *To overlay the walls of the houses withal*—The walls of the temple with gold, and of the rooms adjoining to it with silver, beaten out into plates, and put upon the other materials.

V. 5. *Who then is willing to consecrate his service this day unto the Lord*—As David, by the grace of God, hath been enabled to do.

V. 9. *Then the people rejoiced*—Because this was both an effect of God's grace in them, and an eminent token of God's favour and goodness to be continued to them, and a good pledge that this great and long-desired work of the building of the temple would receive a certain and a speedy accomplishment.

V. 11. *Thine, O Lord, is the greatness, and the power*—Thou art great and powerful. *O Lord, thou art exalted as head above all*—As the sovereign Lord and owner of all persons and things.

V. 12. *Riches and honour come of thee, and thou reignest over all*—Thou disposest of riches and honour as thou pleasest. *And to give strength unto all*—Even to the weakest, whom thou canst make strong, and to the strongest, who are weak without thy help.

V. 14. *Who am I, and what is my people, that we should be able to offer so willingly*——i. e. That thou shouldest give us both such riches out of which we should be able to make such an offering, and such a willing and free heart to offer them; both which are thy gifts, and the fruits of thy grace and mercy to us. *Of thine own have we given thee*—We return only what we have received, and therefore we pay a debt to thee, and do not hereby deserve any thing from thee.

V. 15. *Our days on the earth are as a shadow, and there is none abiding*—We only give to thee what we must shortly leave, and what we cannot keep to ourselves: And therefore it is a great favour that thou wilt accept such offerings; we are not possessors of this land and the fruits of it, but only pilgrims and passengers through it.

V. 17. *Now have I seen with joy, thy people which are present here, to offer willingly unto thee*—By the largeness of their offering I discern the sincerity, willingness, and generosity of their hearts towards thee: For David judged, as in reason and charity he ought, of the tree by its fruit, and of their hearts by their actions.

V. 18. *Keep this for ever in the imagination of the thoughts of the heart of thy people*—Since it is from thy grace that thy people have such willing minds to thy service, as was before acknowledged, I beg the continuance of that grace to them, that they may persist in the same generous and pious disposition towards thee and thy worship. *Prepare their heart unto thee*—Thou who hast begun a good work, confirm and carry it on by thy grace, otherwise it will languish, and this very people will prove degenerate.

V. 20. *All*

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19 And give unto Solomon my ſon a perfect heart to keep thy commandments, thy teſtimonies, and thy ſtatutes, and to do all *theſe things*, and to build the palace *for* the which I have made proviſion.

20 ¶ And David ſaid to all the congregation, Now bleſs the Lord your God. And all the congregation bleſſed the Lord God of their fathers, and bowed down their heads, and worſhipped the Lord and the king.

21 And they ſacrificed ſacrifices unto the Lord, and offered burnt-offerings unto the Lord on the morrow after that day, *even* a thouſand bullocks, a thouſand rams, *and* a thouſand lambs, with their drink-offerings, and ſacrifices in abundance for all Iſrael:

22 And did eat and drink before the Lord on that day with great gladneſs, and they made Solomon the ſon of David king the ſecond time, and [k] anointed *him* unto the Lord *to be* the chief governor, and Zadok *to be* prieſt.

k 2 Kings 1. 35, 39.

23 Then Solomon ſat on the throne of the Lord as king in ſtead of David his father, and proſpered, and all Iſrael obeyed him.

24 And all the princes and the mighty men, and all the ſons likewiſe of king David [l] * ſubmitted themſelves unto Solomon the king.

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l Eccleſ. 8 2. * Heb. gave the hand under Solomon. See Gen. 24. 2. and 47. 29. Ezek. 17. 18.

25 And the Lord magnified Solomon exceedingly in the ſight of all Iſrael, and [v] beſtowed upon him *ſuch* royal majeſty as had not been on any king before him in Iſrael.

v 1 Kings 3. 13. 2 Chron. 1. 12. Eccleſ. 2. 9.

26 ¶ Thus David the ſon of Jeſſe reigned over all Iſrael.

27 [n] And the time that he reigned over Iſrael, *was* forty years; [o] ſeven years reigned he in Hebron, and thirty and three *years* reigned he in Jeruſalem.

n 2 Sam 5. 4. 1 Kings 2. 11. o 2 Sam 5. 5.

28 And he died in a good old age, full of days, riches, and honour: and Solomon his ſon reigned in his ſtead.

29 Now the acts of David the king, firſt and laſt, behold, they *are* written in the ‡ § book of Samuel the ſeer, and in the book of Nathan the prophet, and in the book of Gad the ſeer,

‡ Or, hiſtory. § Heb. words.

30 With all his reign and his might, [p] and the times that went over him, and over Iſrael, and over all the kingdoms of the countries.

p Dan. 2. 21.

V. 20. *All the congregation bleſſed the Lord God, and bowed down their heads, and worſhipped the Lord and the king*—The Lord with religious, and the king with civil worſhip or reſpect.

V. 21. *Sacrifices in abundance for all Iſrael*—On the behalf of all Iſrael, to praiſe God in their names, to procure God's preſence and bleſſing for them all.

V. 22. They *did eat and drink before the Lord*—As in God's preſence. *And they made Solomon king the ſecond time*—To be king after David's death.

V. 23. *Solomon ſat on the throne of the Lord*—On the throne of Iſrael, which is called *the throne of the Lord*, as all thrones are the Lord's, *by* whom *kings reign*. (Prov. viii. 15.)

V. 24. *All ſubmitted themſelves unto Solomon*—They owned him for their king, and themſelves for his ſubjects.

V. 25. *The Lord magnified Solomon exceedingly, and beſtowed upon him ſuch royal majeſty*—Such honour and reputation, together with power, and riches, and all things which make a king great and glorious.

V. 26. *Thus David reigned over all Iſrael*—This ſacred writer having mentioned the anointing of Solomon to be king, he now returns to give an account of the cloſe of David's reign and life.

V. 28. *He died in a good old age, full of days*—Fully ſatisfied with the days which God had given him, having had the happineſs to ſee his beloved Solomon ſettled in his throne, being now weary of this life, and deſiring to be with God.

V. 29. *The acts of David the king, are written in the book of Nathan, and Gad the ſeer*—In the two books of Samuel, written part by Samuel, and part by Nathan and Gad. Or, in the annals or chronicles of that kingdom, which were written by Nathan and Gad.

V. 30. *The times that went over him*—The changes which befel him, both his perſecutions and manifold troubles; and his great ſucceſſes and atchievements: The word *time* or *times* being often put for things done or happening in them.

II. CHRONICLES.

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CHAP. I.

Before Chriſt 1015.

[a] 1 Kings 2. 46.

AND [a] Solomon the ſon of David was ſtrengthened in his kingdom, and the Lord his God *was* with him, and magnified him exceedingly.

2 Then Solomon ſpake unto all Iſrael, to the captains of thouſands and of hundreds, and to the judges, and to every governor in all Iſrael, the chief of the fathers.

3 So Solomon and all the congregation with him, went to the high place that *was* at [b] Gibeon, for there was the tabernacle of the congregation of God, which Moſes the ſervant of the Lord had made in the wilderneſs.

[b] 1 Kings 3. 4. 1 Chron. 16. 39 and 21. 29.

[c] 2 Sam. 6. 2, 17. 1 Chron. 15. 1. 1045.

4 [c] But the ark of God had David brought up from Kirjath-jearim, to *the place which* David had prepared for it: for he had pitched a tent for it at Jeruſalem.

[d] Exod. 27. 1, 2 and 38. 1.

[e] Exod. 31. 2.

* Or, was there.

5 Moreover, [d] the braſen altar that [e] Bezaleel the ſon of Uri, the ſon of Hur, had made, * he put before the tabernacle of the Lord: and Solomon and the congregation ſought unto it.

6 And Solomon went up thither, to the braſen altar before the Lord, which *was* at the tabernacle of the congregation, and offered a thouſand burnt-offerings upon it. Before Chriſt 1015.

7 ¶ In that night did God appear unto Solomon, and ſaid unto him, Aſk what I ſhall give thee.

8 And Solomon ſaid unto God, Thou haſt ſhewed great mercy unto David my father, and haſt made me [i] to reign in his ſtead.

[i] 1 Chron. 28. 5.

9 Now, O Lord God, let thy promiſe unto David my father be eſtabliſhed: [g] for thou haſt made me king over a people, † like the duſt of the earth in multitude.

[g] 1 Kings 3. 7.

† Heb. much as the duſt of the earth.

10 [v] Give me now wiſdom and knowledge, that I may [i] go out and come in before this people: for who can judge this thy people, *that is ſo* great?

[v] 1 Kings 3. 9.

[i] Num. 27. 17.

11 And God ſaid to Solomon, Becauſe this was in thine heart, and thou haſt not aſked riches, wealth, or honour, nor the life of thine enemies, neither yet haſt aſked long life; but haſt aſked wiſdom and knowledge for thyſelf, that thou mayeſt judge my people, over whom I have made thee king:

12 Wiſdom

CHAP. I.

V. 1. *Solomon was ſtrengthened*—Eſtabliſhed, after his brother Adonijah and his partiſans were ſuppreſſed; he was then received with the univerſal conſent and joy of his princes and people.

V. 2. *Solomon ſpake unto all Iſrael*—Concerning his intention of going to Gibeon, and that they ſhould attend him thither.

V. 3. *Solomon and all the congregation went to the high place*—Upon which the tabernacle was placed; whence it is called *the great High Place.* (1 Kings iii. 4.)

V. 4. *The ark of God, David had prepared a tent for it at Jeruſalem*—He ſeparated the ark from the tabernacle, and brought it to Jeruſalem, becauſe there he intended to build a laſting habitation for it.

V. 5. *Solomon and the congregation ſought unto it*—Sought the Lord and his favour by hearty prayers and ſacrifices in the place which God had appointed for that work. (Levit. xvii. 3, 4.)

V. 6. *Solomon went up before the Lord, at the tabernacle*—Where the Lord was graciouſly preſent to hear their prayers.

V. 7. *In that night*—After thoſe ſacrifices were offered.

V. 9. *O Lord God, let thy promiſe be eſtabliſhed*—By this it appears to be the will of the Lord, that when his grace brings his holy promiſes to the minds of thoſe that hope in his mercy, that they ſhould inquire of him by earneſt prayer to fulfil the things which he hath promiſed; many of his bleſſings being withheld not from any want of willingneſs in God to beſtow them, but becauſe they are ſo little conſidered and regarded, as not to be aſked for by earneſt prayer. (Luke xi. 5, &c.)

V. 10. *Who can judge this thy people, that is ſo great*—What one man is ſufficient to govern ſo numerous a people?

V. 11. *God ſaid to Solomon, Becauſe thou haſt aſked wiſdom and knowledge*—By this we may not only underſtand Solomon aſked from God the ability to govern according to his holy will; but alſo that he aſked for that *wiſdom* which is deſcribed in the eighth chapter of Proverbs—The ſpiritual knowledge of God, as the Redeemer and Sanctifier of the ſoul—the kingdom of God within, which, when firſt ſought, God hath promiſed that all other things ſhall be added. (Matth. vi. 33.) And in the perſon of Solomon an eminent example is given to mankind, that God, without reſpect of perſons, will ſurely perform what he hath thus declared. But God's thoughts and ways not being like ours, in beſtowing his

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12 Wisdom and knowledge *is* granted unto thee, and I will give thee riches and wealth, and honour, such as [k] none of the kings have had, that *have been* before thee, neither shall there any after thee have the like.

k 1 Kings 3. 12, 13. Chap. 9. 22. Eccles. 2. 9.

13 ¶ Then Solomon came *from his journey* to the high place that *was* at Gibeon, to Jerusalem, from before the tabernacle of the congregation, and reigned over Israel.

14 [l] And Solomon gathered chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, which he placed in the chariot-cities, and with the king at Jerusalem.

l 1 Kings 4. 26. and 10. 26. &c. Chap. 9. 25.

15 [v] And the king ‡ made silver and gold at Jerusalem *as plenteous* as stones, and cedar-trees made he as the sycamore-trees, that *are* in the vale for abundance.

v 1 Kings 10. 27. Chap. 9. 27. Job 22. 24. ‡ Heb. gave.

16 [n] And § Solomon had horses brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price.

n 1 Kings 10. 28. Chap. 9. 28. § Heb. the going forth of the horses which was Solomon's.

17 And they fetcht up, and brought forth out of Egypt a chariot for six hundred *shekels* of silver, and an horse for an hundred and fifty: and so brought they out *horses* for all the kings of the Hittites, and for the kings of Syria, ‖ by their means.

‖ Heb. by their hand.

CHAP. II.

AND Solomon determined to build an house for the name of the Lord, and an house for his kingdom.

2 And [a] Solomon told out threescore and ten thousand men to bear burdens, and fourscore thousand to hew in the mountain, and three thousand and six hundred to oversee them.

a 1 Kings 5. 15. Ver. 18.

3 ¶ And Solomon sent to * Huram the king of Tyre, saying, [b] As thou didst deal with David my father, and didst send him cedars to build him an house to dwell therein, *even so deal with me.*

* Or, Hiram. 1 Kings 5. 1. b 2 Chron. 14. 1.

4 Behold, I build an house to the name of the Lord my God, to dedicate *it* to him, *and* to burn before him † sweet incense, and for the continual shew-bread, and for [c] the burnt-offerings morning and evening, on the sabbaths, and on the new-moons, and on the solemn feasts of the Lord our God. This *is an ordinance* for ever to Israel.

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† Heb incense of spices. c Num. 28. 3, 9, 11.

5 And the house which I build *is* great: for great *is* our God above all gods.

6 [d] But who ‡ is able to build him an house, seeing the heaven, and heaven of heavens cannot contain him? who *am* I then that I should build him an house, save only to burn sacrifice before him?

d 1 Kings 8. 27. Chap. 6. 18. ‡ Heb. hath retained, or, obtained strength.

7 Send me now therefore a man, cunning to work in gold, and in silver, and in brass, and in iron, and in purple, and crimson, and blue, and that can skill § to grave with the cunning men that *are* with me in Judah and in Jerusalem, whom David my father did provide.

§ Heb. to grave gravings.

8 Send me also cedar-trees, fir-trees, and ‖ algum-trees out of Lebanon: (for I know that thy servants can skill to cut timber in Lebanon) and behold, my servants *shall be* with thy servants,

‖ Or, almuggim 1 Kings 10. 11.

9 Even to prepare me timber in abundance: for the house which I am about to build *shall be* * wonderful great.

* Heb. great and wonderful.

10 [e] And behold, I will give to thy servants, the hewers that cut timber, twenty thousand measures of beaten wheat, and twenty thousand measures of barley, and twenty thousand baths of wine, and twenty thousand baths of oil.

e 1 Kings 5. 11.

11 ¶ Then Huram the king of Tyre answered in writing, which he sent to Solomon, Because the Lord hath loved his people, he hath made thee king over them.

[f] Gen. 1. & 2. Psal. 33. 6. and 102. 25. and 124. 8. and 136. 5, 6. Acts 4. 24. and 14. 15. Rev. 10. 6.

12 Huram said moreover, Blessed *be* the Lord God of Israel [f] that made heaven and earth,

choicest spiritual blessings upon those that ask them agreeable to his holy will, God by his wisdom and his goodness hath courses to take in direct opposition to our natural inclination or self-will; that by the very manner in which we are brought into the possession of the things he hath promised, we may see the good hand of God therein, by blessing of us by ways and means we would not have chosen or made use of; and thus are we taught to give up our choice and will to the will of God, without which, all other blessings would fail in making us happy.

CHAP. II.

V. 4. *Behold, I build an house to the name of the Lord my God, to dedicate it to him*—To his honour and worship. *For the continual shew-bread*—Because it was to be there continually, by a constant succession of new bread when the old was removed: Representing that spiritual bread of life which cometh down from heaven, and is continually ready to be communicated to all that are spiritually minded—who live by faith in Him who ever liveth to send down upon all, the Comforter which he hath promised. (John xvi. 7.)

V. 6. *But who is able to build him an house, seeing the heaven, and heaven of heavens cannot contain him*—When I speak of building a house for our God, let none think that I mean to comprehend God within it, for he is infinite. *Save only to burn sacrifice before him*—To worship him there where he is graciously present. To the end that all may learn how to worship the Great and Every-where-present God, by offering up by faith the Great sacrifice of his Son, slain by promise from the foundation of the world, to reconcile God and man by his death; and that for his sake, God might be present with all that worship him, in the habitation which he hath chosen wherein to record his name—in the temple of the human heart, renewing it by his grace, and making of it his blessed abode for ever.

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earth, who hath given to David the king a wise son, † endued with prudence and understanding, that might build an house for the Lord, and an house for his kingdom.

† Heb. knowing prudence and understanding.

13 And now I have sent a cunning man (endued with understanding) of Huram my father's;

g 1 Kings 7. 13, 14.

14 [g] The son of a woman of the daughters of Dan, and his father *was* a man of Tyre, skilful to work in gold, and in silver, in brass in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson: also to grave any manner of graving, and to find out every device which shall be put to him, with thy cunning men, and with the cunning men of my lord David thy father.

v Verse 10.

15 Now therefore, the wheat, and the barley, the oil, and the wine, which [v] my lord hath spoken of, let him send unto his servants:

† Heb. according to all thy need.
‡ Heb. Japho.

16 And we will cut wood out of Lebanon, † as much as thou shalt need, and we will bring it to thee in flotes by sea to ‡ Joppa, and thou shalt carry it up to Jerusalem.

i As Verse 2. 1 Kings 5. 13. 15. 16. and 9. 20.
§ Heb. the men the strangers.
k 1 Chron. 22. 2.

17 ¶ [i] And Solomon numbered all § the strangers that *were* in the land of Israel, after the numbering wherewith [k] David his father had numbered them; and they were found an hundred and fifty thousand, and three thousand and six hundred.

l As it is Verse 2.

18 And he set [l] threescore and ten thousand of them *to be* bearers of burdens, and fourscore thousand *to be* hewers in the mountain, and three thousand and six hundred overseers to set the people a work.

CHAP. III.

1012.
a 1 Kings 6. 1, &c.
b Gen. 22. 2.
* Or, which was seen of David his father.

THEN [a] Solomon began to build the house of the Lord [b] at Jerusalem in mount Moriah, * where *the Lord* appeared unto David his father, in the place that David had prepared in the threshing-floor of [c] † Ornan the Jebusite.

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c 1 Chron. 21. 18. and 22. 1.
† Or, Araunah, 2 Sam. 24. 18.

2 And he began to build in the second *day* of the second month, in the fourth year of his reign.

d 1 Kings 6. 2.
‡ Heb. founded.

3 ¶ Now these *are the things* [d] *wherein* Solomon was ‡ instructed for the building of the house of God. The length by cubits after the first measure *was* threescore cubits, and the breadth twenty cubits.

e 1 Kings 6. 3.

4 And the [e] porch that *was* in the front *of the house*, the length *of it was* according to the breadth of the house, twenty cubits, and the height *was* an hundred and twenty: and he overlaid it within with pure gold.

5 And the greater house he cieled with fir-tree, which he overlaid with fine gold, and set thereon palm-trees and chains.

§ Heb. covered.

6 And he § garnished the house with precious stones for beauty: and the gold *was* gold of Parvaim.

7 He overlaid also the house, the beams, the posts, and the walls thereof, and the doors thereof with gold, and graved cherubims on the walls.

8 And he made the most holy house, the length whereof *was* according to the breadth of the house, twenty cubits, and the breadth thereof twenty cubits: and he overlaid it with fine gold, *amounting* to six hundred talents.

9 And the weight of the nails *was* fifty shekels of gold: and he overlaid the upper chambers with gold.

i 1 Kings 6. 23.
‖ Or, (as some think) of moveable work.

10 [i] And in the most holy house he made two cherubims ‖ of image-work, and overlaid them with gold.

11 ¶ And the wings of the cherubins *were*

V. 13. *I have sent a man of Huram my father's*—Who was my father's chief workman.

V. 14. *My Lord David*—So he calls David here, and Solomon in the next verse, either out of singular respect to their greatness and true worth; or because he was tributary to them; or, his country nourished by their country, as it was afterwards. (Acts xii. 20.)

CHAP. III.

V. 1. *Solomon began to build the house of the Lord in mount Moriah, where the Lord appeared unto David*—Which place the Lord had consecrated by his gracious appearance. Or, *which was shewed unto David*, to be the place where the temple should be built; which God pointed out to him by his appearance, and by his spirit making this known to David at that time. *In the threshing-floor*—In the place where that threshing-floor formerly stood. Well may it be said, That Judgment is God's strange work. When the sins of David and his people had provoked God to send that great and sudden calamity, by which so many thousands were cut off; and when both David and his people were truly humbled before God, under a sense of their offences against his divine majesty, then looking with pity on his sinful and suffering creatures, the Mediator himself descends, and the spot where he appeared to give them an assurance that his wrath was turned away, he commands the temple to be built, as a monument of his continual presence with them, to bless them, and do them good.

V. 3. *The length by cubits after the first measure*—According to the ancient cubit. By which it is evident that there were cubits of different sizes; but how much larger than the common cubits, is not agreed, and cannot now be exactly known.

V. 5. *The greater house*—The holy place, which was thrice as large as the lesser house, or the Holy of Holies, which is called *the most Holy House*.

V. 10. *He made two cherubims of image-work*—By the divine appointment; and when the Saviour of the world came, and did away all these representations of better things which he brought fully to light by the Gospel; and there being no command therein, for any representation or image of any thing in heaven or in the earth, all such images used in the worship of God, whatever he

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were twenty cubits long: one wing *of the one cherub was* five cubits, reaching to the wall of the house: and the other wing *was* likewise five cubits, reaching to the wing of the other cherub.

12 And *one* wing of the other cherub *was* five cubits, reaching to the wall of the house: and the other wing *was* five cubits *also*, joining to the wing of the other cherub.

13 The wings of these cherubims spread themselves forth twenty cubits: and they stood on their feet, and their faces *were* * inward.

14 ¶ And he made the ᵍ vail *of* blue, and purple, and crimson, and fine linen, and † wrought cherubims thereon.

15 Also he made before the house ʸ two pillars of thirty and five cubits ‡ high, and the chapiter that *was* on the top of each of them *was* five cubits.

16 And he made chains, *as* in the oracle, and put *them* on the heads of the pillars, and made ⁱ an hundred pomegranates, and put *them* on the chains.

17 And he ᵏ reared up the pillars before the temple, one on the right hand, and the other on the left; and called the name of that on the right hand, § Jachin, and the name of that on the left, ‖ Boaz.

CHAP. IV.

MOreover, he made ᵃ an altar of brass, twenty cubits the length thereof, and twenty cubits the breadth thereof, and ten cubits the height thereof.

2 ¶ ᵇ Also he made a molten sea of ten cubits, * from brim to brim, round in compass, and five cubits the height thereof, and a line of thirty cubits did compass it round about.

3 ᶜ And under it *was* the similitude of oxen, which did compass it round about: ten in a cubit compassing the sea round about. Two rows of oxen *were* cast, when it was cast.

4 It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea *was set* above upon them, and all their hinder parts *were* inward.

Before Christ 1012.

5 And the thickness of it *was* an handbreadth, and the brim of it like the work of the brim of a cup, † with flowers of lilies; *and* it received, and held three thousand baths.

6 ¶ He made also ᵈ ten lavers, and put five on the right hand, and five on the left, to wash in them: ‡ such things as they offered for the burnt-offering, they washed in them; but the sea *was* for the priests to wash in.

7 ᵉ And he made ten candlesticks of gold, ⁱ according to their form, and set *them* in the temple, five on the right hand, and five on the left.

8 ᵍ He made also ten tables, and placed *them* in the temple, five on the right side, and five on the left: and he made an hundred § basons of gold.

9 ¶ Furthermore, ʸ he made the court of the priests, and the great court, and doors for the court, and overlaid the doors of them with brass.

10 And ⁱ he set the sea on the right side of the east end, over against the south.

11 And ᵏ Huram made the pots, and the shovels, and the * basons, and Huram † finished the work that he was to make for king Solomon for the house of God:

12 *To wit*, the two pillars, and ˡ the pommels, and the chapiters *which were* on the top of the two pillars, and the two wreaths to cover the two pommels of the chapiters which *were* on the top of the pillars:

13 And ʸ four hundred pomegranates on the two wreaths: two rows of pomegranates on each wreath, to cover the two pommels of the chapiters, which *were* ‡ upon the pillars.

14 He made also ⁿ bases; and ‖ lavers made he upon the bases;

15 One sea, and twelve oxen under it:

16 The pots also, and the shovels, and the flesh-hooks, and all their instruments, did ᵒ Huram his father make to king Solomon for the

* Or, toward the house.
ᵍ Matt. 27. 51.
† Heb. caused to attend.
ʸ 1 Kings 7. 15, 21. Jerem. 52. 21.
‡ Heb. long.
ⁱ 1 Kings 7. 20.
ᵏ 1 Kings 7. 21.
§ That is, he shall establish.
‖ That is, in it is strength.
ᵃ Exod. 27. 1. 2 Chron. 4. 1. Ezek. 43. 13, 16.
ᵇ 1 Kings 7. 23.
* Heb. from his brim to his brim.
ᶜ 1 Kings 7. 25.
ᵈ 1 Kings 7. 38.
‡ Heb. the work of burnt-offering.
ᵉ 1 Kings 7. 49.
ⁱ Exod. 25. 31, 40. 1 Chron. 28. 12, 19
ᵍ 1 Kings 7. 48.
§ Or, bowls.
ʸ 1 Kings 6. 36.
ⁱ 1 Kings 7. 39.
ᵏ See 1 Kings 7. 40.
* Or, bowls.
† Heb. finished to make.
ˡ 1 Kings 7. 41.
ʸ See 1 Kings 7. 20.
‡ Heb. upon the face.
ⁿ 1 Kings 7. 27.
‖ Or, caldrons.
ᵒ 1 Kings 7. 14.

the pretence may be, is without any warrant from the word of God, and therefore opposed to his Almighty will; and though in his boundless mercy, for the Mediator's sake, he winked at the days of ignorance, yet now he commandeth all men every where to repent. (Acts xvii. 30.)

V. 13. *Their faces were inward*—And if by these figures we may understand the attributes of God, they may convey to us an important lesson of that never to be forgotten truth, that it is within, on the heart of man, that the Divine mind is fixed. (1 Sam. xvi. 7.)

CHAP. IV.

V. 16. *All their instruments did Huram his father make to king Solomon*—Solomon's father. Solomon called him by that name out of that great respect which he bare to him; and great artists and inventers of things were called by this name.

CHAP.

Before Christ 1012.

the house of the Lord, of * bright brass.

17 [p] In the plain of Jordan did the king cast them, in the † clay-ground, between Succoth and Zeredathah.

18 Thus Solomon made all these vessels in great abundance: for the weight of the brass could not be found out.

19 ¶ And [q] Solomon made all the vessels that *were* for the house of God, the golden altar also, and the tables whereon [r] the shew-bread *was set*;

20 Moreover, the candlesticks with their lamps, that they should burn [s] after the manner, before the oracle, of pure gold;

21 And [t] the flowers, and the lamps, and the tongs *made he of* gold, *and* that ‡ perfect gold.

22 And the snuffers, and the § basons, and the spoons, and the censers, *of* pure gold: and the entry of the house, the inner doors thereof for the most holy *place*, and the doors of the house of the temple *were of* gold.

* Heb. made bright, or, scoured.
p 1 Kings 7. 46.
† Heb. thicknesses of the ground.
q 1 Kings 7. 48.
r Exod. 25 30.
s Exod. 27.20. 21.
t Exod. 25.31, &c.
‡ Heb. perfection of gold.
§ Or, bowls.

C H A P. V.

1005. THUS all the work that Solomon made for the house of the Lord, was finished: [a] and Solomon brought in *all* the things that David his father had dedicated; and the silver, and the gold, and all the instruments, put he among the treasures of the house of God.

a 1 Kings 7. 51.

2 ¶ [b] Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto Jerusalem, to bring up the ark of the covenant of the Lord, [c] out of the city of David, which *is* Zion.

b 1 Kings 8.1, &c.
c 2 Sam. 6.12.

1004. 3 [d] Wherefore all the men of Israel assembled themselves unto the king [e] in the feast, which *was* in the seventh month.

4 And all the elders of Israel came, and the Levites took up the ark.

5 And they brought up the ark, and the tabernacle of the congregation, and all the holy vessels that *were* in the tabernacle, these did the priests *and* the Levites bring up.

6 Also king Solomon and all the congregation of Israel that were assembled unto him before the ark, sacrificed sheep and oxen, which could not be told nor numbered for multitude.

d 1 King. 8.2.
e See Chap. 7. 8, 9, 10.

Before Christ 1004.

7 And the priests brought in the ark of the covenant of the Lord unto his place, to the oracle of the house into the most holy *place*, *even* under the wings of the cherubims.

8 For the cherubims spread forth *their* wings over the place of the ark, and the cherubims covered the ark and the staves thereof, above.

9 And they drew out the staves *of the ark*, that the ends of the staves were seen from the ark before the oracle, but they were not seen without. And * there it is unto this day.

* Or, they are there. as 1 Kings 8. 8.

10 *There was* nothing in the ark save the two tables which Moses [i] put *therein* at Horeb, † when the Lord made *a covenant* with the children of Israel, when they came out of Egypt.

i Deut. 10.2, 5. Chap. 5. 11.
† Or, where.

11 ¶ And it came to pass when the priests were come out of the holy *place*: (for all the priests *that were* ‡ present were sanctified, *and* did not *then* wait by course:

‡ Heb. found.

12 [v] Also the Levites *which were* the singers, all of them of Asaph, of Heman, of Jeduthun, with their sons, and their brethren; *being* arrayed in white linen, having cymbals, and psalteries, and harps, stood at the east end of the altar, [v] and with them an hundred and twenty priests sounding with trumpets.)

v 1 Chron. 25. 1.
v 1 Chron. 15. 24.

13 It came even to pass, as the trumpeters and singers *were* as one, to make one sound to be heard in praising and thanking the Lord; and when they lift up *their* voice with the trumpets and cymbals, and instruments of music, and praised the Lord, *saying*, [i] For *he is* good, for his mercy *endureth* for ever: that *then* the house was filled with a cloud, *even* the house of the Lord;

i Psa. 136. See 1 Chron. 16.34,41.

14 So that the priests could not stand to minister by reason of the cloud: [k] for the glory of the Lord had filled the house of God.

k Exod. 40.35. Chap. 7. 2.

C H A P. VI.

THEN [a] said Solomon, The Lord hath said that he would dwell in the [b] thick darkness.

a 1 Kings 8. 12 &c.
b Lev. 16. 2.

2 But

C H A P. V.

V. 9. *Unto this day*—When this history was first written.

V. 11. *All the priests that were present were sanctified, and did not then wait by course*—According to David's appointment; but in extraordinary solemnities, such as this eminently was, they all came together

V. 13, 14. *And when they lift up their voice and praised the Lord, saying, For he is good, for his mercy endureth for ever: that then the house was filled with a cloud, for the glory of the Lord had filled the house of God*—And thus when faith in the great sacrifice, and a desire of God's presence, are united with a grateful sense of his unmerited goodness, then doth he, who sitteth all in all, descend and fill the temple of the heart with joy unspeakable and full of glory.

Before Christ cir. 1004.

2 But I have built an house of habitation for thee, and a place for thy dwelling for ever.

3 And the king turned his face, and blessed the whole congregation of Israel, (and all the congregation of Israel stood)

4 And he said, Blessed *be* the Lord God of Israel, who hath with his hands fulfilled that which he spake with his mouth to my father David, saying,

5 Since the day that I brought forth my people out of the land of Egypt, I chose no city among all the tribes of Israel to build an house in, that my name might be there, neither chose I any man to be a ruler over my people Israel:

a Chap. 12. 13. d 1 Chron. 28. 4.

6 But [a] I have chosen Jerusalem, that my name might be there, and [d] have chosen David to be over my people Israel.

e 2 Sam. 7. 2. 1 Chron. 17. 1. and 28. 2.

7 Now [e] it was in the heart of David my father to build an house for the name of the Lord God of Israel.

8 But the Lord said to David my father, Forasmuch as it was in thine heart to build an house for my name, thou didst well in that it was in thine heart:

9 Notwithstanding, thou shalt not build the house, but thy son which shall come forth out of thy loins, he shall build the house for my name.

10 The Lord therefore hath performed his word that he hath spoken: for I am risen up in the room of David my father, and am set on the throne of Israel, as the Lord promised, and have built the house for the name of the Lord God of Israel.

i Chap. 5. 10.

11 And in it have I put the ark, [i] wherein *is* the covenant of the Lord, that he made with the children of Israel.

12 ¶ And he stood before the altar of the Lord, in the presence of all the congregation of Israel, and spread forth his hands;

† Heb. the length thereof, &c.

13 (For Solomon had made a brasen scaffold, of five cubits † long, and five cubits broad, and three cubits high, and had set it in the midst of the court, and upon it he stood, and kneeled down upon his knees, before all the congregation of Israel, and spread forth his hands towards heaven)

Before Christ 1004.

14 And said, O Lord God of Israel, [v] *there is* no God like thee in the heaven, nor in the earth; which keepest covenant, and *shewest* mercy unto thy servants, that walk before thee with all their hearts:

v Exod. 15. 11. Deut. 4. 39. and 7. 9.

15 [v] Thou which hast kept with thy servant David my father, that which thou hast promised him; and spakest with thy mouth, and hast fulfilled *it* with thine hand, as *it is* this day.

v 1 Chro. 22. 9

16 Now therefore, O Lord God of Israel, keep with thy servant David my father, that which thou hast promised him, saying, [i] ‡ There shall not fail thee a man in my sight to sit upon the throne of Israel; [k] yet so, that thy children take heed to their way to walk in my law, as thou hast walked before me.

i 2 Sam. 7. 12, 16. 1 Kings 2. 4. and 8. 25. ‡ Heb. There shall not a man be cut off. k Psa. 132. 12.

17 Now then, O Lord God of Israel, let thy word be verified, which thou hast spoken unto thy servant David.

18 (But will God in very deed dwell with men on the earth? [l] behold, heaven, and the heaven of heavens cannot contain thee; how much less this house which I have built?)

l Chap. 2. 6. Isai. 66. 1. Acts 7. 49.

19 Have respect therefore to the prayer of thy servant, and to his supplication, O Lord my God, to hearken unto the cry and the prayer which thy servant prayeth before thee:

20 That thine eyes may be open upon this house day and night, upon the place whereof thou hast said, that that wouldest put thy name there; to hearken unto the prayer which thy servant prayeth § towards this place.

§ Or, in this place.

21 Hearken therefore unto the supplications of thy servant, and of thy people Israel, which they shall ‖ make towards this place: hear thou from thy dwelling-place, *even* from heaven; and when thou hearest, forgive.

‖ Heb. pray.

22 ¶ If a man sin against his neighbour, and

CHAP. VI.

V. 14. *O Lord God of Israel, which keepest covenant, and shewest mercy unto thy servants, that walk before thee with all their hearts*—Worshipping thee and doing thy will, then dost thou graciously fulfil all that thou hast promised in mercy to mankind, doing greater things for them than they can either ask or think.

V. 16. *Yet so, that thy children take heed to their way to walk in my law*—For God heareth not sinners. (John ix. 31.) And they that forget him, forsake their own mercies, and frustrate the gracious designs of God. (Gal. ii. 21.)

V. 18. *But will God in very deed dwell with men on the earth?*—Can it be that the Great and Almighty cause of all things shall humble himself to behold the sinful race of man, and take up his abode with them in this life of trial? Yes, God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people. (2 Cor. vi. 16.) The spirit of God and of his Christ shall dwell in the believing mind, that it may be rooted and grounded in love, and enabled to comprehend the love of God to men in Christ Jesus, and. by faith in him, be filled with all the fulness of God. (Eph. iii. 17, &c.)

V. 29. *When*

Before Christ 1004.

* Heb. and he require an oath of him.

* and an oath be laid upon him, to make him ſwear, and the oath come before thine altar in this houſe:

23 Then hear thou from heaven, and do, and judge thy ſervants, by requiting the wicked, by recompenſing his way upon his own head, and by juſtifying the righteous, by giving him according to his righteouſneſs.

† Or, be ſmitten.

24 ¶ And if thy people Iſrael † be put to the worſe before the enemy, becauſe they have ſinned againſt thee; and ſhall return and confeſs thy name, and pray and make ſupplication before thee ‡ in this houſe:

‡ Or, towards.

25 Then hear thou from the heavens, and forgive the ſin of thy people Iſrael, and bring them again unto the land which thou gaveſt to them, and to their fathers.

v 1 Kings 17. 1.

26 ¶ When the v heaven is ſhut up, and there is no rain, becauſe they have ſinned againſt thee; *yet* if they pray towards this place, and confeſs thy name, and turn from their ſin, when thou doſt afflict them:

27 Then hear thou from heaven, and forgive the ſin of thy ſervants, and of thy people Iſrael, when thou haſt taught them the good way, wherein they ſhould walk; and ſend rain upon thy land which thou haſt given unto thy people for an inheritance.

n Chap. 20. 9.

28 ¶ If there n be dearth in the land, if there be peſtilence, if there be blaſting, or mildew, locuſts, or caterpillars; if their enemies beſiege them † in the cities of their land; whatſoever ſore, or whatſoever ſickneſs *there be:*

† Heb. in the land of their gates

29 *Then* what prayer, *or* what ſupplication ſoever ſhall be made of any man, or of all thy people Iſrael, when every one ſhall know his own ſore, and his own grief, and ſhall ſpread forth his hands ‡ in this houſe:

‡ Or, toward this houſe.

30 Then hear thou from heaven thy dwelling-place, and forgive, and render unto every man according unto all his ways, whoſe heart thou knoweſt: (for thou only o knoweſt the hearts of the children of men)

o 1 Chro 28 9.

31 That they may fear thee, to walk in thy ways § ſo long as they live ‖ in the land which thou gaveſt unto our fathers.

§ Heb. all the days which.
‖ Heb. upon the face of the land.

32 ¶ Moreover, concerning the ſtranger, p which is not of thy people Iſrael, but is come from a far country for thy great name's ſake, and thy mighty hand, and thy ſtretched-out arm; if they come and pray in this houſe:

Before Christ cir. 1004.

p John 12. 20. Acts 8. 27.

33 Then hear thou from the heavens, *even* from thy dwelling-place, and do according to all that the ſtranger calleth to thee for; that all people of the earth may know thy name, and fear thee, as *doth* thy people Iſrael, and may know that * this houſe which I have built, is called by thy name.

* Heb. thy name is called upon this houſe.

34 If thy people go out to war againſt their enemies by the way that thou ſhalt ſend them, and they pray unto thee toward this city which thou haſt choſen, and the houſe which I have built for thy name:

35 Then hear thou from the heavens their prayer and their ſupplication, and maintain their † cauſe.

† Or, right.

36 If they ſin againſt thee, (for *there is* q no man which ſinneth not) and thou be angry with them, and deliver them over before *their* enemies, and ‡ they carry them away captives unto a land far off or near;

q Prov. 20. 9. Eccleſ. 7. 20. James 3. 2, 3. 1 John 1. 8.

‡ Heb. they that take them captives carry them away.

37 Yet, *if* they § bethink themſelves in the land whither they are carried captive, and turn and pray unto thee in the land of their captivity, ſaying, We have ſinned, we have done amiſs, and have dealt wickedly;

§ Heb. bring back to their heart.

38 If they return to thee with all their heart, and with all their ſoul, in the land of their captivity, whither they have carried them captives, and pray toward their land which thou gaveſt unto their fathers, and *toward* the city which thou haſt choſen, and toward the houſe which I have built for thy name:

39 Then hear thou from the heavens, *even* from thy dwelling-place, their prayer and their ſupplications, and maintain their ‖ cauſe, and forgive thy people which have ſinned againſt thee.

‖ Or, right.

40 Now, my God, let (I beſeech thee) thine eyes be open, and *let* thine ears *be* attent * unto the prayer *that is made* in this place.

* Heb. to the prayer of this place.

41 Now

V. 29. *When every one ſhall know his own grief, and ſhall ſpread forth his hands*—When every one ſhall think of the cauſe of his own ſorrow—the ſin which did, or does, moſt eaſily beſet, and from a true deſire of being delivered from the evil of his ſin, ſhall pray unto thee.

V. 30. *Then hear thou from heaven thy dwelling-place, and forgive*—All that is paſſed; and *give*, for we can claim nothing of right, thy grace to ſave from offending thee for the time to come.

V. 33. *Do according to all that the ſtranger calleth to thee for*—For thou, O Lord, knoweth thyſelf the heart—the ſorrows, and the fears of a ſtranger; and do thou pity and relieve them when they ſhall call upon thee, that the whole earth may know that thou art a God that heareth prayer, and ever waiteth to be gracious.

V. 41. *Arise*

Before Christ 1015.

41 Now [r] therefore arise, O Lord God, into thy resting-place, thou, and the ark of thy strength: let thy priests, O Lord God, be clothed with salvation, and let thy saints rejoice in goodness.

r Psa. 132. 8, 9, 10, 16.

42 O Lord God, turn not away the face of thine anointed: [s] remember the mercies of David thy servant.

s Psa. 132. 1. Isai. 55. 3.

CHAP. VII.

NOW [a] when Solomon had made an end of praying, the [b] fire came down from heaven, and consumed the burnt-offering and the sacrifices; and [c] the glory of the Lord filled the house.

a 1 Kings 8. 54.
b Lev. 9. 24. Judg. 6. 21. 1 Kings 18. 38. 1 Chro. 21. 26.
c 1 Kings 8. 10, 11. Chap. 5. 13, 14.

2 [d] And the priests could not enter into the house of the Lord, because the glory of the Lord had filled the Lord's house.

d Chap. 5. 14.

3 And when all the children of Israel saw how the fire came down, and the glory of the Lord upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the Lord, [e] *saying*, For *he is* good, [i] for his mercy *endureth* for ever.

e Chap. 5. 13.
i 1 Chron. 16. 41. Chap. 20. 21.

4 ¶ [v] Then the king and all the people offered sacrifices before the Lord.

v 1 Kings 8. 62.

5 And king Solomon offered a sacrifice of twenty and two thousand oxen, and an hundred and twenty thousand sheep: so the king and all the people dedicated the house of God.

6 [v] And the priests waited on their offices: the Levites also with instruments of musick of the Lord, which David the king had made to praise the Lord, because his mercy *endureth* for ever, when David praised † by their ministry: and the priests sounded trumpets before them, and all Israel stood.

v 1 Chro. 15. 16.

Before Christ 1004.

† Heb. by their hand.

7 Moreover, Solomon hallowed the middle of the court that *was* before the house of the Lord: for there he offered burnt-offerings, and the fat of the peace-offerings, because the brasen altar which Solomon had made, was not able to receive the burnt-offerings, and the meat-offerings, and the fat.

8 ¶ [i] Also at the same time Solomon kept the feast seven days, and all Israel with him, a very great congregation, from the entering in of Hamath, unto [k] the river of Egypt.

i 1 Kings 8. 65.
k Josh. 13. 3.

9 And in the eighth day they made ‡ a solemn assembly: for they kept the dedication of the altar seven days, and the feast seven days.

‡ Heb. a restraint.

10 And [l] on the three and twentieth day of the seventh month, he sent the people away into their tents, glad and merry in heart for the goodness that the Lord had shewed unto David, and to Solomon, and to Israel his people.

l 1 Kings 8. 66.

11 Thus [v] Solomon finished the house of the Lord, and the king's house: and all that came into Solomon's heart to make in the house of the Lord, and in his own house, he prosperously effected.

v 1 Kings 9. 1, &c.

12 ¶ And the Lord appeared to Solomon by night, and said unto him, I have heard thy prayer, [n] and have chosen this place to myself for an house of sacrifice.

n Deut. 12. 5.

V. 41. *Arise, O Lord God, into thy resting-place*—O thou that sittest in the heavens, arise from the throne of thy glory, and come down into this place, which thou hast appointed for thy constant and fixed habitation, i. e. Thou in the ark. *Let thy priests, O Lord God, be clothed with salvation*—Let them be adorned, and encompassed on every side with thy protecting care; let their faith be entirely fixed on thee for mercy, and for grace, and let the mind be in them which is in thyself. *And let thy saints rejoice in goodness*—i. e. Let them have cause of rejoicing and thanksgiving for the effects of thy goodness imparted unto them.

V. 42. *O Lord God, turn not away the face of thine anointed*—Of me, who, by thy command and appointment, was anointed the king and ruler of thy people: do not deny my present requests, nor send me from the throne of thy grace with a heart dejected. And thus may all say, that approach God in Christ Jesus—Turn not away from thine anointed, who ever liveth to make intercession for the whole human race; and whosoever thus cometh unto God, he will in no wise cast them out. *Remember the mercies of David thy servant*—Those which thou hast promised to David, and to his house for ever. Remember the mercies thou hast promised, to all them that pray to thee in the name of thy Beloved Son.

CHAP. VII.

V. 1. *The fire came down from heaven*—In token of God's acceptance of his prayer; and as a token to all the ends of the earth, that the spirit of the Lord descends in answer to the prayers that are offered up to God by faith in the promised seed and Saviour of fallen man. *The glory of the Lord filled the house*—The cloud, the sign of God's glorious and gracious presence.

V. 3. *When all the children of Israel saw the glory of the Lord upon the house*—The cloud first came down upon the house, and then entered into the house, and was seen both within it by the priests, and without it by the people.

V. 6. *When David praised by their ministry*—David composed the Psalms or Hymns, and appointed them to be sung by the Levites, and instrumental musick to be joined to their voices.

V. 10, 11. *He sent the people away glad and merry in heart, for the goodness that the Lord had shewed unto David, and to Solomon, and to Israel his people: all that came into Solomon's heart he prosperously effected*—The glory of God in his people's happiness, and that of all mankind being his only aim, and being in all things regulated by the word of God, and making all his requests known by prayer and supplication, God crowned all that Solomon intended with success; that all mankind might know the blessings that God will bestow on them that live for the same ends, and pursue them by the same means.

Before Christ 1004.

13 If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people;

§ Heb. upon whom my name is called.

14 If my people § which are called by my name, shall humble themselves and pray, and seek my face, and turn from their wicked ways: then will I hear from heaven, and will forgive their sin, and will heal their land.

o Chap. 6. 40.

15 Now o mine eyes shall be open, and

* Heb. to the prayer of this place.

mine ears attent * unto the prayer *that is made* in this place.

p Chap. 6. 6.

16 For now have p I chosen and sanctified this house, that my name may be there for ever: and mine eyes and mine heart shall be there perpetually.

q 1 Kings 9. 4.

17 q And as for thee, if thou wilt walk before me, as David thy father walked, and do according to all that I have commanded thee, and shalt observe my statutes and my judgments:

18 Then will I stablish the throne of thy kingdom, according as I have covenanted with David thy father, saying, r † There shall not fail thee a man *to be* ruler in Israel.

r Chap. 6. 16.

† Heb. There shall not be cut off to thee.

19 s But if ye turn away and forsake my statutes and my commandments which I have set before you, and shall go and serve other gods, and worship them:

s Lev. 26. 14, 33. Deut. 28. 15, 36, 37.

20 Then will I pluck them up by the roots out of my land which I have given them; and this house which I have sanctified for my name, will I cast out of my sight, and will make it *to be* a proverb, and a by-word among all nations.

21 And this house which is high, shall be an astonishment to every one that passeth by it; so that he shall say, t Why hath the Lord done thus unto this land, and unto this house?

t Deut. 29 24. Jer. 22. 8, 9.

22 And it shall be answered, Because they forsook the Lord God of their fathers, which brought them forth out of the land of Egypt, and laid hold on other gods, and worshipped them, and served them: therefore hath he brought all this evil upon them.

Before Christ 1004.

CHAP. VIII.

1 Kings 9. 10, &c. 992.

AND a it came to pass (at the end of twenty years, wherein Solomon had built the house of the Lord, and his own house)

2 That the cities which Huram had restored to Solomon, Solomon built them, and caused the children of Israel to dwell there.

3 And Solomon went to Hamath-zobah, and prevailed against it.

4 And he built Tadmor in the wilderness, and all the store-cities, which he built in Hamath.

5 Also he built Beth-horon the upper, and Beth-horon the nether, fenced cities, with walls, gates, and bars:

6 And Baalath, and the store-cities that Solomon had, and all the chariot-cities, and the cities of the horsemen, and * b all that Solomon desired to build in Jerusalem, and in Lebanon, and throughout all the land of his dominion.

* Heb. all the desire of Solomon, which he de red to build.

b 1 Kings 9. 1.

7 ¶ *As for* all the people *that were* left of the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites which *were* not of Israel;

8 *But* of their children who were left after them in the land, whom the children of Israel consumed not: them did Solomon make to pay tribute until this day.

9 But of the children of Israel did Solomon make no servants for his work: but they *were* men of war, and chief of his captains, and captains of his chariots and horsemen.

10 And these *were* the chief of king Solomon's

V. 13. *If I command the locusts*—Use my authority and power over them to cause them to do so.

V. 14. *If my people shall humble themselves and pray, and seek my face, and turn from their wicked ways: then will I hear from heaven, and will forgive their sin—First, humble themselves* in their hearts, and shew that they do condemn themselves for the evil they have committed; *secondly, pray* for forgiveness; *thirdly, seek my face*—my favour, that grace from me whereby alone they can be saved; and, *fourthly, turn from their wicked ways*—By the help of my grace, cease to do evil, then will I hear and forgive their sin, saith the Lord; and as he spake unto them, so doth the Lord say unto all; and who shall excuse themselves for being found in their sins, when God shall come to judge the world in righteousness, who have the ability given them to understand things far more difficult, being to meer temporal interests, but who will not take the course God hath commanded to be taken, in order to receive from him mercy in this life, and everlasting blessedness in that which is to come.

V. 19, 20, 21. *But if ye turn away, and forsake my statutes and my commandments, then will I pluck them up by the roots out of my land; and this house shall be an astonishment to every one that passeth by it*—And all this hath God fulfilled in the sight of the world, that none may be left uninformed of that indignation and wrath, tribulation and anguish, which is denounced against every soul of man that obeys not the truth, but obeys unrighteousness. (Rom. ii. 8. 9.) *Why hath the Lord done thus unto this land*—Because they knew that they had done wickedly, and saw the judgments of God were inflicted upon them for what they had done, and yet they did not *humble* themselves, *pray, seek God's face, and turn from their wicked ways.*

CHAP. VIII.

V. 2. *The cities which Huram had restored to Solomon*—Which Solomon gave to Hiram, who not being pleased with them, he returns them to him again.

Before Christ cir. 992.

lomon's officers, *even* two hundred and fifty, that bare rule over the people.

c 1 Kings 3. 1. and 7. 8. and 9. 24.

11 ¶ And Solomon [c] brought up the daughter of Pharaoh, out of the city of David, unto the house that he had built for her: for he said, My wife shall not dwell in the house of David king of Israel, because *the places are* † holy, whereunto the ark of the Lord hath come.

† Heb. holiness.

12 ¶ Then Solomon offered burnt-offerings unto the Lord on the altar of the Lord, which he had built before the porch:

d Exod. 29. 38.

13 Even after a certain rate every [d] day, offering according to the commandment of Moses, on the sabbaths, and on the new-moons, and on the solemn feasts, [e] three times in the year, *even* in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles.

e Exod. 23. 14. Deut. 16. 16.

14 ¶ And he appointed, according to the order of David his father, the [i] courses of the priests to their service, and [v] the Levites to their charges, to praise and minister before the priests, as the duty of every day required: the [v] porters also by their courses, at every gate: for ‡ so had David the man of God commanded.

i 1 Chron. 24. &c.
v 2 Chron. 25. 1.
v 1 Chron. 9. 17. and 26. 1.
‡ Heb. so was the commandment of David the man of God.

15 And they departed not from the commandment of the king unto the priests and Levites, concerning any matter, or concerning the treasures.

16 Now all the work of Solomon was prepared unto the day of the foundation of the house of the Lord, and until it was finished: *so* the house of the Lord was perfected.

17 ¶ Then went Solomon to Ezion-geber, and to ‡ Eloth, at the sea-side in the land of Edom.

‡ Or, Elath, Deut. 2. 8. 2 Kings 14. 22.

18 [i] And Huram sent him by the hands of his servants, ships, and servants that had knowledge of the sea; and they went with the servants of Solomon to Ophir, and took thence four hundred and fifty talents of gold, and brought *them* to king Solomon.

i Chap. 9. 10, 11.

CHAP. IX.

a 1 Kings 10. 1, &c. Matt. 12. 42. Luke 11. 31.

AND [a] when the queen of Sheba heard of the fame of Solomon, she came to prove Solomon with hard questions at Jerusalem, with a very great company, and camels that bare spices, and gold in abundance, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart.

Before Christ cir. 992.

2 And Solomon told her all her questions: and there was nothing hid from Solomon which he told her not.

3 And when the queen of Sheba had seen the wisdom of Solomon, and the house that he had built,

4 And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, his * cup-bearers also, and their apparel, and his ascent by which he went up into the house of the Lord; there was no more spirit in her.

* Or, butlers.

5 And she said to the king, *It was* a true † report, which I heard in mine own land, of thine ‡ acts, and of thy wisdom:

† Heb. word.
‡ Or, sayings.

6 Howbeit, I believed not their words, until I came, and mine eyes had seen *it*: and behold, the one half of the greatness of thy wisdom was not told me: *for* thou exceedest the fame that I heard.

7 Happy *are* thy men, and happy *are* these thy servants, which stand continually before thee, and hear thy wisdom.

8 Blessed be the Lord thy God, which delighted in thee to set thee on his throne, *to be* king for the Lord thy God: because thy God loved Israel, to establish them for ever, therefore made he thee king over them, to do judgment and justice.

9 And she gave the king an hundred and twenty talents of gold, and of spices great abundance, and precious stones: neither was there any such spice as the queen of Sheba gave king Solomon.

10 And the servants also of Huram, and the servants of Solomon, [b] which brought gold from Ophir, brought algum-trees, and precious stones.

b Chap. 8. 18.

11 And the king made *of* the algum-trees, § ‖ terrises to the house of the Lord, and to the king's palace, and harps and psalteries for

§ Or, stays.
§ Heb. highways.

V. 14. *So had David the man of God commanded*—A prophet inspired by God in these things, whose commands, therefore, are the commands of God.

CHAP. IX.

V. 8. *To be king for the Lord*—In the Lord's name, because all kings hold their kingdoms from God, and act as his vicegerents and deputies; and because he sat in God's own throne, and ruled over God's peculiar people, and did, in a singular and eminent manner, maintain the honour and worship of God in his land, and in the eyes of all the world; and Solomon being an eminent type of the Son of David, the Redeemer of the world, this language of the queen's is the language of the church, and of every soul of which it consists, when they come to the knowledge of him, by his holy Spirit, as their Lord and Saviour.

V. 12. *Solomon*

Before Christ cir. 992.

for ſingers: and there were none ſuch ſeen before in the land of Judah.

12 And king Solomon gave to the queen of Sheba all her deſire, whatſoever ſhe aſked, beſides *that* which ſhe had brought unto the king: ſo ſhe turned and went away to her own land, ſhe and her ſervants.

13 ¶ Now the weight of gold that came to Solomon in one year, was ſix hundred and threeſcore and ſix talents of gold;

14 Beſides *that which* chapmen and merchant brought: and all the kings of Arabia, and * governors of the country brought gold and ſilver to Solomon.

* Or, captains.

15 ¶ And king Solomon made two hundred targets *of* beaten gold: ſix hundred *ſhekels* of beaten gold went to one target.

16 And three hundred ſhields *made he of* beaten gold: three hundred *ſhekels* of gold went to one ſhield: and the king put them in the houſe of the foreſt of Lebanon.

17 ¶ Moreover, the king made a great throne of ivory, and overlaid it with pure gold.

18 And *there were* ſix ſteps to the throne, with a foot-ſtool of gold, *which were* faſtened to the throne, and † ſtays on each ſide of the ſitting place, and two lions ſtanding by the ſtays.

† Heb. hands

19 And twelve lions ſtood there on the one ſide, and on the other upon the ſix ſteps. There was not the like made in any kingdom.

20 ¶ And all the drinking-veſſels of king Solomon *were of* gold, and all the veſſels of the houſe of the foreſt of Lebanon *were of* ‡ pure gold: § none *were of* ſilver; it was *not* any thing accounted of in the days of Solomon.

‡ Heb. ſhut up.
§ Or, there was no ſilver in them.

21 For the king's ſhips went to Tarſhiſh with the ſervants of Huram: every three years once came the ſhips of Tarſhiſh bringing gold and ſilver, § ivory, and apes, and peacocks.

§ Or, elephants teeth.

22 And king Solomon paſſed all the kings of the earth in riches and wiſdom.

23 ¶ And all the kings of the earth ſought the preſence of Solomon, to hear his wiſdom, that God had put in his heart.

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24 And they brought every man his preſent, veſſels of ſilver, and veſſels of gold, and raiment, harneſs, and ſpices, horſes, and mules, a rate year by year.

25 ¶ And Solomon [c] had four thouſand ſtalls for horſes and chariots, and twelve thouſand horſemen, whom he beſtowed in the chariot-cities, and with the king at Jeruſalem.

c 1 Kings 4. 26. and 10. 26. Chap. 1. 14.

26 ¶ [d] And he reigned over all the kings, [e] from the ‖ river, even unto the land of the Philiſtines, and to the border of Egypt.

d 1 Kings 4. 21.
e Gen. 15. 18.
‖ That is, Euphrates.

27 And the king * made ſilver in Jeruſalem as ſtones, and cedar-trees made he as the ſycamore-trees, that *are* in the low plains, in abundance.

* Heb. gave.

28 [i] And they brought unto Solomon horſes out of Egypt, and out of all lands.

i 1 Kings 10. 28. Chap. 1. 16.

29 ¶ Now the reſt of the [v] acts of Solomon, firſt and laſt, *are* they not written in the † book of Nathan the prophet, [v] and in the prophecy of Ahijah the Shilonite, and in the viſions of [i] Iddo the ſeer, againſt Jeroboam the ſon of Nebat?

v 1 Kings 11. 41.
† Heb. words.
v 1 Kings 11. 29.
i Chap. 12. 15. and 13. 22.

30 And Solomon reigned in Jeruſalem over all Iſrael forty years.

31 And Solomon ſlept with his fathers, and he was buried in the city of David his father, and Rehoboam his ſon reigned in his ſtead. 975.

CHAP. X.

AND [a] Rehoboam went to Shechem: for to Shechem were all Iſrael come to make him king.

a 1 Kings 12. 1, &c.

2 And it came to paſs when Jeroboam the ſon of Nebat (who *was* in Egypt, [b] whither he had fled from the preſence of Solomon the king) heard *it*, that Jeroboam returned out of Egypt.

b 1 Kings 11. 40.

3 And they ſent and called him: ſo Jeroboam and all Iſrael came and ſpake to Rehoboam, ſaying,

4 Thy father made our yoke grievous, now therefore eaſe thou ſomewhat the grievous

V. 12. *Solomon gave to the queen of Sheba all her deſire, whatſoever ſhe aſked*—And this is the nature of the Lord's dealings with all that believe in him, and delight themſelves in him; he gives them their hearts deſires, and whatſoever they aſk, they receive. (Pſal. xxxvii. 4. John xvi. 24.)

V. 20. *Silver was not any thing accounted of in the days of Solomon*—And as little are the riches of this world accounted of in the days of the Son of man; when Jeſus, with all his ſaving influences, takes up his abode in the humble believing heart, ſilver or gold is then nothing compared with him who is altogether lovely, and ſuited to every want and pure deſire of the immortal ſoul, whom he hath made for himſelf.

V. 29. *Iddo the ſeer*—Suppoſed to be the ſame who is called Obed, chap. xv. 1. This and the other prophets mentioned were alſo hiſtorians, and wrote ſome annals or hiſtories of their times, out of which theſe ſacred and canonical books were taken, either by theſe or other prophets.

CHAP. X.

V. 1. The contents of this chapter are in 1 Kings 12.

CHAP.

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vous ſervitude of thy father, and his heavy yoke that he put upon us, and we will ſerve thee.

5 And he ſaid unto them, Come again unto me after three days. And the people departed.

6 ¶ And king Rehoboam took counſel with the old men that had ſtood before Solomon his father while he yet lived, ſaying, What counſel give ye *me*, to return anſwer to this people?

7 And they ſpake unto him, ſaying, If thou be kind to this people, and pleaſe them, and ſpeak good words to them, they will be thy ſervants for ever.

8 But he forſook the counſel which the old men gave him, and took counſel with the young men that were brought up with him, that ſtood before him.

9 And he ſaid unto them, What advice give ye, that we may return anſwer to this people, which have ſpoken to me, ſaying, Eaſe ſomewhat the yoke that thy father did put upon us?

10 And the young men that were brought up with him, ſpake unto him, ſaying, Thus ſhalt thou anſwer the people that ſpake unto thee, ſaying, Thy father made our yoke heavy, but make thou *it* ſome what lighter for us: thus ſhalt thou ſay unto them, My little *finger* ſhall be thicker than my father's loins.

* Heb. thick.

11 For whereas my father * put a heavy yoke upon you, I will put more to your yoke: my father chaſtiſed you with whips, but I *will chaſtiſe you* with ſcorpions.

12 So Jeroboam and all the people came to Rehoboam on the third day, as the king bade, ſaying, Come again to me on the third day.

13 And the king anſwered them roughly; and king Rehoboam forſook the counſel of the old men,

14 And anſwered them after the advice of the young men, ſaying, My father made your yoke heavy, but I will add thereto: my father chaſtiſed you with whips, but I *will chaſtiſe you* with ſcorpions.

15 So the king hearkened not unto the people, [c] for the cauſe was of God, that the Lord might perform his word, which he ſpake by the [d] hand of Ahijah the Shilonite to Jeroboam the ſon of Nebat.

c 1 Sam. 2. 25. 1 Kings 12. 15, 24.
d 1 Kings 11. 29.

16 ¶ And when all Iſrael *ſaw* that the king would not hearken unto them, the people anſwered the king, ſaying, What portion have we in David? and *we have* none inheritance in the ſon of Jeſſe: every man to your tents, O Iſrael: *and* now David ſee to thine own houſe. So all Iſrael went to their tents.

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17 But *as for* the children of Iſrael that dwelt in the cities of Judah, Rehoboam reigned over them.

18 Then king Rehoboam ſent Hadoram that *was* over the tribute, and the children of Iſrael ſtoned him with ſtones, that he died: but king Rehoboam † made ſpeed to get him up to *his* chariot, to flee to Jeruſalem.

† Heb. ſtrengthened himſelf.

19 [e] And Iſrael rebelled againſt the houſe of David unto this day.

e 1 Kings 12. 19.

CHAP. XI.

AND [a] when Rehoboam was come to Jeruſalem, he gathered of the houſe of Judah and Benjamin, an hundred and fourſcore thouſand choſen *men* which were warriors, to fight againſt Iſrael, that he might bring the kingdom again to Rehoboam.

a 1 Kings 12. 21, &c.

2 But the word of the Lord came to [b] Shemaiah the man of God, ſaying,

b Chap. 12. 15.

3 Speak unto Rehoboam the ſon of Solomon king of Judah, and to all Iſrael in Judah and Benjamin, ſaying,

4 Thus ſaith the Lord, Ye ſhall not go up, nor fight againſt your brethren: return every man to his houſe, for this thing is done of me. And they obeyed the words of the Lord, and returned from going againſt Jeroboam.

5 ¶ And Rehoboam dwelt in Jeruſalem, and built cities for defence in Judah.

6 He built even Beth-lehem, and Etam, and Tekoa,

7 And Beth-zur, and Shoco, and Adullam,

8 And Gath, and Mareſhah, and Ziph,

9 And Adoraim, and Lachiſh, and Azekah,

10 And Zorah, and Aijalon, and Hebron, which *are* in Judah, and in Benjamin, fenced cities.

11 And he fortified the ſtrong holds, and put captains in them, and ſtore of victual, and of oil and wine.

12 And in every ſeveral city *he put* ſhields and

V. 4. *Ye ſhall not fight againſt your brethren*—Who may be won by love, but their affections can never be regained by force.

V. 14. *Jeroboam and his ſons had caſt them off from executing the prieſt's office unto the Lord*—They would not ſuffer them to inſtruct and aſſiſt the Iſraelites in the worſhip and ſervice of God, nor

Before Christ 975.

and spears, and made them exceeding strong, having Judah and Benjamin on his side.

974. * Heb. presented themselves to him.

13 ¶ And the priests and the Levites that *were* in all Israel, * resorted to him out of all their coasts.

c Num. 35. 2.

14 (For the Levites left [c] their suburbs, and their possession, and came to Judah and Jerusalem: for

d Chap. 13. 9.

[d] Jeroboam and his sons had cast them off from executing the priest's office unto the Lord.

e 1 Kings 12. 3. and 13. 33. and 14. 9. Hos. 13. 2.
i Lev. 17. 7.

15 [e] And he ordained him priests for the high places, and for [i] the devils, and for the calves which he had made.)

v See Chap. 15. 9. and 30. 11, 18.

16 [v] And after them out of all the tribes of Israel, such as set their hearts to seek the Lord God of Israel, came to Jerusalem, to sacrifice unto the Lord God of their fathers.

17 So they strengthened the kingdom of Judah, and made Rehoboam the son of Solomon strong, three years: for three years they walked in the way of David and Solomon.

18 ¶ And Rehoboam took him Mahalath the daughter of Jerimoth the son of David to wife, *and* Abihail the daughter of Eliab the son of Jesse:

19 Which bare him children; Jeush, and Shamariah, and Zaham.

v 1 Kings 15. 2. She is called Michiah the daughter of Uriel. Chap. 13. 2.

20 And after her, he took [v] Maachah the daughter of Absalom, which bare him Abijah, and Attai, and Ziza, and Shelomith.

21 And Rehoboam loved Maachah the daughter of Absalom, above all his wives and his concubines: (for he took eighteen wives, and threescore concubines, and begat twenty and eight sons, and threescore daughters)

i Se Deut. 21. 15, 16, 17.

22 And Rehoboam [i] made Abijah the son of Maachah the chief, *to be* ruler among his brethren, for *he thought* to make him king.

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23 And he dealt wisely, and dispersed of all his children throughout all the countries of Judah and Benjamin, unto every fenced city: and he gave them victual in abundance: and he desired † many wives.

† Heb. a multitude of wives.

CHAP. XII.

972.

AND [a] it came to pass when Rehoboam had established the kingdom, and had strengthened himself, [b] he forsook the law of the Lord, and all Israel with him.

a Chap. 11. 17.
b 1 Kings 14. 22, 23, 24.

971.

2 And it came to pass, *that* in the fifth year of king Rehoboam, Shishak king of Egypt came up against Jerusalem ([c] because they had transgressed against the Lord)

c 1 Kings 14. 24, 25.

3 With twelve hundred chariots, and threescore thousand horsemen: and the people *were* without number that came with him out of Egypt; [d] the Lubims, the Sukkiims, and the Ethiopians.

d Chap. 16. 8.

4 And he took the fenced cities which *pertained* to Judah, and came to Jerusalem.

5 ¶ Then came Shemaiah the prophet to Rehoboam, and *to* the princes of Judah, that were gathered together to Jerusalem, because of Shishak, and said unto them, Thus saith the Lord, Ye have forsaken me, and therefore have I also left you in the hand of Shishak.

6 Whereupon the princes of Israel and the king humbled themselves, and they said, The Lord *is* righteous.

7 And when the Lord saw that they humbled themselves, the word of the Lord came to Shemaiah, saying, They have humbled themselves,

nor to go up to Jerusalem to worship in their courses: and these priests would not join with them in the worship of the calves, as they were desired and commanded to do; and therefore they willingly forsook all their patrimonies and possessions for God's sake; rather choosing to suffer affliction and poverty in his service, than to have the gains and short-lived pleasures of sin, for the uncertain moments of a mortal life. Reader, are you yet of this mind? If not, be intreated in his dear name that died for you, to make a right estimate of the value of all the wages this world pays to those that are running the foremost in its ways; and then ask yourself, if you could gain their prize of honour, riches, or pleasures, how you would look upon these, at the cost of being refused the crown of eternal glory, for which every self-denied cross-bearer hath the sure promise of God?

V. 15. *He ordained him priests for the devils, and for the calves—For the high places, both for the devils,* (the baals, or false gods, which divers of his people worshipped, whom he permitted and encouraged to do so, giving them liberty to do any thing but to serve God at Jerusalem) *and for the calves.* They had leave to worship what they would, so as they did not devote themselves to God, to worship and obey him according to his holy word.

V. 16. *All such as set their hearts to seek the Lord God of Israel—* Such as loved and feared God, in truth, and with their whole heart.

V. 17. *For three years they walked in the way of David and Solomon*—This honourable mention of Solomon, as a pattern of piety, is a considerable evidence of true repentance having taken place in him.

CHAP. XII.

V. 2. *Shishak king of Egypt came up against Jerusalem, because they had transgressed against the Lord*—So that national enemies are but public executioners of the divine displeasure against any people.

V. 3. *The Lubims*—A people of Africa bordering upon Egypt. *The Sukkiims*—A people living in tents, as the word signifies.

V. 5. *Thus saith the Lord, Ye have forsaken me, and therefore have I also left you*—To yourselves, without that wisdom and strength which you and your fathers had, when they walked in the ways of the Lord.

V. 7. *When the Lord saw that they humbled themselves*—He was pleased to mitigate their calamity. *I will grant them some deliverance, and my wrath shall not be poured out*—I will give some stop to the course of my wrath, which was ready to be poured forth upon them, to their utter destruction.

themſelves, *therefore* I will not deſtroy them, but I will grant them * ſome deliverance, and my wrath ſhall not be poured out upon Jeruſalem by the hand of Shiſhak.

8 Nevertheleſs, [e] they ſhall be his ſervants; that they may know my ſervice, and the ſervice of the kingdoms of the countries.

9 So Shiſhak king of Egypt came up againſt Jeruſalem, and took away the treaſures of the houſe of the Lord, and the treaſures of the king's houſe, he took all: he carried away alſo the ſhields of gold which Solomon had [i] made.

10 Inſtead of which, king Rehoboam made ſhields of braſs, and committed *them* [v] to the hands of the chief of the guard, that kept the entrance of the king's houſe.

11 And when the king entered into the houſe of the Lord, the guard came, and fetched them, and brought them again into the guard-chamber.

12 And when he humbled himſelf, the wrath of the Lord turned from him, that he would not deſtroy *him* altogether: † and alſo in Judah things went well.

13 ¶ So king Rehoboam ſtrengthened himſelf in Jeruſalem, and reigned: for [v] Rehoboam *was* one and forty years old when he began to reign, and he reigned ſeventeen years in Jeruſalem, [i] the city which the Lord had choſen out of all the tribes of Iſrael, to put his name there: and his mother's name *was* Naamah an Ammoniteſs.

14 And he did evil, becauſe he ‡ prepared not his heart to ſeek the Lord.

15 Now the acts of Rehoboam, firſt and laſt, *are* they not written in the § book of Shemaiah the prophet, [k] and of Iddo the ſeer, concerning genealogies? And *there were* wars between Rehoboam and Jeroboam continually.

16 And Rehoboam ſlept with his fathers, and was buried in the city of David; and Abijah his ſon reigned in his ſtead.

Before Chriſt 971.

* Or, a little while.

e See Iſai. 26 13.

i 1 Kings 10. 16. Chap. 9. 15.

v 2 Sam. 8. 18.

† Or, and yet in Judah there were good things: See Gen. 18. 24 and 1 Kings 14. 13. Chap 19. 3.

v 1 Kings 14. 21.

i Chap. 6. 6.

‡ Or, fixed.

§ Heb. words.

k Chap. 9. 29.

CHAP. XIII.

Before Chriſt 971.

1 1 Kings 14. 31, Abijam. 958.

NOW [a] in the eighteenth year of king Jeroboam, began Abijah to reign over Judah.

a 1 Kings 15. 1, &c.

2 He reigned three years in Jeruſalem: (his mother's name alſo *was* [b] Michaiah the daughter of Uriel of Gibeah) and there was war between Abijah and Jeroboam.

b See Chap. 11. 20.

3 And Abijah * ſet the battle in array, with an army of valiant men of war, *even* four hundred thouſand choſen men: Jeroboam alſo ſet the battle in array againſt him with eight hundred thouſand choſen men, *being* mighty men of valour.

* Heb. bound together.

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4 ¶ And Abijah ſtood up upon mount Zemaraim, which *is* in mount Ephraim, and ſaid, Hear me, thou Jeroboam, and all Iſrael,

5 Ought you not to know, that the Lord God of Iſrael gave the kingdom over Iſrael to David for ever, *even* to him and to his ſons [c] by a covenant of ſalt?

c Num. 18 19.

6 Yet Jeroboam the ſon of Nebat, the ſervant of Solomon the ſon of David, is riſen up, and hath [d] rebelled againſt his lord.

d 1 Kings 11. 26.

7 And there are gathered unto him vain men the children of Belial, and have ſtrengthened themſelves againſt Rehoboam the ſon of Solomon, when Rehoboam was young and tender-hearted, and could not withſtand them.

8 And now ye think to withſtand the kingdom of the Lord, in the hand of the ſons of David; and ye *be* a great multitude, and *there are* with you golden calves which Jeroboam [e] made you for gods.

e 1 Kings 12. 28. & 14. 9. Hoſ. 8. 6.

9 [i] Have ye not caſt out the prieſts of the Lord the ſons of Aaron, and the Levites, and [v] have made you prieſts after the manner of the nations of *other* lands? [v] ſo that whoſoever cometh † to conſecrate himſelf with a

i Chap. 11. 14, 15.

v 1 Kings 12. 31.

v Exod. 29. 35. † Heb. to fill his hand; See Exod. 29. 1. Lev. 8. 2.

V. 8. *Nevertheleſs, they ſhall be his ſervants; that they may know my ſervice*—That they may experimentally know and feel the difference between my yoke and the yoke of a foreign and idolatrous prince, and what miſchief they have done to themſelves, by forſaking me and my ſervice.

V. 9. *Shiſhak took away the treaſures of the houſe of the Lord, and the treaſures of the king's houſe*—Upon which condition, and Rehoboam's ſubmiſſion to him, he delivered up to him the fenced cities of Judah, which he had taken, verſe 4.

V. 12. *Alſo in Judah things went well*—Notwithſtanding this loſs, they began to recruit themſelves, and to regain ſome degree of their former proſperity.

V. 14. *He did evil, becauſe he prepared not his heart to ſeek the Lord*—He did not place the Lord before him as the ſole object of his faith, fear, adoration, and love. Although he humbled himſelf, and ſeemed penitent for a ſeaſon, and profeſſed the true religion and worſhip of God; yet he quickly relapſed into his former ſins, becauſe he was not ſincere nor ſerious in his actions, and his heart was not right with God.

CHAP. XIII.

V. 7. *The children of Belial*—Such as have caſt off the yoke and obedience which they owed both to God and to their king. *When Rehoboam was young and tender-hearted, and could not withſtand them*—Abijah does not ſay, that it was by God's expreſs command, Rehoboam was reſtrained from the war againſt Iſrael, which otherwiſe he had both courage and reſolution to proſecute, as appears from the hiſtory.

V. 9. *To conſecrate himſelf*—To make himſelf a prieſt. *May be a prieſt of them that are no gods*—That have nothing of the nature or power, though you give them the name of gods.

V. 10. *The Lord*—Jehovah, the only true and great God. *Is our God, and we have not forſaken him*—We maintain his honour and worſhip, which you have ungratefully rejected.

V. 11. *Upon*

Before Christ 957. young bullock and seven rams, *the same* may be a priest of *them that are* no gods.

10 But as for us, the Lord *is* our God, and we have not forsaken him; and the priests which minister unto the Lord, *are* the sons of Aaron, and the Levites *wait* upon *their* business.

i Chap. 2. 4. 11 i And they burn unto the Lord every morning and every evening, burnt-sacrifices

k Lev. 24. 6 and sweet incense: the k *shew-bread* also *set they in order* upon the pure table, and the

l Exod. 27. 21. Lev. 24. 3. candlestick of gold with the lamps thereof, l to burn every evening: for we keep the charge of the Lord our God; but ye have forsaken him.

12 And behold, God himself *is* with us

v Num 10. 9. for *our* captain, v and his priests with sounding trumpets to cry alarm against you: O

n Acts 5. 39. children of Israel, n fight ye not against the Lord God of your fathers, for you shall not prosper.

13 ¶ But Jeroboam caused an ambushment to come about behind them: so they were before Judah, and the ambushment *was* behind them.

14 And when Judah looked back, behold, the battle *was* before and behind: and they cried unto the Lord, and the priests sounded with the trumpets.

15 Then the men of Judah gave a shout: and as the men of Judah shouted, it came to pass, that God smote Jeroboam and all Israel before Abijah and Judah.

16 And the children of Israel fled before Judah: and God delivered them into their hand.

17 And Abijah and his people slew them with a great slaughter: so there fell down slain of Israel, five hundred thousand chosen men. Before Christ 957.

18 Thus the children of Israel were brought under at that time, and the children of Judah prevailed, because they relied upon the Lord God of their fathers.

19 And Abijah pursued after Jeroboam, and took cities from him, Beth-el with the towns thereof, and Jeshanah with the towns thereof, and o Ephrain with the towns thereof. o Josh. 15. 9.

20 p Neither did Jeroboam recover strength again in the days of Abijah: and the Lord struck him, and he died. p 1 Kings 14. 20.

21 ¶ But Abijah waxed mighty, and married fourteen wives, and begat twenty and two sons, and sixteen daughters.

22 And the rest of the acts of Abijah, and his ways, and his sayings, *are* written in the ‖ story of the prophet q Iddo. ‖ Or, commentary. q Chap. 12. 15.

CHAP. XIV.

955. SO Abijah slept with his fathers, and they buried him in the city of David, and a Asa his son reigned in his stead: in his days the land was quiet ten years. a 1 Kings 15. 8, &c.

2 And Asa did *that which was* good and right in the eyes of the Lord his God.

3 For he took away the altars of the cir. 951. strange *gods*, and b the high places, and c brake down the * images, d and cut down the groves: b See Chap. 15. 17. c Exod 34. 13. * Heb. statues. d 1 Kings 11. 7.

4 And commanded Judah to seek the Lord God of their fathers, and to do the law, and the commandment.

5 Also

V. 11. *Upon the pure table*—So called, because it was made of pure gold. *We keep the charge of the Lord our God*—This he saith, either because he flattered himself that his keeping up the external worship of God would make full satisfaction for the errors of his life: Or, that he might hereby encourage his own soldiers, and terrify his enemies.

V. 12. *God himself is with us, and his priests to cry alarm against you*—Upon the sounding whereof God hath solemnly promised to assist his people. *O children of Israel, fight ye not against the Lord God of your fathers*—You have not only us for your enemies, but God, even the God whom your fathers honoured and served.

V. 13. *Jeroboam caused an ambushment to come about behind them*—Whilst Abijah was discoursing, Jeroboam lays an ambush.

V. 15. *The men of Judah gave a shout: and God smote Jeroboam and all Israel*—The king of Judah had before said, That God was with them, and his priests to cry an alarm, by which they expressed their faith in God's ancient promise of remembering and saving them. (Num. x 9.) They now gave a shout, and God was faithful to his word, and gave the victory to faith; and confounded the wisdom of the king of Israel, who thought to have surrounded the king of Judah's army, whilst he was speaking with him. How different the effects of faith, and of meer human policy? Conquest attends faith, whilst human wisdom leaves its possessors to perish.

V. 18. *The children of Judah prevailed, because they relied upon the Lord*—They put their trust in him, and confidently expected help from him. And what God did for them, he in mercy hath promised to do for all that truly rely upon him. The angel of the Lord shall encamp around them that fear him; and whatever their dangers or their difficulties are, and however near they may be, he is nearer still to all them that cast their care upon him; and God is not near to such as are an unconcerned observer of their fears, their difficulties, and their sufferings, but as an Almighty friend and Saviour, to all that hope in his mercy.

V. 20. *The Lord struck him*—Jeroboam, with some incurable disease. *And he died*—Not presently, but a year or two after this time.

V. 22. *His ways, and his sayings, are written*—And thus are all the ways and sayings of every rational soul of man, *written* in those books which shall be opened in the great day of the Lord; and according to which the dead shall be judged. (Rev. xx. 12.) Blessed are they whose *ways* and *sayings* are all in his fear, and in the spirit of that charity which shall endure when that life of faith, in which they lived, suffered, and died, shall be at an end.

CHAP. XIV.

V. 2—4. *Asa commanded*—By his royal edicts he required them to worship God and him only. He began his reign by shewing,

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5 Also he took away out of all the cities of Judah, the high places and the † images: and the kingdom was quiet before him.

† Heb. sun-images.

6 ¶ And he built fenced cities in Judah: for the land had rest, and he had no war in those years; because the Lord had given him rest.

7 Therefore he said unto Judah, Let us build these cities, and make about *them* walls, and towers, gates, and bars, while the land *is* yet before us; because we have sought the Lord our God, we have sought *him*, and he hath given us rest on every side: so they built and prospered.

8 And Asa had an army *of men* that bare targets and spears, out of Judah three hundred thousand, and out of Benjamin, that bare shields and drew bows, two hundred and fourscore thousand: all these *were* mighty men of valour.

e Chap. 16. 8.

9 ¶ [e] And there came out against them Zerah the Ethiopian, with an host of a thousand thousand, and three hundred chariots,

i Josh. 15. 44.

and came unto [i] Mareshah.

10 Then Asa went out against him, and they set the battle in array in the valley of Zephathah at Mareshah.

11 And Asa cried unto the Lord his God,

v 1 Sam. 14. 6.

and said, Lord, *it is* [v] nothing with thee to help, whether with many, or with them that have no power: help us, O Lord our God; for we rest on thee, and in thy name we go against this multitude: O Lord, thou *art* our God, let not ‡ man prevail against thee.

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‡ Or, mortal man.

12 So the Lord smote the Ethiopians before Asa, and before Judah, and the Ethiopians fled.

13 And Asa and the people that *were* with him pursued them unto Gerar: and the Ethiopians were overthrown, that they could not recover themselves, for they were § destroyed before the Lord, and before his host; and they carried away very much spoil.

§ Heb. broken.

14 And they smote all the cities round about Gerar, for [v] the fear of the Lord came upon them: and they spoiled all the cities, for there was exceeding much spoil in them.

v Gen. 35. 5. Chap. 17. 10.

15 They smote also the tents of cattle, and carried away sheep and camels in abundance, and returned to Jerusalem.

CHAP. XV.

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AND the spirit of God came upon Azariah the son of Oded.

* Heb. before Asa.

2 And he went out * to meet Asa, and said unto him, Hear ye me, Asa, and all Judah and Benjamin, [a] The Lord *is* with you, while ye be with him; and [b] if ye seek him, he will be found of you; but [c] if ye forsake him, he will forsake you.

a Jam. 4. 8.
b Ver. 4, 15. 1 Chron. 28. 9. Chap. 33. 12, 13. Matth. 7. 7.
c Chap. 24. 20.

3 Now

shewing, that the laws of God were to be made the rule of all their conduct.

V. 7. *Let us build, while the land is yet before us*—In our power. Let us work—live to the glory of God whilst it is to day, for the night cometh in which none can work.

V. 11. *Lord, it is nothing with thee*—With thee it is the same whether the means be small or great: If our end be but thy glory, thou canst help by those that have *no power*, as well as by the mighty and the wise; therefore, *O Lord our God*, who art thyself the governor of all things, *we rest on thee* against whom no wisdom or strength can prevail; *and in thy name*—By faith in our Advocate at the throne of grace, *we go against this multitude*—who are double our number. *O Lord, thou art our God*—Our head—in thee we live, and thy holy will is our work on earth, and therefore our cause is thine. *Let not man*—meer man—those that are unacquainted with thee, and neither acknowledge thee as their Creator, King, or Saviour, *prevail against thee*—Against us who regard *thee* in all the relations which thou hast graciously revealed thyself, as bearing to them that rest upon thee.

V. 12. *So the Lord smote the Ethiopians*—And thus will the Lord by his grace destroy and put to flight all that opposeth the peace, the purity, and the happiness of all that imitate Judah's faith in the Redeemer and Sanctifier of sinful men.

V. 13. *They could not recover themselves*—Yes, and hold fast that faith which is ever answered by all-sufficient grace, and pride, anger, self-will, and evil tempers and desires shall not recover themselves. The enemies thou hast seen, thou shalt see them no more again for ever. All power is to Jesus given, and he is unchangeably the same. Against him—against faith in him, shall not all that ever issued from the gates of hell prevail.

V. 14. *The fear of the Lord came upon them*—The sinful powers of darkness know and tremble at the *fear* of Him, that cast them down from that high glory in the heavens in which they dwelt, till they lifted up themselves against him. And when his holy Spirit falls on the most rebellious minds of sinful men, the tempting spirits fly at the Almighty Lord's approach, and those stand in the fear of God, who before were in rebellion against him.

V. 15. *They carried away in abundance*—Faith in the all-prevailing Mediator, not only brings deliverance from danger, and gives victory, but also enriches those that continue, by an humble reliance on God, to pursue the spiritual conquest. And as Judah returned with abundance, after their victory, to Jerusalem; so all that are faithful unto death—the redeemed of the Lord, shall return, and come with singing unto Zion above, the city of angels and God, and everlasting joy shall be upon their head: they shall obtain gladness, and joy, and sorrow, and mourning shall flee away. (Isai. li. 11.)

CHAP. XV.

V. 2. *The Lord is with you*—To defend you against all your enemies, as now you have seen, and you may hereafter expect, if you persist in that good course into which you are entered. *But if ye forsake him, he will forsake you*—But let not this victory make you presumptuous or self-confident; for if you leave God, he will leave you, and then you would fall before the feeblest of your spiritual foes; till at length left by that grace which gives desire after God, your fallen powers would deeper and deeper sink you into all the darkness, evil, and misery, which becomes the endless portion of souls, who have finally forsaken their proper end—Fellowship with the Father, and with his Son Christ Jesus. (1 John i. 3.)

V. 3. *Without*

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3 Now [d] for a long season Israel *hath been* without the true God, [e] and without a teaching priest, and without law.

d Hos. 3. 4.
e Lev. 10. 11.

4 But [i] when they in their trouble did turn unto the Lord God of Israel, and sought him, he was found of them.

i Deut. 4. 29.

5 And [v] in those times *there was* no peace to him that went out, nor to him that came in, but great vexations *were* upon all the inhabitants of the countries.

v Judg. 5. 6.

6 [y] And nation was † destroyed of nation, and city of city: for God did vex them with all adversity.

y Mat. 24. 7.
† Heb. beaten in pieces.

7 Be ye strong therefore, and let not your hands be weak: for your work shall be rewarded.

8 And when Asa heard these words, and the prophecy of Oded the prophet, he took courage, and put away the ‡ abominable idols out of all the land of Judah and Benjamin, and out of the cities which he had taken from mount Ephraim, and renewed the altar of the Lord that *was* before the porch of the Lord.

‡ Heb. abominations.

9 [i] And he gathered all Judah and Benjamin, and the strangers with them out of Ephraim, and Manasseh, and out of Simeon: (for they fell to him out of Israel in abundance, when they saw that the Lord his God *was* with him)

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i Chap. 11. 16.

10 So they gathered themselves together at Jerusalem in the third month, in the fifteenth year of the reign of Asa.

11 [k] And they offered unto the Lord ‡ the same time, of [l] the spoil *which* they had brought, seven hundred oxen, and seven thousand sheep.

k Chap. 14. 15.
‡ Heb. in that day.
l Chap. 14. 13.

12 And they entered into a covenant to seek the Lord God of their fathers, with all their heart, and with all their soul;

13 [v] That whosoever would not seek the Lord God of Israel, [n] should be put to death, whether small or great, whether man or woman.

v Exod. 22. 20.
n Deut. 13. 5, 9, 15.

14 And they sware unto the Lord with a loud voice, and with shouting, and with trumpets, and with cornets.

15 And

V. 3. *Without law*—They have long lived without the knowledge and worship of the true God,—without looking unto him, who is the end of the law to all that Believe.

V. 4. *But when they in their trouble sought him, he was found of them*—Thus, whilst this life of trial lasts, *troubles* are made use of, as the merciful means of convincing sinners of the necessity, for their own sakes, of turning unto and seeking his favour, that they may be found of him.

V. 5. *In those times*—When Israel lived in the gross neglect and contempt of God, and his law and worship. *There was no peace to him that went out, nor came in*—Men could not go abroad without great danger.

V. 6. *Nation was destroyed of nation*—One part of the people of Israel destroyed the other by civil wars. Shewing, by the injuries which they did to one another, who were so nearly related, that natural bitterness and malice which there is in the minds of all mankind, till sovereign grace takes place, and creates them anew. *God did vex them with all adversity*—That as they would not obey his voice, and worship him as he required, they might be made examples to all the world of the truth of his word, which declares, There is no peace to the wicked.

V. 7. *Be ye strong therefore*—Go on therefore to maintain God's worship, as you have begun to do; for this is the only way to preserve yourselves from such calamities as your predecessors have felt. *Let not your hands be weak*—Be not discouraged with the opposition which you may meet with. *Your work shall be rewarded*—What you do for God, and for his honour and service, shall not go unrequited. God cannot deny himself; he will remain faithful to all that he hath promised to be and to do for them, who look to him through the God-man; and whatever struggles and temptations you may find within your own breasts, whilst your hearts are seeking him as a perfect Saviour, and devoting yourselves to his service, only go on to trust him, and you shall receive a full reward, in possessing the mind that was in him, which is the very nature of everlasting life begun on earth. (Phil. ii. 5. John xvii. 3.)

V. 8. *Asa took courage*—For it required great courage to put away all the idols, to which so great a number of his people were addicted, and among others, Maachah the queen, his mother, whom for this reason he deposed. He knew he must give no countenance to, but oppose those that were living in opposition to God, however great or near they were to him. And blessed are they who will accept and use that grace which gives humble, patient courage to the soul, and by which the world, the flesh, and the devil are overcome.

V. 9. *They fell to him out of Israel in abundance, when they saw that the Lord his God was with him*—Where the spirit of the Lord is with the head of any people, there is liberty, justice, power to protect, wisdom to advise, and a mind of compassion to do good to all; so that the Lord's being with any one, that is so exposed to the observation of all, hath for its certain consequence, the affectionate attachment of those, whose eyes the Lord hath opened to see the evidence of his presence.

V. 11. *They offered unto the Lord*—Thus expressing the sense they had of his unmerited goodness to them.

V. 12. *They entered into a covenant*—They engaged themselves by a solemn covenant before the Lord and this great assembly, *To seek the Lord with all their heart, and with all their soul*—As men convinced of the reality of those truths which God had revealed to them. And who that is wise would not imitate their example, and seek God with their whole heart and soul, if it was but known that there was so much as *a possibility* of obtaining the pardon of God—of being made a partaker of the holy and blessed communications of his Spirit, of being owned and favoured by him in this life, and before all the hosts of heaven, and be beloved as a Son of the adorable Father, Son and Spirit, for ever? (Rev. xxi. 7.)

V. 13. *Whosoever would not seek the Lord God of Israel*—Whosoever should obstinately refuse to pay unto God that solemn worship which he required at his temple in Jerusalem; or should disown God, or serve other gods. *Should be put to death*—By virtue of all those laws which command that such person should be *cut off:* and in pursuance of that law, that by this it might be shewn, that the wages of sin was death—death eternal, to disobey and dishonour God to the end of this state of trial. (Rom. vi. 23.)

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15 And all Judah rejoiced at the oath: for they had ſworn with all their heart, and [o] ſought him with their whole deſire, and he was found of them: and the Lord gave them reſt round about.

o Ver. 2.

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16 ¶ And alſo *concerning* [p] Maachah the § mother of Aſa the king, he removed her from *being* queen, becauſe ſhe had made an ‖ idol in a grove: and Aſa cut down her idol, and ſtamped *it*, and burnt *it* at the brook Kidron.

p 1 Kings. 15. 13.

§ That is, grandmother.

1 Kings 15. 2, 10.

‖ Heb. horror.

17 But [q] the high places were not taken away out of Iſrael: nevertheleſs, the heart of Aſa was perfect all his days.

q Chap 14. 8. 5.

18 ¶ And he brought into the houſe of God the things that his father had dedicated, and that he himſelf had dedicated, ſilver, and gold, and veſſels.

19 And there was no *more* war unto the five and thirtieth year of the reign of Aſa.

CHAP. XVI.

940. viz. from the rending of the ten tribes from Judah, over which Aſa was now king.

IN the ſix and thirtieth year of the reign of Aſa, [a] Baaſha king of Iſrael came up againſt Judah, and built Ramah, [b] to the intent that he might let none go out or come in to Aſa king of Judah.

a 1 Kings 15. 17.

b Chap. 15. 9.

2 Then Aſa brought out ſilver and gold out of the treaſures of the houſe of the Lord, and of the king's houſe, and ſent to Ben-hadad king of Syria, that dwelt at * Damaſcus, ſaying,

† Heb. Darmeſek.

3 *There is* a league between me and thee, as *there was* between my father and thy father: behold, I have ſent thee ſilver and gold; go, break thy league with Baaſha king of Iſrael, that he may depart from me.

4 And Ben-hadad hearkened unto king Aſa, and ſent the captains of † his armies againſt the cities of Iſrael; and they ſmote Ijon, and Dan, and Abel-maim, and all the ſtore-cities of Naphtali.

† Heb. which were his.

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5 And it came to paſs, when Baaſha heard *it*, that he left off building of Ramah, and let his work ceaſe.

6 Then Aſa the king took all Judah, and they carried away the ſtones of Ramah, and the timber thereof, wherewith Baaſha was building, and he built therewith Geba and Mizpah.

7 ¶ And at that time [c] Hanani the ſeer came to Aſa king of Judah, and ſaid unto him, Becauſe thou haſt relied on the king of Syria, and not relied on the Lord thy God, therefore is the hoſt of the king of Syria eſcaped out of thine hand.

c 1 Kings 16. 1. Chap. 19. 2.

8 Were not [d] the Ethiopians and [e] the Lubims ‡ a huge hoſt, with very many chariots, and horſemen? yet becauſe thou didſt rely on the Lord, he delivered them into thine hand.

d Chap. 14. 9.
e Chap. 12. 3.
‡ Heb. in abundance.

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9 [i] For the eyes of the Lord run to and fro throughout the whole earth, § to ſhew himſelf ſtrong in the behalf of *them*, whoſe heart *is* perfect towards him. Herein thou haſt done fooliſhly; therefore from henceforth [v] thou ſhalt have wars.

i Job. 34. 21. Prov. 5 21. & 15. 3. Jer. 16. 17. & 32. 19. Zech. 4. 10.

§ Or, I rongly to hold with them, &c.

v 1 Kings 15. 32.

10 Then Aſa was wroth with the ſeer, and put him in a priſon-houſe; for *he was* in a rage with him, becauſe of this *thing*. And Aſa * oppreſſed *ſome* of the people the ſame time.

* Heb. cruſhed.

11 ¶ [v] And behold, the acts of Aſa, firſt and laſt, lo, they *are* written in the book of the kings of Judah and Iſrael.

v 1 Kings 15. 23.

12 And Aſa, in the thirty and ninth year of his reign, was diſeaſed in his feet, until his diſeaſe *was* exceeding *great*: yet in his diſeaſe

V. 15. *All Judah ſought him with their whole deſire*—Their whole ſoul was athirſt for the living God; *and he was found of them*—As he hath promiſed he will be of all them that thus ſeek him; *and he gave them reſt*—Safety and peace; thus repreſenting that reſt that remaineth to the people of God in all ages. (Heb. iv. 9.)

V. 16. When the ſoul truly turns to and ſeeks God, its beſetting ſin, and the temper or deſire that moſt exalted itſelf againſt God, will be treated with every expreſſion of abhorrence.

V. 17. *The heart of Aſa was perfect*—From the time that he found the Lord, he loved him with all his heart, till the time that the following account is given of him.

CHAP. XVI.

V. 7. *The king of Syria eſcaped out of thine hand*—And ſo reſerved to be a ſcourge to thy kingdom and poſterity hereafter: Whereas if he had joined with Baaſha againſt thee, thou ſhouldeſt have overthrown them both, and prevented all that miſchief which that monarch will do one day to thy family.

V. 9. *The eyes of the Lord run to and fro throughout the whole earth*—Beholding every thought and deſign of every heart of man, from the cottages of peaſants to the palaces of princes; and this not as an avenging God, but as the gracious Parent and Redeemer of ſinful men, that he may ſhew himſelf ſtrong, ever willing and able to ſave and to bleſs them, *whoſe heart is perfect toward him*—Who ſeek for his mercy and grace with their whole heart, or who having found him, love him, and delight themſelves in him.

V. 10. *Aſa was wroth with the ſeer, and put him in a priſon-houſe*—In the houſe of the ſtocks. Thus did he treat the prophet of God for his faithfulneſs. This was not the ſpirit of love he had before; it was not juſtice: he confined him out of *reſentment*; every degree of which is ſinful in all men, but doubly ſo in all that are placed in authority; this prince had therefore departed from the living God, and at this time was not reſtored.

V. 12. *In his diſeaſe he ſought not to the Lord, but to the phyſicians*—He did not humble himſelf before God, nor earneſtly deſire his help, but put all his confidence in the ſkill of his phyſicians.

V. 14. *They*

Before Christ 941.

disease he sought not to the Lord, but to the physicians.

914. 13 ¶ And Asa slept with his fathers, and died in the one and fortieth year of his reign.

14 And they buried him in his own sepulchres, which he had † made for himself in the city of David, and laid him in the bed, which was filled [i] with sweet odours and divers kinds *of spices* prepared by the apothecaries art: and they made [k] a very great burning for him.

† Heb. digged.

i Gen. 50. 2.

k Chap. 21. 19.

CHAP. XVII.

a 1 Kings 15. 24.

AND [a] Jehoshaphat his son reigned in his stead, and strengthened himself against Israel.

2 And he placed forces in all the fenced cities of Judah, and set garrisons in the land of Judah, and in the cities of Ephraim, [b] which Asa his father had taken.

b Chap. 15. 8.

3 And the Lord was with Jehoshaphat, because he walked in the first ways * of his father David, and sought not unto Baalim;

* Or, of his father, and of David.

4 But sought to the *LORD* God of his father, and walked in his commandments, and not after the doings of Israel:

5 Therefore the Lord stablished the kingdom in his hand, and all Judah [c] † brought to Jehoshapaht [d] presents, and he had riches and honour in abundance.

c 1 Sam. 10. 27.
† Heb. gave.
d 1 Kings 10. 25.

913. 6 And his heart ‡ was lift up in the ways of the Lord: moreover, [e] he took away the high places and groves out of Judah.

‡ That is, was encouraged.
e 1 Kings 22. 43. Chap. 15. 16. & 20 33.

7 ¶ Also in the third year of his reign, he sent to his princes, *even* to Ben-hail, and to Obadiah, and to Zechariah, and to Nethaneel, and to Michaiah, [i] to teach in the cities of Judah.

912. i Chap. 15. 3.

8 And with them *he sent* Levites, *even* Shemaiah, and Nethaniah, and Zebadiah, and Asahel, and Shemiramoth, and Jehonathan, and Adonijah, and Tobijah, and Tobadonijah, Levites; and with them Elishama, and Jehoram, priests.

Before Christ 912.

9 [v] And they taught in Judah, and *had* the book of the law of the Lord with them, and went about throughout all the cities of Judah, and taught the people.

v Chap. 35. 3.

10 ¶ And [v] the fear of the Lord § fell upon all the kingdoms of the lands that *were* round about Judah, so that they made no war against Jehoshaphat.

v Gen. 35. 5.
§ Heb. was.

11 Also *some* of the Philistines brought Jehoshaphat presents, and tribute-silver; and the Arabians brought him flocks, seven thousand and seven hundred rams, and seven thousand and seven hundred he-goats.

12 ¶ And Jehoshaphat waxed great exceedingly; and he built in Judah, ‖ castles, and cities of store.

‖ Or, palaces.

13 And he had much business in the cities of Judah: and the men of war, mighty men of valour, *were* in Jerusalem.

14 And these *are* the numbers of them according to the house of their fathers: Of Judah, the captains of thousands; Adnah the chief, and with him mighty men of valour, three hundred thousand.

15 And * next to him *was* Jehohanan the captain, and with him two hundred and fourscore thousand.

* Heb. at his hand.

16 And next him *was* Amasiah the son of Zichri, [i] who willingly offered himself unto the Lord; and with him two hundred thousand mighty men of valour. 17 And

i Judg. 5. 2, 9.

V. 14. *They made a very great burning*—Thereby testifying their thankfulness for many benefits which they enjoyed under his government.

CHAP. XVII.

V. 1. *Jehoshaphat strengthened himself against Israel*—Against the king and people of Israel, who had molested the kingdom of Judah with wars *all the days of Asa*, after that sin of his mentioned chap. xvi. 2, &c.

V. 3. *Jehoshaphat walked in the first ways of his father David*—Which David walked in before he fell. Or, *in the ways of David*, and *his fathers* first ways: For the beginning of Asa's reign was laudable as we have seen, though he declined at last. For it seems more probable that this passage is a reflection upon Asa, whose last ways were much his worst, and of whose repentance we have no evidence, than upon David, who, though he fell dreadfully in the matter of Uriah, yet did manifestly repent of it, and return to his first and holy course of life, in which also he continued to his death; having this character given him by the Holy Ghost after his death, that he *did right* in all things, saving that of Uriah. (1 Kings xv. 5.)

V. 5. *All Judah brought to Jehoshaphat presents*—As tokens of their respect and subjection.

V. 6. *His heart was lift up*—Above all discouragements, and difficulties, and fears, by which men's hearts used to be cast down: He was valiant and resolute for God and his ways.

V. 7. *He sent to his princes, to teach in the cities of Judah*—To inform the people of their duty, and of the king's pleasure, and to require them to observe and obey the laws of God, which were the municipal laws of that land: The particular explication whereof they left to the Levites and priests here following, who were sent for this end, and accordingly *taught the people*, verse 9.

V. 10. *The fear of the Lord fell upon all the kingdoms round about Judah*—Justly concluding from this singular piety, that God would eminently appear for him, and against all those who had ill will to him, which was their case. For even the heathens could not but observe that the kings of Judah were either prosperous or unhappy, accordingly as they served God or forsook him.

V. 13. *He had much business in the cities of Judah*—To repair and fortify them, and furnish them with all necessary provisions: and to purge out all the seeds of idolatry and injustice, which were more secretly managed in the cities than in the country, and which were first and most in the cities, and thence spread their infection into the country about them.

V. 16. *Who*

Before Christ 912.

17 And of Benjamin; Eliada a mighty man of valour, and with him armed men with bow and shield, two hundred thousand.

18 And next him *was* Jehozabad, and with him an hundred and fourscore thousand, ready prepared for the war.

k Ver. 2.

19 These waited on the king, besides k *those* whom the king put in the fenced cities, throughout all Judah.

CHAP. XVIII.

897.

NOW Jehoshaphat had riches and honour in abundance, and a joined affinity with Ahab.

a 2 Kings. 8. 18.

b 1 Kings 22. 2. * Heb. at the end of years.

2 b And * after *certain* years, he went down to Ahab to Samaria: and Ahab killed sheep and oxen for him in abundance, and for the people that *he had* with him, and persuaded him to go up *with him* to Ramoth-gilead.

3 And Ahab king of Israel said unto Jehoshaphat king of Judah, Wilt thou go with me to Ramoth-gilead? And he answered him, I *am* as thou *art*, and my people as thy people, and *we will be* with thee in the war.

c 1 Sam. 23. 2, 4, 9. 2 Sam. 2. 1.

4 ¶ And Jehoshaphat said unto the king of Israel, c Inquire, I pray thee, at the word of the Lord to day.

5 Therefore the king of Israel gathered together of prophets four hundred men, and said unto them, Shall we go to Ramoth-gilead to battle, or shall I forbear? And they said, Go up; for God will deliver *it* into the king's hand.

† Heb. yet, or, more.

5 But Jehoshaphat said, *Is there* not here a prophet of the Lord † besides, that we might inquire of him?

7 And the king of Israel said unto Jehoshaphat, *There is* yet one man, by whom we may inquire of the Lord: but I hate him, for he never prophesieth good unto me, but always evil: the same *is* Micaiah the son of Imla. And Jehoshaphat said, Let not the king say so.

‡ Or, eunuchs. § Heb. hasten.

8 And the king of Israel called for one *of his* ‡ officers, and said, § Fetch quickly Micaiah the son of Imla.

9 And the king of Israel and Jehoshaphat king of Judah, sat either of them on his throne, clothed in *their* robes, and they sat in a ‖ void place at the entering in of the gate of Samaria, and all the prophets prophesied before them.

‖ Or, floor.

10 And Zedekiah the son of Chenaanah, had made him horns of iron, and said, Thus saith the Lord, With these thou shalt push Syria, until * they be consumed.

Before Christ 897.

* Heb. thou consume them.

11 And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper: for the Lord shall deliver *it* into the hand of the king.

12 And the messenger that went to call Micaiah, spake to him, saying, Behold, the words of the prophets *declare* good to the king † with one assent: let thy word therefore, I pray thee, be like one of theirs, and speak thou good.

† Heb with one mouth.

13 And Micaiah said, *As* the Lord liveth, d even what my God saith, that will I speak.

d Numb. 22. 18, 20, 35. & 23. 12, 26. & 24. 13. 1 Kings 22. 14.

14 And when he was come to the king, the king said unto him, Micaiah, shall we go to Ramoth-gilead to battle, or shall I forbear? And he said, Go ye up, and prosper, and they shall be delivered into your hand.

15 And the king said to him, How many times shall I adjure thee that thou say nothing but the truth to me, in the name of the Lord?

16 Then he said, I did see all Israel scattered upon the mountains, as sheep that have no shepherd: and the Lord said, These have no master; let them return *therefore* every man to his house in peace.

17 (And the king of Israel said to Jehoshaphat, Did I not tell thee *that* he would not prophesy good unto me, ‡ but evil?)

‡ Or, but for evil.

18 Again he said, Therefore hear the word of the Lord, I saw the Lord sitting upon his throne, and all the host of heaven standing on his right hand, and *on* his left.

19 And the Lord said, Who shall entice Ahab king of Israel, that he may go up and fall at Ramoth-gilead? And one spake, saying after this manner, and another saying after that manner.

e Job 1. 6.

20 Then there came out a e spirit, and stood before the Lord, and said, I will entice him. And the Lord said unto him, Wherewith?

21 And he said, I will go out, and be a lying spirit in the mouth of all his prophets. And *the Lord* said, Thou shalt entice *him*, and thou shalt also prevail: go out, and do *even* so.

f Job 12. 16. Isai. 19. 14. Ezek. 14. 9.

22 Now therefore behold, f the Lord hath put a lying spirit in the mouth of these thy prophets,

V. 16. *Who willingly offered himself*—As a volunteer, to be ready as the service of God and the king should require.

CHAP. XVIII.

V. 1. This chapter is, for substance, the same with 1 Kings xxii.

CHAP.

Before Christ 897.

prophets, and the Lord hath ſpoken evil againſt thee.

23 Then Zedekiah the ſon of Chenaanah, came near, and [v] ſmote Micaiah upon the cheek, and ſaid, Which way went the ſpirit of the Lord from me, to ſpeak unto thee?

24 And Micaiah ſaid, Behold, thou ſhalt ſee on that day, when thou ſhalt go § into ‖ an inner chamber to hide thyſelf.

25 Then the king of Iſrael ſaid, Take ye Micaiah, and carry him back to Amon the governor of the city, and to Joaſh the king's ſon:

26 And ſay, Thus ſaith the king, Put this *fellow* in the priſon, and feed him with bread of affliction, and with water of affliction, until I return in peace.

27 And Micaiah ſaid, If thou certainly return in peace, *then* hath not the Lord ſpoken by me. And he ſaid, Hearken, all ye people.

28 So the king of Iſrael, and Jehoſhaphat the king of Judah went up to Ramoth-gilead.

29 And the king of Iſrael ſaid unto Jehoſhaphat, I will diſguiſe myſelf, and will go to the battle, but put thou on thy robes. So the king of Iſrael diſguiſed himſelf, and they went to the battle.

30 Now the king of Syria had commanded the captains of the chariots that *were* with him, ſaying, Fight ye not with ſmall or great, ſave only with the king of Iſrael.

31 And it came to paſs, when the captains of the chariots ſaw Jehoſhaphat, that they ſaid, It *is* the king of Iſrael: therefore they compaſſed about him to fight: but Jehoſhaphat cried out, and the Lord helped him, and God moved them *to depart* from him.

32 For it came to paſs, that when the captains of the chariots perceived that it was not the king of Iſrael, they turned back again * from purſuing him.

Before Christ 897.

33 And a *certain* man drew a bow † at a venture, and ſmote the king of Iſrael ‡ between the joints of the harneſs: therefore he ſaid to his chariot-man, Turn thine hand, that thou mayeſt carry me out of the hoſt, for I am ‡ wounded.

34 And the battle increaſed that day: howbeit the king of Iſrael ſtayed *himſelf* up in *his* chariot againſt the Syrians, until the even: and about the time of the ſun going down, he died.

v Jer. 20. 2. Mark 14 65. Acts 23. 2.

§ Or, from chamber to chamber.

‖ Heb. a chamber in a chamber.

* Heb. from after him.

† Heb. in his ſimplicity.

‡ Heb. between the joints and between the breaſt-plate.

‡ Heb. made ſick.

C H A P. XIX.

AND Jehoſhaphat the king of Judah returned to his houſe in peace to Jeruſalem. 896.

2 And Jehu the ſon of Hanani [a] the ſeer, went out to meet him, and ſaid to king Jehoſhaphat, Shouldeſt thou help the ungodly, and [b] love them that hate the Lord? therefore *is* wrath upon thee from before the Lord.

3 Nevertheleſs, there are [c] good things found in thee, in that thou haſt taken away the groves out of the land, and haſt prepared thine heart to ſeek God.

4 And Jehoſhaphat dwelt at Jeruſalem: and * he went out again through the people, from Beer-ſheba to mount Ephraim, and brought them back unto the Lord God of their fathers.

5 ¶ And he ſet judges in the land, throughout all the fenced cities of Judah, city by city.

6 And ſaid to the judges, Take heed what ye do: for [d] ye judge not for man, but for the Lord, [e] who *is* with you † in the judgment.

7 Wherefore now, let the fear of the Lord

a 1 Sam. 9. 9.

b Pſa. 139. 21.

c Chap. 17. 4, 6. See Chap. 12. 12.

* Heb. he returned, and went out.

d Deut. 1. 17.

e Pſal. 82. 1. Eccleſ. 5. 8.

† Heb. in the matter of judgment.

C H A P. XIX.

V. 1. *Jehoſhaphat returned in peace*—Safe, being miraculouſly delivered from imminent danger.

V. 2. *Shouldeſt thou help the ungodly, and love them that hate the Lord*—Was this agreeable to thy duty and love which thou profeſſeſt to God and godlineſs, that thou haſt entered into ſo ſtrict an alliance and friendſhip with my ſworn enemy, and given ſuch aſſiſtance to him? *Therefore is wrath upon thee from before the Lord*—Therefore God is angry with thee, and will chaſtiſe thee for this miſcarriage. Which he did partly by ſtirring up the Moabites, and others, to invade him, chap. xx. partly by permitting his eldeſt ſon Jehoram to kill all his brethren, chap. xxi. 4. and principally by bringing that ſore and almoſt general deſtruction upon his grand-children by Jehu, which was the proper fruit of his alliance with Ahab.

V. 3. *Nevertheleſs, thou haſt prepared thine heart to ſeek God*—Or, *directed thy heart*. Thou haſt ſought and ſerved God with all thy heart, and not feignedly. And this work of preparing or directing his heart is here aſcribed to Jehoſhaphat, as elſewhere it is attributed to God, (Phil. ii. 13.) becauſe it is man's action, but performed by God's grace preventing, enabling, and inclining him to it.

V. 4. *Jehoſhaphat went out again through the people*—Once he went by his officers; now he went in his own perſon through his whole kingdom. *And brought them back unto the Lord God of their fathers*—Such of them as had revolted from God to idols he reclaimed by his good counſel and example, and by the inſtructions of the Levites and prieſts, whom doubtleſs now he carried with him, as he ſent them before with his officers.

V. 6. *And ſaid to the judges, Ye judge for the Lord*—You repreſent God's perſon, to whom judgment belongeth, and you have your commiſſion and power from God, and not from man only; and your adminiſtration of juſtice is not only for man's good, but alſo for God's honour and ſervice. *Who is with you*—Both to obſerve your carriage, and to defend you againſt all thoſe enemies whom the impartial exerciſe of juſtice may provoke.

Before Christ 896. Lord be upon you, take heed and do *it:* for [i] *there is* no iniquity with the Lord our God, nor [k] respect of persons, nor taking of gifts.

i Deut. 32. 4. Rom. 9. 14.
k Deut. 10. 17. Job 34. 19. Acts 10. 34. Rom. 2. 11. Gal. 2. 6 Ephes. 6 9. Colos. 3. 25. 1 Pet. 1. 17.

8 ¶ Moreover, in Jerusalem did Jehoshaphat [v] set of the Levites, and *of* the priests, and of the chief of the fathers of Israel, for the judgment of the Lord, and for controversies, when they returned to Jerusalem.

v Deut. 16. 18.

9 And he charged them, saying, Thus shall ye do in the fear of the Lord, faithfully, and with a perfect heart.

10 [l] And what cause soever shall come to you of your brethren that dwell in their cities, between blood and blood, between law and commandment, statutes and judgments, ye shall even warn them that they trespass not against the Lord, and *so* wrath come upon you, and upon your brethren: this do, and ye shall not trespass.

l Deut. 17. 8.

11 And behold, Amariah the chief priest *is* over you [k] in all matters of the Lord; and Zebadiah the son of Ishmael, the ruler of the house of Judah, for all the king's matters: also the Levites *shall be* officers before you. ‡ Deal courageously, and the Lord shall be with the good.

k 1 Chron. 26. 30.

‡ Heb. take courage and do.

CHAP. XX.

896. IT came to pass after this also, *that* the children of Moab, and the children of Ammon, and with them *other* besides the Ammonites, came against Jehoshaphat to battle.

Before Christ 896.

2 Then there came some that told Jehoshaphat, saying, There cometh a great multitude against thee from beyond the sea on this side Syria, and behold, they *be* [a] in Hazazon-tamar, which *is* En-gedi.

a Gen. 14. 7.

3 And Jehoshaphat feared, and set * himself to seek the Lord, and proclaimed a fast throughout all Judah.

* Heb. his face.

4 And Judah gathered themselves together, to ask *help* of the Lord: even out of all the cities of Judah they came to seek the Lord.

5 ¶ And Jehoshaphat stood in the congregation of Judah and Jerusalem, in the house of the Lord before the new court,

6 And said, O Lord God of our fathers, *art* not thou God in heaven? and rulest *not* thou over all the kingdoms of the heathen? and [b] in thine hand *is there not* power and might, so that none is able to withstand thee?

b 1 Chron. 29. 12. Matth. 6. 13.

7 *Art* not thou our God, † who didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham [c] thy friend for ever?

† Heb. thou.

c Isai. 41. 8. Jam. 2. 23.

8 And they dwelt therein, and have built thee a sanctuary therein for thy name, saying,

9 If

V. 7. *There is no iniquity with the Lord our God, nor respect of persons*—And therefore you are in God's stead, and do his work, and must give an account to him; must imitate God.

V. 8. *Jehoshaphat set the chief of the fathers of Israel*—Who were not priests and Levites, but such persons of other tribes as were most eminent for their dignity, ability, and integrity. *For the judgment of the Lord*—For sacred matters concerning the laws, and worship, and service of God. *And for controversies*—For matters of difference between man and man. *When they returned to Jerusalem*—When Jehoshaphat and his company were returned to Jerusalem, then he made this order concerning establishing judges there.

V. 9. *Thus shall ye do in the fear of the Lord, faithfully, and with a perfect heart*—Passing such sentences with your mouths, as your own minds and consciences, upon the hearing of the parties, shall judge to be just, and not acting against your own consciences, and against God's laws.

V. 10. *Between law and commandment, statutes and judgments*—When any differences shall arise about the meaning of any of God's laws, one party possibly putting this, and the other a different sense upon the same place, or one alledging one place, and the other another place, which may seem to clash with it. *Ye shall even warn them that they trespass not against the Lord*—Ye shall not only give a righteous sentence for what is past, but ye shall admonish the offender and others to take better heed to themselves for the future. *This do, and ye shall not trespass*—So you shall not bring guilt and wrath upon yourselves and others, which otherwise you will do.

V. 11. *Amariah the chief priest is over you*—Shall be your president to direct and assist you. *In all matters of the Lord*—In spiritual or ecclesiastical matters. *For all the king's matters*—For civil causes or controversies between the king and his people; or between subject and subject, which may be called *the king's matters*, because it was a principal part of his office to see them justly decided. *The Levites shall be officers before you*—They shall be at your command to see your just sentences executed. *Deal courageously, and the Lord shall be with the good*—Shall protect and bless you, in doing that which is just and good.

CHAP. XX.

V. 2. *From beyond the sea*—The dead sea.

V. 3. *Jehoshaphat feared*—From human frailty, and from the remembrance of his own guilt, and the wrath of God denounced against him for it, chap. xix. 2. *And set himself to seek the Lord*—The phrase notes his settled resolution, seriousness, and earnestness in it, and the preparing and fixing his heart for it. *And proclaimed a fast*—In token of his humiliation and penitence for his sins, and to make himself and his people more fervent in their prayers.

V. 4. *Judah gathered themselves together, to ask help of the Lord*—To ask wisdom as to the measures they should take, and then assistance in doing that which was agreeable to the will of God. *They came to seek the Lord*—Knowing that without him none were either wise or strong.

V. 5. *Jehoshaphat stood before the new court*—Which is called *the new court*, because it had been lately renewed when the altar was renewed, as the command of love is called *a new command*, (John xiii. 34. 1 John ii. 8.) because it was so solemnly renewed and reinforced by Christ.

V. 6. Judah, in seeking help from the Lord, begins with acknowledging his power to do whatever pleaseth him.

V. 7. They then lay claim to God as their God by his covenant with Abraham; and by this they shew, that they only hoped for the mercies of God, for the sake of the promised Seed and Saviour.

V. 9. *As*

Before Christ 896.

9 [d] If *when* evil cometh upon us, *as* the sword, judgment, or peſtilence, or famine, we ſtand before this houſe, and in thy preſence, (for thy name *is* in this houſe) and cry unto thee in our affliction, then thou wilt hear and help.

10 And now, behold, the children of Ammon, and Moab, and mount Seir, whom thou [e] wouldeſt not let Iſrael invade, when they came out of the land of Egypt, but [f] they turned from them, and deſtroyed them not:

11 Behold, *I ſay*, *how* they reward us, [v] to come to caſt us out of thy poſſeſſion, which thou haſt given us to inherit.

12 O our God, wilt thou not judge them? for we have no might againſt this great company that cometh againſt us: neither know we what to do, but [v] our eyes *are* upon thee.

13 And all Judah ſtood before the Lord, with their little ones, their wives and their children.

14 ¶ Then upon Jahaziel the ſon of Zechariah, the ſon of Benaiah, the ſon of Jeiel, the ſon of Mattaniah, a Levite of the ſons of Aſaph, [i] came the ſpirit of the Lord in the midſt of the congregation:

Before Christ 896.

15 And he ſaid, Hearken ye, all Judah, and ye inhabitants of Jeruſalem, and thou king Jehoſhaphat, Thus ſaith the Lord unto you, [k] Be not afraid nor diſmayed by reaſon of this great multitude; for the battle *is* not yours, but God's.

16 To morrow go ye down againſt them: behold, they come up by the ‡ cliff of Ziz, and ye ſhall find them at the end of the § brook, before the wilderneſs of Jeruel.

17 [l] Ye ſhall not *need* to fight in this *battle*; ſet yourſelves, ſtand ye *ſtill*, and ſee the ſalvation of the Lord with you, O Judah and Jeruſalem: fear not, nor be diſmayed; to morrow go out againſt them, for the Lord *will be* with you.

18 And Jehoſhaphat bowed his head, with *his* face to the ground: and all Judah, and the inhabitants of Jeruſalem, fell before the Lord, worſhipping the Lord.

19 And the Levites of the children of the Kohathites, and of the children of the Korhites,

d 1 Kings 8. 33, 37. Chap. 6. 28.

e Deut. 2. 4, 9, 19.

f Numb. 20. 21.

v Pſa. 83. 18.

v Pſa. 25. 15. and 123. 1, 2. and 141. 8.

i Num. 11 25, 26. & 24. 2. Chap. 24. 20.

k Exod 14. 13, 14.

‡ Heb. aſcent.

§ Or, valley.

l Exod. 14. 13, 14.

V. 9. *As the ſword, judgment*—Or, rather, *the ſword of judgment*, or *of vengeance*—War, whereby thou judgeſt and puniſheſt thy people for their ſins. (Lev. xxvi. 25.)

V. 12. *We have no might againſt this great company that cometh againſt us*—Thus he ſpeaks, becauſe he well knew, and piouſly and wiſely conſidered, that no human forces, though numerous and valiant, were able to defend him without God's aſſiſtance, which he feared by his ſins he had forfeited. *Neither know we what to do*—In our diſtreſs; for if we are forſaken of thee, what we judge our wiſeſt courſe may be made the moſt ſpeedy means of our own deſtruction. *But our eyes are upon thee*—Looking unto thee alone for help.

V. 13. *All Judah ſtood before the Lord, with their little ones*—Whom they uſed to preſent before the Lord in times of great diſtreſs, to ſtir up themſelves to more fervent and faithful prayers, that their eye being upon their harmleſs and tender children, might affect their heart with a greater ſenſe of their miſery: and partly to move God to compaſſion, not as if he were capable of paſſions or changes upon ſuch a ſight, but becauſe God hath declared himſelf, that he will be prevailed with by ſuch open acknowledgments of diſtreſs, and of their entire need of and dependance upon the Divine aſſiſtance.

V. 14. *Then upon Jahaziel came the ſpirit of the Lord in the midſt of the congregation*—He was ſuddenly inſpired by God with the following meſſage, in anſwer to their ſupplications.

V. 15. *Thus ſaith the Lord, Be not afraid, for the battle is not yours, but God's*—It belongeth unto him to give victory; and as public wars are his judgments upon the nations that are engaged in them, for their public offences againſt God, whenever any that are thus viſited, turn unto him by true repentance, and caſt themſelves upon the care of God, then to that nation the purpoſe for which God afflicted is anſwered, and he charges himſelf with all that concerns them, and the battle becomes the Lord's, that it may appear to all, though the nature of the Divine government is not the immediate object of ſight, but the ſubject of faith, that God is king for ever, and ruleth, by his infinite wiſdom, power, juſtice, and goodneſs, over all the kingdoms of the earth.

V. 17. *The Lord will be with you*—The whole of the anſwer from God to the prayers of the king and people of Judah, contained all, and perhaps much more than even any of them expected, whoſe hearts, by the grace of God, had the largeſt views of his mercy to all them that look to him as the God of Abraham—God in covenant with the whole human race for the ſake of the God-man Chriſt Jeſus. After being told the time and manner of their enemies approach, and then directed to *ſtand ſtill*—To watchfully obſerve the manifeſtation of God's faithfulneſs and power; the gracious anſwer concludes with the aſſurance, that God himſelf would be with them; and where he is *with* any perſon or people, there is more of ſafety, ſtrength, and of all that can help or bleſs, than can be aſked or even thought of, becauſe where God is, there is *infinite* wiſdom, power, and goodneſs.

V. 18. *Jehoſhaphat bowed to the ground*—In token of his reverence to God and his meſſage, his belief of the promiſe, and his thankfulneſs for ſo great a favour.

V. 19. *The Levites ſtood up to praiſe the Lord with a loud voice on high*—With heart and voice lifted up: whereby they ſhewed their full aſſurance of the victory, as if it were already accompliſhed.

V. 20. *Jehoſhaphat ſtood and ſaid, Hear me, O Judah, Believe in the Lord your God; believe his prophets, ſo ſhall ye proſper*—Take heed, leſt by your unbelief you fruſtrate God's promiſes, which are all made to faith, that all his goodneſs may evidently appear to be of grace—the free gift of God, for the ſake of the Son of his love—man's Mediator at the throne of grace; of the benefits of whoſe continual interceſſion, nothing but *unbelief*, and its ſinful conſequences, can deprive you. And in this exhortation of the king of Judah's, to his ſubjects, *to believe* in the Lord, that they might be *eſtabliſhed and proſper*, he does that which Moſes and all the prophets, the Lord himſelf, and all his apoſtles and meſſengers did, and in his word ever do declare as with one voice, ſaying, Hear, O ye inhabitants of the earth. Believe in the Lord your God, as ever preſent, willing, and able to ſave—Believe it according to his faithful word, containing thouſands of exceeding great and precious promiſes, accompanied with thouſands of examples

Before Christ 896. hites, stood up to praise the Lord God of Israel with a loud voice on high.

20 ¶ And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem, [v] Believe in the Lord your God, so shall you be established; believe his prophets, so shall ye prosper.

21 And when he had consulted with the people, he appointed singers unto the Lord, [n] and § that should praise the beauty of holiness, as they went out before the army, and to say, [o] Praise the Lord, [p] for his mercy *endureth* for ever.

22 ¶ ‖ And when they began * to sing and to praise, [q] the Lord set ambushments against the children of Ammon, Moab, and mount Seir, which were come against Judah, and † they were smitten.

23 For the children of Ammon and Moab, stood up against the inhabitants of mount Seir, utterly to slay and destroy *them*: and when they had made an end of the inhabitants of Seir, every one helped ‡ to destroy another.

24 And when Judah came toward the watch-tower in the wilderness, they looked unto the multitude, and behold, they *were* dead bodies fallen to the earth, and § none escaped.

25 And when Jehoshaphat and his people came to take away the spoil of them, they found among them in abundance both riches with the dead bodies, and precious jewels, (which they stript off for themselves) more than they could carry away: and they were three days in gathering of the spoil, it was so much. Before Christ 896.

26 ¶ And on the fourth day they assembled themselves in the valley of ‖ Berachah; for there they blessed the Lord: therefore the name of the same place was called, The valley of Berachah, unto this day.

27 Then they returned every man of Judah and Jerusalem, and Jehoshaphat in the * forefront of them, to go again to Jerusalem with joy: for the Lord had made them to rejoice over their enemies.

28 And they came to Jerusalem with psalteries, and harps, and trumpets, unto the house of the Lord.

29 And [r] the fear of God was on all the kingdoms of *those* countries, when they had heard that the Lord fought against the enemies of Israel.

30 So the realm of Jehoshaphat was quiet; for his God gave him rest round about.

31 ¶ [s] And Jehoshaphat reigned over Judah: *he was* thirty and five years old when he began to reign, and he reigned twenty and five years in Jerusalem: and his mother's name *was* Azubah the daughter of Shilhi.

32 And he walked in the way of Asa his father, and departed not from it, doing *that which was* right in the sight of the Lord:

33 Howbeit, [t] the high places were not taken away; for as yet the people had not prepared their hearts unto the God of their fathers.

34 Now the rest of the acts of Jehoshaphat, first and last, behold, they *are* written in the † book of Jehu the son of Hanani, [u] who

n 1 Chron. 16. 29.
§ Heb. praisers
o 1 Chron. 16. 34. Psa. 136. 1.
p 1 Chron. 16. 41.
‖ Heb. And in the time that they, &c.
* Heb. in singing, and praise.
q Judg. 7. 22. 2 Sam. 5. 20.
† Or, they smote one another.
‡ Heb. for the destruction.
§ Heb. there was not an escaping.
r Chap. 17. 10.
s 1 Kings 22. 41. &c.
t See Chap. 17. 6.
† Heb. words.
u 1 Kings 16. 1, 7.

amples to prove their truth in all the concerns of men like yourselves—Believe in the Lord according to his word, so shall your hearts be established with grace, so shall ye prosper, by possessing that kingdom which is not in word, but in power, and ever accompanied, in the minds of all that possess it, with peace, and joy, and love.

V. 21. *When he had consulted with the people*—With the elders or chief of the people, to take their advice about the expediency of the thing; and that they might excite and prepare themselves and the people under them to this great work of praising God. *He appointed singers unto the Lord*—To the honour and service of God. *That should praise the beauty of holiness*—Or, *the glory* or *majesty of holiness*, (i. e.) The holy majesty of God.

V. 22. *And when they began to sing and to praise*—Thus shewing their cheerful confidence in God, and going joyfully into that service, which the Lord had declared was his own. *The Lord set ambushments against the children of Ammon, Moab, and mount Seir, and they were smitten*—God having left them to themselves, and to the power of their own natural jealousies and passions, they first broke forth into secret ambushments, which one party laid for another, and then into open hostilities and outrages to their utter destruction. So vain are all men's attempts against God, who needs none to destroy his enemies but themselves, and their own mistakes and passions, which he can, when he pleaseth, arm against them.

V. 25. *Jehoshaphat and his people found among them in abundance both riches and precious jewels*—Which they brought with them, because they came as to a triumph, rather than to a fight, being secure and confident of the victory, because of their great numbers, and because they thought to surprize Jehoshaphat ere he could make any considerable preparations against them; God making them an example of that destruction, which, sooner or later, will befall the self-confident.

V. 26. *They assembled themselves in the valley of Berachah—Of blessing;* so called from their solemn blessings and praises given to God in it upon this occasion.

V. 28. *They came to Jerusalem, unto the house of the Lord*—To renew their praises in the court of the temple, the proper and usual place for it. And that all who had joined in prayer to God, that did not go with the army, might now unite in praising the Lord God of their salvation, and of their present deliverance.

V. 33. *The high places were not taken away*—Not fully nor universally. Some secret pride and self-pleasing still remained amongst them.

V. 35. *After*

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who ‡ is mentioned in the book of the kings of Israel.

‡ Heb. was made to ascend.

35 ¶ And after this [x] did Jehoshaphat king of Judah join himself with Ahaziah king of Israel, who did very wickedly:

x 1 Kings 22. 48, 49.

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36 § And he joined himself with him to make ships to go to Tarshish: and they made the ships in Ezion-gaber.

§ At first Jehoshaphat was unwilling, 1 Kings 22. 49.

37 Then Eliezer the son of Dodavah of Mareshah, prophesied against Jehoshaphat, saying, Because thou hast joined thyself with Ahaziah, the Lord hath broken thy works. [y] And the ships were broken, that they were not able to go [z] to Tarshish.

y 1 Kings 22. 48.

z Chap. 9. 21.

CHAP. XXI.

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NOW [a] Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David: and Jehoram his son reigned in his stead.

a 1 Kings 22. 50. Solus.

2 And he had brethren the sons of Jehoshaphat, Azariah, and Jehiel, and Zechariah, and Azariah, and Michael, and Shephatiah: all these *were* the sons of Jehoshaphat king of Israel.

cir. 892.

3 And their father gave them great gifts of silver and of gold, and of precious things, with fenced cities in Judah: but the kingdom gave he to * Jehoram, because he *was* the first-born.

* Jehoram made partner of the kingdom with his father, 2 Kings 8. 16.

4 Now when Jehoram was risen up to the kingdom of his father, he strengthened himself, and slew all his brethren with the sword, and *divers* also of the princes of Israel.

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5 ¶ [b] Jehoram *was* thirty and two years old when he began to reign, and he reigned eight years in Jerusalem.

b In comfort. 2 Kings 8. 17.

6 And he walked in the way of the kings of Israel, like as did the house of Ahab; for he had the daugher of [c] Ahab to wife: and he wrought *that which was* evil in the eyes of the Lord.

c Chap. 22. 2.

7 Howbeit the Lord would not destroy the house of David, because of the covenant that he had made with David, and as he promised to give a † light to him, and to his [d] sons for ever.

† Heb. lamp, or, candle.

d 2 Sam. 7. 12. 1 Kings 11. 36. 2 Kings 8. 19. Psal. 132. 11, &c.

8 ¶ In his days the Edomites revolted from under the ‡ dominion of Judah, and made themselves a king.

‡ Heb. hand.

9 Then Jehoram [e] went forth with his princes, and all his chariots with him: and he rose up by night, and smote the Edomites which compassed him in, and the captains of the chariots.

e 2 Kings 8. 21.

10 So the Edomites revolted from under the hand of Judah unto this day. The same time *also* did Libnah revolt from under his hand: because he had forsaken the Lord God of his fathers.

11 Moreover, he made high places in the mountains of Judah, and caused the inhabitants

V. 35. *After this did Jehoshaphat king of Judah join himself with Ahaziah king of Israel, who did very wickedly*—This is mentioned as an aggravation of his sin, after so great a favour and obligation laid upon him by God; and after he had before been so sharply reproved by a prophet for the same thing, chap. xix. 2. yet he relapsed into the same sin; which proceeded partly from that near relation which was contracted between the two families, and partly from the sweetness and easiness of Jehoshaphat's temper, which could not resist the solicitations of others, in such things as might seem indifferent. For he did not join with him in a war, as he did with Ahab, but in a peaceable way only in a matter of trade and commerce. And yet God sharply reproves and punisheth him for it, verse 37. to shew his great dislike and detestation of all friendly and familiar conversation of his servants and people with professed enemies of God and of religion, as Ahaziah was, who is therefore thus stigmatized in the next words, *who did very wickedly*. Or, *who did industriously, and maliciously, and constantly work wickedness*, giving himself up to idolatry and all wickedness. For those that profess true religion, to enter into friendship with such as are known or believed to be at enmity with God, by the careless or wilful commission of sin, is to shew, whatever may be professed, that the mind hath forgot that God is of purer eyes than to behold sin in any with favour; and that all who do but so much as name his name are required by him to come from among the wicked—to depart from all iniquity themselves, and to keep at the greatest distance from those that work it.

CHAP. XXI.

V. 2. *Azariah*—Two sons called by the same name, though doubtless distinguished by some additional title.

V. 4. *He strengthened himself*—Not in the Lord, or that power which cometh from above, which ever sheweth itself in charity to all men, but he strengthened himself in that power which is from beneath, which ruleth in the children of disobedience, and is set on fire of hell, and sheweth itself in cruelty, and in every wicked work. *And slew all his brethren, and divers also of the princes of Israel*—The chief of those Israelites who, out of love to God and to the true religion, had forsaken their estates and worldly advantages in the kingdom of Israel, and were now incorporated with the kingdom of Judah. These he especially struck at, because he justly thought these would be most firm, and constant to, and zealous for that religion, which he was resolved to oppose.

V. 7. *Because of the covenant that he had made with David, and as he promised*—Not for David's merits, but for God's free promise and covenant.

V. 10. *The same time also did Libnah revolt from under his hand: because he had forsaken the Lord God of his fathers*—Because he had forsaken God: God raised up so many enemies against him, both from abroad and at home. His rebellion against God was the true cause of their rebellion against him.

V. 11. He was not contented with being a public example of wickedness, but he made use of force to prevail with his people to walk in his steps, and join with him in the service of satan. By the opposite characters that are placed before us in the Sacred History, the Spirit of the Lord and the nature of satan are made manifest; the Lord's, by producing whatever is just, true, good, and happy; satan's, by all that is the contrary.

V. 13. *Which were better than thyself*—More innocent, righteous, and pious.

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tants of Jerusalem to commit fornication, and compelled Judah *thereto*.

§ which was writ before his death, 2 Kings 2.

12 ¶ And there came a § writing to him from Elijah the prophet, saying, Thus saith the Lord God of David thy father, Because thou hast not walked in the ways of Jehoshaphat thy father, nor in the ways of Asa king of Judah,

13 But hast walked in the way of the kings of Israel, and hast made Judah and the inhabitants of Jerusalem to go a whoring, like to whoredoms of the house of Ahab, and also hast slain thy brethren of thy father's house, *which were* better than thyself:

‖ Heb. a great stroke.

14 Behold, with ‖ a great plague will the Lord smite thy people, and thy children, and thy wives, and all thy goods.

15 And thou *shalt have* great sickness, by disease of thy bowels, until thy bowels fall out, by reason of the sickness day by day.

16 ¶ Moreover, the Lord stirred up against Jehoram the spirit of the Philistines, and of the Arabians, that *were* near the Ethiopians.

* Heb. carried captive: See Chap. 22. 1.

17 And they came up into Judah, and brake into it, and * carried away all the substance *that was* found in the king's house, and [i] his sons also and his wives; so that there was never a son left him, save † Jehoahaz the youngest of his sons.

i Chap. 24. 7.

† Or, Ahaziah, Chap. 22. 1. or, Azariah, Chap. 27. 6.

887.

18 ¶ ‡ And after all this the Lord smote him in his bowels with an incurable disease.

‡ His son Ahaziah, Prov. x. 2 Kings 9. 29. from after

885.

19 And it came to pass that in process of time, after the end of two years, his bowels fell out by reason of his sickness: so he died of sore diseases: And his people made no burning for him, like [v] the burning of his fathers.

v Chap. 16. 14.

20 Thirty and two years old was he when he began to reign, and he reigned in Jerusalem eight years, and departed § without being desired: howbeit, they buried him in the city of David, but not in the sepulchres of the kings.

§ Heb. without desire.

V. 14. *With a great plague will the Lord smite thy people*—Why the people, for his sin? Because the generality of them sinned in complying with his wicked and idolatrous commands, through fear or hopes of favour. And *thy children and thy wives* shall be destroyed for their and for thy sin.

V. 15. *Thy bowels fall out, by reason of the sickness*—With which thou shalt be smitten. Thus did God require the blood of his brethren at his hands.

V. 16. *The Lord stirred up against Jehoram the spirit of the Philistines*—A people fully subdued; but God now raiseth their spirits to do his work.

V. 17. *They came, and carried away his sons and his wives*—Whom also they slew, except Ahaziah and Athaliah, who possibly were hidden in some secret place. *There was never a son left him, save Jehoahaz*—Called also Ahaziah.

CHAP. XXII.

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AND the inhabitants of Jerusalem made [a] Ahaziah his youngest son, king in his stead: for the band of men that came with the Arabians to the camp, had slain all the [b] eldest. So Ahaziah the son of Jehoram king of Judah reigned.

a 2 Kings 8. 24, &c. See Ver. 6.

b Chap. 21. 17.

2 [c] Forty and two years old *was* Ahaziah when he began to reign, and he reigned one year in Jerusalem: his mother's name also *was* [d] Athaliah the daughter of Omri.

c See 2 Kings 8. 26.

d Chap. 21. 6.

3 He also walked in the ways of the house of Ahab: for his mother was his counsellor to do wickedly.

4 Wherefore he did evil in the sight of the Lord, like the house of Ahab: for they were his counsellors after the death of his father, to his destruction.

5 ¶ He walked also after their counsel, and went with Jehoram the son of Ahab king of Israel, to war against Hazael king of Syria at Ramoth-gilead: and the Syrians smote Joram.

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e 2 Kings 8. 29. and 9. 15.

‖ Heb. wherewith they wounded him.

6 [e] And he returned to be healed in Jezreel, because of the wounds ‖ which were given him at Ramah, when he fought with Hazael king of Syria. And * Azariah the son of Jehoram king of Judah, went down to see Jehoram the son of Ahab at Jezreel, because he was sick.

* Otherwise called Ahaziah. Ver. 1. and Jehoahaz, Chap. 21. 17.

† Heb. treading down.

i Judg. 14. 4.

7 And the † destruction of Ahaziah [i] was of God, by coming to Joram: for when he was come, he went out with Jehoram against Jehu the son of Nimshi, whom the Lord had anointed [v] to cut off the house of Ahab.

v 2 Kings 9. 7.

8 And it came to pass, that when Jehu was executing judgment upon the house of Ahab, and [v] found the princes of Judah, and the sons of the brethren of Ahaziah, that ministered to Ahaziah, he slew them.

v 2 Kings 10. 13.

9 [i] And he sought Ahaziah: and they caught him, (for he was hid in Samaria) and brought

i 2 Kings 9. 27, at Megiddo in the kingdom of Samaria.

V. 20. *He departed—Went away* out of this world; there being many such words used concerning death in the Old and New Testament, signifying that death is not an annihilation, but only a translation into another place and state. *Without being desired*—His people did not desire that he should live longer.

CHAP. XXII.

V. 7. *The destruction of Ahaziah was of God*—By his providence, so disposing occasions and Ahaziah's inclinations, that he should come at that season to receive his deserved judgment. How fearful a thing it is to fall into the hands of an offended God.

V. 9. *Ahaziah was hid in Samaria*—Where he was taken, and received the sentence of death.

CHAP.

Before Christ 884. brought him to Jehu: and when they had slain him, they buried him, because, said they, he *is* the son of Jehoshaphat, who sought the Lord with all his heart. So the house of Ahaziah had no power to keep still the kingdom.

884. 10 ¶ [k] But when Athaliah the mother of Ahaziah, saw that her son was dead, she arose, and destroyed all the seed royal of the house of Judah.

k 2 Kings 11. 1.

11 But Jehoshabeath the daughter of the king, took Joash the son of Ahaziah, and stole him from among the king's sons *that were* slain, and put him and his nurse in a bed-chamber. So Jehoshabeath the daughter of king Jehoram, the wife of Jehoiada the priest (for she was the sister of Ahaziah) hid him from Athaliah, so that she slew him not.

12 And he was with them hid in the house of God six years, and Athaliah reigned over the land.

CHAP. XXIII.

887. AND [a] in the seventh year Jehoiada strengthened himself, and took the captains of hundreds, Azariah the son of Jeroham, and Ishmael the son of Jehohanan, and Azariah the son of Obed, and Maaseiah the son of Adaiah, and Elishaphat the son of Zichri, into covenant with him.

a 2 Kings 11. 4, &c.

2 And they went about in Judah, and gathered the Levites out of all the cities of Judah, and the chief of the fathers of Israel, and they came to Jerusalem.

3 And all the congregation made a covenant with the king in the house of God: and he said unto them, Behold, the king's son shall reign, as the Lord hath [b] said of the sons of David.

b 2 Sam 7. 12. 1 Kings 2. 4 and 9. 5. Chap. 6. 16. and 7. 18. and 21. 7.

4 This *is* the thing that ye shall do; A third part of you [c] entering on the sabbath of the priests and of the Levites, *shall be* porters of the * doors;

c 1 Chro 9. 25.

* Heb. thresholds.

5 And a third part *shall be* at the king's house; and a third part at the gate of the foundation: and all the people *shall be* in the courts of the house of the Lord.

6 But let none come into the house of the Lord, save the priests, and [d] they that minister of the Levites, they shall go in, for

d 1 Chro. 23. 28, 29.

they *are* holy: but all the people shall keep the watch of the Lord. Before Christ 887.

7 And the Levites shall compass the king round about, every man with his weapons in his hand, and whosoever *else* cometh into the house, he shall be put to death: but be you with the king when he cometh in, and when he goeth out.

8 So the Levites and all Judah did according to all things that Jehoiada the priest had commanded, and took every man his men that were to come in on the sabbath, with them that were to go *out* on the sabbath; for Jehoiada the priest dismissed not [e] the courses.

e See 1 Chron. 24. and 25.

9 Moreover, Jehoiada the priest delivered to the captains of hundreds spears, and bucklers, and shields, that *had been* king David's, which *were* in the house of God.

10 And he set all the people (every man having his weapon in his hand) from the right † side of the ‡ temple to the left side of the temple, along by the altar and the temple, by the king round about.

† Heb. shoulder. ‡ Heb. house.

11 Then they brought out the king's son, and put upon him the crown, and [i] *gave him* the testimony, and made him king: and Jehoiada and his sons anointed him, and said, § God save the king.

i Deut. 17. 18.

§ Heb. Let the king live.

12 ¶ Now when Athaliah heard the noise of the people running and praising the king, she came to the people into the house of the Lord.

13 And she looked, and behold, the king stood at his pillar, at the entering in, and the princes, and the trumpets by the king: and all the people of the land rejoiced, and sounded with trumpets, also the singers with instruments of musick; and [v] such as taught to sing praise. Then Athaliah rent her clothes, and said, § Treason, treason.

v 1 Chro. 25. 8.

§ Heb. conspiracy.

14 Then Jehoiada the priest brought out the captains of hundreds, that were set over the host, and said unto them, Have her forth of the ranges: and whoso followeth her, let him be slain with the sword. For the priest said, Slay her not in the house of the Lord.

15 So they laid hands on her; and when she was come to the entering [v] of the horse-gate,

v Neh. 3. 28.

CHAP. XXIII.

V. 2. *They gathered the chief of the fathers of Israel*—These Jehoiada esteemed more faithful than many of Judah, having given better proofs of the truth of their religion.

V. 19. *He set the porters at the gates of the house of the Lord, that none which was unclean in any thing, should enter in*—And thus will it be when the day of eternity comes—Without holiness no man shall see the Lord in his kingdom of glory. (Heb. xii. 14.) How great then the necessity of considering every day, as the day in which God is willing to work in the soul, both to will and do of his good pleasure, and to communicate to it the mind that was also in Christ Jesus. (Phil. ii. 5, 13.)

CHAP.

Before Christ 878. gate, by the king's house, they slew her there.

16 ¶ And Jehoiada made a covenant between him, and between all the people, and between the king, that they should be the Lord's people.

17 Then all the people went to the house of Baal, and brake it down, and brake his
i Deut. 13. 6. altars, and his images in pieces, and i slew Mattan the priest of Baal before the altars.

18 Also Jehoiada appointed the offices of the house of the Lord by the hand of the
k 1 Chro. 24 1. priests the Levites, whom David had k distributed in the house of the Lord, to offer the burnt-offerings of the Lord, as *it is* writ-
l Num. 28. 2. ten in the l law of Moses, with rejoicing and
‖ Heb. by the hands of David. with singing, *as it was ordained* ‖ by David.

19 And he set the v porters at the gates of
v 1 Chron. 26. 1, &c. the house of the Lord, that none *which was* unclean in any thing, should enter in.

20 And he took the captains of hundreds, and the nobles, and the governors of the people, and all the people of the land, and brought down the king from the house of the Lord: and they came through the high gate into the king's house, and set the king upon the throne of the kingdom.

21 And all the people of the land rejoiced: and the city was quiet, after that they had slain Athaliah with the sword.

CHAP. XXIV.

878. JOash a *was* seven years old when he began
a 2 Kings 12. 1, &c. to reign, and he reigned forty years in Jerusalem: his mother's name also *was* Zibeah of Beer-sheba.

b See Chap. 24. 3. 2 And Joash b did *that which was* right in the sight of the Lord, all the days of Jehoiada the priest.

3 And Jehoiada took for him two wives, and he begat sons and daughters.

* Heb. to renew. 4 ¶ And it came to pass after this, *that* Joash was minded * to repair the house of the Lord.

856. 5 And he gathered together the priests and the Levites, and said to them, Go out unto the cities of Judah, and gather of all Israel money to repair the house of your God from year to year, and see that ye haste the matter: howbeit the Levites hastened *it* not.

6 And the king called for Jehoiada the chief, and said unto him, Why hast thou not required of the Levites to bring in out of Judah, and out of Jerusalem, the collection, *according to the commandment* of c Moses the servant of the Lord, and of the congregation of Israel, for the tabernacle of witness?

Before Christ 856.

c Exod. 30. 12, 13, 14.

7 For d the sons of Athaliah that wicked woman, had broken up the house of God, and also all the dedicated things of the house of the Lord did they bestow upon Baalim.

d Chap 21. 17.

8 And at the king's commandment they made a chest, and set it without at the gate of the house of the Lord.

9 And they made † a proclamation through Judah and Jerusalem, to bring in to the Lord, the collection *that* Moses the servant of God *laid* upon Israel in the wilderness.

† Heb. a voice.

10 And all the princes and all the people rejoiced, and brought in, and cast into the chest, until they had made an end.

11 Now it came to pass, that at what time the chest was brought unto the king's office, by the hand of the Levites; and when they saw that *there was* much money: the king's scribe, and the high priest's officer came and emptied the chest, and took it, and carried it to his place again. Thus they did day by day, and gathered money in abundance.

12 And the king and Jehoiada gave it to such as did the work of the service of the house of the Lord, and hired masons and carpenters to repair the house of the Lord, and also such as wrought iron and brass to mend the house of the Lord.

13 So the workmen wrought, and ‡ the work was perfected by them, and they set the house of God in his state, and strengthened it.

‡ Heb. the healing went up upon the work.

14 And when they had finished *it*, they brought the rest of the money before the king and Jehoiada, whereof were made vessels for the house of the Lord, *even* vessels to minister, and § to offer *withal*, and spoons, and vessels of gold and silver: and they offered burnt-offerings in the house of the Lord continually, all the days of Jehoiada.

§ Or, peſils.

15 ¶ But Jehoiada waxed old, and was cir. 850. full of days when he died; an hundred and thirty years old *was he* when he died.

16 And they buried him in the city of David among the kings, because he had done good

CHAP. XXIV.

V. 5. *Gather of all Israel*—Of all the Israelites that were in the kingdom of Judah.

V. 14. *They offered burnt-offerings in the house of the Lord continually*—And happy are they who, by faith, are continually presenting unto God the offerings of prayer and praise.

V. 16. *He had done good in Israel*—In Judah, which was an eminent part of Israel, and the only part of it which owned God,

or

Before Christ cir. 850. good in Israel, both towards God, and towards his house.

17 Now after the death of Jehoiada, came the princes of Judah, and made obeisance to
cir. 840. the king: then the king hearkened unto them.

18 And they left the house of the Lord God of their fathers, and served groves and idols: and wrath came upon Judah and Jerusalem for this their trespass.

19 Yet he sent prophets to them, to bring them again unto the Lord, and they testified against them: but they would not give ear.

‖ Heb. clothed as Judg. 6. 34. 20 And the spirit of God ‖ came upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them, Thus saith God, Why transgress ye the commandments of the Lord, that ye can-
e Chap. 15. 2. not prosper? e because ye have forsaken the Lord, he hath also forsaken you.

i Matt. 23. 35. 21 And they conspired against him, and i stoned him with stones at the commandment of the king, in the court of the house of the Lord.

22 Thus Joash the king remembered not the kindness which Jehoiada his father had done to him, but slew his son: and when he
840. died, he said, The Lord look upon *it*, and
* Heb in the revolution of the year. require *it*.

23 ¶ And it came to pass * at the end of the year, *that* the host of Syria came up against him: and they came to Judah and Jerusalem, and destroyed all the princes of the people from among the people, and sent all the spoil of them unto the king of † Da-
Before Christ 839. † Heb. Darmesek. mascus.

24 For the army of the Syrians v came with a small company of men, and the Lord delivered a very great host into their hand, because they had forsaken the Lord God of their fathers: so they executed judgment against Joash.
v Lev. 26. 8. Deut. 32. 30. Mat. 26. 17.

25 And when they were departed from him (for they left him in great diseases) his own servants conspired against him, for the blood of the sons of Jehoiada the priest, and slew him on his bed, and he died: and they buried him in the city of David, but they buried him not in the sepulchres of the kings.

26 And these *are* they that conspired against him; ‡ Zabad the son of Shimeath an Ammonitess, and Jehozabad the son of § Shimrith a Moabitess.
‡ Or, Jozachar, 2 Kings 12. 21. § Or, Shomer.

27 ¶ Now *concerning* his sons, and the greatness of v the burdens *laid* upon him, and the ‖ repairing of the house of God, behold, they *are* written in the * story of the book of the kings. And Amaziah his son reigned in his stead.
v 2 Kings 12. 18. ‖ Heb. founding. * Or, commentary. 839.

CHAP.

or was owned by God as his Israel. How different to those that live to themselves, and who die without being the means of any good in Israel.

V. 17. *The princes made obeisance to the king*—Presenting their requests to him, that they might not be confined to unnecessary journies in coming to Jerusalem to worship, but might have the liberty, which their forefathers enjoyed, of worshipping God in the high places. Which liberty, when once they had obtained, they knew they could then worship idols, which was the thing at which they aimed. And for the prevention of such abuses, God obliged all to worship him in one place, in token of that spiritual worship which he requires of all—That they should bring all outward means and duties to the worship of the heart, and there sanctify their God and Saviour.

V. 19. *He sent prophets to them*—To call them to repentance, and to live to Him who made and died for them, and to their own present and endless peace and blessedness. *But they would not give ear*—Did not the Lord know this before he sent his servants? His word declares his great and gracious design in the salvation of all; but this neglected or refused, then all God's calls to sinful men, are to vindicate that justice, which, in the day of his wrath, will award the dreadful sentence. O reader, whoever you are, whatever you think you have to do in this world, slight not the messages, the calls of God to you; and look for these calls by ways and means which may be but little thought of by mankind in general, especially the wise, the rich, and the great, who of old looked upon the very prophets of God as men that were mad, and called the Saviour of the world, this *fellow*. (John ix. 29.)

V. 20. *Thus saith God, Why transgress ye the commandments of the Lord, that ye cannot prosper*—They being in their very nature the good of all that obey them, prosperity can never attend disobedience to the commands of God.

V. 21. *They*—The people to whom he preached, who were influenced by the examples of their apostate king and princes, as these again were influenced by satan, to destroy the faithful servant of God.

V. 22. *The Lord look upon it, and require it*—Make inquisition for my innocent blood. Which he did not wish from any desire of private revenge, with which so wise and good a man would never be willing to die; but from a zeal to public justice, and the punishment of such gross wickedness; and to deter them, if possible, from compleating their murderous intentions.

V. 23. *It came to pass at the end of the year*—So soon did God hear the cry of this holy prophet's blood, and revenge it. *The host of Syria came, and destroyed all the princes from among the people*—That it might appear they were sent and directed by God, to single out to destruction the first beginners and chief promoters of this general apostacy.

V. 24. When the kings and people of Judah were living to God, then they conquered many by few; but when they neglect God, and depart from his ways, *a great host* of Judah is delivered into the hand of *a small company* of the enemies, God armed with strength against them, to punish them for their contempt of all that power and goodness which God had given such proofs of, in every age of their forefathers.

V. 25. *His own servants conspired against him, and slew him on his bed*—Thus, by the wickedness of those that were about him, was he punished for his own wickedness. As a man soweth, so shall he reap. But who can estimate the greatness of God's severity? (Rev. xxi. 8.)

CHAP. XXV.

Before Christ 839.

AMAZIAH [a] *was* twenty and five years old *when* he began to reign, and he reigned twenty and nine years in Jerusalem: and his mother's name *was* Jehoaddan of Jerusalem.

a 2 Kings 14. 1, &c.

2 And he did *that which was* right in the sight of the Lord, [b] but not with a perfect heart.

b See 2 Kings 14. 4. Ver. 14.

3 ¶ Now it came to pass, when the kingdom was * established to him, that he slew his servants that had killed the king his father.

* Heb. confirmed upon him.

4 But he slew not their children, but *did* as *it is* written in the law in the book of Moses, where the Lord commanded, saying, [c] The fathers shall not die for the children, neither shall the children die for the fathers, but every man shall die for his own sin.

c Deut. 24. 16. 2 Kings 14. 6. Jer. 31. 30. Ezek. 18. 20.

5 ¶ Moreover, Amaziah gathered Judah together, and made them captains over thousands, and captains over hundreds, according to the houses of *their* fathers, throughout all Judah and Benjamin: and he numbered them [d] from twenty years old and above, and found them three hundred thousand choice *men*, *able* to go forth to war, that could handle spear and shield.

d Num. 1. 3.

6 He hired also an hundred thousand mighty men of valour out of Israel, for an hundred talents of silver.

Before Christ 839.

7 But there came a man of God to him, saying, O king, let not the army of Israel go with thee; for the Lord *is* not with Israel, *to wit*, *with* all the children of Ephraim.

8 But if thou wilt go, do *it*, be strong for the battle: God shall make thee fall before the enemy: for God hath power to help, and to cast down.

9 And Amaziah said to the man of God, But what shall we do for the hundred talents which I have given to the † army of Israel? And the man of God answered, The Lord is able to give thee much more than this.

† Heb. band.

10 Then Amaziah separated them, *to wit*, the army that was come to him out of Ephraim, to go ‡ home again: wherefore their anger was greatly kindled against Judah, and they returned home § in great anger.

‡ Heb. to their place.

§ Heb. in heat of anger.

11 ¶ And Amaziah strengthened himself, and led forth his people, and went to the valley of salt, and smote of the children of Seir ten thousand.

cir. 827.

12 And *other* ten thousand *left* alive, did the children of Judah carry away captive, and brought them unto the top of the rock, and cast them down from the top of the rock, that they were broken all in pieces.

13 ¶ But

V. 27. *Concerning the greatness of the burdens laid upon him*—Either the severe prophecies against him, which are called *burdens;* or the great judgments of God upon him.

CHAP. XXV.

V. 2. *He did that which was right, but not with a perfect heart*—He had a divided heart. This may be that state of mind, which thinks God's laws the wisest and the holiest, and a regard to them the best policy; but which in regarding them hath some end in view besides that of the glory of God; and when the eye ceases to be single, the mind that thinks God does not see, will soon be in darkness too thick to see God, either as Father, Redeemer, Sanctifier, Judge, or King. And by not serving God with a perfect heart, may be understood, that state of mind which divides God's great salvation between him and itself; the refined pride of the soul being deceived into the belief, that in its usefulness, piety, or merciful deeds in some degree or other, a foundation may be laid for the mercy and favour of God, besides that which he himself hath laid in the one Mediator between God and man, and the only Redeemer of all that are saved. If my soul doth not rest upon the blood and righteousness of Christ Jesus, as the sole meritorious cause of my present, future, and eternal salvation, (1 Cor. iii. 11.) I am not building upon that rock against which the gates of hell shall not prevail, but upon that sand, which the fierce winds of temptation, and the rushing torrents of corruption will one day sweep away, and leave all that was built upon the false foundation to sink, and fall, and perish.

V. 7. *The Lord is not with Israel*—He hath forsaken them, and, for their sakes, will curse thy forces if thou joinest thyself with them.

V. 8. *God shall make thee fall before the enemy*—If thou wilt proceed any farther in thy expectation of being saved or supported by any other than the Lord alone. *For God hath power to help* all that trust in him, *and to cast down*—All who put their trust in any thing that is not God.

V. 9. *But what shall we do for the hundred talents*—Must all that I have done go for nothing? Yes, and you must hold it of the mercy of the Lord that you are not consumed, if ever you would join the Redeemed of the Lord, to praise God and the Lamb for ever. *And the man of God answered, The Lord is able to give thee much more than this*—Thy Father and Redeemer, by the Holy Spirit, can give thee a better righteousness than any that thou canst make for thyself; for separate from his grace received through faith, all is sin, and therefore as much to be parted with and for ever shunned, as that eternal death to which all sin leads.

V. 10. *Amaziah separated them*—As the truly believing mind separates faith, and what are so often and so mistakenly called good works; but not otherwise are they separated than the tree and the fruit it leaves, and which, nourished from the Rock on which it grows, it continues to bear in greater plenty and perfection, till it is transplanted to bear immortal fruit in his presence who made it what it is. *They returned home in great anger*—Though they had got the hundred talents. Why then angry? Why are proud, self-righteous, mistaken sinners angry, with such as only trust for salvation to the unmerited love of God to man, for the sake of his Son—Jesus, the sinner's advocate and friend? Israel could not bear, without anger, to be looked upon as dangerous allies to Judah, as those that would ruin their cause with God, as much as every self-confident principle does in the soul that entertains it.

V. 13. *The*

Before Christ 827.

13 ¶ But ‖ the ſoldiers of the army which Amaziah ſent back, that they ſhould not go with him to battle, fell upon the cities of Judah, from Samaria even unto Beth-horon, and ſmote three thouſand of them, and took much ſpoil.

‖ Heb. the ſons of the band.

14 ¶ Now it came to paſs, after that Amaziah was come from the ſlaughter of the Edomites, that [e] he brought the gods of the children of Seir, and ſet them up *to be* his gods, and bowed down himſelf before them, and burned incenſe unto them.

e See Chap. 28. 23.

15 Wherefore the anger of the Lord was kindled againſt Amaziah, and he ſent unto him a prophet, which ſaid unto him, Why haſt thou ſought after the gods of the people, which could not deliver their own people out of thine hand?

16 And it came to paſs as he talked with him, that *the king* ſaid unto him, Art thou made of the king's counſel? forbear; why ſhouldeſt thou be ſmitten? Then the prophet forbare, and ſaid, I know that God hath * determined to deſtroy thee, becauſe thou haſt done this, and haſt not hearkened unto my counſel.

* Heb. counſelled.

826.

17 ¶ Then [i] Amaziah king of Judah took advice, and ſent to Joaſh the ſon of Jehoahaz, the ſon of Jehu king of Iſrael, ſaying, Come, let us ſee one another in the face.

i 2 Kings 14 8, 9.

18 And Joaſh king of Iſrael ſent to Amaziah king of Judah, ſaying, The † thiſtle that *was* in Lebanon, ſent to the cedar that *was* in Lebanon, ſaying, Give thy daughter to my ſon to wife: and there paſſed by ‡ a wild beaſt that *was* in Lebanon, and trode down the thiſtle.

† Or, furbuſh, or, thorn.

‡ Heb. a beaſt of the field.

19 Thou ſayeſt, Lo, thou haſt ſmitten the Edomites, and thine heart lifteth thee up to boaſt: abide now at home, why ſhouldeſt thou meddle to *thine* hurt, that thou ſhouldeſt fall, *even* thou, and Judah with thee?

Before Christ 826.

20 But Amaziah would not hear, for [v] it *came* of God, that he might deliver them into the hand *of their enemies*, becauſe they ſought after the gods of Edom.

v Chap. 22. 7.

21 So Joaſh the king of Iſrael went up, and they ſaw one another in the face, *both* he and Amaziah king of Judah, at Beth-ſhemeſh, which *belongeth* to Judah.

22 And Judah was § put to the worſe before Iſrael, and they fled every man to his tent.

§ Heb. ſmitten.

23 And Joaſh the king of Iſrael took Amaziah king of Judah the ſon of Joaſh, the ſon of [v] Jehoahaz, at Beth-ſhemeſh, and brought him to Jeruſalem, and brake down the wall of Jeruſalem, from the gate of Ephraim to ‖ the corner-gate, four hundred cubits.

v See Chap. 21. 17. and 22. 1. 6.

‖ Heb. the gate of it that looketh.

24 And *he took* all the gold and the ſilver, and all the veſſels *that were* found in the houſe of God with Obed-edom, and the treaſures of the king's houſe, the hoſtages alſo, and returned to Samaria.

25 ¶ And Amaziah the ſon of Joaſh king of Judah, lived after the death of Joaſh ſon of Jehoahaz king of Iſrael, fifteen years.

26 Now the reſt of the acts of Amaziah, firſt and laſt, behold, *are* they not written in the book of the kings of Judah and Iſrael?

27 ¶ Now after the time that Amaziah did turn away * from following the Lord, they † made a conſpiracy againſt him in Jeruſalem, and he fled to Lachiſh: but they ſent to Lachiſh after him, and ſlew him there.

810.

* Heb. from after.

† Heb. conſpired a conſpiracy.

28 And they brought him upon horſes, and buried him with his fathers in the city of ‡ Judah.

‡ That is, the city of David, as it is 2 Kings 14. 20.

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V. 13. *The ſoldiers of the army which Amaziah ſent back, that they ſhould not go with him to battle, fell upon the cities of Judah, and ſmote*—Killed three thouſand perſons. Thus did they reſent the offence which they took in being ſent back. Self-righteous friends frequently become the bittereſt enemies, to all that turn from proud nature's ways, into that of humble faith in God.

V. 15. *Why haſt thou ſought after the gods of the people, which could not deliver their own people out of thine hand*—Therefore thou art not only ungrateful and impious, but alſo ridiculouſly fooliſh, in offending that God whoſe power and goodneſs thou haſt now found, and in worſhipping ſuch gods of whoſe impotency thou haſt had late experience.

V. 16. *The king ſaid unto him, art thou made of the king's counſel*—Who art thou that preſumeſt to direct and govern my affairs without my commiſſion? *Forbear; why ſhouldeſt thou be ſmitten*—Provoke me no further, leſt I cauſe thee to be killed. *Then the prophet ſaid, I know that God hath determined to deſtroy thee*—This he might know either by the plain and poſitive rules of God's word, as (Prov. xxix. 1.) or by the ſuggeſtion of God's ſpirit.

V. 17. *Then Amaziah king of Judah took advice*—About the injury which the Iſraelites had done to his people.

V. 20. *Amaziah would not hear, for it came of God*—Who gave him up to his own error in order to his ruin.

V. 24. *In the houſe of God with Obed-edom*—With Obed-edom's poſterity, to whom the cuſtody of the ſacred treaſures was committed.

V. 27. *After the time that Amaziah did turn away from following the Lord*—By faith, as formerly he had done, he was overcome by his enemies, and then ſlain by his ſubjects. What is it that can be done to ſhew mankind, in ſtronger, plainer terms, the danger of that unbelief which is ſo deeply rooted in the human heart, and back into which, after having truly believed, it is liable to ſink again and periſh?

CHAP.

CHAP. XXVI.

Before Christ 810.

THEN all the people of Judah took [a] * Uzziah, who *was* sixteen years old, and made him king in the room of his father Amaziah.

[a] 2 Kings 14. 21 & 15. 1. * Or, Azariah

2 He built Eloth, and restored it to Judah, after that the king slept with his fathers.

3 Sixteen years old *was* Uzziah, when he began to reign, and he reigned fifty and two years in Jerusalem: his mother's name also *was* Jecoliah of Jerusalem.

4 And he did *that which was* right in the sight of the Lord, according to all that his father Amaziah did.

[b] See Chap. 24. 2 [c] Gen. 41. 15. Dan. 1. 17. and 2. 19. and 10. 1. † Heb. in the seeing of God.

5 And [b] he sought God in the days of Zechariah, who [c] had understanding † in the visions of God: and as long as he sought the Lord, God made him to prosper.

[d] Isai. 14 29. ‡ Or, in the country of Ashdod.

6 And he went forth and [d] warred against the Philistines, and brake down the wall of Gath, and the wall of Jabneh, and the wall of Ashdod, and built cities ‡ about Ashdod, and among the Philistines.

cir. 800. [e] Chap. 21. 16.

7 And God helped him against [e] the Philistines, and against the Arabians that dwelt in Gur-baal, and the Mehunims.

§ Heb. went.

8 And the Ammonites gave gifts to Uzziah, and his name § spread abroad, *even* to the entering in of Egypt, for he strengthened *himself* exceedingly.

[i] Neh. 3. 13, 15, 32. Zech. 14. 10. ‖ Or, repaired.

9 Moreover, Uzziah built towers in Jerusalem, at the [i] corner-gate, and at the valley-gate, and at the turning *of the wall*, and ‖ fortified them.

* Or, cut out many cisterns.

10 Also he built towers in the desart, and * digged many wells, for he had much cattle, both in the low country, and in the plains: husbandmen *also*, and vine-dressers in the mountains, and in † Carmel: for he loved ‡ husbandry.

† Or, fruitful fields. ‡ Heb. ground.

11 Moreover, Uzziah had an host of fighting men, that went out to war by bands, according to the number of their account, by the hand of Jeiel the scribe, and Maaseiah the ruler, under the hand of Hananiah, *one* of the king's captains.

Before Christ 800.

12 The whole number of the chief of the fathers of the mighty men of valour, *were* two thousand and six hundred.

§ Heb. the power of an army.

13 And under their hand *was* § an army, three hundred thousand and seven thousand and five hundred, that made war with mighty power, to help the king against the enemy.

‖ Heb. stones of slings.

14 And Uzziah prepared for them throughout all the host, shields, and spears, and helmets, and habergeons, and bows, and ‖ slings *to cast* stones.

* Heb went forth.

15 And he made in Jerusalem engines, invented by cunning men, to be on the towers and upon the bulwarks, to shoot arrows and great stones withal: and his name * spread far abroad, for he was marvellously helped till he was strong.

cir. 765.

16 ¶ But when he was strong, his heart was lifted up to *his* destruction: for he transgressed against the Lord his God, and [v] went into the temple of the Lord, to burn incense upon the altar of incense.

[v] So 2 Kings 16. 12, 13.

17 And Azariah the priest went in after him, and with him fourscore priests of the Lord, *that were* valiant men:

[v] Num. 18 7.

18 And they withstood Uzziah the king, and said unto him, [v] *It appertaineth* not unto thee, Uzziah, to burn incense unto the Lord, but to the [i] priests the sons of Aaron, *that are* consecrated to burn incense: go out of the sanctuary, for thou hast trespassed, neither *shall it be* for thine honour from the Lord God.

[i] Exod. 30. 7.

19 Then Uzziah was wroth, and *had* a censer in his hand to burn incense: and while he was wroth with the priests, the leprosy even rose up in his forehead, before the priests in the house of the Lord, from beside the incense-altar.

20 And

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V. 4. *He did according to all that his father Amaziah did*—For a time, but not perfectly nor constantly, which was Amaziah's case.

V. 5. *He sought God in the days of Zechariah*—As long as he lived.

V. 16. *When he was strong*—When he was strengthened in his kingdom, and free from the fear of any enemy. *He went into the temple of the Lord*—Into the holy place where the altar of incense stood, and into which none but the priests might enter, much less offer incense. The king thought he had a right to enter into the holy place, and to appear before the altar of the Lord, though he was not consecrated to the service of the sanctuary. And it is in this spirit souls are led to think, that of themselves they have a right to enter into that holy place, not made with hands, eternal in the heavens, in an unsanctified state of mind. This example is doubtless to shew us the danger of this presumption.

V. 18. *They withstood Uzziah*—By admonition and reproof.

V. 19. *Uzziah was wroth*—With the priests. *While he was wroth, the leprosy even rose up in his forehead*—So as he could not hide his shame: Though it is probable it was also in the rest of his body. When every wrong temper—every unholy desire or thought, is looked upon in the soul as the leprosy in the body, then will the soul see its unfitness for the presence of God, and not till we let ourselves have that grace, by which we are convinced of the diseased state of our fallen mortal nature, will we make use of the compassionate aid of the Heavenly Physician, whose all-sufficient grace can cast out sin, as he dismissed the evil spirits out of those that were possessed with them, and renew right spirits within us, by the same Almighty power with which he raised the dead when

Before Christ cir. 765.

20 And Azariah the chief prieſt, and all the prieſts looked upon him, and behold, he *was* leprous in his forehead, and they thruſt him out from thence, yea, himſelf [k] haſted alſo to go out, becauſe the Lord had ſmitten him.

k As Eſther 6. 12.

21 [l] And Uzziah the king was a leper unto the day of his death, and dwelt in a [v] † ſeveral houſe, *being* a leper, for he was cut off from the houſe of the Lord: and Jotham his ſon *was* over the king's houſe, judging the people of the land.

l 2 Kings 15. 5.
v Lev. 13. 46. Num. 5. 2.
† Heb. free.

22 ¶ Now the reſt of the acts of Uzziah, firſt and laſt, did [n] Iſaiah the prophet the ſon of Amoz write.

n Iſa. 1. 1.

23 [o] So Uzziah ſlept with his fathers, and they buried him with his fathers, in the field of the burial which *belonged* to the kings; for they ſaid, He *is* a leper: and Jotham his ſon reigned in his ſtead.

o Iſai. 6. 1.

CHAP. XXVII.

758. [a] JOtham *was* twenty and five years old when he began to reign, and he reigned ſixteen years in Jeruſalem: his mother's name alſo *was* Jeruſhah, the daughter of Zadok.

a 2 Kings 15. 32, &c.

2 And he did *that which was* right in the ſight of the Lord, according to all that his father Uzziah did: howbeit he entered not into the temple of the Lord. And [b] the people did yet corruptly.

b 2 Kings 15. 35.

3 He built the high gate of the houſe of the Lord, and on the wall of * Ophel he built much.

* Or, the tower. Chap. 33. 14.

4 Moreover, he built cities in the mountains of Judah, and in the foreſts he built caſtles and towers.

5 ¶ He fought alſo with the king of the Ammonites, and prevailed againſt them. And the children of Ammon gave him the ſame year, an hundred talents of ſilver, and ten thouſand meaſures of wheat, and ten thouſand of barley. † So much did the children of Ammon pay unto him, both the ſecond year, and the third.

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† Heb. This.

6 So Jotham became mighty, becauſe he ‡ prepared his ways before the Lord his God.

‡ Or, eſtabliſhed.

7 ¶ Now the reſt of the acts of Jotham, and all his wars, and his ways, lo, they *are* written in the book of the kings of Iſrael and Judah.

8 He was five and twenty years old when he began to reign, and reigned ſixteen years in Jeruſalem.

9 ¶ And Jotham ſlept with his fathers, and they buried him in the city of David: and Ahaz his ſon reigned in his ſtead.

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CHAP. XXVIII.

[a] AHAZ *was* twenty years old when he began to reign, and he reigned ſixteen years in Jeruſalem: but he did not *that which was* right in the ſight of the Lord, like David his father.

a 2 Kings 16. 2.

2 For he walked in the ways of the kings of Iſrael, and made alſo molten images for Baalim.

3 Moreover, he * burnt incenſe in the valley of the ſon of Hinnom, and burnt [b] his children in the fire, after the abominations of the heathen whom the Lord had caſt out before the children of Iſrael.

* Or, offered ſacrifice.
b Lev. 18 21.

4 He ſacrificed alſo, and burnt incenſe in the high places, and on the hills, and under every green tree.

5 Wherefore [c] the Lord his God delivered him into the hand of the king of Syria, and they ſmote him, and carried away a great multitude

c Iſai. 7. 1.

cir. 741.

when he was on earth in the perſon of the man Chriſt Jeſus. *Before the prieſts from beſide the incenſe altar*—By a ſtroke from an inviſible hand coming from the altar; that he might be aſſured that this was the effect of God's juſt diſpleaſure againſt him.

V. 20. *They thruſt him out from thence*—Not by force, but by vehement perſuaſions, for fear of God's further judgments upon him if he did not depart. *Yea, himſelf haſted alſo to go out*—And would it not be thus, was it even poſſible for any unholy ſoul to enter among the bleſſed above? If the ſpots of the ſoul's leproſy were looked upon by the ſpirits of juſt men made perfect, and did it feel in itſelf the carnal and deviliſh paſſions riſe, as the king found his anger and his leproſy, would not guilty fear and ſhame make ſuch a ſoul haſte to hide itſelf from the pure light of the ſacred preſence of God?

V. 21. *The king was a leper unto the day of his death*—God would have this leproſy to be incurable, that mankind might be admoniſhed of their eternal danger in being found in their ſins and in their blood after all that God hath done and ſuffered to ſave them. This preſumptuous ſelf-confident king now *dwelt*. *Dwelt in a ſeveral houſe, being a leper*—As he was obliged to do by law, which he durſt not now reſiſt, being under the hand and ſtroke of God, and under the fear of further and worſe plagues. And thus, under the endleſs fear of greater miſery, will all that have died in rebellion againſt God, be ſhut up in their own place. Well might the Apoſtle ſay, who by the ſpirit ſo clearly beheld the world to come—Knowing the terrors of the Lord, we perſuade men to repent and believe in God, that they may eſcape the wrath to come, and not be ſhut out of the preſence of the Lord, as this king was *cut off from the houſe of the Lord* for acting contrary to his holy commandments, and with which he was ſo well acquainted as to be without excuſe.

CHAP. XXVII.

V. 2. *Howbeit he entered not into the temple of the Lord*—He did *according to all that his father Uzziah did*, except in his miſcarriages.

V. 6. *Jotham became mighty, becauſe he prepared his ways before the Lord*—Or, *directed his ways*, his counſels and actions, by the rule of God's law; holding himſelf as a ſinner redeemed from death and hell by the promiſed Saviour, living in his fear and by faith in him, placing the Lord before him, and *preparing*—deſigning in all things to do his will.

multitude of them captives, and brought *them* to ‡ Damaſcus: and he was alſo delivered into the hand of the king of Iſrael, who ſmote him with a great ſlaughter.

‡ Heb. Darmeſek.

6 ¶ For [d] Pekah the ſon of Remaliah ſlew in Judah an hundred and twenty thouſand in one day, *which were* all ‡ valiant men; becauſe they had forſaken the Lord God of their fathers.

[d] 2 Kings 15. 27.

‡ Heb. ſons of valour.

7 And Zichri, a mighty man of Ephraim, ſlew Maaſeiah the king's ſon, and Azrikam the governor of the houſe, and Elkanah *that was* § next to the king.

§ Heb. the ſecond to the king.

8 And the children of Iſrael carried away captive of their brethren, two hundred thouſand women, ſons and daughters, and took alſo away much ſpoil from them, and brought the ſpoil to Samaria.

9 But a prophet of the Lord was there, whoſe name *was* Oded: and he went out before the hoſt that came to Samaria, and ſaid unto them, Behold, [e] becauſe the Lord God of your fathers was wroth with Judah, he hath delivered them into your hand, and ye have ſlain them in a rage *that* [i] reacheth up unto heaven.

[e] Pſal. 69. 26. Iſai. 10. 5. and 47. 6. Ezek. 25. 12, 15. and 26. 2. Obad. 10, &c. Zech. 1. 15. [i] Ezra 9. 6.

10 And now ye purpoſe to keep under the children of Judah and Jeruſalem for bondmen, and bond-women unto you: *but are there* not with you, even with you, ſins againſt the Lord your God?

11 Now hear me therefore, and deliver the captives again, which ye have taken captive of your brethren: for the fierce wrath of the Lord *is* upon you.

12 Then certain of the heads of the children of Ephraim, Azariah the ſon of Johanan, Berechiah the ſon of Meſhillemoth, and Jehizkiah the ſon of Shallum, and Amaſa the ſon of Hadlai, ſtood up againſt them that came from the war.

13 And ſaid unto them, Ye ſhall not bring in the captives hither: for whereas we have offended againſt the Lord *already*, ye intend to add *more* to our ſins and to our treſpaſs: for our treſpaſs is great, and *there is* fierce wrath againſt Iſrael.

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14 So the armed men left the captives, and the ſpoil, before the princes and all the congregation.

15 And the men [v] which were expreſſed by name, roſe up, and took the captives, and with the ſpoil clothed all that were naked among them, and arrayed them, and ſhod them, and gave them to eat and to drink, and anointed them, and carried all the feeble of them upon aſſes, and brought them to Jericho, [v] the city of palm-trees, to their brethren: then they returned to Samaria.

[v] Ver. 12.

[v] Deut. 34. 3. Judg. 1. 16.

16 ¶ [i] At that time did king Ahaz ſend unto the kings of Aſſyria to help him.

[i] 2 Kings 16. 7.

17 For again the Edomites had come and ſmitten Judah, and carried away ‖ captives.

‖ Heb. a captivity.

18 [k] The Philiſtines alſo had invaded the cities of the low-country, and of the ſouth of Judah, and had taken Beth-ſhemeſh, and Ajalon, and Gederoth, and Shocho with the villages thereof, and Timnah with the villages thereof, Gimzo alſo and the villages thereof: and they dwelt there.

[k] Ezek. 16, 27. 57.

19 For the Lord brought Judah low, becauſe of Ahaz king of Iſrael; for he [l] made Judah naked, and tranſgreſſed ſore againſt the Lord.

[l] Exod. 32. 25.

20 And [v] Tilgath-pilneſer king of Aſſyria came unto him, and diſtreſſed him, but ſtrengthened him not.

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[v] 2 Kings 15. 29.

21 For Ahaz took away a portion *out* of the houſe of the Lord, and *out* of the houſe of the king, and of the princes, and gave *it* unto the king of Aſſyria: but he helped him not.

22 ¶ And

CHAP. XXVIII.

V. 5. *Wherefore the Lord his God*—God was *his God*, though not by covenant, and grace, and ſpecial relation, which Ahaz had renounced, yet by his ſovereign dominion over him: For God did not forfeit his right and power to govern, becauſe he is not obeyed. Men may deny, by wicked works, that an all-wiſe, juſt, and holy God governs the world, but there are no revolutions in his eternal kingdom. Devils and ſinners may unite againſt God, his ways, and worſhip, but God is king, and will reign for ever.

V. 6. *Pekah ſlew in Judah an hundred and twenty thouſand; becauſe they had forſaken the Lord God*——Forſaking God was their crime, and death was the puniſhment.

V. 9. *Ye have ſlain them in a rage that reacheth up unto heaven*—(i. e.) In a moſt high and fierce manner; ſignifying that their rage did cry aloud, and was heard to heaven, from whence it would pull down vengeance upon them.

V. 10. *But are there not with you, ſins againſt the Lord your God*—Which, if not repented of, will bring down vengeance upon your own heads.

V. 11. *For the fierce wrath of the Lord is upon you*—For the ſeverity and cruelty of your conduct to your brethren.

V. 15. *The men which were expreſſed by name*—Which were appointed to take care about the management of this buſineſs.

V. 18. *The low-country*—That part of Judah which was towards the ſea, and towards the Philiſtines land.

V. 21. *He helped him not*—By removing the Syrian, who, though a troubleſome neighbour, was a kind of bulwark as to many other enemies: he ſmoothed the way for himſelf a far more dangerous and miſchievous enemy, as appears by his invaſion of Judah, in the very next king's reign.

V. 22. *This is that king Ahaz*—That monſter and reproach of mankind, that unteachable and incorrigible prince, whom even grievous afflictions made worſe, which commonly make men better.

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22 ¶ And in the time of his distress did he trespass yet more against the Lord: this *is that* king Ahaz.

n See Chap. 25. 14.
* Heb. Darmesek.
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23 For [n] he sacrificed unto the gods of * Damascus, which smote him: and he said, Because the gods of the kings of Syria help them, *therefore* will I sacrifice to them, that they may help me: but they were the ruin of him, and of all Israel.

24 And Ahaz gathered together the vessels of the house of God, and cut in pieces the vessels of the house of God, [o] and shut up the doors of the house of the Lord, and he made him altars in every corner of Jerusalem.

o See Chap. 29. 3, 7.

25 And in every several city of Judah he made high places † to burn incense unto other gods, and provoked to anger the Lord God of his fathers.

† Or, to offer.

26 ¶ Now the rest of his acts, and of all his ways, first and last, behold, they *are* written in the book of the kings of Judah and Israel.

27 And Ahaz slept with his fathers, and they buried him in the city, *even* in Jerusalem: but they brought him not into the sepulchres of the kings of Israel: and Hezekiah his son reigned in his stead.

CHAP. XXIX.

a 2 Kings 18. 1.

HEzekiah [a] began to reign *when he was* five and twenty years old, and he reigned nine and twenty years in Jerusalem: and his mother's name *was* Abijah, the daughter [b] of Zechariah.

b Chap. 26. 5.

2 And he did *that which was* right in the sight of the Lord, according to all that David his father had done.

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c See Chap. 28. 24. Ver. 7.

3 ¶ He, in the first year of his reign, in the first month, [c] opened the doors of the house of the Lord, and repaired them.

4 And he brought in the priests, and the Levites, and gathered them together into the east street,

5 And said unto them, Hear me, ye Levites, sanctify now yourselves, and sanctify the house of the Lord God of your fathers, and carry forth the filthiness out of the holy *place*.

Before Christ 726.

6 For our fathers have trespassed, and done *that which was* evil in the eyes of the Lord our God, and have forsaken him, and have turned away their faces from the habitation of the Lord, and * turned *their* backs.

* Heb. given the neck.

7 [d] Also they have shut up the doors of the porch, and put out the lamps, and have not burnt incense, nor offered burnt-offerings in the holy *place*, unto the God of Israel.

d Chap. 28. 24.

8 Wherefore the wrath of the Lord was upon Judah and Jerusalem, and he hath delivered them to † trouble, to astonishment, and to [e] hissing, as ye see with your eyes.

† Heb. commotion, Deut. 28. 25.
e 1 Kings 9. 8.

9 For lo, [f] our fathers have fallen by the sword, and our sons, and our daughters, and our wives *are* in captivity for this.

f Chap. 28. 5, 6, 8.

10 Now *it is* in mine heart to make a covenant with the Lord God of Israel, that his fierce wrath may turn away from us.

11 My sons, ‡ be not now negligent: for the Lord hath [g] chosen you to stand before him, to serve him, and that you should minister unto him, and § burn incense.

‡ Or, be not now deceived.
g Num. 3. 6. and 8. 14. and 18. 2, 6.
§ Or, offer sacrifice.

12 ¶ Then the Levites arose, Mahath the son of Amasai, and Joel the son of Azariah, of the sons of the Kohathites: and of the sons of Merari: Kish the son of Abdi, and Azariah the son of Jehaleel; and of the Gershonites; Joah the son of Zimmah, and Eden the son of Joah:

13 And of the sons of Elizaphan: Shimri, and Jeiel: and of the sons of Asaph; Zechariah, and Mattaniah:

14 And of the sons of Heman; Jehiel, and Shimei: and of the sons of Jeduthun; Shemaiah, and Uzziel.

15 And they gathered their brethren, and sanctified themselves, and came according to the commandment of the king, ‖ by the words of the Lord, to cleanse the house of the Lord.

‖ Or, in the business of the LORD. Chap. 30. 12.

16 And the priests went into the inner part of the house of the Lord, to cleanse *it*, and

ter. This is he whose name deserves to be remembered and detested for ever. Or, *king Ahaz was the same*, no better by all the methods which God used with him.

V. 23. *He sacrificed unto the gods of Damascus, which smote him—Which had smitten him formerly*—which had enabled their worshippers, the Syrians, to smite him, as he imagined; but which yet he saw confuted, having now found by experience that they could not save them from the Assyrian power.

CHAP. XXIX.

V. 3. *He opened the doors of the house of the Lord*—Which Ahaz his father had shut up.

V. 8. *Wherefore the wrath of the Lord was upon Judah, and he hath delivered them to hissing*—To such calamities as all that see and hear of, shall hiss at those, who, by their own sin and folly, have brought such miseries upon themselves.

V. 11. *My sons*—So he calls them indifferently, though many of them were elder than himself, because he was by his tender love and affection, as he was by his office, obliged to be a nursing father to them. *Be not now negligent*—In sanctifying yourselves and the temple, and in quickening and preparing yourselves and the people to God's service.

Before Christ 726. and brought out all the uncleanneſs that they found in the temple of the Lord, into the court of the houſe of the Lord. And the Levites took *it*, to carry *it* out abroad into the brook Kidron.

726. 17 Now they began on the firſt *day* of the the firſt month to ſanctify, and on the eighth day of the month came they to the porch of the Lord: ſo they ſanctified the houſe of the Lord in eight days, and in the ſixteenth day of the firſt month they made an end.

18 Then they went in to Hezekiah the king, and ſaid, We have cleanſed all the houſe of the Lord, and the altar of burnt-offering, with all the veſſels thereof, and the ſhew-bread table, with all the veſſels thereof.

19 Moreover, all the veſſels which king Ahaz in his reign did caſt away in his tranſgreſſion, have we prepared and ſanctified, and behold, they *are* before the altar of the Lord.

20 ¶ Then Hezekiah the king roſe early, and gathered the rulers of the city, and went up to the houſe of the Lord.

21 And they brought ſeven bullocks, and ſeven rams, and ſeven lambs, and ſeven he-goats, for a [v] ſin-offering for the kingdom, and for the ſanctuary, and for Judah: and he commanded the prieſts the ſons of Aaron to offer *them* on the altar of the Lord.

22 So they killed the bullocks, and the prieſts received the blood, and [i] ſprinkled *it* on the altar: likewiſe when they killed the rams, they ſprinkled the blood upon the altar: they killed alſo the lambs, and they ſprinkled the blood upon the altar.

23 And they brought * forth the he-goats *for* the ſin-offering, before the king, and the congregation, and they laid their [k] hands upon them:

24 And the prieſts killed them, and they made reconciliation with their blood upon the altar, to make an atonement for all Iſrael: for the king commanded *that* the burnt-offering and the ſin-offering *ſhould be made* for all Iſrael.

v Lev. 4. 3, 14.

i Lev. 8. 14, 15, 19, 24. Heb. 9. 21.

* Heb. near.

k Lev. 4. 15, 24.

25 [l] And he ſet the Levites in the houſe of the Lord with cymbals, with pſalteries, and with harps, [v] according to the commandment of David, and of Gad the king's ſeer, and Nathan the prophet: [n] for *ſo was* the commandment † of the Lord ‡ by his prophets.

26 And the Levites ſtood with the inſtruments [o] of David, and the prieſts with [p] the trumpets.

27 And Hezekiah commanded to offer the burnt-offering upon the altar: and § when the burnt-offering began, the ſong of the Lord began *alſo* with the trumpets, and with the ‖ inſtruments *ordained* by David king of Iſrael.

28 And all the congregation worſhipped, and the * ſingers ſang, and the trumpeters ſounded: *and* all *this continued* until the burnt-offering was finiſhed.

29 And when they had made an end of offering, the king and all *that were* † preſent with him, bowed themſelves, and worſhipped.

30 Moreover, Hezekiah the king, and the princes commanded the Levites to ſing praiſe unto the Lord, with the words of David, and of Aſaph the ſeer: and they ſang praiſes with gladneſs, and they bowed their heads and worſhipped.

31 Then Hezekiah anſwered and ſaid, Now ye have ‡ conſecrated yourſelves unto the Lord, come near and bring ſacrifices, and [q] thank-offerings into the houſe of the Lord. And the congregation brought in ſacrifices, and thank-offerings, and as many as were of a free heart, burnt-offerings.

32 And the number of the burnt-offerings which the congregation brought, was three-ſcore and ten bullocks, an hundred rams, *and* two hundred lambs: all theſe *were* for a burnt-offering to the Lord.

33 And the conſecrated things *were* ſix hundred oxen, and three thouſand ſheep.

34 But the prieſts were too few, ſo that they could not flay all the burnt-offerings: wherefore

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l 1 Chro. 16. 4. and 25. 6

v 1 Chro. 23. 5. and 25. 1. Chap. 8. 14.

n Chap. 30. 12.

† Heb. by the hand of the LORD.

‡ Heb. by the hand of.

o 1 Chro. 23. 5. Amos 6. 5.

p Num. 10. 10.

§ Heb. in the time.

‖ Heb. hands of inſtruments.

* Heb. ſong.

† Heb. found.

‡ Or, filled your hand.

q Lev. 7. 12.

V. 21. *A ſin-offering for the kingdom*—To make atonement for the ſins of the king and the royal family, and the court. *And for the ſanctuary*—For all the idolatry and uncleanneſs wherewith the temple had been polluted, which, as it had been cleanſed naturally by the prieſt's hands, ſo now was to be purged morally by ſacrifices. *And for Judah*—For the ſins of all the people of Judah.

V. 24. *They made with blood an atonement for all Iſrael*—For without that blood of Jeſus, of which all that was ſhed under the law was but a type, there is no reconciliation with God, no remiſſion of ſin, or of the puniſhment due to it.

V. 31. *And as many as were of a free heart, burnt-offerings*—Wherein there was more generoſity than in the other ſacrifices, becauſe they were wholly burnt and offered to God, and the people had no ſhare in them as they had in the reſt. And bleſſed are they who accept of that grace of God by which they offer unto him, with a *free heart*, the burnt-offerings of ſuffering all things for his ſake, looking only for that inexpreſſible reward, a conſcious ſenſe of the favour of God.

V. 33. *The conſecrated things*—All the offerings conſecrated to God, beſides the burnt-offerings already mentioned.

V. 34. *The*

Before Christ 726.

wherefore [r] their brethren the Levites [‡] did help them till the work was ended, and until the *other* priests had sanctified themselves: [s] for the Levites *were* more upright in heart, to sanctify themselves, than the priests.

r Chap. 35. 11.
‡ Heb. strengthened them.
s Chap. 30. 3.

35 And also the burnt-offerings *were* in abundance, with the fat of the peace-offerings, and the drink-offerings, for *every* burnt-offering. So the service of the house of the Lord was set in order.

36 And Hezekiah rejoiced, and all the people, that God had prepared the people: for the thing was *done* suddenly.

CHAP. XXX.

AND Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of the Lord at Jerusalem, to keep the passover unto the Lord God of Israel.

2 For the king had taken counsel, and his princes, and all the congregation in Jerusalem, to keep the passover in the second [a] month.

a Num. 9. 10, 11.

3 For they could not keep it [b] at that time, [c] because the priests had not sanctified themselves sufficiently, neither had the people gathered themselves together to Jerusalem.

b Exod. 12. 6, 18.
c Chap. 29. 34.

4 And the thing [*] pleased the king, and all the congregation.

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* Heb was right in the eyes of the king.

5 So they established a decree, to make proclamation throughout all Israel, from Beer-sheba even to Dan, that they should come to keep the passover unto the Lord God of Israel at Jerusalem: for they had not done *it* of a long *time in such sort* as it was written.

6 So the posts went with the letters [†] from the king and his princes throughout all Israel and Judah, and according to the commandment of the king, saying, Ye children of Israel, turn again unto the Lord God of Abraham, Isaac, and Israel, and he will return to the remnant of you, that are escaped out of the hand of [d] the kings of Assyria.

† Heb from the hand.
d 2 Kings 15. 19, 29.

7 And be not ye like your fathers, and like your brethren, which trespassed against the Lord God of their fathers, *who* therefore gave them up to desolation, as ye see.

8 Now [†] be ye not stiff-necked as your fathers *were*, *but* [‡] yield yourselves unto the Lord, and enter into his sanctuary, which he hath sanctified for ever; and serve the Lord your God, that the fierceness of his wrath may turn away from you,

† Heb. harden not your necks.
‡ Heb. give the hand: See 1 Chro 29. 24 Ezra 10. 19.

9 For

V. 34. *The Levites were more upright in heart, to sanctify themselves, than the priests*—And God makes use of those in his sacred service, whose hearts are devoted to his holy will. They who, for the very short and uncertain remains of this life, give themselves to God to do and suffer his will, shall soon, without respect of persons, receive all that God hath promised—They shall be kings and priests unto God, and go no more out of his presence for ever.

V. 36. *The thing was done suddenly*—It was, as a very great, so a sudden change that the people, who but the other day were so ready to comply with wicked Ahaz in his idolatrous and impious prescriptions, were now so free and forward in God's service: Whereby it plainly appeared to be the work of the Almighty God changing their hearts by his Holy Spirit. Hezekiah's reformation was begun with cleaning the temple, and by offering sacrifice, and dedicating himself and his people to the Lord; and with the temple of the heart must all begin that reformation, which prepares them to offer by faith the great sacrifice, and to give themselves to God.

CHAP. XXX.

V. 1. *Hezekiah sent to all Israel and Judah, that they should come to the house of the Lord*—Thus imitating and shewing to all, the nature of God's gracious dealings with mankind: Willing all to be saved, he includes the whole in the compassionate invitation—Look unto me all ye ends of the earth, and be ye saved—Come unto me all ye that are weary of nature's sinful load, and be freely saved by grace. They shall call his name Jesus, for he shall save his people from their sins. The highest and the lowest of the human race, that will but owe the mighty obligation to the man of sorrows, may by him be saved from the effects of their fall and the wrath due to their sins.

V. 2. *The king had taken counsel*—Though the grace that suggested the first great design might in one moment enter the mind of the king, but going on by faith from grace to grace, he deliberately perseveres in promoting the glory of God, and all his people's good. For these ends he *took counsel*. And from this part of the Sacred word, may we not raise our minds to the throne of grace which it describes, and humbly and thankfully adore that counsel, which said, Let us make man? and with the full knowledge of the abuse of all his noblest powers, and of all that sin into which the soul of man hath sunk by its fall, then to *take counsel* by what means to redeem and to make it known to all that will hear—This is my beloved Son, hear ye him; for whose sake ye shall have mercy, for whose sake ye shall have grace to restore you to the nature in which the first man was made, and in which ye shall dwell in endless glory.

V. 4. *The thing pleased the king*—God was pleased with all the works he had made when he created the world in which we live; but all that concerns the salvation of precious and immortal souls, is ever spoken of as God's glory and delight: And as *all the congregation* of Israel and Judah were pleased with the thing the king did, so is there joy in the presence of the angels of God, in the church triumphant above, over even one sinner that repenteth, that forsakes sin and turns unto God. (Luke xv. 10.)

V. 5. *For they had not done it of a long time in such sort as it was written*—So as God had commanded them to do it, That all the males in Israel should do it: Which express command of God they ought to have obeyed, rather than the wicked commands of men to the contrary.

V. 8. *Yield yourselves*—Give yourselves to him by obeying his command, and renew your covenant with him. *Enter into his sanctuary, which he hath sanctified for ever*—Not for a transient and temporary use, but as long as the state and church of Israel had a being.

V. 9. *The Lord your God is gracious and merciful, and will not turn away his face from you, if ye return unto him*—And will God again receive me, and be reconciled to me, saith the self-condemned sinner against light and truth? Yes, saith that word, which is more to be regarded for stability than the everlasting mountains, *The Lord your God is gracious*—It is his nature to shew mercy, to

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9 For if ye turn again unto the Lord, your brethren and your children *shall find* compassion before them that lead them captive, so that they shall come again into this land: [e] for the Lord your God *is* gracious and merciful, and will not turn away *his* face from you, if ye return unto him.

[e] Exod. 34. 6.

10 So the posts passed from city to city, through the country of Ephraim and Manasseh, even unto Zebulun: but they laughed them to scorn, and mocked them.

[*] 2 So Chap. 11. 16 Ver. 18.

11 Nevertheless, [i] divers of Asher and Manasseh, and of Zebulun, humbled themselves, and came to Jerusalem.

12 Also in Judah the hand of God was to give them one heart, to do the commandment [r] Chap. 29. 25. of the king and of the princes, [r] by the word of the Lord.

13 ¶ And there assembled at Jerusalem much people, to keep the feast of unleavened bread in the second month, a very great congregation.

[s] Chap. 28. 24.

14 And they arose, and took away the [s] altars that *were* in Jerusalem, and all the altars for incense took they away, and cast *them* into the brook Kidron.

15 Then they killed the passover on the fourteenth *day* of the second month: and the priests and the Levites were ashamed, and sanctified themselves, and brought in the burnt-offerings into the house of the Lord. Before Christ 726.

16 And they stood in § their place after their manner, according to the law of Moses the man of God: the priests sprinkled the blood, *which they received* of the hand of the Levites. § Heb. their standing.

17 For *there were* many in the congregation that were not sanctified: [i] therefore the Levites had the charge of the killing of the passovers, for every one *that was* not clean, to sanctify *them* unto the Lord. i Chap. 29. 34.

18 For a multitude of the people, *even* many of Ephraim, and Manasseh, Issachar, and Zebulun, had not cleansed themselves, [l] yet did they eat the passover, otherwise than it was written: but Hezekiah prayed for them, saying, The good Lord pardon every one [k] Ver. 11. [l] Exod. 12. 43, &c.

19 *That* prepareth his heart to seek God, the Lord God of his fathers, though *he be* not *cleansed* according to the purification of the sanctuary.

20 And

forgive and save. Had not this been the mind of our God, he need only have left us without the Son of his love in our nature, to atone for our sins to his justice, and then the whole of Adam's race would have stood exposed to his wrath, as to a consuming fire; but grace and peace is intended the chief of sinners from God the Father, and from our Lord Jesus Christ, who gave himself for our sins, that he might deliver us from this world of sin within and without, and this is the will of God and of our Father for Christ's sake; (Gal. i.) once more therefore believe that *God will not turn away his face from you, if ye return unto him*—Believe in the Lord your God, so shall you again be established; believe his word, so shall ye prosper in power over sin, peace in believing, and in joy in the Holy Ghost.

V. 10. *They laughed them to scorn, and mocked them*—(i. e.) The generality of the ten tribes, who, by long want, had now lost all their appetite to God's ordinances, and from a neglect were now fallen into a contempt and derision of them. This laughing and mocking at the king's messengers, is a discovery of the enmity of the human heart in its natural state against God and the things of God. Though the invitation to join in the public worship came from the king, they despised it. And in general they remained in the same state of mind, till their whole nation was led away into captivity. (2 Kings xviii. 10.)

V. 11. *Nevertheless, divers humbled themselves, and came to Jerusalem*—So that this invitation was not altogether in vain. Some saw the need they were in of obtaining the mercy of God, and humbled themselves under a sense of their sins, and bearing the reproach of those that mocked the messengers that came to them, they went up to Jerusalem to worship God. It appears by the contempt which many shewed on this occasion, that wherever the spirit of true religion is, though a king is at the head of it, and the place to which all are invited is the national church, the messengers of it will be despised.

V. 12. *In Judah the hand of God was to give them one heart, by the word of the Lord*—God, by the power of his grace, inclined their hearts to an unanimous compliance with God's will. And this is mentioned as the reason of this wonderful change wrought in these men, who had lately been utterly averse from God's worship, and wholly given up to idolatry.

V. 15. *The priests and the Levites were ashamed*—Their negligence and remissness being upbraided by the great and general alacrity and forwardness of the people.

V. 16. *The priests sprinkled the blood, which they received of the hand of the Levites*—Who killed the sacrifices which the priests, if they had been sanctified, should have done. The priesthood under the law was but the type of the Mediator's everlasting priesthood; but both the priests and kings, though they were the best types of the Lord, yet in many things they shewed how little they regarded the souls for which their Saviour died; and in their offices and stations dishonoured him by their negligence and their misconduct, whom in all things they were required to represent to the people by their lives: but however those that were charged with the duties of these offices, might at any time be unconcerned as to the true worship of God, and the happiness of the people, there never was, nor never is, a moment in which mankind have not an high priest in the person of the Messiah of the Jews, and in Jesus the Saviour of the world, and never a moment in which he does not feel their infirmities, (Heb. iv. 15.) and wait to be gracious to all that fear him, look to him, or hope in his mercy.

V. 18. *Hezekiah prayed for them, saying, The good Lord pardon every one*—That comes as he is, and ventures upon thee for mercy. And thus the sinner's Advocate with the Father prays for all the fallen race.

V. 19. *Though he be not cleansed according to the purification of the sanctuary*—With that ceremonial purification which was required of them that came into God's sanctuary. So he calls it to distinguish from moral and internal purity. The same as if the king had said, Good Lord, pardon every one, that now seeks to be reconciled to thee, though he appears before thee in a state in which thy justice, and according to thy holy law, he might be rejected and sent away with a curse instead of thy blessing.

V. 20. *The*

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20 And the Lord hearkened to Hezekiah, and healed the people.

‖ Heb. found.

21 And the children of Israel *that were* ‖ present at Jerusalem, kept the feast of unleavened bread seven days with great gladness: and the Levites and the priests praised the Lord day by day, *singing* with * loud instruments unto the Lord.

* Heb. instruments of strength.

† Heb. to the heart of all, &c.

v Chap. 35. 3.

22 And Hezekiah spake † comfortably unto all the Levites, v that taught the good knowledge of the Lord: and they did eat throughout the feast seven days, offering peace-offerings, and making confession to the Lord God of their fathers.

23 And the whole assembly took counsel to keep n other seven days: and they kept *other* seven days with gladness.

n See 1 Kings 8. 65.

‡ Heb. lifted up, or, offered.

o Chap. 35 7, 8.

24 For Hezekiah king of Judah ‡ o did give to the congregation a thousand bullocks, and seven thousand sheep; and the princes gave to the congregation a thousand bullocks, and ten thousand sheep; and a great number of priests sanctified themselves.

25 And all the congregation of Judah, with the priests and the Levites, and all the congregation that came out of Israel, and the strangers that came out of the land of Israel, and that dwelt in Judah, rejoiced.

26 So there was great joy in Jerusalem: for since the time of Solomon the son of David king of Israel, *there was* not the like in Jerusalem.

27 ¶ Then the priests the Levites arose, and p blessed the people: and their voice was heard, and their prayer came *up* to ‖ his holy dwelling-place, *even* unto heaven.

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p Num. 6. 23.

‖ Heb. the habitation of his holiness.

CHAP. XXXI.

NOW when all this was finished, all Israel *that were* * present went out to the cities of Judah, and q brake the † images in pieces, and cut down the groves, and threw down the high places, and the altars out of all Judah and Benjamin, in Ephraim also and Manasseh, ‡ until they had utterly destroyed them all. Then all the children of Israel returned every man to his possession into their own cities.

* Heb. found.

q 2 Kings 18. 4.

† Heb. statues, Chap. 30. 14.

‡ Heb until to make an end.

2 ¶ And Hezekiah appointed the courses of the priests and the Levites after their courses, every man according to his service, the priests, and Levites, for burnt-offerings, and for peace-offerings, to minister and to give thanks, and to praise in the gates of the tents of the Lord.

3 *He appointed* also the king's portion of his substance, for the burnt-offerings, *to wit*, for the morning and evening burnt-offerings, and the burnt-offerings, for the sabbaths, and for the new-moons, and for the set feasts, as *it is* written in the r law of the Lord.

r Num. 28, and 29.

4 Moreover, he commanded the people that dwelt in Jerusalem to give the portion of the priests, and the Levites, that they might be encouraged in the law of the Lord.

5 ¶ And

V. 20. *The Lord hearkened to Hezekiah, and healed the people*—By pardoning their sin, and accepting them and their services as if they had been clean. They now worshipped him by faith in the Redeemer, whom they saw in their sacrifice, as the sole cause of their pardon and acceptance; and they that do so have the benefits of that atonement which Jesus made to the justice of God. Sin is not then imputed to them for his sake in whom they believe, and he with the pardon communicates the grace that converts the soul. But surely all these thousands of Israel and Judah were not brought to the knowledge of the pardoning love of God together. Hezekiah their king, and the type of the Messiah, prayed that God would pardon every one; and the Lord hearkened and healed the people. And supposing a nation was born unto God in a day, shall the narrow unbelieving mind, say, This is too much for infinite love to do for souls who must be miserable for ever, if not saved by his grace before the last moment of their life of trial arrives?

V. 22. *Hezekiah spake comfortably unto all the Levites*—Encouraged them to a cheerful and diligent attendance upon their holy ministrations by the promise of his favour and utmost care for them, which he faithfully performed, chap. xxxi. 4. *That taught the good knowledge of the Lord*—Who, by their office, were to instruct and build up the people in their most holy faith: Which is mentioned as the cause of his respect and kindness to them, which was *for their works sake*. And they made *confession* of their sins unto the Lord; God's dealings with penitent minds being ever the same, and to them that confess their sins, he is faithful and just to forgive them their sins, and to do that further gracious work of cleansing them from all unrighteousness. (1 John i. 9.)

V. 23. *They kept other seven days with gladness*—As earnest worshippers, unwilling to part till they had received the full assurance of faith, and till they, in obedience to the great command, loved the Lord their God with all their heart.

V. 24. *Hezekiah did give to the congregation a thousand bullocks*—First to God, to whom the parts appointed were offered, and then to the people. Hezekiah, who was the offerer, gave away his right in the remains of the sacrifices to the people. And by a part of the sacrifice being given to God and consumed upon the altar, and the other part made use of by the worshippers, that truth is represented which is the end of all worship—Being joined in one Spirit to the Lord; meeting him by faith in the person of the God-man, having fellowship with the Father, and with his Son Jesus Christ. (1 John i. 3.)

V. 27. *The priests the Levites, blessed the people*—Solemnly prayed to God to bless them.

CHAP. XXXI.

V. 1. These were fruits shewing the reality of their having turned unto God.

V. 4. *He commanded the people to give the portion of the priests, that they might be encouraged in the law of the Lord*—Freed from worldly cares and distractions, and enabled to give up themselves entirely to the serious study of God's law, in which many of them were

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5 ¶ And as soon as the commandment § came abroad, the children of Israel brought in abundance [c] the first-fruits of corn, wine, and oil, and ‖ honey, and of all the increase of the field, and the tithe of all *things* brought they in abundantly.

§ Heb. brake forth.
c Exod. 22. 29.
‖ Or, dates.

6 And *concerning* the children of Israel and Judah, that dwelt in the cities of Judah, they also brought in the tithe of oxen and sheep, and the [d] tithe of holy things, *which were* consecrated unto the Lord their God, and laid *them* * by heaps.

d Lev. 27. 30. Deut. 14. 28.
* Heb. heaps heaps.

7 In the third month they began to lay the foundation of the heaps, and finished *them* in the seventh month.

8 And when Hezekiah and the princes came and saw the heaps, they blessed the Lord and his people Israel.

9 Then Hezekiah questioned with the priests, and the Levites, concerning the heaps.

10 And Azariah the chief priest of the house of Zadok, answered him, and said, [e] Since *the people* began to bring the offerings into the house of the Lord, we have had enough to eat, and have left plenty: for the Lord hath blessed his people; and that which is left, *is* this great store.

e Mal. 3. 10.

11 ¶ Then Hezekiah commanded to prepare † chambers in the house of the Lord; and they prepared *them*,

† Or, store-houses.

12 And brought in the offerings and the tithes, and the dedicated *things* faithfully: over which Cononiah the Levite *was* ruler, and Shimei his brother *was* the next.

13 And Jehiel, and Azaziah, and Nahath, and Asahel, and Jerimoth, and Jozabad, and Eliel, and Ismachiah, and Mahath, and Benaiah, *were* overseers ‡ under the hand of Cononiah and Shimei his brother, at the commandment of Hezekiah the king, and Azariah the ruler of the house of God.

‡ Heb. at the hand.

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14 And Kore the son of Imnah the Levite, the porter toward the east, *was* over the free-will-offerings of God, to distribute the oblations of the Lord, and the most holy things.

15 And § next him *were* Eden, and Miniamin, and Jeshua, and Shemaiah, Amariah, and Shecaniah, in [i] the cities of the priests, in *their* ‖ set office, to give to their brethren by courses, as well to the great as to the small:

§ Heb. at his hand.
i Josh. 21. 9.
‖ Or, trust.

16 Besides their genealogy of males, from three years old and upward, *even* unto every one that entereth into the house of the Lord, his daily portion for their service in their charges, according to their courses:

17 Both to the genealogy of the priests by the house of their fathers, and the Levites, [v] from twenty years old and upward, in their charges, by their courses:

v 1 Chron. 23. 24, 27.

18 And to the genealogy of all their little ones, their wives, and their sons, and their daughters, through all the congregation: for in their * set office they sanctified themselves in holiness.

* Or, trust.

19 Also of the sons of Aaron, the priests *which were* in [v] the fields of the suburbs of their cities, in every several city, the men that were expressed by name, to give portions to all the males among the priests, and to all that were reckoned by genealogies among the Levites.

v Lev. 25. 34. Num. 35. 2.

20 ¶ And thus did Hezekiah throughout all Judah, and wrought *that which was* good and right and truth before the Lord his God.

21 And

were ignorant, and to the instruction and direction, and quickening of the people in their several duties.

V. 8. *Hezekiah and the princes blessed the Lord*—Giving such plentiful provisions to his land in this year, and for giving his people such liberal and pious hearts towards this good work. *And his people Israel*—They praised them for their forwardness and faithfulness in it. In this did the people further prove the truth of their conversion to God.

V. 9. *Hezekiah questioned with the priests*—How it came to pass that no more of their provision was spent, and that there yet remained such great heaps of it.

V. 18. *Their little ones, their wives, and their sons, and their daughters, through all the congregation*—This is alledged as a reason why their wives and children were provided for out of the holy things, because they sequestered themselves from worldly affairs, by which they might otherwise have provided for their families, and intirely devoted themselves to the service of God in sacred things; and on this account God would have them supported out of the gifts and offerings that were made by the pious worshippers, whom the Lord blessed, and as he hath declared, ever does bless,

all that aid and forward whatever concerns or belongs to his spiritual kingdom. Two mites or a cup of cold water given by faith—with an eye to please God, to any that belong to God, is noticed by him. Let others do as they may, blessed will they be who labour, save, and cheerfully give, according to the ability which God hath given them, to maintain his public service, and the helpless members of his living church on earth. And thrice blessed are they, who, with his public servants of old, *sanctify themselves in holiness*, to spread the knowledge of his holy will, and his praise below, and who do, with them, cast their little ones, wives, sons, daughters upon his gracious care, who careth for them; and this with a full persuasion that God, by his compassione care, and holy consolations in this life, and by his favour for ever, will richly recompense all, who willingly become poor, that they may be the means, in their blessed Master's hands, of making many wise unto salvation.

V. 20, 21. *Thus did Hezekiah, in every work to seek his God*—This was the end he had in view in all he did, to seek to know more of his God, to see more of his wise, just, and good government in the world, and of his gracious dealings with all that worshipped

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21 And in every work that he began in the service of the house of God, and in the law, and in the commandments to seek his God, he did *it* with all his heart, and prospered.

CHAP. XXXII.

a 2 Kings 18. 13, &c. Isai 36. 1. &c.

AFTER [a] *these* things and the establishment *thereof*, Sennacherib king of Assyria came, and entered into Judah, and encamped against the fenced cities, and thought * to win them for himself.

* Heb. to break them up.

2 And when Hezekiah saw that Sennacherib was come, and that † he was purposed to fight against Jerusalem;

† Heb. his face was to war.

3 He took counsel with his princes, and his mighty men, to stop the waters of the fountains, which *were* without the city: and they did help him.

4 So there was gathered much people together, who stopt all the fountains, and the brook that ‡ ran through the midst of the land, saying, Why should the kings of Assyria come, and find much water?

‡ Heb. overflowed.

b Isai. 22. 9.
c Chap. 25. 23.

5 Also [b] he strengthened himself, [c] and built up all the wall *that was* broken, and raised *it* up to the towers, and another wall without, and repaired [d] Millo *in* the city of David, and made § darts and shields in abundance.

d 2 Sam. 5. 9.
1 Kings 9. 24.
§ Or, swords, or, weapons.

6 And he set captains of war over the people, and gathered them together to him in the street of the gate of the city, and ‖ spake comfortably to them, saying,

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‖ Heb. spake to their heart.

7 Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that *is* with him: for [e] *there be* more with us, than with him.

e 2 Kings 6. 16.

8 With him *is* an [i] arm of flesh, but with us *is* the Lord our God, to help us, and to fight our battles. And the people * rested themselves upon the words of Hezekiah king of Judah.

i Jer. 17. 5.
1 John 4. 4.
* Heb. leaned.

9 ¶ [v] After this did Sennacherib king of Assyria send his servants to Jerusalem (but he *himself laid siege* against Lachish, and all his † power with him) unto Hezekiah king of Judah, and unto all Judah, that *were* at Jerusalem, saying,

710.
v 2 Kings 18. 17.
† Heb. dominion.

10 [v] Thus saith Sennacherib king of Assyria, Whereon do ye trust, that ye abide ‡ in the siege in Jerusalem?

v 2 Kings 18. 19.
‡ Or, in the strong hold.

11 Doth not Hezekiah persuade you to give over yourselves to die by famine and by thirst, saying, The Lord our God shall deliver us out of the hand of the king of Assyria?

12 [i] Hath not the same Hezekiah taken away his high places, and his altars, and commanded Judah and Jerusalem, saying, Ye shall worship before one altar, and burn incense upon it?

i 2 Kings 18. 22.

13 Know ye not what I and my fathers have

worshipped him in the sanctuary. And *with all his heart*, all that he did, he did to God, that he might be blessed with his fellowship, and in this he *prospered*. And shall not they do the same who, with *all their heart*, do all to the glory of God; whether they eat or drink, or whatever they do? Small things done to God, are returned with hundred-fold blessings. This is the day of salvation. This night the moment may come, when crosses small or great, or acts of self-denial, can no more be performed to please him on whose favour rests eternal glory. What would not the world be for justice, mercy, truth, peace, and charity, if all in their several stations from this day begun and continued in the spirit of king Hezekiah's example, living with a whole heart to please Him whose nature is holiness, justice, mercy, truth, peace, and love? Why should I wait for the dearest friend I have, to set out in his service of perfect freedom before me? The best proof of friendship to all the world, is to enter into the way, and to walk in the very footsteps of that example which Jesus, as very man, gave to all mankind, that every immortal soul might see how God himself would live the life of man on earth, till he again ascended to his own glory.

CHAP. XXXII.

V. 1. *After these things and the establishment thereof*—An emphatical preface, signifying, that notwithstanding all his pious care and zeal for God, yet God saw fit to exercise him with a sore trial and calamity; which yet he turned to his great honour and advantage. *And thought to win them for himself*—He designed and bragged that he would win them: but there was one above him, whom he did not know, and without whose leave, mighty as he was, he could do nothing.

V. 4. *Why should the kings of Assyria come, and find much water*—Which was scarce in this country, and the want of it might much annoy the Assyrian army. And is it not thus with those that are not of the number of the spiritual Israel?—Are not all the waters—the pure streams and rivers of grace stopped to them that do not worship God in spirit and truth, though they are in the very midst of his people, as the Assyrians were in the land of Judah?

V. 8. *The people rested themselves upon the words of Hezekiah king of Judah*—And these are the words of the Redeemer of Israel, the God of the whole earth, who saith to all his spiritual subjects—Only remain within the walls and strong towers of faith, and the approaching boasting enemy shall not hurt you; for *the* LORD Jehovah, your God, in covenant with you by his sacred promise to his Son your Saviour, *shall help you, and fight your battles*: And to which, faith answers—I rest myself upon the word of my God. This do, and continue so to do, and then see the sure token of your present, future, and everlasting safety in the sacred history of the inhabitants of Jerusalem; which is not of private interpretation, but written for our instruction, and publicly belongs, by the faithful promise of their heavenly Father, to all that stay themselves upon him as their Redeemer and Deliverer.

V. 10. *Thus saith Sennacherib king of Assyria, Whereon do ye trust*—And thus does satan address himself, as a spirit, to the spirits of them that are humbly *resting themselves* upon the word of God, saying, Hath God said so?—It is not his word; or, if it is, it belongs not to you to rest upon it.

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14 Who *was there* among all the gods of those nations, that my fathers utterly destroyed, that could deliver his people out of mine hand, that your God should be able to deliver you out of mine hand?

15 Now therefore let not Hezekiah deceive you, nor persuade you on this manner, neither yet believe him: for no god of any nation or kingdom was able to deliver his people out of mine hand, and out of the hand of my fathers: how much less shall your God deliver you out of mine hand?

16 And his servants spake yet *more* against the Lord God, and against his servant Hezekiah.

h 2 Kings 19. 9. 17 h He wrote also letters to rail on the Lord God of Israel, and to speak against him, saying, As the gods of the nations of *other* lands have not delivered their people out of mine hand, so shall not the God of Hezekiah deliver his people out of mine hand.

i 2 Kings 18. 28. 18 i Then they cried with a loud voice, in the Jews speech, unto the people of Jerusalem that *were* on the wall, to affright them, and to trouble them, that they might take the city.

19 And they spake against the God of Jerusalem, as against the gods of the people of the earth, *which were* the work of the hands of man.

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v 2 Kings 19. 15. 20 v And for this *cause* Hezekiah the king, and the prophet Isaiah the son of Amoz, prayed and cried to heaven.

cir. 710. w 2 Kings 19. 35, &c. 21 ¶ w And the Lord sent an angel which cut off all the mighty men of valour, and the leaders and captains in the camp of the king of Assyria: so he returned with shame of face to his own land. And when he was come into the house of his god, they that came forth of his own bowels, § slew him there with the sword.

§ Heb. made him fall.

22 Thus the Lord saved Hezekiah, and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria, and from the hand of all *other*, and guided them on every side.

23 And many brought gifts unto the Lord to Jerusalem, and ‖ presents to Hezekiah king of Judah: so that he was magnified in the sight of all nations, from thenceforth.

‖ Heb. precious things.

713. x 2 Kings 20. 1. Isai. 38. 1. * Or, wrought a miracle for him. 24 ¶ x In those days Hezekiah was sick to the death, and prayed unto the Lord: and he spake unto him, and he * gave him a sign.

25 But Hezekiah rendered not again, according to the benefit *done* unto him: for his heart was lifted up; therefore there was wrath upon him, and upon Judah and Jerusalem.

26 Notwithstanding,

V. 15. *How shall your God deliver you*—Seeing I have destroyed so many nations, and some of them stronger than you, in spite of all their gods; it is not probable that your God should defend you, which none of the rest could do for their people.

V. 18. *They cried in the Jews speech, to affright them, and to trouble them*—The boasting language he had used, agrees with that which satan used to the Lord in his temptation; (Luke iv. 6.) and the language in which the tempter speaks to the mind by his spirit, is that which is as well understood as the Jews did their own language, though it is always the design of satan to hide himself from the knowledge of all he tempts: he sends by some to speak his language of unbelief, like the Assyrian king; but as the voice of the holy Spirit is ever to be known by its speaking assurance of God's favour and peace to the humble believing mind, so is satan's tempting voice to be known by its suggesting distrust of God, doubts and unbelief, and always tending to *affright and trouble.*

V. 19. The Assyrian monarch would exalt himself above all, and so would he who wanted to reign on the sides of the north, and all that are yet in his spirit. This is that spirit of Antichrist of which the visible figure is still shewn to the world in papal Rome, but which is also in every human heart, till convincing grace casts down every high thought—every proud self-confident imagination.

V. 20, 21. *Hezekiah the king, and the prophet Isaiah, prayed and cried to heaven. And the Lord sent an angel which cut off all the mighty men, and the leaders and captains of the king of Assyria: so he returned with shame*—And is not satan thus sent away, when the spirit of the Believer's king and prophet cries to heaven, where the head of his people ever appears before the throne of grace, to receive gifts for men, and send deliverance down? *When* the boasting king *returned, those that came forth of his own bowels slew him*—That he might be an example how much all boasting is to be excluded from the earth; and also an example of the increasing misery and ruin of those spirits which presume to lift themselves up against God, and all that put their trust in him; and that the destruction of the wicked proceed from themselves.

V. 22. *Thus the Lord saved Hezekiah, and the inhabitants of Jerusalem, and guided them on every side*—The king exhorted them to trust in the Lord, and the people rested themselves upon his word, and thus were they delivered, saved, and shut in by the Lord on every side.

V. 23. *Hezekiah was magnified in the sight of all nations*—And thus is the truth of that word proved, which saith—They that honour the Lord shall be honoured by him.

V. 24. *Hezekiah was sick, and prayed unto the Lord: and he gave him a sign*—To assure him that he heard and would answer his prayer under his personal affliction, as before he had done, during the public danger he and his subjects were in, from the invasion of the king of Assyria.

V. 25. *Hezekiah rendered not again, according to the benefit done unto him*—He did not acknowledge the unmerited goodness of God to him, nor praise him for his mercy. The language of his heart, of which the Scriptures speak, was not—To God alone I owe what I have,—whatever of riches, power, or honour I possess, all is his gift; wisdom, grace, usefulness, and peace, all come from

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26 [p] Notwithstanding, Hezekiah humbled himself for [†] the pride of his heart (*both* he and the inhabitants of Jerusalem) so that the wrath of the Lord came not upon them in the days of Hezekiah.

[p] Jer. 26. 18, 19.
[†] Heb. the lifting up.

27 ¶ And Hezekiah had exceeding much riches and honour: and he made himself treasuries for silver, and for gold, and for precious stones, and for spices, and for shields, and for all manner of [‡] pleasant jewels;

[‡] Heb instruments of desire.

28 Store-houses also for the increase of corn, and wine, and oil; and stalls for all manner of beasts, and cotes for flocks.

29 Moreover, he provided him cities, and possessions of flocks, and herds in abundance: for God had given him substance very much.

[q] Isai. 22. 9, 11.

30 [q] This same Hezekiah also stopped the upper water-course of Gihon, and brought it straight down to the west side of the city of David. And Hezekiah prospered in all his works.

31 ¶ Howbeit, in *the business of* the [§] ambassadors of the princes of Babylon, who [r] sent unto him to inquire of the wonder that was *done* in the land, God left him to try him, that he might know all *that was* in his heart.

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[§] Heb. interpreters.
[r] 2 Kings 20. 12. Isai. 39. 1.

32 ¶ Now the rest of the acts of Hezekiah, and his [‖] goodness, behold, they *are* written in [s] the vision of Isaiah the prophet, the son of Amoz, *and* in [t] the book of the kings of Judah and Israel.

[‖] Heb. kindnesses.
[s] Isai. 36. & 37. & 38. & 39.
[t] 2 Kings 18. & 19. & 20.

33 And Hezekiah slept with his fathers, and they buried him in the * chiefest of the sepulchres of the sons of David: and all Judah and the inhabitants of Jerusalem did him honour at his death: and Manasseh his son reigned in his stead.

* Or, highest.

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CHAP. XXXIII.

MAnasseh [a] was twelve years old when he began to reign, and he reigned fifty and five years in Jerusalem:

[a] 2 Kings 21. 1, &c.

2 But

from God, and to him all the honour and the praise belongs: To me only shame and confusion of face, and before now I must have been driven from his favour and presence for ever, if his infinite mercy had not kept back, what infinite justice must otherwise have inflicted on me for want of love, gratitude, and devotion to the will of God. *His heart was lifted up*—For that prodigious victory over the Assyrians, and for his miraculous restoration from sickness, and the confirmation of that work, by a strange and supernatural motion of the sun; and by the honour since done him by an embassy from the great king of Babylon. All which raised in him too great an opinion of himself, as if these things were done, if not by his power, yet, at least, for his piety and virtues. And instead of walking humbly with God, and giving the glory of all intirely to him, he took the honour to himself, and vain-gloriously shewed his riches to the Babylonish ambassadors, as persons in common life may discover what they possess, whether in their understandings, their persons, or their circumstances. And to bring souls into this vain glorious spirit, must be as certainly the very business with which satan goeth about, as that self-exaltation is the nature of the apostate spirit of satan and his angels, who were driven from the glory for which they were made, for lifting themselves up in his presence, who made them capable of that everlasting blessedness for which men are made, and which is of course in most danger of being lost for ever in this life of trial, by being lifted up into the same spirit, in which the angels, that kept not their first estate, lost heaven. (Jude vi.) For this self-flattering spirit in Hezekiah, *There was wrath upon him*—From God, after all the great things God had done for him in delivering him out of his distress, making of him a king, and what was more, in making of him the instrument of a great reformation in a nation from general impiety to true religion. And by this it appears, that God considereth all his gifts to his creatures, as obligations, proportioned to their greatness, of devotion to his holy will, and to an humble thankfulness of mind before him; and that instead of past mercies, or the length of time they have been possessed, being any excuse for allowing the spirit of self-exaltation to have any place in the mind, it is altogether the contrary, and that where God hath given much of the wisdom and power of his grace, and rendered any of his creatures more honourable and useful amongst their fellow-creatures, the more doth God require to be honoured, feared, and devoutly obeyed by such to the last moment of their lives; the crown of eternal glory being only promised to faithfulness unto death.

V. 26. *Hezekiah humbled himself for the pride of his heart, both he and the inhabitants of Jerusalem*—Who had been guilty of giving a place in their minds, to the same spirit in which the king had brought upon himself the wrath of God.

V. 31. *God left him*—To himself, and his own impotency and corruption. *To try him, that he might know all that was in his heart*—That Hezekiah might know that the great mercies which he had received were not the effects of his own goodness, but of God's free grace. Great in experience and in wisdom as Hezekiah was, when left of God, like a building on removing its foundation, it continues to fall, as that on which it stood is taken away, till the costly pile becomes an heap of ruins. But who can tell how great the fall of an immortal soul, who having known God by his Spirit, and yields to satan and sin, till finally left of God? Well may all that know the least of themselves say, with that experienced man of old—Take not thy Holy Spirit from me. But doth the Father of mercies frequently leave those that have fled to him, that he may try them? The Lord trieth man every moment, (Job vii. 18.) and every day some—many of the moments may bring trials of this nature, to that faith and patience of the soul, that saith, Though thou, my Lord, should slay me, yet will I trust in thee—So long as thought and memory shall remain, that my Maker is my Redeemer, shall be the Rock by which I will hold, amidst all that God may suffer me to be tried with, from men, devils, or my own heart, and all that I may feel in the moments in which I am left of God, my sufferings shall remind me of what God my Saviour suffered in my place and stead, especially in that hour when he cried, My God, my God, why hast thou forsaken me? And on his death, bereaved of every comfort, I will cast my ransomed soul.

CHAP. XXXIII.

V. 1. *Manasseh reigned fifty and five years*—This king's life is to be read, 1. As an example, from the real conduct of a man, of the depths of wickedness which there is in the human soul; and of the danger to which all, from themselves, are exposed, for the hearts of all men are alike. 2. To shew the obligation all are under for that preventing grace, which hath preserved them from those

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2 But did *that which was* evil in the sight of the Lord, like unto the [b] abominations of the heathen, whom the Lord had cast out before the children of Israel.

3 ¶ For [a] he built again the high places which Hezekiah his father had [c] broken down, and he reared up altars for Baalim, and [d] made groves, and worshipped [e] all the host of heaven, and served them.

4 Also he built altars in the house of the Lord, whereof the Lord had said, [i] In Jerusalem shall my name be for ever.

5 And he built altars for all the host of heaven, [v] in the two courts of the house of the Lord.

6 [v] And he caused his children to pass through the fire in the valley of the son of Hinnom: also he observed times, and used inchantments, and used witchcraft, and [i] dealt with a familiar spirit, and with wizards: he wrought much evil in the sight of the Lord, to provoke him to anger.

7 And [k] he set a carved image (the idol which he had made) in the house of God, of which God had said to David, and to Solomon his son, In [l] this house, and in Jerusalem, which I have chosen before all the tribes of Israel, will I put my name for ever.

8 [v] Neither will I any more remove the foot of Israel from out of the land which I have appointed for your fathers; so that they will take heed to do all that I have commanded them according to the whole law, and the statutes and the ordinances by the hand of Moses.

9 So Manasseh made Judah and the inhabitants of Jerusalem to err, *and* to do worse than the heathen whom the Lord had destroyed before the children of Israel.

10 And the Lord spake to Manasseh, and to his people: but they would not hearken.

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11 ¶ [n] Wherefore the Lord brought upon them the captains of the host † of the king of Assyria, which took Manasseh among the thorns, and bound him with ‡ fetters, and carried him to Babylon.

12 And when he was in affliction he besought the Lord his God, and humbled himself greatly before the God of his fathers,

13 And prayed unto him, and he was intreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the Lord he *was* God.

14 Now after this he built a wall without the city of David, on the west side of Gihon, in the valley, even to the entering in at the fish-gate, and compassed [o] about § Ophel, and raised it up a very great height, and put captains of war in all the fenced cities of Judah.

15 And he took away the strange gods, and the idol out of the house of the Lord, and all the altars that he had built in the mount of the house of the Lord, and in Jerusalem, and cast *them* out of the city.

16 And he repaired the altar of the Lord, and sacrificed thereon peace-offerings, and [p] thank-offerings, and commanded Judah to serve the Lord God of Israel.

17 [q] Nevertheless, the people did sacrifice still in the high places, *yet* unto the Lord their God only.

18 ¶ Now the rest of the acts of Manasseh, and his prayer unto his God, and the words of [r] the seers that spake to him in the name of

b Deut. 18. 9.
a Heb. he returned and built.
c 2 Kings 18. 4
Chap. 30. 14. & 31. 1. & 32. 12.
d Deut. 16. 21.
e Deut. 17. 3.
i Deut. 12. 11.
1 Kings 8. 29. & 9. 3.
Chap. 6. 6. & 7. 16.
v Chap. 4. 9.
v Lev. 18. 21. Deut. 18. 10. 2 Kings 23. 10. Ezek. 23. 37, 39.
i 2 Kings 21. 6.
k 2 Kings 21. 7.
l Psal. 132. 14.
v 2 Sam. 7. 10.
n Deut 28. 36. Job 36. 8.
† Heb. which were the king's.
‡ Or, chains.
o Chap. 27. 3.
§ Or, the tower.
p Lev. 7. 12.
q Chap. 32. 12.
r 1 Sam. 9. 9.

those lengths of wickedness, to which otherwise their own passions and desires would have led them. 3. Of the greatness of the long-suffering and patience of God, in bearing with the wilful continuance of any person in any sin, for in his sight hatred is murder, (1 John iii. 15.) covetousness is idolatry, evil desire is adultery. 4. Of God's willingness to save all from the eternal shame and misery due to their sins, who do at last accept of his grace, humble themselves, and truly turn unto him.

V. 11. *The king of Assyria took Manasseh among the thorns*—In some thicket where he thought to hide himself from the Assyrians till he could escape. But it was the offended justice of God which sent them, and from this no secret place can hide, and from which there is no way to escape, but by turning unto God himself by true repentance, and faith in the great sacrifice made for sin, in the person of the God-man Christ Jesus. *And carried him to Babylon*—The king of Babylon is here called *the king of Assyria*, because by this time he had added Assyria to his empire, who having been informed by his ambassadors of the great riches which were in Hezekiah's treasures at Jerusalem, which he was desirous to enjoy; and withal being assured of the degeneracy of Manasseh, from the piety of his father, and from that God whose power alone made Hezekiah formidable, he thought this a fit season to invade Manasseh's kingdom, which he did with success.

V. 13. *Then Manasseh knew that the Lord he was God*—He knew the Lord by the Holy Spirit, which alone reveals him to the human heart; which to transform into his own blessed image and likeness, is that work of God in this life, for which he will be adored by all the Redeemed for ever. And as God brought Manasseh back to the kingdom of his Father, so doth God, for Christ's sake, restore every penitent believing mind, to all that kingdom of grace, which the common Father of mankind was blessed with before his fall. And at the resurrection of the just, the body which is now doomed to death, and therefore to sufferings in this life, shall also be restored to all that Adam had when God made him good—free from pain, weakness, and all infirmity, as well as free from the least stain of evil. (1 Cor. xv.)

V. 16. *He repaired the altar of the Lord, and sacrificed thereon*—His own sins were pardoned, and the injuries he had done were only to be repaired by the blood of atonement; and of his faith in which his sacrifice was offered as the outward visible sign.

V. 18. *The*

Before Christ 677. of the Lord God of Israel, behold, they *are* *written* in the book of the kings of Israel.

19 His prayer also, and *how God* was intreated of him, and all his sin, and his trespass, and the places, wherein he built high places, and set up groves and graven images before he was humbled: behold, they *are* written among the sayings of ‖ the seers.

‖ Or, Hosai.

20 ¶ So Manasseh slept with his fathers, and they buried him in his own house: and Amon his son reigned in his stead.

643. 21 ¶ [a] Amon *was* two and twenty years old when he began to reign, and reigned two years in Jerusalem.

[a] 2 Kings 21. 19, &c.

22 But he did *that which was* evil in the sight of the Lord, as did Manasseh his father: for Amon sacrificed unto all the carved images, which Manasseh his father had made, and served them;

23 And humbled not himself before the Lord, as Manasseh his father had humbled himself; but Amon * trespassed more and more.

* Heb. multiplied trespass.

24 And his servants conspired against him, and slew him in his own house.

25 ¶ But the people of the land slew all them that had conspired against king Amon, and the people of the land made Josiah his son king in his stead.

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CHAP. XXXIV.

[a] JOsiah * *was* eight years old when he began to reign, and he reigned in Jerusalem one and thirty years.

[a] 2 King 22. 1, &c.

2 And he did *that which was* right in the sight of the Lord, and walked in the ways of David his father, and declined *neither* to the right hand, nor to the left.

634. 3 ¶ For in the eighth year of his reign, while he was yet young, he began to seek after the God of David his father: and in the

630. twelfth year he began [b] to purge Judah and Jerusalem [c] from the high places, and the groves, and the carved images, and the molten images.

[b] 1 Kings 13. 2.

[c] Chap. 33. 17.

[d] Lev. 26. 30. 2 Kings 23. 4.

4 [d] And they brake down the altars of Baalim in his presence; and the * images

* Or, sun-images.

that *were* on high above them, he cut down, and the groves, and the carved images, and the molten images he brake in pieces, and made dust *of them*, [e] and strowed *it* upon the † graves of them that had sacrificed unto them.

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[e] 2 Kings 23. 20.

† Heb. face the graves.

5 And he burnt the bones of the priests upon their altars, and cleansed Judah and Jerusalem.

6 And *so did he* in the cities of Manasseh, and Ephraim, and Simeon, even unto Naphtali, with their ‡ matocks round about.

‡ Or, mauls.

7 And when he had broken down the altars and the groves, and had beaten the graven images § into powder, and cut down all the idols throughout all the land of Israel, he returned to Jerusalem.

§ Heb. to make powder.

8 ¶ Now [i] in the eighteenth year of his reign, when he had purged the land, and the house, he sent Shaphan the son of Azaliah, and Maaseiah the governor of the city, and Joah the son of Joahaz the recorder, to repair the house of the Lord his God.

624.

[i] 2 Kings 22. 3.

9 And when they came to Hilkiah the high priest, they delivered [v] the money *that was* brought into the house of God, which the Levites that kept the doors, had gathered of the hand of Manasseh and Ephraim, and of all the remnant of Israel, and of all Judah, and Benjamin, and they returned to Jerusalem.

[v] See 2 Kings 12. 4, &c.

10 And they put *it* in the hand of the workmen, that had the oversight of the house of the Lord, and they gave it to the workmen that wrought in the house of the Lord, to repair and amend the house:

11 Even to the artificers and builders gave they *it*, to buy hewn stone, and timber for couplings, and ‖ to floor the houses, which the kings of Judah had destroyed.

‖ Or, to rafter.

12 And the men did the work faithfully: and the overseers of them *were* Jahath, and Obadiah, the Levites, of the sons of Merari; and Zechariah, and Meshullam, of the sons of the Kohathites, to set *it* forward; and *other of* the Levites, all that could skill of instruments of musick.

13 Also

V. 18. *The words of the seers that spake to him, in the name of the Lord*—Intreating him to turn and live; as now by his example they are intreated to repent and believe in the Lord Jesus Christ, who are yet strangers to true repentance, and to that faith which bringeth salvation.

CHAP. XXXIV.

V. 2. *He declined neither to the right hand, nor to the left*—God's word was his guide, and he, by his grace, faithfully conducted himself by it.

V. 3. *While he was yet young*—In the 16th year of his age; then he begins to be religious in good earnest.

V. 12. *The men did the work faithfully*—And happy are they that do so from step to step, from one duty—one hour to another. The world is God's building, and all that is done in it, is to be done to the Lord; and cursed is that man that doeth the work of his calling, or his station, deceitfully. (Jer. xlviii. 10.) *All that could skill of instruments of musick*—To intimate, that as they were skilful, so they were exercised in both their employments, and did successively oversee the work, and praised God with their voices and instruments for his gracious and powerful help in carrying on the work.

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13 Also *they were* over the bearers of burdens, and *were* overseers of all that wrought the work in any manner of service: [v] and of the Levites *there were* scribes, and officers, and porters.

[v] 1 Chro. 23. 4. 5.

14 ¶ And when they brought out the money *that was* brought into the house of the Lord, Hilkiah the priest [i] found a book of the law of the Lord, *given* * by Moses.

[i] 2 Kings 22. 8, &c.
[*] Heb. by the hand of.

15 And Hilkiah answered and said to Shaphan the scribe, I have found the book of the law in the house of the Lord. And Hilkiah delivered the book to Shaphan:

16 And Shaphan carried the book to the king, and brought the king word back again, saying, All that was committed † to thy servants, they do *it*.

† Heb. to the hand of.

17 And they have ‡ gathered together the money *that was* found in the house of the Lord, and have delivered it into the hand of the overseers, and to the hand of the workmen.

‡ Heb. poured out, or, melted.

18 Then Shaphan the scribe told the king, saying, Hilkiah the priest hath given me a book. And Shaphan read § it before the king.

§ Heb. in it.

19 And it came to pass when the king had heard the words of the law, that he rent his clothes.

20 And the king commanded Hilkiah, and Ahikam the son of Shaphan, and ‖ Abdon the son of Micah, and Shaphan the scribe, and Asaiah a servant of the king's, saying,

‖ Or, Achor, 2 Kings 22. 12.

21 Go, inquire of the Lord for me, and for them that are left in Israel, and in Judah, concerning the words of the book that is found: for great *is* the wrath of the Lord that is poured out upon us, because our fathers have not kept the word of the Lord, to do after all *that is* written in this book.

22 And Hilkiah, and *they* that the king *had appointed*, went to Huldah the prophetess, the wife of Shallum the son of [k] Tikvath, the son of * Hasrath, keeper of the † wardrobe; (now she dwelt in Jerusalem ‡ in the college) and they spake to her to that *effect*.

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[k] 2 Kings 22. 14.
[*] Or, Harhas.
† Heb. garments.
‡ Or, in the school, or, in the second part.

23 ¶ And she answered them, Thus saith the Lord God of Israel, Tell ye the man that sent you to me,

24 Thus saith the Lord, Behold, I will bring evil upon this place, and upon the inhabitants thereof, *even* all the curses *that are* written in the book which they have read before the king of Judah:

25 Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands: therefore my wrath shall be poured out upon this place, and shall not be quenched.

26 And as for the king of Judah, who sent you to inquire of the Lord, so shall ye say unto him, Thus saith the Lord God of Israel *concerning* the words which thou hast heard,

27 Because thine heart was tender, and thou didst humble thyself before God, when thou heardest his words against this place, and against the inhabitants thereof, and humbledst thyself before me, and didst rend thy clothes, and weep before me; I have even heard *thee* also, saith the Lord.

28 Behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace, neither shall thine eyes see all the evil that I will bring upon this place, and upon the inhabitants of the same. So they brought the king word again.

29 ¶ [l] Then the king sent and gathered together all the elders of Judah and Jerusalem.

[l] 2 Kings 23. 1.

30 And the king went up into the house of the Lord, and all the men of Judah, and the

V. 15. *Hilkiah said, I have found the book*—They that are doing any work faithfully to the Lord, are in the way of finding an increase of mercies from God. They who only go on to read and dig in God's written word, from a sense of duty, in obedience to his universal command to search the Scriptures, will find the living word, which will make the whole book of the Old and New Testament spirit and life to them, and of more value than the whole world beside.

V. 16. *Shaphan carried the book to the king*—Whose example is to be spiritually imitated, by carrying God's word to the throne of God, humbly telling him, that thus and thus it saith; and begging of him to bestow the blessed application of it by his Spirit—that unction—that anointing which teacheth all things. (1 John ii. 27.) *All that was committed to thy servants, they do it*—Reader, Is this the report that is made to the Judge of all the earth from all you do, is the charge he hath given you to keep?

V. 18. *Shaphan read it before the king*—And thus is God's word to be read, as in his sacred presence, whose Holy Spirit inspired it; keeping the end for which it is to be so read continually in view—That of having fellowship with God in his word; to be comforted by all it promises, guided by all it commands, and warned by all it threatens.

V. 21. *Great is the wrath of the Lord that is poured out upon us, because our fathers have not kept the word of the Lord, to do after all that is written in this book*—Their conduct having been publicly opposed to what he now found to be written in God's word, he saw himself and his people exposed to the penalties which God hath declared against all that disobey him, whether it be a whole nation, or a single person. And it is by the invariable rule of God's law, that all are to judge themselves, that they may know their danger, and with it the necessity of obtaining mercy.

V. 32. *He*

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the inhabitants of Jerusalem, and the priests, and the Levites, and all the people § great and small: and he read in their ears all the words of the book of the covenant *that was* found in the house of the Lord.

§ Heb. from great even to small.

v 2 Kings 11. 14. and 23. 3. Chap 6. 13.

31 And the king stood in v his place, and made a covenant before the Lord, to walk after the Lord, and to keep his commandments, and his testimonies, and his statutes, with all his heart, and with all his soul, to perform the words of the covenant *which are* written in this book.

‖ Heb. found.

32 And he caused all *that were* ‖ present in Jerusalem and Benjamin to stand *to it*. And the inhabitants of Jerusalem did according to the covenant of God, the God of their fathers.

33 And Josiah took away all the abominations out of all the countries that *pertained* to the children of Israel, and made all *that were* present in Israel to serve, *even* to serve the Lord their God. m *And* all his days they departed not * from following the Lord, the God of their fathers.

m Jer. 3. 10.

* Heb. from after.

CHAP. XXXV.

cir. 623.

MOREOVER, a Josiah kept a passover unto the Lord in Jerusalem: and they killed the passover on the b fourteenth *day* of the first month.

a 2 Kings 23. 21. 22.

b Exod 12. 6.

2 And he set the priests in their charges, and encouraged them to the service of the house of the Lord,

c Chap. 30. 23.

3 And said unto the Levites, c that taught all Israel, which were holy unto the Lord, d Put the holy ark in the house, which Solomon the son of David king of Israel did build; e *it shall* not *be* a burden upon *your* shoulders: serve now the Lord your God, and his people Israel,

d Chap. 34. 14.

e 1 Chron. 23. 26.

i 1 Chron 9. 10.

4 And prepare *yourselves* by the i houses of your fathers, after your courses, according to the v writing of David king of Israel, and according to the v writing of Solomon his son,

v 1 Chron. 23. and 24. and 25. and 26.

v Chap. 8. 14.

5 And stand in the holy *place* according to the divisions of * the families of the fathers of your brethren † the people, and *after* the division of the families of the Levites.

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* Heb. the house of the fathers.

† Heb. the sons of the people.

6 So kill the passover, and i sanctify yourselves, and prepare your brethren, that *they* may do according to the word of the Lord, by the hand of Moses.

i Chap. 29. 5, 15. and 30. 3, 15. Ezra. 6. 20.

7 And Josiah ‡ k gave to the people of the flock, lambs and kids, all for the passover-offerings, for all *that were* present, to the number of thirty thousand, and three thousand bullocks: these *were* of the king's substance.

‡ Heb offered.

k Chap. 30. 24.

8 And his princes § gave willingly unto the people, to the priests, and to the Levites: Hilkiah, and Zechariah, and Jehiel, rulers of the house of God, gave unto the priests for the passover-offerings, two thousand and six hundred *small cattle*, and three hundred oxen.

§ Heb. offered.

9 Conaniah also, and Shemaiah, and Nethaneel, his brethren, and Hashabiah, and Jeiel, and Jozabad, chief of the Levites, ‖ gave unto the Levites for passover-offerings, five thousand *small cattle*, and five hundred oxen.

‖ Heb. offered.

10 So the service was prepared, and the priests stood in their place, and the Levites in their courses, according to the king's commandment.

11 And they killed the passover, and the priests sprinkled *the blood* from their hands, and the Levites l flayed *them*.

l See Chap. 29. 34.

12 And they removed the burnt-offerings, that they might give according to the divisions of the families of the people, to offer unto the Lord as *it is* written v in the book of Moses: and so *did they* with the oxen.

v Lev. 3. 3.

13 And they n roasted the passover with fire, according to the ordinance: but the *other* holy *offerings* sod they in pots, and in caldrons, and in pans, and * divided *them* speedily among all the people.

n Exod 12. 8, 9.

* Heb made them run.

14 And

V. 32. *He caused all to stand to it*—To engage themselves by an oath, or covenant, that they would observe and obey the laws of God, as indeed they were before bound to do by the strongest obligations—The will of God, their own duty, and true happiness, which is the end of all that God commands.

CHAP. XXXV.

V. 3. *It shall not be a burden upon your shoulders*—This God's ways and ordinances never are to those, who truly take his yoke upon them.

V. 6. *Sanctify yourselves, and prepare your brethren*—First, faithfully comply with all that God requires of you, that you may be sanctified; and then let it be your care to have your brethren found, with yourselves, in all the ways of that holiness, without which no man shall see the Lord. If we are without this concern for our brethren, are we not also without that great proof of our being passed from death unto life? (1 John iii. 14.) *According to the word of the Lord*—Which will shew them that the preparation of the heart is the work of the Lord, and all that wait upon him with true desires to know his will, shall be taught how to worship him in his temple—the lowly contrite heart.

V. 11. *The priests sprinkled the blood from their hand*—And the great High Priest alone applies that blood, by which all that believe are brought nigh unto God.

V. 20. *After*

Before Christ 623.

14 And afterward they made ready for themſelves, and for the prieſts: becauſe the prieſts the ſons of Aaron *were buſied* in offering of burnt-offerings, and the fat until night; therefore the Levites prepared for themſelves, and for the prieſts the ſons of Aaron.

† Heb ſtation. o 1 Chron. 23. 1, &c. p 1 Chron. 9. 17, 18 and 26. 14, &c.

15 And the ſingers the ſons of Aſaph *were* in their † place, according to the [o] commandment of David, and Aſaph, and Heman, and Jeduthun the king's ſeer; and the porters [p] *waited* at every gate; they might not depart from their ſervice; for their brethren the Levites prepared for them.

16 So all the ſervice of the Lord was prepared the ſame day, to keep the paſſover, and to offer burnt-offerings upon the altar of the Lord, according to the commandment of king Joſiah.

‡ Heb found.

17 And the children of Iſrael *that were* ‡ preſent, kept the paſſover at that time, and the feaſt of unleavened bread ſeven days.

q 2 Kings 23. 22.

18 And [q] there was no paſſover like to that kept in Iſrael, from the days of Samuel the prophet, neither did all the kings of Iſrael keep ſuch a paſſover as Joſiah kept, and the prieſts, and the Levites, and all Judah and Iſrael *that were* preſent, and the inhabitants of Jeruſalem.

19 In the eighteenth year of the reign of Joſiah, was this paſſover kept.

610.

r 2 Kings 23. 29. Jer. 46. 2.

20 ¶ [r] After all this, when Joſiah had prepared the § temple, Necho king of Egypt came up to fight againſt Carchemiſh by Euphrates: and Joſiah went out againſt him.

§ Heb. houſe.

21 But he ſent ambaſſadors to him, ſaying, What have I to do with thee, thou king of Judah? *I come* not againſt thee this day, but againſt ‖ the houſe wherewith I have war: for God commanded me to make haſte: forbear thee from *meddling* with God, who *is* with me, that he deſtroy thee not.

‖ Heb. the houſe of my war.

s 1 Kings 22. 30.

22 Nevertheleſs, Joſiah would not turn his face from him, but [s] diſguiſed himſelf that he might fight with him, and hearkened not unto the words of Necho from the mouth of God, and came to fight in the valley of Megiddo.

Before Chriſt 610.

23 And the archers ſhot at king Joſiah; and the king ſaid to his ſervants, Have me away, for I am ſore * wounded.

* Heb. made ſick.

24 His ſervants therefore took him out of that chariot, and put him in the ſecond chariot that he *had*; and they brought him to Jeruſalem, and he died, and was buried † in *one of the* ſepulchres of his fathers: and [u] all Judah and Jeruſalem mourned for Joſiah.

† Or, among the ſepulchres. u Zech. 12. 11.

25 ¶ And Jeremiah lamented for Joſiah, and [x] all the ſinging-men and the ſinging-women ſpake of Joſiah in their lamentations to this day, [y] and made them an ordinance in Iſrael: and behold, they *are* written in the lamentations.

x See Matth. 9. 23. y Jer. 22. 10.

26 Now the reſt of the acts of Joſiah, and his ‡ goodneſs, according to *that which was* written in the law of the Lord,

‡ Heb. kindneſſes.

27 And his deeds, firſt and laſt, behold, they *are* written in the book of the kings of Iſrael and Judah.

CHAP. XXXVI.

610.

THEN [a] the people of the land took Jehoahaz the ſon of Joſiah, and made him king in his father's ſtead in Jeruſalem.

a 2 Kings 23. 30, &c.

2 Jehoahaz *was* twenty and three years old when he began to reign, and he reigned three months in Jeruſalem.

3 And the king of Egypt * put him down at Jeruſalem, and † condemned the land in an hundred talents of ſilver, and a talent of gold.

* Heb removed him. † Heb. mulcted.

4 And the king of Egypt made Eliakim his brother, king over Judah, and Jeruſalem, and turned his name to Jehoiakim. And Necho took Jehoahaz his brother, and carried him to Egypt.

610.

5 ¶ Jehoiakim *was* twenty and five years old when he began to reign, and he reigned eleven years in Jeruſalem: and did *that which was* evil in the ſight of the Lord his God.

6 Againſt

V. 20. *After all this, when Joſiah had prepared the temple*—When he and his people hoped that God was reconciled, and the foundation of a ſolid and laſting happineſs was laid, their hopes were quickly blaſted. So much are men often miſtaken in their judgments about the deſigns of God's counſel and providence. *Necho king of Egypt came up to fight againſt Carchemiſh*—Which the Aſſyrian had lately taken from the king of Egypt.

V. 21. *The houſe wherewith I have war*—Againſt the houſe of the king of Aſſyria, between whom and me there is war.

V. 22. *Joſiah hearkened not unto the words of Necho from the mouth of God*—Which Pharaoh ſent to him in the name of God, or, as coming from God's mouth.

V. 25. *All the ſingirg-men and the ſinging-women ſpake of Joſiah in their lamentations to this day*—In all their ſucceeding lamentations for their public calamities, and for the ruin of their city and temple, ſtate and church, they remembered Joſiah's death as their firſt and moſt fatal blow, and as that which opened the flood-gates to all their following miſeries.

V. 26. *The reſt of the acts of Joſiah, and his goodneſs*—His piety towards God, and his clemency and kindneſs towards all his ſubjects.

CHAP.

Before Christ 607.

6 [c] Against him came up Nebuchadnezzar king of Babylon, and bound him in ‡ fetters to [d] carry him to Babylon.

[c] 2 Kings 24. 1.

606.

7 [e] Nebuchadnezzar also carried of the vessels of the house of the Lord to Babylon, and put them in his temple at Babylon.

‡ Or, chains, foretold, Hab. 1. 6.
[d] See 2 Kings 24. 6. Jer. 22. 18, 19, and 36. 30.
[e] 1 Kings 24. 13. Dan. 1. 1, 2.

8 Now the rest of the acts of Jehoiakim, and his abominations which he did, and *that which was* found in him, behold, they *are* written in the book of the kings of Israel and Judah: and § Jehoiachin his son reigned in his stead.

599.

§ Or, Jeconiah, 1 Chron. 3. 16. or, Coniah, Jer. 22. 24.

9 ¶ [i] Jehoiachin *was* eight years old when he began to reign, and he reigned three months and ten days in Jerusalem, and he did *that which was* evil in the sight of the Lord.

[i] 2 Kings 24. 8.

10 And ‖ when the year was expired, [v] king Nebuchadnezzar sent and brought him to Babylon, with the * goodly vessels of the house of the Lord, and made ‡ [v] Zedekiah his brother, king over Judah and Jerusalem.

‖ Heb. at the return of the year.
[v] Dan. 1. 1, 2.
* Heb. vessels of desire.
‡ Or. Mattaniah, 2 Kings 24. 17.
[v] Jer. 37. 1.

11 ¶ [i] Zedekiah *was* one and twenty years old when he began to reign, and reigned eleven years in Jerusalem.

[i] 2 Kings 24. 18. Jer. 52. 1, &c.

12 And he did *that which was* evil in the sight of the Lord his God, *and* humbled not himself before Jeremiah the prophet, *speaking* from the mouth of the Lord.

593.

13 And [k] he also rebelled against king Nebuchadnezzar, who had made him swear by God: but he stiffened his neck, and hardened his heart from turning unto the Lord God of Israel.

[k] Ezek. 17. 15, 18.

14 ¶ Moreover, all the chief of the priests and the people transgressed very much, after all the abominations of the heathen, and polluted the house of the Lord which he had hallowed in Jerusalem.

Before Christ 593.

15 [l] And the Lord God of their fathers sent to them § by his messengers, rising up ‖ betimes, and sending; because he had compassion on his people, and on his dwelling-place:

[l] Jer. 25. 3, 4. and 35. 15.
§ Heb. by the hand of his messengers.
‖ That is, continually and carefully.

16 But [v] they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till *there was* no * remedy.

[v] Jer. 5. 12, 13.
* Heb. healing.

17 [n] Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword, in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age: he gave *them* all into his hand.

590.
[n] 2 Kings 25. 1, &c.
588.

18 And all the vessels of the house of God, great and small, and the treasures of the house of the Lord, and the treasures of the king, and of his princes; all *these* he brought to Babylon.

19 And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof.

588.

20 And † them that had escaped from the sword, carried he away to Babylon: [o] where they were servants to him and his sons, until the reign of the kingdom of Persia:

† Heb. the remainder from the sword.
[o] Jer. 27. 7.

21 To fulfil the word of the Lord by the mouth of [p] Jeremiah, until the land [q] had enjoyed

[p] Jer. 25. 9, 12. and 29. 10.
[q] Lev. 26. 34, 35, 43.

CHAP. XXXVI.

V. 9. *Jehoiachin was eight years old, and he did that which was evil*—As soon as the mind can express what it feels by any rational action, so soon is it capable of obeying that light of God's grace, which is given to every soul that cometh into the world; and though it is in the conduct of a child, he that knoweth to do good, and doeth it not, to him is sin. And with all the tenderness and indulgent allowances that are to be made for the weakness and ignorance of youth, as God himself chargeth sin against children, as we see by this instance, children are given to understand, that God requires them to remember him in the days of their youth, and to do and say that which is right, as soon as they are capable of doing and saying that which is wrong.

V. 12. *And humbled not himself*—By repentance for his past errors, and disobedience to God's express commands, which he would not yield to through the pride of his heart, when the prophet was sent to him from God to call him to repentance.

V. 14. *All the chief of the priests and the people transgressed very much*—They were universally corrupt, and God brought upon them a general destruction.

V. 15. *The Lord God sent to them by his messengers, rising up betimes, and sending*—Sending them early and diligently, as a careful householder who riseth betimes about his business. God sent them many prophets and messages, some at the very beginning of their apostacy, and others afterward, as they proceeded in their impiety, until the very day of their captivity.

V. 16. *They mocked the messengers of God*—They laughed them to scorn, they treated them as foolish men, for concerning themselves so much as they did about preparing for the life to come; and for not living for this world. And with God's messengers, they *despised his words*—And then to this contempt in their hearts, of God's calls to break off their sins by repentance; and being earnestly pressed to do it by the faithful servants God sent amongst them; to mockery and contempt they added ill treatment, and *misused his prophets*—And thus they went on to do, till all the calls to mercy, and all the offers of pardon and salvation were finally despised; and then *the wrath of the Lord arose against his people*—Mercy being rejected, justice must take place; and *there was* then *no remedy*—They would not accept of grace, and by it cease to do evil; and the wilfully impenitent God could not pardon, therefore *there was no remedy* against their being driven from the presence of the Lord.

V. 17. *He had no compassion upon young man or maiden, old man, or him that stooped for age*—Their day of trial hath now been passed and gone for many ages; but with the living it yet endures, and what is it that God hath not done to warn the whole world of the

Before Christ 588. enjoyed her ſabbaths: *for* as long as ſhe lay deſolate, [r] ſhe kept ſabbath, to fulfil three-
r Lev. 25. 4, 5. ſcore and ten years.

a Ezra 1. 1. 536. 22 ¶ [a] Now in the firſt year of Cyrus king of Perſia (that the word of the Lord
s Jer. 25. 12. & 29. 10. *ſpoken* by the mouth of [s] Jeremiah might be accompliſhed) the Lord ſtirred up the ſpirit of Cyrus king of Perſia, that he made a proclamation throughout all his kingdom, and *put it* alſo in writing, ſaying,

23 Thus ſaith Cyrus king of Perſia, All the kingdoms of the earth hath the Lord God of heaven given me, and he hath charged me to build him an houſe in Jeruſalem, which *is* in Judah: who *is there* among you of all his people? the Lord his God *be* with him, and let him go up. Before Christ 536.

danger of falling into the hands of the living God with their ſins upon their heads. To them that finally deſpiſe all that infinite love hath done and ſuffered, to ſave their ſinful ſouls, whatever is their age or ſex, God is not man, that he ſhall lie, and receive wicked immortal ſpirits into his holy preſence. No, without compaſſion or reſpect of perſons they will be ſent away, no leſs ſelf-excluded than by that ſentence, which will ſay to all that die in their ſins—Depart, ye accurſed, into everlaſting fire, prepared for the devil and his angels. (Matth. xxv. 41.)

A

Account of the LIVES of the KINGS of ISRAEL and JUDAH,

In the Order in which they reigned.

THE kings of Iſrael and Judah, having the poſſeſſion of the entire power to govern their ſubjects in all things agreeable to the will of God, whoſe written laws were the immediate laws of the land, and having all thoſe aſſurances of the divine ſupport and protection which were made to them (and through them to all that have the chief authority given them in every age and nation) on their governing in the fear of God, a collective view of their conduct, and the uſe they made of the power that was given them, may afford uſeful reflections to every one that is ſeriouſly inquiring into the nature of the human mind, and the courſes it is inclined to take of itſelf, when poſſeſſed of all the power and freedom the heart of man can wiſh for.

I. SAUL—Was anointed king over the twelve tribes, by the prophet Samuel, at the command of God, 1095 years before Chriſt. When he was firſt advanced to this dignity, he thought himſelf unworthy of it, and while he continued little in his own eyes, and acted with an humble regard to the laws of God, he proſpered: but when he gave way to the impatience of his own will, and began to live for himſelf, and not to the honour of God, then he was not honoured by him; and when it was made known to him, that, for his preſumption and diſobedience, God had rejected him from being king, he then ſet himſelf to oppoſe the appointment of God, by repeated attempts to kill David. Saul was wounded in a battle with the Philiſtines, and, fearful of falling into their hands, he put an end to his own life, after having reigned forty years. (1 Sam. 31.)

II. DAVID—Was made king in the year before Chriſt 1056. (2 Sam. 2.) In his public character he was an eminent type of the Lord Jeſus; he was a man of eminent faith, and devoted himſelf to the will of God with a warm integrity of ſoul, which made him run all hazards in obeying his will; but when he came into eaſy and proſperous circumſtances, he grievouſly offended God, and highly favoured as he had been, and notwithſtanding his great penitence and humiliation, and the ſincerity of his repentance, yet God inflicted great and ſevere judgments upon him, which occaſioned his going through ſuch a variety of ſufferings, as to make his experience, recorded in his life and in the Pſalms of his writing, full of inſtruction and of comfort to all that are truly turning unto God, and living by faith in his mercy through a Mediator, which, at the cloſe of David's life, was all his ſalvation, and all his deſire; on which account the Holy Spirit ſheweth, in the Scriptures, that it was the mind of God the Father and the Son, that David's name ſhould be repeated by the ſacred writers for ſucceeding ages, as the man after God's own heart. David died in peace, or rather fell aſleep, after having reigned forty years. (1 Kings 2.)

III. SOLOMON—Succeeded David his father in the year before Chriſt 1015. He firſt ſought heavenly wiſdom—the kingdom of God and his righteouſneſs; and infinite goodneſs, to ſhew that this is the one thing needful to the happineſs of every ſoul of man, and therefore moſt pleaſing in the ſight of God, not only gave unto Solomon the kingdom of his grace, but alſo gave him greater wiſdom, riches, and honour than any other ever poſſeſſed; and as a part of his ſpiritual bleſſings, he had given him a largeneſs of heart which embraced with good-will the whole human race, as appears by his prayer on the dedication of the temple. But his higheſt honour was in being, as a king, an eminent type of the promiſed Seed and Son of David—the Meſſiah of the Jews, the Saviour of the world. But at the ſame time that God made Solomon ſo great, he made himſelf an example of the depth of the depravity of the human mind, and ſhewed that the wiſeſt man in the world, turning from faith in God, and looking for happineſs in the things of earth, and ſenſe would become weak enough to be led from the temple, where the LORD of glory had manifeſted himſelf, to hills and groves, to pay divine honours to images made with men's hands, in oppoſition to the declared law of God. His departure from the Lord being againſt ſo much knowledge, it was puniſhed by God with great ſeverity. After many troubles from thoſe the Lord ſtirred up againſt him, he died in peace, having reigned forty years.

IV. REHOBOAM—Succeeded Solomon his father, as king over all Iſrael, but anſwering the ſuit of his ſubjects to relieve them in the public taxes, with declaring he would increaſe them, ten tribes revolted from him, and God would not allow him ſo much as to go to war with them to bring them back. He obeyed the command of God by the prophet, and his government was then ſettled over the tribe of Judah. But after this, when he had ſtrengthened himſelf, he forſook the law of the LORD; and in the fifth year of his reign, the king of Egypt invaded his country, and took away the treaſures out of the temple, and the king's treaſures, and laid him and his ſubjects under tribute; and for this calamity, this reaſon is given—Becauſe they—the king and his people, had tranſgreſſed againſt the LORD. Under their ſufferings they humbled themſelves; and then the Lord, to ſhew his readineſs to forgive all that turn unto him by true repentance, commanded Shemaiah the prophet to make it known to Rehoboam and his ſubjects, that he would grant them ſome deliverance from thoſe greater judgments which otherwiſe would have been inflicted. Rehoboam reigned ſeventeen years over Judah in Jeruſalem. The laſt notice that is taken of his character, is, That *he did evil, becauſe he prepared not his heart to ſeek the Lord.* (2 Chron. xii. 14.)

THE KINGS OVER THE TEN TRIBES OF ISRAEL.

I. ISHBOSHETH—The ſon of Saul was made king over all the tribes, except Judah, which clave unto David. But Abner, who had made Iſhboſheth king, taking offence at him, forſook him, and went over to David, and was killed by Joab; as was alſo Iſhboſheth by two of his captains, after he had reigned about ſeven years, and they carrying his head to David, he puniſhed their treachery with death. (2 Sam. iv.)

II. JEROBOAM—Was promoted by Solomon for his induſtry, and, when Solomon departed from the Lord, the prophet Ahijah met Jeroboam, and told him, The Lord would rend the kingdom out of the hand of Solomon, becauſe he had forſaken him; and that Jeroboam ſhould be king over ten tribes, promiſing him, If he would hearken unto all the commands of the Lord, and walk in his ways, and do that which was right in his ſight, and keep his ſtatutes, and commandments, as David had done, that the Lord would be with him, and build him a ſure houſe, and give Iſrael to him as his kingdom. (1 Kings xi.) But Jeroboam turned away from God immediately after he was made king of Iſrael, deceiving himſelf, or allowing himſelf to be deceived by the devices of ſatan, he excuſes his ſinful conduct in eſtabliſhing the worſhip of

idols,

idols, amongſt his ſubjects, with this reaſon—That if they were to go up to Jeruſalem to the temple, they would return to Rehoboam, concluding in his unbelief, That the ſame God who made him king over the ten tribes of Iſrael, could not preſerve them in their allegiance to him: His ſelfiſh fears of being injured by his obedience, led him to do evil, that good might come of it; a principle into which all are in equal danger of falling, and then of breaking any of the commands of God, as the means of ſecuring themſelves againſt thoſe unbelieving fears which tell them, That the ways of obedience to God are the ways of danger to themſelves. Jeroboam continued, under repeated calls from God, both by his judgments and mercy, till at length a dreadful ſentence was pronounced againſt him and the people of Iſrael, who had obeyed in general the wicked commands and example of their king. Jeroboam reigned twenty-two years over Iſrael. And God, in order to ſhew how highly he is offended with thoſe that do evil, that good may ariſe from it; or who fear to obey what he hath required, leſt they ſhould not find it for their greateſt good, hath cauſed the crimes that proceeded from this unbelief of Jeroboam's, to be very many times repeated, as the ſins of Jeroboam the ſon of Nebat who made Iſrael to ſin. To conclude from any appearances that God hath not required that which is beſt; or that he cannot, or will not, perform what he hath promiſed to thoſe that put their truſt in him, is that fearful unbelieving ſtate of mind againſt which the final judgments of God are ſo often declared. (Mark xvi. 16. Heb. iii. 19. Rev. xxi. 8.)

III. NADAB—The ſon of Jeroboam reigned in his ſtead, *and he did evil in the ſight of the Lord*, and walked in the ways of his father. He reigned but two years, when he was killed by Baaſha, of the houſe of Iſſachar, who ſucceeded him in the government. (1 Kings xv.)

IV. BAASHA—Put to death all that deſcended from Jeroboam, he left not one—Becauſe of the ſins wherewith he provoked the Lord God of Iſrael to anger; yet this very Baaſha, after he had executed the ſentence of God againſt the whole houſe of Jeroboam, did himſelf *walk in his ways, and in his ſin*, which drew after it the ſame puniſhment: The prophet of the Lord was ſent to declare, in ſubſtance, the ſame ſentence againſt him which he had but juſt executed; telling him, that the Lord had exalted him out of the duſt, and made him to reign as king over Iſrael; but as he had betrayed his truſt, and abuſed his mercies, and diſhonoured God by diſtruſting and diſobeying him, the dogs and fowls of the air ſhould eat all that belonged to him. (1 Kings xv.)

V. ELAH—His ſon, reigned in his ſtead for two years, when he was ſlain by Zimri (captain of half his chariots) as he was drinking himſelf drunk in the houſe of his ſteward (1 Kings xvi. 9.)

VI. ZIMRI—Reigned but for ſeven days after Elah, in which time he deſtroyed the whole family of Baaſha. Many of the people of Iſrael met together, and made Omri king, he was captain of the army of Iſrael, and he went and took the city where Zimri was; and when he ſaw the city was taken, he went into the king's palace, and burnt it with fire over him, and died. (1 Kings xvi. 18.)

VII. OMRI—Reigned twelve years over Iſrael. *He wrought evil in the eyes of the Lord* to a greater degree than all that were before him. He was followed by his ſon.

VIII. AHAB—Who again exceeded his father in his diſregard of God, and of all that he had declared by Moſes and the prophets. God in mercy, to counteract the dangerous influence of Ahab's unbelief, and conſequent wicked example, ſent the prophet Elijah, with his heavenly faith and zeal, in this king's reign, to call him and his people back to the LORD, againſt whom they offended with ſo high an hand. But Ahab, and Jezebel his queen, hardened their hearts againſt miracles both of mercy and ſeverity. His laſt determination was to go to war, in oppoſition to what was declared to him by Micaiah the prophet of the Lord, whom he ſent to priſon before he went to the battle, in which he fought in diſguiſe; but a certain man drew a bow at a venture, and ſmote him between the joints of the harneſs, he died, and the dogs licked his blood, as had been foretold; and his obſtinately impenitent queen was thrown out of a window by her attendants, and trodden to death under the horſes feet that were entering the city, under the command of Jehu, and ſhe was eaten by the dogs. (2 Kings ix.)

IX. AHAZIAH—Succeeded Ahab his father. *He did evil in the ſight of the* LORD. He it was that ſent an armed force to bring the prophet Elijah to him. Who, when he came, told him, he ſhould die, for having ſent, in his ſickneſs, to inquire of an idol god if he ſhould recover: He died according to the word of the Lord, and had no ſon.

X. JORAM—The ſon of Ahab, began to reign over Iſrael. *He did evil in the ſight of the Lord.* Jehu was anointed king over Iſrael in his ſtead, and went againſt Joram, who inquiring of Jehu if it was peace, was anſwered, What peace could he expect, whilſt he ſuffered all the wickedneſs of his mother Jezebel to be continued? Joram turning his chariot to eſcape, Jehu drew a bow with his full ſtrength, and ſmote him, and the arrow went through his heart, and he ſunk down in his chariot. (2 Kings iii.)

XI. JEHU—Succeeded Joram king of Iſrael, and, at his deſire, the elders of Iſrael put to death ſeventy of the ſons of Ahab who were with them; and ſent their heads to Jehu, who alſo ſlew all that remained of the houſe of Ahab, and meeting with many of the brethren of Ahaziah king of Judah, Jehu alſo put them to death. He gathered all the prophets of Baal together, under pretence of eſtabliſhing his worſhip, and, when they were aſſembled, he cauſed them all to be put to death. But Jehu took no heed to walk in the law of the Lord God of Iſrael with all his heart: For *he departed not from the ſins of Jeroboam*, which made Iſrael to ſin. He reigned twenty eight years, and was ſucceeded by his ſon. (2 Kings x.)

XII. JEHOAHAZ—Began to reign over Iſrael in the twenty-third year of Joaſh king of Judah. *And Jehoahaz did that which was evil in the ſight of the* LORD; and the nation in general following the example of his impiety, the anger of the LORD was kindled againſt Iſrael, and the LORD delivered them into the hand of Hazael king of Syria. In his diſtreſs Jehoahaz beſought the Lord, and the Lord hearkened unto him: for he ſaw the oppreſſion of Iſrael, for the king of Syria oppreſſed them. Nevertheleſs they departed not from their ſins.

XIII. JOASH—The ſon of the laſt king, ſucceeded him: He reigned ſixteen years, *and did evil in the ſight of the* LORD. He lived in the time of Amaziah king of Judah, and in his reign the prophet Eliſha died. (2 Kings xiii.)

XIV. JEROBOAM—The ſon of Joaſh, the laſt king, ſucceeded him. *He did that which was evil in the ſight of the* LORD; he departed not from all the ſins of Jeroboam, the ſon of Nebat, who made Iſrael to ſin. (2 Kings xiv.)

XV. ZACHARIAH—Succeeded his father, the late king, *and did evil in the ſight of the Lord*; and not departing from the ſins of Jeroboam, he was ſuffered to live but ſix months after he became king of Iſrael, when Shallum conſpired againſt him, and ſmote him before the people, and reigned in his ſtead. Zachariah was the fourth king of Iſrael after Jehu, and deſcended from him: this fulfilled what the Lord had foretold to Jehu, That his children of the fourth generation ſhould ſit on the throne of Iſrael. (2 Kings x. and xv.)

XVI. SHALLUM—Reigned but one month after his conſpiracy and murder of the laſt king. He was ſlain by

XVII. MENAHEM—Who reigned in his ſtead, ten years in the time of Azariah king of Judah: *he did evil in the ſight of the* LORD. The people of Tirzah refuſing to open their gates to him; when he had obliged them to do it, with the cruelty of a monſter, he ript up all the women that were with child in the city; and

with

with his other wickedneſs, he continued in the impious ſins of Jeroboam. The king of Aſſyria came, and Menahem gave him a large ſum that he might confirm the kingdom in his hand. (2 Kings xv.)

XVIII. PEKAHIAH—The ſon of Menahem, reigned in his ſtead; which he only continued to do two years, *doing evil in the ſight of the* LORD, till Pekah, a captain of his, killed him, and reigned in his ſtead. (2 Kings xv.)

XIX. PEKAH—Reigned twenty years, *and he did that which was evil in the ſight of the* LORD, and departed not from the ſins of Jeroboam, but lived in the ſame unbelief, bringing forth the fruits of it. In his time the king of Aſſyria carried away many of the people of Iſrael into captivity. Hoſhea, the ſon of Elah, ſlew him, and reigned in his ſtead. (2 Kings xv.)

XX. HOSHEA—Began to reign over Iſrael in the twelfth year of Ahaz, king of Judah: He reigned nine years, *and did that which was evil in the ſight of the* LORD. Shalmaneſer the king of Aſſyria came, and laid him under a yearly tribute; but Hoſhea entering into a league with So king of Egypt, againſt the king of Aſſyria, and then with-holding the tribute he had agreed to pay, the king of Aſſyria came and took him and all Iſrael away captive, and peopled the country of Canaan with his own ſubjects. Thus did the Lord remove them out of his ſight, who would, againſt all his mercies, all his judgments, and againſt all the calls he gave them by the prophets, continue in their ſinful unbelief of all that Moſes and the prophets had declared. This was 721 years before the Lord Jeſus came, and 730 years from the death of Moſes. The crimes that occaſioned this final removal of the ten tribes, are ſummed up with ſaying, They would not hear, but hardened their necks like to the neck of their fathers, *that did not believe in the* LORD *their God.* (2 Kings xvii. 14.)

THE KINGS OF JUDAH.

I. REHOBOAM—Was king over the twelve tribes for a ſhort time after he ſucceeded his father, and the account of him is given after that of Solomon; but as he was the firſt king of Judah, after the ſeparation of the ten tribes, his name is included among thoſe of the kings of Judah. The diviſion of the tribes into two kingdoms was 975 years before the coming of the Lord Jeſus.

II. ABIJAH—The ſon of Rehoboam, ſucceeded his father as the ſecond king of Judah; and of him it is ſaid, *He walked in the ſins of his father*, which he had done before him: *And his heart was not perfect with the* LORD his God, as the heart of David his father, who did that which was right in the eyes of the Lord, and turned not aſide from any thing that he commanded him all the days of his life, ſave only in the matter of Uriah. (1 Kings xv.) Abijah lived but three years to do wickedly, before he was called to give an account of himſelf to God. (Rom. xiv. 12.)

III. ASA—Reigned forty-one years in Jeruſalem over Judah, *and did that which was right in the eyes of the* LORD, as did David his father: He put his truſt in the living God, and the Redeemer of Iſrael, the effect of which was righteouſneſs and peace. (Iſa. xxxii. 17.) His heart was perfect with the Lord all his days. (1 Kings xv. 14.)

IV. JEHOSHAPHAT—Succeeded his father Aſa, (1 Kings xv. 24.) and the Lord was with him, becauſe *he walked in the firſt ways of his father David*, and ſought to the LORD God of his father, and walked in his commandments: And in his reign the joyful days of David were reſtored to the faithful worſhippers of God their Redeemer. (Iſa. xli. 14.)

V. JEHORAM—The ſon of Jehoſhaphat, began to reign over Judah. The daughter of Ahab was his wife, *and he did evil in the ſight of the* LORD. (2 Kings viii. 18.) He put all his brethren to death, and many of the princes: And he reaped the fruit of his own doings, in having his children and his wives carried away into captivity, and he was ſtruck with an incurable diſeaſe, which continued till his bowels fell out: When it is ſaid of him, he departed without being deſired. (2 Chron. xxi. 20.) He was ſucceeded by his ſon.

VI. AHAZIAH—Began to reign in the twelfth year of Joram, the ſon of Ahab, king of Iſrael: He reigned one year in Jeruſalem, *and did evil in the ſight of the* LORD. (2 Kings viii. 27.) This king was with Joram, king of Iſrael, when Jehu killed him; and Jehu put him alſo to death; and of Ahaziah it is ſaid, His deſtruction was of God. (2 Chron. xxii. 7.) And when his mother Athaliah ſaw that he was dead, ſhe deſtroyed all the ſeed royal, (2 Kings xi.) ſave Joaſh, who was hid from her in the temple.

VII. ATHALIAH—The mother of Ahaziah, reigned ſix years in Jeruſalem, and in the ſeventh year Jehoiada cauſed her to be put to death, at the time he and the elders were making Joaſh king in the temple. Thus did ſhe reap as ſhe had ſown.

VIII. JOASH—Reigned well all the days of Jehoiada the prieſt, who inſtructed him in the law of the Lord; but after Jehoiada's death, at the deſire of his princes, he allowed them to return to their idol worſhip; and on their leaving the ways of God, wrath came upon Judah and Jeruſalem; and Zechariah the ſon of Jehoiada the prieſt, who had made Joaſh king, was ſent by the Lord to ſay to him and his princes, Why tranſgreſs ye the commandments of the Lord, that ye cannot proſper? Becauſe ye have forſaken the Lord, he hath alſo forſaken you. (2 Chron. xxiv. 20.) For delivering this meſſage from the Lord, Zechariah was ſtoned to death in the court of the houſe of the Lord, at the command of Joaſh: And the Holy Spirit, to ſhew that he was no leſs without gratitude than he was without piety and the fear of God, ſays *Joaſh, the king, remembered not the kindneſs which Jehoiada, the father of Zechariah, had done to him, but ſlew his ſon.* At the end of that year, a ſmall company of the Syrians came up againſt Joaſh, and the Lord delivered a very great hoſt of Judah into the hands of the Syrians, becauſe they had forſaken the Lord God of their fathers: So they executed judgment againſt Joaſh. And when the Syrians were departed from him, leaving him in great diſtreſs, his ſervants conſpired againſt him, and ſlew him on his bed.

IX. AMAZIAH—The ſon of Joaſh, ſucceeded his father in the throne of Judah: He reigned twenty-nine years in Jeruſalem: *He did that which was right in the ſight of the* LORD, *but not with a perfect heart.* (2 Chron. xxv. 2.) He ſlew his ſervants that killed the king his father. After this, God delivered him and his ſubjects into the hand of their enemies, who greatly oppreſſed them, becauſe they ſought after idols: And when Amaziah had turned away from following the LORD, his ſubjects made a conſpiracy againſt him in Jeruſalem, and he fled to Lachiſh, and they ſent after him and ſlew him, there. (2 Chron. xxv. 28.)

X. AZARIAH, or UZZIAH—Was made king by the people, in the place of Amaziah his father. *Uzziah did that which was right in the ſight of the* LORD, *and God helped him: But when he was ſtrong, he was liſted up to his deſtruction;* for he tranſgreſſed againſt the Lord his God, by going into the temple to burn incenſe: He was ſtruck with the leproſy before the altar, and was confined as a leper to the day of his death, when he was ſucceeded by his ſon. (2 Chron. xxvi. 21.)

XI. JOTHAM—*Did that which was right in the ſight of the* LORD, *and became mighty, becauſe he prepared his ways before the* LORD his God: He died in peace after a reign of ſixteen years. (2 Chron. xxvii.)

XII. AHAZ—Succeeded his father Jotham. *But he did not that which was right in the ſight of the* LORD; wherefore the Lord delivered his kingdom into the hand of the king of Syria, and he carried away a great multitude of his people into captivity: And again he was delivered into the hand of the king of Iſrael, who ſmote his ſubjects with a great ſlaughter, becauſe they had forſaken the Lord God of their fathers; and inſtead of being humbled under his ſufferings, and the calamities of his people, in his diſtreſs he treſpaſſed yet more againſt the Lord. He died, and was ſucceeded by his ſon.

XIII. HEZEKIAH—Truſt in God, is the character of Hezekiah. His trials were great, but his faith in God his Redeemer was greater ſtill; and his prayers were anſwered by deliverances from difficulties, and with bleſſings from God, far above all he aſked. But in his great proſperity he gave way to pride, and grieved the ſpirit of the Lord, and brought upon himſelf a ſevere judgment: but, when the wrath of God was upon him, and upon Judah and Jeruſalem, Hezekiah humbled himſelf for the pride of his heart, both he and the inhabitants of Jeruſalem, ſo that the wrath of the Lord came not upon them in his days. He died in peace.

XIV. MANASSEH—The ſon of Hezekiah, no ſooner began to reign, than he ſhewed how near the human mind was capable of approaching to all that can be conceived of the nature of fiends for impiety, and of ſavage beaſts for cruelty. He filled the city in which he lived with innocent blood; and his princes and chief ſubjects ſiding with him, or contenting themſelves with being idle ſpectators of his wickedneſs, the Almighty brought againſt them the hoſt of the king of Aſſyria, which took Manaſſeh, and bound him with chains, and carried him to Babylon, where he became a monument to mankind of that mercy, which God, for the ſake of his beloved Son, is ever willing to ſhew to all that truly turn unto him. *Manaſſeh, in his affliction, beſought the Lord his God, and humbled himſelf greatly before God, and prayed unto him: and God was intreated of him, and heard his ſupplication, and brought him again to Jeruſalem, and to his kingdom.* He died in peace, and was ſucceeded by his ſon. (2 Chron. xxxiii.)

XV. AMON—After he was king, only lived to do wickedly; and humbled not himſelf, but treſpaſſed more and more, till his ſervants conſpired againſt him, and ſlew him in his own houſe. (2 Chron. xxxiii. 24.)

XVI. JOSIAH—Was made king by the people, and ſlew thoſe that had conſpired againſt Amon his father. Joſiah, in the eighth year of his reign, and in the ſixteenth year of his age, began to ſeek after God. And in him was eminently fulfilled that promiſe which ſaith, Seek and ye ſhall find. (Matth. vii. 7.) He gave command that the temple ſhould be cleaned and repaired, and in doing this, the book of the law given by Moſes, was found and brought to the king; who humbled himſelf, under the fear of the penalties which he ſaw were pronounced by God, againſt all unrighteouſneſs of men. And on receiving a gracious anſwer from God, by Huldah the propheteſs, he devoted himſelf to the will of God in all things: God's worſhip was eſtabliſhed, and the people were governed agreeable to his laws; and the bleſſings of God were poured out upon him and his kingdom, over which he reigned one and thirty years. He took part in a war againſt the king of Egypt, contrary to the will of God, and died of a wound he received in battle, by which the diſpleaſure of God is expreſſed againſt this action, and from which we are ſhewn, that part obedience, however uniform and long continued, does not excuſe one act of diſobedience, but that whoſoever goes contrary to the will of God, if it be but in a ſingle inſtance, muſt either ſuffer for his offence, or turn unto God by true repentance and faith in the Mediator; and though God doth ſo freely pardon all that do ſo, receiving them into his everlaſting favour, yet to ſhew his hatred of all ſin in all men, he many times cuts them off by ſudden death for one offence, who, for years together, have lived as Joſiah did, humble, believing, and obedient lives. The prophet Jeremiah lived in the reign of Joſiah, and lamented his death, as thoſe that are moſt earneſtly concerned for the intereſts of religion muſt do, when thoſe die who were eminent for their piety, and eſpecially when their latter end is attended, as Joſiah's was, with any thing contrary to the character of a ſervant of the Lord's. But the love of God to individuals being accompanied with love to the whole human race, he is not ſparing in his ſeverity to his moſt favourite ſervants, when they offend againſt his holy will, to the end that mankind may never be betrayed into that dangerous error of thinking, that God will grant indulgence to ſin, becauſe he is ſo infinitely willing to pardon all that truly come unto him for mercy, through the Son of his love.

XVII. JEHOAHAZ—Was made king by the people ſoon after the death of his father Joſiah. He had only reigned three months, *to do evil in the ſight of the* LORD, (2 Kings xxiii. 32.) till the king of Egypt came and took him, and carried him away captive into Egypt, making Eiakim his brother king, giving him the name of

XVIII. JEHOIAKIM—*Who did evil in the ſight of the* LORD, and the Lord ſent againſt him the Chaldees and the Syrians, to puniſh him and his people for their impiety, and for the innocent blood that was ſhed in Jeruſalem, which the Lord would not pardon. (2 Kings xxiv. 4.) He died, and his ſon

XIX. JEHOIACHIN—Reigned in his ſtead; *and he did evil in the ſight of the* LORD. In the eighth year of his reign, the king of Babylon's army took him, his mother, his ſervants, and his princes, and many thouſands of his ſubjects, and carried them away to Babylon, and with them all the treaſures and veſſels found in the temple. And the king of Babylon made Mattaniah, his father's brother, king in his ſtead, and changed his name to

XX. ZEDEKIAH—*Who did evil in the ſight of the* LORD, and by the anger of the Lord againſt him, and the people that were left with him, the Lord caſt them out of his preſence: Zedekiah rebelled againſt the king of Babylon, who came with his army, took him, killed his ſons before him, and then putting out his eyes, took him to Babylon in fetters: and the king of Babylon ſent and burnt the temple, and every great man's houſe, and took all away into captivity, but the poor of the land, which were left to be vine-dreſſers and huſbandmen. (2 Kings xxv. 12.) The rich and great being foremoſt in the public impiety and wickedneſs, were made, by God, examples of his wrath, whilſt the poor were left to live in peace in their native land. (2 Kings xxv.)

THE kings of Iſrael and Judah are forty three in number—three over the twelve tribes, and twenty over Iſrael, and twenty over Judah, after their diviſion: the Sacred Hiſtory which includes the lives of theſe kings, from Saul the firſt to Zedekiah the laſt, takes in a period of more than five hundred years; in which the affairs of the people of the Jews are connected with the nations about them, then the greateſt empires in the world, and both by the events which took place among the Jews, and by their various tranſactions with other nations, it is made to appear that GOD is the governor of the world, and that the ſafety and proſperity of nations, or their ſufferings or ruin, depend immediately upon his will. And the Hiſtory of the lives of theſe kings, contains a great variety of proofs of the truth of that declaration made by one of the prophets to king Aſa—That the eyes of the Lord run to and fro throughout the whole earth, to ſhew himſelf ſtrong in the behalf of them, whoſe heart is perfect towards him. (2 Chron. xvi.) And there are alſo many facts, and real events in the courſe of theſe lives, which prove it to be equally true, what is ſaid by the ſame king, when an enemy of more than double the number of his forces was coming againſt him—That it is nothing with God to help, whether with many, or with them that have no power. (2 Chron. xiv.) And it is equally proved, that all the precautions of human wiſdom, and any ſuperiority of ſtrength availed nothing, when oppoſed to thoſe whom it pleaſed GOD to take under his protection: This is made to appear on many occaſions when the Jewiſh nation was the weaker ſide, and were defended; and upon as many occaſions, when to all appearance they were the ſtronger ſide, or as able to defend themſelves, and were overcome.

AGAIN it further appears by the Sacred Hiſtory of the lives of theſe kings as individuals, that when they were the objects of the Divine favour, that the protection they received, and the ſafety and happineſs they enjoyed, became publicly known to be of God, amongſt their ſubjects and in other nations. And on the other hand, when they were the objects of the Divine diſpleaſure, their ſufferings

ſufferings were as evidently from God. And theſe kings being at the head of the people, of whom the Almighty hath given mankind a full and ſatisfactory hiſtory, to make known to all ages and nations the nature of his government of the world, whether we are acting immediately for ourſelves, or are ſeeking the welfare of the community to which we belong, it becomes no leſs our duty, than it is our intereſt and happineſs to inquire, Why it was, that ſome of thoſe kings were objects of the Divine favour, and they and their ſubjects taken under the protection of God; and on the other hand, why it was, that ſo many more of them were the objects of the Divine diſpleaſure, and left under difficulties, ſufferings, and ruin that overtook them as individuals, and befel the community of which they were the head?

The anſwer that appears to this inquiry is, That all thoſe kings, who, in their perſons, and in their affairs, received the Divine protection, are uniformly ſaid to have done that which was right in the ſight of the Lord; and on the other hand, thoſe that ſuffered under the Divine diſpleaſure, are as uniformly charged with doing that which was evil in the ſight of the Lord. And what makes the information more clear and certain, is the lives of thoſe kings, who, for a part of their reign, did that which is ſaid to have been right, and whilſt they did ſo received the Divine protection; and then doing evil, falling under the Divine diſpleaſure, and receiving the expreſſions of it in their own, and in the public diſtreſs or ruin: and further by the lives of thoſe kings, who, for a part of their reign, are ſaid, To have done evil, and in conſequence of it, ſuffered under the Divine diſpleaſure; and afterwards ceaſing to do ſo, and doing that which was right in the ſight of the Lord, became eminent witneſſes and examples of his care and goodneſs.

The Almighty diſcovering himſelf then through the Sacred Hiſtory, to be the immediate governor of all human affairs, and giving ſupport, deliverances from difficulties, and beſtowing public and evident marks of his favour, on all that are ſaid, To do that which is right in his ſight, What is it, that appears to be common to all the kings that did ſo, during all, or any part of their lives? And on the other hand, What is it that appears to be common to all the kings that are ſaid to have done evil in the ſight of the Lord, throughout their whole, or for any part of their reign?

Some ages before theſe kings began to reign, God, in ſight of their whole nation, revealed his will to Moſes, when they were going under his direction from Egypt, to inhabit the country where the events took place, which are given in the Hiſtory of thoſe kings: what God commanded Moſes wrote, and theſe writings were in the poſſeſſion of the nations of Iſrael and Judah, during the reigns of all theſe kings, and by theſe writings, God made it known how he required them to worſhip him; and then when they became his worſhippers, and acknowledged themſelves to be his ſubjects and ſervants, God alſo informed them how they were to obey him. Their hiſtory then ſhews us, that whenever any of them did worſhip God as he required, they became the objects of his favour; and ſo long as they continued ſo to worſhip him, and to regulate their conduct by the laws God had given them, they had his protection as their king, their maſter, and their parent; and God, by their hiſtory, diſcovers by a great variety of ways, under different circumſtances, and by the actual events that took place, that in their perſonal concerns as men, and in their affairs as kings, he charged himſelf with all that belonged to them, their ſafety and happineſs: So that worſhipping God as he required, and obeying him as he had commanded, was that which is ſaid to be doing right in the ſight of the Lord.

On the other hand it appears, that doing evil in the ſight of the Lord, was not worſhipping God as he required; and by not doing ſo, they were in the condition of ſubjects in a ſtate of rebellion againſt the laws of the government under which they lived; and being ſo, though they might do many things in common with the other kings, yet not being within their allegiance to God, by a due regard to the firſt duties that were required of them, they wilfully deprived themſelves of the Divine protection; and the infinite compaſſion appears by the meſſages that were continually ſent from God by his prophets to the kings that were neglecting, diſregarding, or acting more or leſs contrary to what God required. And it is added immediately after the captivity of the laſt of the kings of Judah and of the nation, That the Lord God of their fathers ſent to them by his meſſengers, riſing up continually and ſending; becauſe he had compaſſion on his people: But they mocked the meſſengers of God, and deſpiſed his words, and miſuſed his prophets, until the wrath of the Lord aroſe againſt his people, till there was no remedy: Whatever they did beſides, they would not worſhip God as he required; ſome of them careleſsly, and others of them wilfully, went on, truſting to their own judgment of the manner in which they ought to worſhip God, neglecting the writings of Moſes, and refuſing to hear the meſſages of the prophets, till there was no remedy for their deſtruction: They would not come unto God as he required, and as he could not do that which was more gracious or worthy of himſelf at one time than another, when they outlived the laſt offers of the deſigns of his mercy or rejected them, then, like ſubjects that would not come in and ſubmit themſelves to the laws, they ſtood expoſed to the Divine juſtice which took place in the various ways that appears in their lives.

How far that which was required of them was peculiar to the Jewiſh nation; or, was in ſubſtance the ſame thing that God from the beginning required of all mankind, and ſtill requires, is the next conſideration.

In the writings of Moſes, a ſhort Hiſtory is given of the creation of the world, of the firſt of the human race, and of all the great events which had taken place between God and man from the beginning.—That the mind, or ſpirit of the firſt parents of mankind, were communicated to them from God, and by their ſpirits, thus proceeding from the Divine mind itſelf, they were not only immortal or incapable of death, but in their ſpiritual nature like God, holy, juſt, and good, and, in conſequence of being ſo, happy: but as creatures, they had a law to keep, which breaking, they drew upon themſelves the penalty which God had annexed to it.—This was the loſs of that likeneſs in their immortal nature to God: the conſequence of which was, that their tempers, paſſions, and deſires, became unholy, unjuſt, and wicked, ſo that they were at once miſerable and mortal.

In this ſtate they were, when God made known to them, the way by which his infinite compaſſion would make an atonement to his juſtice for their diſobedience, and place them, and all that ſhould ever proceed from them, in a condition to receive his favour, and be reſtored to his image; and that this ſhould be done by one that ſhould proceed from them: that this promiſed Mediator was made more fully known to the firſt parents of mankind, than is expreſſed in the Sacred Hiſtory, appears from what is briefly related of the two firſt ſons of Adam, in their worſhipping God: one of them did it as God required, and was accepted of him; the other did not, and therefore remained under the condition of thoſe kings of Iſrael, who ſuffered under the Divine diſpleaſure, and finally were deſtroyed of the Lord.

Again we find in the life of Noah, the ſecond father of mankind, that he ſacrificed unto the Lord; or worſhipped, as it was then underſtood he required; in conſequence of which he and his family were preſerved, as the kings were, who worſhipped as God required, whilſt the whole of mankind who did not ſo worſhip, had, like the other kings, their deſtruction from the Lord by the flood.

By this it appears, that God had made it known to Adam and to Noah, the one, the firſt natural parent of the ancient world, the other, the natural parent of the preſent world, in what manner he required to be worſhipped by all mankind; or how they might come unto him, by the Mediator he had promiſed.

Near

NEAR the time that Noah died, Abraham was born, and his example of worſhipping God is added to the former; and from the greatneſs and ſtedfaſtneſs of his perſuaſion of the mercy and grace of God, through the promiſed Saviour, he is called the father of the faithful: from him, through his ſon Iſaac, and his grand-ſon Jacob, called Iſrael, for his confidence in God through the ſame Mediator, the Jews are all deſcended.

WITHIN an hundred and twenty years from the death of Jacob, Moſes was born; and God by him eſtabliſhed a variety of ways by which it was to be kept in continual remembrance, that he required to be worſhipped as their Redeemer, and by whoſe atonement they could only be received into the Divine favour: Whilſt the nation of the Jews did ſo worſhip, they were preſerved from the judgments of God, which befel thoſe by whom they were ſurrounded, who, like Cain and the world that God deſtroyed, did not do that which was right in the ſight of God: The Red Sea was made to part and ſtand as a wall on either hand, whilſt all the people of Iſrael paſſed through.—In the wilderneſs they were fed with manna from heaven; they were followed by water to quench their thirſt;—a paſſage was made for them through the river, that divided the wilderneſs from the country God had promiſed Abraham, as a public mark of his favour on account of his faith; and after many of this nation had thus continued to worſhip God, Solomon built that temple next in fame to himſelf, as if it was to draw the attention of all mankind to the object of their worſhip.

THE concluſion therefore that is to be drawn from the lives of the kings of Iſrael and Judah, is the ſame that is to be drawn from the whole hiſtory of the Divine dealings with mankind from the beginning.—That all who came unto God, approached or worſhipped him, or who expected him to be gracious to their unrighteouſneſs only, for the ſake of that Mediator whoſe atonement was repreſented by all their ſacrifices, found he was able and willing to deliver them from the evil of their nature, and the effects of it in their lives; and that with pardon for paſt offences, and the communications of his grace, they were favoured with the bleſſings of his providence; and all theſe with a faithfulneſs in God which never varied, and without a ſingle exception. As on the other hand, thoſe that did not regard or believe the record which God had given of himſelf, as the Redeemer of the world, in the writings of Moſes and the prophets, but careleſsly or wilfully followed their own conjectures, or the advice or example of the world about them, who equally neglected to inform themſelves, or refuſed to comply with what God had made known to mankind from the beginning—theſe are as uniformly preſented to our view, as examples of the Divine diſpleaſure; which continued to be mixed with frequent meſſages and diſcoveries of mercy, till they became altogether ſelf-confident in their own notions of that which was for their ſafety and happineſs, and till finally refuſing to take God's declared will for their guide, they were at length left without remedy: There was but ONE Mediator between God and Man; God had provided no other way but through faith in him for all the ſinful race of fallen Adam to receive mercy and grace: To that Mediator they would not come: Many thought themſelves too good to ſtand in need of ſo great a ſacrifice for their ſin, and rejected the counſel of God againſt themſelves: The cares of this momentary life, the deceitfulneſs of riches, the love of fame, and the love of pleaſure carried others away; and more deceived by ſatan into the full confidence, that they could not be deceived at all, were enraged at being thought or treated as men in danger, till the moment that their deſtruction overtook them. If they, for their tranſgreſſion and diſobedience, received a juſt recompence of reward, How ſhall we eſcape if we neglect ſo great ſalvation as is now more fully and finally brought to light by the Goſpel.

EZRA.

E Z R A.

CHAP. I. The proclamation of Cyrus for the building of the Temple. The people provide for their return. Cyrus reſtoreth the veſſels of the Temple to Sheſhbazzor.—CHAP. II. The number that return of the people, of the prieſts, of the Levites, of the Nethinims of Solomon's ſervants, of the prieſts which could not ſhew the pedigree. The whole number of them with their ſubſtance. Their oblations.—CHAP. III. The altar is ſet up. Offerings preſented. Workmen prepared. The foundation of the Temple laid in great joy and mourning.—CHAP. IV. The adverſaries of the Jews endeavour to hinder the building of the Temple. Their letter to Artaxerxes. The decree of Artaxerxes. The building is hindered.—CHAP. V. Zerubbabel and Jeſhua, incited by Haggai and Zechariah, ſet forward the building of the Temple. Tatnai and Shethar-boznai could not hinder the Jews. Their letter to Darius againſt the Jews.—CHAP. VI. Darius finding the decree of Cyrus, maketh a new decree for the advancement of the building: by the help of the Elders, and the Directions of the prophets, the temple is finiſhed. The feaſt of the dedication is kept, and the paſſover.—CHAP. VII. Ezra goeth up to Jeruſalem. The gracious commiſſion of Artaxerxes to Ezra. Ezra bleſſeth God for his favour.—CHAP. VIII. The companions of Ezra, who returned from Babylon: he ſendeth to Iddo for miniſters for the Temple: he keepeth a faſt: he committeth the treaſures to the cuſtody of the prieſts. From Ahava they come to Jeruſalem. The treaſure is weighed in the temple. The commiſſion is delivered.—CHAP. IX. Ezra mourneth for the affinity of the people with ſtrangers: he prayeth unto God with confeſſion of ſins.—CHAP. X. Shechaniah encourageth Ezra to reform the ſtrange marriages. Ezra, mourning, aſſembleth the people. The people, at the exhortation of Ezra, repent, and promiſe amendment: The care to perform it. The names of them which had married ſtrange wives.

CHAP. I.

Before Chriſt cir. 536.

NOW in the firſt year of Cyrus king of Perſia (that the word of the Lord, [a] by the mouth of Jeremiah, might be fulfilled) the Lord ſtirred up the ſpirit of Cyrus king of Perſia, [b] that he * made a proclamation throughout all his kingdom, and *put it* alſo in writing, ſaying,

a 2 Chron. 36. 22. Jer. 25. 12. and 29. 10

b Chap. 5. 13, 14.

* Heb. cauſed a voice to paſs.

2 Thus ſaith Cyrus king of Perſia, The Lord God of heaven hath given me all the kingdoms of the earth, and he hath [c] charged me to build him an houſe at Jeruſalem, which *is* in Judah.

c Iſai. 44. 28. and 45. 1, 13.

3 Who *is there* among you of all his people? his God be with him, and let him go up to Jeruſalem, which *is* in Judah, and build the houſe of the Lord God of Iſrael (he *is* the God) which *is* in Jeruſalem.

4 And whoſoever remaineth in any place where he ſojourneth, let the men of his place † help him with ſilver, and with gold, and

† Heb. lift him up.

with goods, and with beaſts, beſides the free-will-offering for the houſe of God that *is* in Jeruſalem.

Before Chriſt cir. 536.

5 ¶ Then roſe up the chief of the fathers of Judah and Benjamin, and the prieſts and the Levites, with all *them* whoſe ſpirit God had raiſed to go up, to build the houſe of the Lord which *is* in Jeruſalem.

6 And all they that *were* about them ‡ ſtrengthened their hands with veſſels of ſilver, with gold, with goods, and with beaſts, and with precious things, beſides all *that* was willingly offered.

‡ That is, helped them.

7 ¶ [d] Alſo Cyrus the king brought forth the veſſels of the houſe of the Lord, [e] which Nebuchadnezzar had brought forth out of Jeruſalem, and had put them in the houſe of his gods:

d Chap. 6. 5.

e 2 Kings 24. 13. 2 Chron. 36. 7.

8 Even thoſe did Cyrus king of Perſia bring forth by the hand of Mithredath the treaſurer, and numbered them unto [i] Sheſhbazzar the prince of Judah.

i See Chap. 5. 14.

9 And

CHAP. I.

V. 1. *In the firſt year of Cyrus king of Perſia*—Of his empire, or reign in Babylon: For he had now been king of Perſia for many years. *The Lord ſtirred up the ſpirit of Cyrus*—Put into him a mind and will to this work.

V. 2. *The Lord God of heaven hath given me all the kingdoms of the earth*—All that vaſt empire formerly under the Aſſyrians and Babylonians. The gift of which he aſcribes to God.

V. 3. *His God be with him*—Let his God help him, as I alſo ſhall do. *In Jeruſalem*—The place where he requires them to build it.

V. 4. *And whoſoever remaineth, let the men of his place help him*—Becauſe it was for the houſe of that God to whom they all owed their preſent peace and great felicity.

V. 5. *All whoſe ſpirit God had raiſed to go up*—To whom God had given that pious diſpoſition, and that fortitude and reſolution which it required to break through their difficulties, which were great and many; ſuch as their preſent penury; the length, and hazards, and coſtlineſs of the journey; their ſettlements in comfortable habitations; their diſperſion in ſeveral and diſtant places, which hindered the conjunction of their counſels and actions; the multitude of their enemies; the actual poſſeſſion of their country by others; and the great backwardneſs of many of their own brethren to go with them.

V. 8. *The prince of Judah*—And the captain and governor of theſe returning Jews. So the ſceptre is not yet departed from Judah.

Before Chriſt cir. 536.

9 And this *is* the number of them: thirty chargers of gold, a thouſand chargers of ſilver, nine and twenty knives,

10 Thirty baſons of gold, ſilver baſons of a ſecond *ſort* four hundred and ten, *and* other veſſels a thouſand.

11 All the veſſels of gold and of ſilver, *were* five thouſand and four hundred. All *theſe* did Sheſhbazzar bring up with *them of* § the captivity, that were brought up from Babylon unto Jeruſalem.

§ Heb. the tranſportation.

CHAP. II.

cir. 536 a Neh. 7. 6, &c.

NOW [a] theſe *are* the children of the province that went up out of the captivity, of thoſe which had been carried away, whom Nebuchadnezzar the king of Babylon had carried away unto Babylon, and came again unto Jeruſalem and Judah, every one unto his city;

2 Which came with Zerubbabel: Jeſhua, Nehemiah, * Seraiah, † Reelaiah, Mordecai, Bilſhan, ‡ Miſpar, Bigvai, § Rehum, Baanah. The number of the men of the people of Iſrael:

* Or, Azariah, Neh. 7. 7. † Or, Raamiah. ‡ Or, Miſpereth. § Or, Nehum.

3 The children of Paroſh, two thouſand an hundred ſeventy and two.

4 The children of Shephatiah, three hundred ſeventy and two.

b See Neh. 7. 10.

5 The children of Arah, [b] ſeven hundred ſeventy and five.

c Neh. 7. 11.

6 The children of [c] Pahath-moab, of the children of Jeſhua *and* Joab, two thouſand eight hundred and twelve.

7 The children of Elam, a thouſand two hundred fifty and four.

8 The children of Zattu, nine hundred forty and five.

9 The children of Zaccai, ſeven hundred and threeſcore.

‖ Or, Binnui, Neh. 7. 15.

10 The children of ‖ Bani, ſix hundred forty and two.

11 The children of Bebai, ſix hundred twenty and three.

12 The children of Azgad, a thouſand two hundred twenty and two.

13 The children of Adonikam, ſix hundred ſixty and ſix.

14 The children of Bigvai, two thouſand fifty and ſix.

15 The children of Adin, four hundred fifty and four.

16 The children of Ater of Hezekiah, ninety and eight.

17 The children of Bezai, three hundred twenty and three.

18 The children of * Jorah, an hundred and twelve.

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19 The children of Haſhum, two hundred twenty and three.

* Or, Hariph, Neh. 7. 24.

20 The children of † Gibbar, ninety and five.

† Or, Gibeon, Neh. 7. 25.

21 The children of Beth-lehem, an hundred twenty and three.

22 The men of Netophah, fifty and ſix.

23 The men of Anathoth, an hundred twenty and eight.

24 The children of ‡ Azmaveth, forty and two.

‡ Or, Beth-azmaveth, Neh. 7. 28.

25 The children of Kirjath-arim, Chephirah, and Beeroth, ſeven hundred and forty and three.

26 The children of Ramah and Gaba, ſix hundred twenty and one.

27 The men of Michmas, an hundred twenty and two.

28 The men of Beth-el and Ai, two hundred twenty and three.

29 The children of Nebo, fifty and two.

30 The children of Magbiſh, an hundred fifty and ſix.

31 The children of the other [d] Elam, a thouſand two hundred fifty and four.

d See Ver. 7.

32 The children of Harim, three hundred and twenty.

33 The children of Lod, ‡ Hadid, and Ono, ſeven hundred twenty and five.

‡ Or, Harid, as it is in ſome copies.

34 The children of Jericho, three hundred forty and five.

35 The children of Senaah, three thouſand and ſix hundred and thirty.

36 ¶ The prieſts: the children of [e] Jedaiah, of the houſe of Jeſhua, nine hundred ſeventy and three.

e 1 Chro. 24. 7.

37 The children of [i] Immer, a thouſand fifty and two.

i 1 Chro. 24. 14.

38 The children of [v] Paſhur, a thouſand two hundred forty and ſeven.

v 1 Chro. 9. 12.

39 The children of [v] Harim, a thouſand and ſeventeen.

v 1 Chro 24. 8.

40 ¶ The Levites: the children of Jeſhua, and Kadmiel, of the children of § Hodaviah, ſeventy and four.

§ Or, Judah, Chap. 3. 9. called alſo Hodevah, Neh. 7. 43.

41 ¶ The ſingers: the children of Aſaph, an hundred twenty and eight.

42 ¶ The children of the porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, *in* all, an hundred thirty and nine.

43 ¶ [i] The Nethinims: the children of Ziha,

i 1 Chron. 9. 2.

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Ziha, the children of Hasupha, the children of Tabbaoth,

44 The children of Keros, the children of ‖ Siaha, the children of Padon,

‖ Or, Sia.

45 The children of Lebanah, the children of Hagabah, the children of Akkub,

46 The children of Hagab, the children of * Shalmai, the children of Hanan,

* Or, Shamlai.

47 The children of Giddel, the children of Gahar, the children of Reaiah,

48 The children of Rezin, the children of Nekoda, the children of Gazzam,

49 The children of Uzza, the children of Paseah, the children of Besai,

50 The children of Asnah, the children of Mehunim, the children of ‡ Nephusim,

‡ Or, Nephisheſim.

51 The children of Bakbuk, the children of Hakupha, the children of Harhur,

† Or, Bazlith, Neh. 7. 54.

52 The children of † Bazluth, the children of Mehida, the children of Harsha,

53 The children of Barkos, the children of Sisera, the children of Thamah,

54 The children of Neziah, the children of Hatipha.

k 1 Kings 9. 21.

55 ¶ The children of [k] Solomon's servants: the children of Sotai, the children of Sophereth, the children of ‡ Peruda,

‡ Or, Perida, Neh. 7. 57.

56 The children of Jaalah, the children of Darkon, the children of Giddel,

57 The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of ‡ Ami.

‡ Or, Amon. Neh. 7. 50.

58 All the [l] Nethinims, and the children of [v] Solomon's servants, *were* three hundred ninety and two.

l Josh. 9. 21, 27. m 1 Chron. 9. 2. v 1 Kings 9. 21.

59 And these *were* they which went up from Tel-melah, Tel-harsa, Cherub, § Addan, *and* Immer: but they could not shew their fathers house, and their ‖ seed, whether they *were* of Israel:

§ Or, Addon. Neh. 7. 61.

‖ Or, pedigree.

60 The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred fifty and two.

61 ¶ And of the children of the priests: the children of Habaiah, the children of Koz, the children of Barzillai: (which took a wife of the daughters of [n] Barzillai the Gileadite, and was called after their name)

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n 2 Sam. 17. 27.

62 These sought their register *among* those that were reckoned by genealogy, but they were not found: [o] therefore * were they, as polluted, put from the priesthood.

o Num. 3. 10. * Heb. they were polluted from the priesthood.

63 And the † Tirshatha said unto them, that they should not eat of the most holy things, till there stood up a priest with [p] Urim and with Thummim.

† Or, governor. See Neh. 8. 9. p Exod. 28. 30. Num. 27. 21.

64 ¶ The whole congregation together, *was* forty and two thousand three hundred *and* threescore,

65 Besides their servants and their maids, of whom *there were* seven thousand three hundred thirty and seven: and *there were* among them two hundred singing-men, and singing-women.

66 Their horses *were* seven hundred thirty and six: their mules, two hundred forty and five:

67 Their camels, four hundred thirty and five: *their* asses, six thousand seven hundred and twenty.

68 ¶ And *some* of the chief of the fathers, when they came to the house of the Lord which *is* at Jerusalem, offered freely for the house of God to set it up in his place:

69 They gave after their ability, unto the [q] treasure of the work, threescore and one thousand drams of gold, and five thousand pound of silver, and one hundred priests garments.

q 1 Chron. 26. 20.

70 [r] So the priests and the Levites, and *some* of the people, and the singers, and the porters, and the Nethinims, dwelt in their cities, and all Israel in their cities.

r Chap. 7. 16, 17.

CHAP. III.

AND when the seventh month was come, and the children of Israel *were* in the cities, the people gathered themselves together, as one man, to Jerusalem.

* Or, Jeshua. Hag. 1. 1. Zec. 3. 1. ‡ Called, Zorobabel, Matt. 1. 12. Luke 3. 27.

2 Then stood up * Jeshua the son of Jozadak, and his brethren the priests, and ‡ Zerubbabel the son of [b] Shealtiel, and his brethren,

b Matt. 1. 12, and Luke 3. 27, called Salathiel.

CHAP. II.

V. 43. *The Nethinims*—The persons devoted to the inferior services of the priests and Levites.

V. 62. *Those that were reckoned by genealogy*—The Jews were very careful in their genealogies, that they might preserve the distinctions of the several tribes and families; so that, by the special providence of God, it might be certainly known of what tribe and family the Messiah was born. For as they took care of all their families, so doubtless they took a more punctual and singular care about the Royal family, upon which all their hopes depended.

V. 63. *The Tirshatha*—The governor.

V. 65. *Singing-women*—For women, as well as men, were devoted to, and employed in, this exercise in the temple-service.

CHAP. III.

V. 2. *Then stood up Jeshua, and built the altar*—To make atonement to God for all their sins, and to obtain God's assistance for the building of the temple, and to strengthen their own hearts and hands in that great work, wherein they saw they should have many enemies.

V. 4. *They*

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thren, and builded the altar of the God of Israel, to offer burnt-offerings thereon, as *it* [c] *is* written in the law of Moses the man of God.

c Deut. 12. 5.

3 And they set the altar upon his bases (for fear *was* upon them, because of the people of those countries) and they offered burnt-offerings thereon unto the Lord, *even* [d] burnt-offerings morning and evening.

d Num. 28 3, 4.

4 [e] They kept also the feast of tabernacles, [i] as *it is* written, and [k] *offered* the daily burnt-offerings by number, according to the custom, ‡ as the duty of every day required;

e Neh. 8. 17.
i Exod. 23. 16.
k Num. 29 12, &c.
‡ Heb. the matter of the day in his day.

5 And afterward *offered* the continual burnt-offering, both of the new-moons, and of all the set-feasts of the Lord, *that were* consecrated, and of every one that willingly offered a free-will-offering unto the Lord.

6 From the first day of the seventh month began they to offer burnt-offerings unto the Lord: but § the foundation of the temple of the Lord was not *yet* laid.

§ Heb. the temple of the LORD was not yet founded.

7 They gave money also unto the masons, and to the ‖ carpenters; and meat, and drink, and oil, unto them of Zidon, and to them of Tyre, to bring cedar-trees from Lebanon to the sea of [l] Joppa: [i] according to the grant that they had of Cyrus king of Persia.

‖ Or, workmen.
l Ezra 3. 36. 2 Chron. 2. 16.
i Chap. 6. 3.

535.

8 ¶ Now in the second year of their coming unto the house of God at Jerusalem, in the second month, began Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and the remnant of their brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem; [k] and appointed the Levites, from twenty years old and upward, to set forward the work of the house of the Lord.

k 2 Chro. 23. 24. 27.

9 [l] Then stood Jeshua, *with* his sons, and his brethren, Kadmiel and his sons, the sons of [*] Judah † together, to set forward the workmen in the house of God: the sons of Henadad, *with* their sons and their brethren the Levites.

l Chap. 2. 40.
* Or, Hodaviah, Chap. 2. 40
† Heb. as one.

10 And when the builders laid the foundation of the temple of the Lord, [v] they set the priests in their apparel with trumpets, and the Levites the sons of Asaph, with cymbals to praise the Lord, after the [n] ordinance of David king of Israel.

Before Christ 535.

v 1 Chro. 16. 5, 6.
n 1 Chron. 6. 31. and 16. 7. and 25. 1.

11 [o] And they sung together by course, in praising and giving thanks unto the Lord; [p] because *he is* good, [q] for his mercy *endureth* for ever towards Israel. And all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was laid.

o Exod. 15. 21. 2 Chron. 7. 3.
p Neh. 12. 24.
q 1 Chro. 16. 34.
q 1 Chron. 16. 41. Jer. 33. 11.

12 [r] But many of the priests and Levites, and chief of the fathers, *who were* ancient men that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice, and many shouted aloud for joy:

r See Hag. 2. 3.

13 So that the people could not discern the noise of the shout of joy, from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was heard afar off.

C H A P. IV.

NOW when [a] the adversaries of Judah and Benjamin, heard that * the children of the captivity builded the temple unto the Lord God of Israel:

a See Verse 7. 8, 9.
* Heb. the sons of the transportation.

2 Then they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you; for we seek your God, as ye *do*, and we do sacrifice unto him, [b] since the days of Esar-haddon king of Assur, which brought us up hither.

cir. 678.
b 2 Kings 17. 24. 32, 33. and 19. 37.

3 But Zerubbabel and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, [c] You have nothing to do with us, to build an house unto our God, but we ourselves together will build unto the Lord God of Israel, as [d] king Cyrus the king of Persia hath commanded us.

Ver. 10.
c Neh. 2. 20.
d Chap. 1. 1, 2, 3.

4 Then [e] the people of the land weakened the hands of the people of Judah, and troubled them in building,

e Chap. 3. 3.

5 And

V. 4. *They offered the daily burnt-offerings*—Every day of that feast they offered as many sacrifices as were prescribed.

V. 5. *That were consecrated*—Set apart for the solemn and holy service of God.

V. 9. *To set forward the workmen in the house of God*—To encourage them to a cheerful and vigorous prosecution of the work.

C H A P. IV.

V. 4. *The people of the land weakened the hands of Judah*—The present inhabitants of that province, the Samaritans. *Troubled them in building*—By false reports and threats.

V. 5. *And hired counsellors against them, to frustrate their purpose, all the days of Cyrus king of Persia*—Who, by their artifices and interests in the Persian court, should stop their work. Malice and envy in the people of the land, made use of these men's avarice to hinder the design of God, and of the king, by representing that the work which was to be done in obedience to that design, was, what in truth it was not: so that what was begun by malice and envy, was executed by avarice and falsehood. Cyrus, and the builders of the temple, were on God's side; those that opposed them were on the side to whom malice, envy, avarice, and falsehood belong; that is, satan, the destroyer of those that are themselves deceived by him; and of which deceits no one man can be in less danger

Before Christ 534.

5 And hired counsellors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia.

529. † Heb. Ahasherosh.

6 And in the reign of † Ahasuerus, in the beginning of his reign, wrote they *unto him* an accusation against the inhabitants of Judah and Jerusalem.

‡ Or, in peace. § Heb. societies.

7 ¶ And in the days of Artaxerxes wrote ‡ Bishlam, Mithridath, Tabeel, and the rest of their § companions unto Artaxerxes king of Persia; and the writing of the letter *was* written in the Syrian tongue, and interpreted in the Syrian tongue.

‖ Or, secretary.

8 Rehum the chancellor, and Shimshai the ‖ scribe, wrote a letter against Jerusalem to Artaxerxes the king, in this sort:

* Chald. societies. 2 Kings 17. 30, 31.

9 Then *wrote* Rehum the chancellor, and Shimshai the scribe, and the rest of their * companions; the Dinaites, the Apharsathchites, the Tarpelites, the Apharsites, the Archevites, the Babylonians, the Susanchites, the Dehavites, *and* the Elamites,

v Ver 2. cir. 678. v So Ver. 11. 17. and Chap. 7 12. † Chald. Cheeneth.

10 v And the rest of the nations whom the great and noble Asnappar brought over, and set in the cities of Samaria, and the rest *that are* on this side the river, v and † at such a time.

Before Christ cir. 678.

11 ¶ This *is* the copy of the letter that they sent unto him, *even* unto Artaxerxes the king, Thy servants the men on this side the river, and at such a time.

‡ Or, finished. § Chald. fellowed together.

12 Be it known unto the king, that the Jews which came up from thee to us, are come unto Jerusalem, building the rebellious and the bad city, and have ‡ set up the walls *thereof*, and § joined the foundations.

‖ Chald. give.

13 Be it known now unto the king, that if this city be builded, and the walls set up *again*, *then* will they not ‖ pay toll, tribute, and custom, and *so* thou shalt endamage the * revenue of the kings.

* Or, strength. † Chald. we are salted with the salt of the palace.

14 Now because † we have maintenance from *the king's* palace, and it was not meet for us to see the king's dishonour: therefore have we sent and certified the king,

15 That search may be made in the book of the records of thy fathers: so shalt thou find in the book of the records, and know that this city *is* a rebellious city, and hurtful unto kings and provinces, and that they have ‡ moved sedition § within the same of old time: for which cause was this city destroyed.

‡ Chald. made. § Chald. in the midst thereof.

16 We certify the king, that if this city be builded

danger than another, because satan is going about seeking whom he may devour by deceiving, availing himself of the natural tempers of mankind, and of their ordinary professions and employments, to lead them first to neglect, and then to oppose every work of God in the soul, as he now stirred up these people to oppose the building of the temple: there being but two spirits in the world, every man, in every design and deed, is either yielding to, and obeying one or the other: he is either doing that which is evil in itself, and opposing the work of God; or he is doing that which is right in his sight, by yielding an heart-felt obedience to His Holy Spirit of justice, goodness, mercy, and truth; and every man is as much bound to consider who it is he obeys, and from what motives and principles he acts, as his own happiness or misery are realities which concern him: there being no way of avoiding misery, if that which is evil is continued; nor any certainty of happiness, but in possessing and obeying the spirit of God. (1 John iii. 10.)

V. 6. *In the reign of Ahasuerus, wrote they unto him an accusation against the inhabitants of Judah and Jerusalem*—Those that unite themselves together to carry on the designs and work of God on earth, are properly the servants or children of God, and it is a mark by which they have been known in all ages, whether they were called Israelites or Christians: whatever name they were known by, they were known by being spoken evil of as the Jews now were. Satan being the constant accuser of those that truly fear and obey God, he does not fail to suggest all that is evil, against such as are opposing his kingdom; whilst those that are crowding in the ways of folly and vice, are allowed to sport and play, and sin away their time, without a single idea being suggested by him, that there is any thing in this the least blameworthy: they that advance his work, by giving words to his wicked suggestions, may learn to know his voice who wants to deceive them into eternal misery, by comparing the emotions that are raised in their own breasts, with the nature of the spirit of charity, which so far from speaking evil, or accusing any one, that which enters the mind from God, does not so much as lead to the thinking of evil. (1 Cor. xiii. 5.)

V. 7. *The letter was written in the Syrian tongue, and interpreted in the Syrian tongue*—The sense is, It was written in the Chaldee or Syrian language, and in the Syrian character: for sometimes the Chaldee or Syrian words are written in the Hebrew character, as Hebrew words are often written in an English character. The accuser of the spiritual worshippers of God, addresses the mind in language as familiar, as the language of any country is to the people of it: and the less the mind distinguishes satan's suggestions from its own thoughts, the better is his purposes answered, because he then winds himself about the soul's self-love, and makes it to the last degree unwilling to give up its own thoughts, however groundless, unjust, or wicked they may be.

V. 9. *The Elamites*—Several people thus called from the several places of that vast Assyrian empire from whence they were fetched, and who were united together into one body, and sent as one colony by the Assyrian monarchs into these parts.

V. 10. *And at such a time*—The date of the epistle was particularly expressed in the epistle, but here it was sufficient to note it in the general.

V. 14. *It was not meet for us to see the king's dishonour*—Thus they pretend the king's service to their own malicious designs and private interests.

V. 15. *That search may be made in the book of the records of thy fathers*—Thy predecessors, the former emperors of this empire, in the Assyrian and Babylonish records, which, together with the empire, were now in the hands of the Persian kings, to be searched or read.

Before Chriſt cir. 678. builded *again*, and the walls thereof ſet up, by this means thou ſhalt have no portion on this ſide the river.

17 ¶ *Then* ſent the king an anſwer unto Rehum the chancellor, and *to* Shimſhai the ſcribe, and *to* the reſt of their ‖ companions that dwell in Samaria, and *unto* the reſt beyond the river, Peace, and at ſuch a time.

‖ Heb. ſocieties.

18 The letter which ye ſent unto us, hath been plainly read before me.

* Chald by me a decree is ſet.

19 And * I commanded, and ſearch hath been made, and it is found, that this city of

† Chald. lifted up itſelf.

old time hath † made inſurrection againſt kings, and *that* rebellion and ſedition have been made therein.

20 There have been mighty kings alſo over Jeruſalem, which have ruled over all *countries* beyond the river; and toll, tribute, and cuſtom was paid unto them.

522. ‡ Chald. Make a decree.

21 ‡ Give ye now commandment, to cauſe theſe men to ceaſe, and that this city be not builded, until *another* commandment ſhall be given from me.

22 Take heed now, that ye fail not to do this: why ſhould damage grow to the hurt of the kings?

23 ¶ Now when the copy of king Artaxerxes letter *was* read before Rehum and Shimſhai the ſcribe, and their companions, they went up in haſte to Jeruſalem, unto the Jews,

§ Chald. by arm and power.

and made them to ceaſe § by force and power.

24 Then ceaſed the work of the houſe of God, which *is* at Jeruſalem. So it is ceaſed

520. unto the ſecond year of the reign of Darius king of Perſia.

CHAP. V.

Before Chriſt 520.

THEN the prophets, [b] Haggai the prophet, and [c] Zechariah the ſon of Iddo, propheſied unto the Jews that *were* in Judah and Jeruſalem, in the name of the God of Iſrael, *even* unto them.

b Hag. 1. 1.
c Zech. 1. 1.

2 Then roſe up Zerubbabel the ſon of Shealtiel, and Jeſhua the ſon of Jozadak, and began to build the houſe of God, which *is* at Jeruſalem: and with them *were* the prophets of God helping them.

3 ¶ At the ſame time came to them Tatnai, governor on this ſide the river, and Shethar-boznai, and their companions, and ſaid thus unto them, Who hath commanded you to build this houſe, and to make up this wall?

4 [d] Then ſaid we unto them after this manner, What are the names of the men * that make this building?

d Ver. 10.
* Chald. that build this building?

5 But [e] the eye of their God was upon the elders of the Jews, that they could not cauſe them to ceaſe, till the matter came to Darius: and then they returned anſwer by letter concerning this *matter*.

e See Chap. 7. 6, 28.

6 ¶ The copy of the letter that Tatnai, 519. governor on this ſide the river, and Shethar-boznai, [i] and his companions the Apharſachites, which *were* on this ſide the river, ſent unto Darius the king:

i Chap. 4. 9.

7 They ſent a letter unto him, † wherein was written thus; Unto Darius the king, all peace.

† Chald. in the midſt whereof.

8 Be it known unto the king, that we went into the province of Judea, to the houſe of the

V. 24. *Then ceaſed the work of the houſe of God*—For they neither could nor might proceed in that work againſt the king's prohibition, without a ſpecial command from the king of heaven, which they had, chap. v. 1, 2.

CHAP. V.

V. 1. *Then the prophets propheſied, in the name of the God of Iſrael*—Commanding them from God to return to the work of building the temple, with promiſe of his favour and aſſiſtance.

V. 2. *With them were the prophets of God helping them*—Encouraging the people to work, by their preſence and aſſurance of ſucceſs. They ſay nothing againſt the king's perſon, or his authority; but they knew what they had to do when their work was before them, and the time come for doing it, and God's directions as plain to them as they are to all that will obey them:—they knew then that their ſelfiſh fears muſt give place to the will of God; and of this mind were the prophets, the apoſtles, the martyrs, and all that have been devoted to God, who lived in thoſe times when the apoſtate ſpirit of ſatan got the influence over human authority: they durſt bring no railing accuſation, but they durſt not betray their truſt by obeying thoſe that commanded that not to be done which God required to be done for the common good of mankind. And had not God, by his grace, raiſed up men of this ſpirit of obedience to himſelf, which deſpiſed the fear of death, life and immortality would not to us have been brought to light, either in our native language, or in any other; and dark Pagan worſhip would have at this day been held, where God's holy and bleſſed ordinances are frequented, and inſtead of ſongs of praiſe to the Prince of peace, and God of holineſs and love, we might, with the ancient inhabitants of the country we live in, have been dancing to the cries of human ſacrifices to devil-gods.

V. 4. *Then ſaid we—Then we told them*, according to what they aſked, *what were the names of the men that made this building*, who were the chief undertakers and encouragers of this work.

V. 5. *The eye of their God was upon the elders of the Jews*—It is always ſo upon all mankind; but they were conſcious of it; and they placed the Lord before them, not as an hard maſter, but as one good and gracious, and who required them not to raiſe an hand, or to ſuffer a ſingle fear, but with a deſign as much for their preſent good, as could poſſibly conſiſt with his own deſigns of love and good-will to all mankind, which may often require individuals to be expoſed to dangers and to undergo difficulties. *They could not cauſe them to ceaſe*—Becauſe God over-ruled their hearts and hands, that they did not hinder them by force, as they could have done.

V. 6. *The Apharſachites*—A people ſo called, ſent hither as a colony. *Which were on this ſide the river*—Whereby they are diſtinguiſhed from thoſe of their brethren, who yet continued in their native country beyond the river, and were not tranſplanted hither.

V. 8. *We*

Before Christ 519. the great God, which is builded with ‡ great stones, and timber is laid in the walls, and this work goeth fast on, and prospereth in their hands.

‡ Chald. stones of rolling.

9 Then asked we those elders, *and* said unto them thus, Who commanded you to build this house, and to make up these walls?

10 We asked their names also, to certify thee, that we might write the names of the men that *were* the chief of them.

11 And thus they returned us answer, saying, We are the servants of the God of heaven and earth, and build the house that was builded these many years ago, which a great king of Israel builded, [v] and set up.

v 1 Kings 6. 1.

12 But [v] after that our fathers had provoked the God of heaven unto wrath, he gave them into the hand of [i] Nebuchadnezzar the king of Babylon the Chaldean, who destroyed this house, and carried the people away into Babylon.

v 2 Chron. 36. 16, 17.

i 2 Kings 24. 2. and 25. 8.

k Chap. 1. 1. 536.

13 But in the first year of [k] Cyrus the king of Babylon, *the same* king Cyrus made a decree to build this house of God.

l Chap. 1. 7, 8. and 6. 5.

14 And [l] the vessels also of gold and silver of the house of God, which Nebuchadnezzar took out of the temple that *was* in Jerusalem, and brought them into the temple of Babylon, those did Cyrus the king take out of the temple of Babylon, and they were delivered unto *one*, [v] whose name *was* Sheshbazzar, whom he had made § governor:

v Hag. 1. 14. and 2. 2, 21

§ Or, deputy.

15 And said unto him, Take these vessels, go, carry them into the temple that *is* in Jerusalem, and let the house of God be builded in his place.

16 Then came the same Sheshbazzar, *and* laid the foundation of the house of God which *is* in Jerusalem. And since that time even until now, hath it been in building, and *yet* it is not finished.

Before Christ 536.

17 Now therefore, if *it seem* good to the king, [n] let there be search made in the king's treasure-house, which *is* there at Babylon, whether it be *so* that a decree was made of Cyrus the king, to build this house of God at Jerusalem, and let the king send his pleasure to us concerning this matter.

n Chap. 6. 1, 2.

CHAP. VI.

519. THEN Darius the king made a decree, [a] and search was made in the house of the * rolls, where the treasures were ‡ laid up in Babylon.

a Chap. 5. 17.

* Chald. books.

‡ Chald. made to descend.

2 And there was found at ‡ Achmetha, in the palace that *is* in the province of the Medes, a roll, and therein *was* a record thus written:

† Or, Ecbatana, or, in a cofer.

3 In the first year of Cyrus the king, *the same* Cyrus the king made a decree *concerning* the house of God at Jerusalem, Let the house be builded, the place where they offered sacrifices, and let the foundations thereof be strongly laid, the height thereof threescore cubits, *and* the breadth thereof threescore cubits:

4 [b] *With* three rows of great stones, and a row of new timber: and let the expences be given out of the king's house.

b 1 Kings 6. 36.

5 And also let [c] the golden and silver vessels of the house of God, which Nebuchadnezzar took forth out of the temple which *is* at Jerusalem, and brought unto Babylon, be restored, and § brought again unto the temple which

c Chap. 1. 7, 8. and 5. 14.

§ Chald. go.

V. 8. *We went into the province of Judea, to the house of the great God*—Whom the Jews account the great God, the God of gods, esteeming all others to be but little and false gods.

V. 11. *We are the servants of the God of heaven and earth*—And is not this title the glory of the highest of the angels in everlasting blessedness, and of all who, from bodies like our own, have gone through great sufferings in the way to that glory; and who one day began upon earth to bear the high and honourable title of servants of God, by ceasing to do evil; determining, by his holy Spirit's aid, to depart from every false and wicked way, resolving, by his power strengthening them, rather to die than wilfully again to do evil in God's sight? Where live the determined servants of God, and do not know that they are such? If with pliant minds we by turns serve the world, our sensual desires, and satanical tempers, though we daily enter the courts of the Lord, and talk about his worship, his works, and his ways, in that state, is it the answer of our hearts—We are the servants of the God of heaven and earth? If not, whose are we? We are the servants of him whom we obey. (1 John iii. 8.)

V. 12—16. These servants of God used no worldly policy to forward the work of God; but when they were questioned for what they were doing, they say who they are, they ascribe the ruined state of the temple and their nation to the justice of God; and then, with the honest simplicity of children of the light, they tell all that had been done for them, but say nothing of what had been done against them.

CHAP. VI.

V. 1. *Darius the king made a decree*—To permit and promote the building of the temple, *after search was made.*

V. 2. *At Achmetha*—The royal city of the Medes and Persians.

V. 3. *Cyrus the king made a decree concerning the house of God, the place where they offered sacrifices*—Thus was the purpose for which the temple was first built made known to the kings of Persia and Babylon, and published in their decrees, which became the means of leading those that heard of them, to inquire into the design of those sacrifices, and so be informed of the blessings the God of heaven hath promised to mankind through the Mediator, whose atonement was represented by those sacrifices. So that the captivity of Judah and Israel was made the means of spreading the knowledge of the love of God. And had the pious Jews, who, in their captivity, could not sing the Lord's songs, but known that their sufferings were to be over-ruled, by Mercy's strange power, for the good of mankind, how much would it have reconciled them to the will of God, and to all they suffered in their captivity?

V. 6. B

Before Christ 519.

which *is* at Jerusalem, *every one* to his place, and place *them* in the house of God.

d Chap. 5. 3.

6 [d] Now *therefore*, Tatnai, governor beyond the river, Shethar-boznai, and * your companions the Apharsachites, which *are* beyond the river, be ye far from thence:

* Chald. their societies.

7 Let the work of this house of God alone, let the governor of the Jews, and the elders of the Jews, build this house of God in his place.

† Chald. by me a decree is made.

8 Moreover, † I make a decree, what ye shall do to the elders of these Jews, for the building of this house of God: that of the king's goods, *even* of the tribute beyond the river, forthwith expences be given unto these men that they be not ‡ hindered.

‡ Chald. made to cease.

9 And that which they have need of, both young bullocks and rams, and lambs, for the burnt-offerings of the God of heaven, wheat, salt, wine, and oil, according to the appointment of the priests which *are* at Jerusalem, let it be given them day by day without fail:

e Chap. 7. 23. Jer. 29. 7. § Chald. of rest.

10 [e] That they may offer sacrifices § of sweet savours unto the God of heaven, and pray for the life of the king and of his sons.

11 Also I have made a decree, that whosoever shall alter this word, let timber be pulled down from his house, and being set up, ‖ let him be hanged thereon, [i] and let his house be made a dunghil for this.

‖ Chald. let him be destroyed. i Dan. 2. 5.

12 And the God that hath caused his name to dwell there, destroy all kings and people that shall put to their hand, to alter *and* destroy this house of God which *is* at Jerusalem: I Darius have made a decree, let it be done with speed.

13 ¶ Then Tatnai, governor on this side the river, Shethar-boznai, and their companions, according to that which Darius the king had sent, so they did speedily.

v Chap. 5. 1.

14 [v] And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet, and Zechariah the son of Iddo: and they builded, and finished *it*, according to the commandment of the God of Israel, and according to the * commandment of [v] Cyrus, and [i] Darius, and [k] Artaxerxes king of Persia.

Before Christ 519.

* Chald. decree. v Chap. 1. 1. and 4. 13. and Ver. 3. i Chap. 4. 24. k Chap. 7. 1.

15 And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king.

515.

16 ¶ And the children of Israel, the priests and the Levites, and the rest of † the children of the captivity, kept [l] the dedication of this house of God with joy,

† Chald. the sons of the transportation. l 1 Kings 8. 63. 2 Chron. 7. 5.

17 And [v] offered at the dedication of this house of God, an hundred bullocks, two hundred rams, four hundred lambs; and for a sin-offering for all Israel, twelve he-goats, according to the number of the tribes of Israel.

v Chap. 8. 35.

18 And they set the priests in their divisions, and the Levites in their courses, for the service of God, which *is* at Jerusalem; ‡ [n] as it is written in the book of Moses.

‡ Chald. according to the writing. n Numb. 3. 6. and 8. 9.

19 And the children of the captivity kept the passover, [o] upon the fourteenth *day* of the first month.

o Exod. 12. 6.

20 For the priests and the Levites were purified together, all of them *were* pure, and killed the passover for all the children of the captivity, and for their brethren the priests, and for themselves.

21 And the children of Israel, which were come again out of captivity, and all such as had separated themselves unto them from the filthiness of the heathen of the land, to seek the Lord God of Israel, did eat,

22 And kept the feast of unleavened bread seven days with joy: for the Lord had made them joyful, and turned the heart [p] of the king

p 2 Kings 23. 29. 2 Chron. 35. 21.

V. 6. *Be ye far from thence*—From hindering or discouraging the work.

V. 10. *That they may offer sacrifices unto the God of heaven, and pray for the life of the king and of his sons*—Whose lives depend upon the Lord of life, who hath commanded these sacrifices to be offered, and who will hear and graciously answer, when he is worshipped according to his own Almighty will.

V. 14. *The elders of the Jews builded, and prospered through the prophesying of Haggai the prophet, and Zechariah*—This is a seasonable intimation, that this great and unexpected success was not to be ascribed to chance, nor to the kindness or good humour of Darius, but unto God only, who, by his prophets, had required and encouraged them to proceed in the work, and by his mighty power disposed Darius's heart to such kind and noble purposes and actions. Thus it appears, that God only requires to be trusted or believed in, by those that humbly walk in his ways, and they will sooner or later, when God sees it will be best, receive the end of their faith.

V. 16. *The children of the captivity kept the dedication of this house of God with joy*—With that joy which all the servants of the Lord shall have, when they are assured of his acceptance of them into his favour.

V. 18. *They set the priests, and the Levites, as it is written in the book of Moses*—They were now brought to do that, which many before them would not—worship God according to his holy word.

V. 21. *The children of Israel, and all such as had separated themselves from the filthiness of the heathen*—Such as had forsaken that idolatrous religion of the heathens. *To seek the Lord God*—The Creator and Redeemer of the world, whom to know by his spirit, is everlasting life begun on earth. (John xvii. 3.)

V. 22. *For the Lord had made them joyful, and turned the heart of the king of Assyria*—Of the king of Persia, which was now king of Assyria also, or emperor of that vast and famous Assyrian empire: which was first subdued by the king of Babylon, who therefore

Before Christ 515. king of Assyria unto them, to strengthen their hands in the work of the house of God, the God of Israel.

CHAP. VII.

457. b Neh. 2. 8. c 1 Chron. 6. 14. NOW after these things, in the reign of [b] Artaxerxes king of Persia, Ezra [c] the son of Seraiah, the son of Azariah, the son of Hilkiah,

2 The son of Shallum, the son of Zadok, the son of Ahitub,

3 The son of Amariah, the son of Azariah, the son of Meraioth,

4 The son of Zerahiah, the son of Uzzi, the son of Bukki,

5 The son of Abishua, the son of Phinehas, the son of Eleazar, the son of Aaron the chief priest:

6 This Ezra went up from Babylon, and d Ver. 11. 21. he *was* [d] a ready scribe in the law of Moses, which the Lord God of Israel had given: and the king granted him all his request, e Ver 9. Chap. 8. 22, 31. [e] according to the hand of the Lord his God upon him.

7 f Chap. 8. 2. v See Chap. 8. 15, &c. v Chap. 2. 43. 457. [f] And there went up *some* of the children of Israel, and of the priests, and [v] the Levites, and the singers, and the porters, and [v] the Nethinims, unto Jerusalem, in the seventh year of Artaxerxes the king.

8 And he came to Jerusalem in the fifth month, which *was* in the seventh year of the king.

9 For upon the first *day* of the first month [*] began he to go up from Babylon, and on the first *day* of the fifth month, came he to Jerusalem, according to the good hand of his God upon him.

Before Christ 457. * Heb. was the foundation of the going up.

10 For Ezra had prepared his heart to seek the law of the Lord, and to do *it*, and to teach in Israel statutes and judgments.

11 ¶ Now this *is* the copy of the letter that the king Artaxerxes gave unto Ezra the priest, the scribe, *even* a scribe of the words of the commandments of the Lord, and of his statutes to Israel.

12 Artaxerxes [i] king of kings, † unto Ezra the priest, a scribe of the law of the God of heaven, perfect *peace*, [k] and at such a time. i Ezek. 26. 7. Dan. 2. 37. † Or, To Ezra the priest, a perfect scribe of the law of the God of heaven, peace, &c. k Chap. 4. 10.

13 I make a decree, that all they of the people of Israel, and *of* his priests, and Levites in my realm, which are minded of their own free will to go up to Jerusalem, go with thee.

14 Forasmuch as thou art sent ‡ of the king, and of his [l] seven counsellors, to inquire concerning Judah and Jerusalem, according to the law of thy God which *is* in thine hand: ‡ Chald. from before the king. l Esther 1. 14.

15 And to carry the silver and gold, which the king and his counsellors have freely offered unto the God of Israel, whose habitation *is* in Jerusalem,

16 [v] And all the silver and gold that thou canst find in all the province of Babylon, with v Chap. 8. 25.

fore is called *the Assyrian;* and for the same reason the Persian monarch is here so called, to note the great power and goodness of God, in turning the hearts of these great monarchs, whose predecessors had been the chief persecutors and oppressors of the people of Israel and Judah, when they departed from the worship of God; but now they had turned unto him again, obeying his word, and the voice of his prophets, and followed their faith, God, to shew them, and all mankind, the greatness of his power and his willingness to do good to all that worship him as their Redeemer, inclined the hearts of these great kings to favour them, and send them back, and supply them with money to build the temple, and to restore the vessels that belonged to it, as a pledge to all the true worshippers of God, that they shall be restored to him to whom they belong.

CHAP. VII.

V. 6. *In the law of Moses, which the Lord God of Israel had given*—Immediately from himself, and of which the whole nation of the Jews were witnesses at the time; and which to this day the descendants of that people no more doubt or attempt to deny, than that it is the sun that gives light to the earth. *The king granted him all his request, according to the hand of the Lord his God upon him*—By the grace and favour of God, so disposing the heart of the king.

V. 9. *According to the good hand of his God upon him*—The king's favour, his prosperous journey, all the good that is done to him, is ascribed to God, by whom all the help that is given to every one on earth, is given by himself alone; and to him alone the praise belongs for every danger and evil that is avoided, and for all the good that is received.

V. 10. *Ezra had prepared his heart*—(i. e.) He had set his mind and affections upon it, and made it his design and business. *To seek*—To search and find out the true sense and meaning of it, and thence to learn what sins or errors were to be reformed, and what duties were to be performed. *And to do it, and to teach in Israel*—The order of things in this verse is very observable: first he endeavours to understand God's law and word, and that not for curiosity or ostentation, but in order to practice: next he conscientiously practiseth what he did understand, which made his doctrine much more effectual: and then he earnestly desires and labours to instruct others, that they also might know and do it.

V. 11. *A scribe of the words of the commandments*—The phrase seems emphatical, noting that he explained both the words and the things.

V. 14. *His seven counsellors*—His chief nobles and officers of state. *To inquire concerning Judah and Jerusalem, according to the law of thy God*—To make inquiry into all abuses and deviations from your law, and to redress them. *Which is in thine hand*—Which is now and always in thy hand, being the matter of thy daily study and exercise; which thou now carriest along with thee, the interpretation whereof belongeth unto thee.

V. 15. *The God of Israel, whose habitation is in Jerusalem*—Who is known to have manifested himself there as the Lord merciful and gracious to all that called upon him.

V. 16. *That thou canst find*—Procure whatsoever thou canst get of my subjects as a free gift.

Before Christ cir. 457. with the free-will-offering of the people, and of the priests, offering willingly for the house of their God, which *is* in Jerusalem:

17 That thou mayest buy speedily with this money, bullocks, rams, lambs, with their meat-offerings, and their drink-offerings, and offer them upon the altar of the house of your God which *is* in Jerusalem.

18 And whatsoever shall seem good to thee, and to thy brethren, to do with the rest of the silver and gold, that do after the will of your God.

19 The vessels also that are given thee, for the service of the house of thy God, *those* deliver thou before the God of Jerusalem.

20 And whatsoever more shall be needful for the house of thy God, which thou shalt have occasion to bestow, bestow *it* out of the king's treasure-house.

21 And I, *even* I Artaxerxes the king, do make a decree to all the treasurers which *are* beyond the river, that whatsoever Ezra the priest, the scribe of the law of the God of heaven, shall require of you, it be done speedily;

22 Unto an hundred talents of silver, and § Chald. corr. to an hundred § measures of wheat, and to an hundred baths of wine, and to an hundred baths of oil, and salt without prescribing *how much*.

‖ Heb. Whatsoever is of the decree. 23 ‖ Whatsoever is commanded by the God of heaven, let it be diligently done, for the house of the God of heaven: for why should there be wrath against the realm of the king and his sons?

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24 Also we certify you, that touching any of the priests and Levites, singers, porters, Nethinims, or ministers of this house of God, it shall not be lawful to impose toil, tribute, or custom upon them.

25 And thou, Ezra, after the wisdom of thy God, that *is* in thine hand, set magistrates and judges, which may judge all the people that *are* beyond the river, all such as know the laws of thy God; and teach ye them that know *them* not.

26 And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether *it be* unto death, or * to banishment, * Chald. to rooting out. or to confiscation of goods, or to imprisonment.

27 ¶ Blessed *be* the Lord God of our fathers, ᵐ which hath put *such a thing* as this in m Chap. 6. 22. the king's heart, to beautify the house of the Lord which *is* in Jerusalem:

28 And ᵒ hath extended mercy unto me, o Chap. 9. 9. before the king, and his counsellors, and before all the king's mighty princes: and I was strengthened as ᵖ the hand of the Lord my p See Chap. 5. 5. God *was* upon me, and I gathered together out of Israel, chief men to go up with me.

C H A P. VIII.

THESE *are* now the chief of their fathers, and *this is* the genealogy of them that went cir. 457.

V. 18. *That do after the will of your God*—Whose holy laws shew, that he always willeth that which is the wisest and the best.

V. 20. *Whatsoever more shall be needful for the house of thy God*—Towards the reparation, or adorning, or compleating of it. *Bestow it out of the king's treasure*—Thus does God make the king to represent the nature of his own dealings with those he favours; he not only gives them what they now require, but he opens to them the treasures of his grace, and the blessings of his providence: he that hath not spared his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? (Rom. viii. 32.)

V. 21. *I Artaxerxes the king, do make a decree to all the treasurers, that whatsoever Ezra shall require of you, it be done speedily*—Thus does the king open all the treasures of the land to Ezra, as if they were his own, so far as the design of God required: And the same thing doth God do as to the better riches of his grace, when he saith to the soul—Be thou the possessor of the Spirit of meekness: with it he bestows all that the world can give (Matth. v. 5.)

V. 23. *Why should there be wrath against the realm of the king and his sons*—For the omission of any part of his worship, occasioned by my neglect. He had learnt that which the prophets in vain endeavoured to inculcate upon the minds of the later kings of Israel and Judah—That they that neglected God's worship, despised the Divine wisdom, love, and power, and therefore stood exposed to the wrath of God, which had taken place to such a severe degree upon the last king of Judah, that was led away into this king's dominions, after having had his sons killed before him, his eyes put out, and then bound with fetters of brass, that by him the wondering heathens might be led to inquire the true cause of his sufferings, and so be brought to the faith of their common father Noah.

V. 25. *The laws of thy God, teach ye them that know them not*—This command to Ezra shews, that the king had the work of God at heart: it resembles the gracious commission of the Prince of peace to his highly-favoured Apostle to the Gentiles—I send thee to open their eyes, and to turn them from darkness to light, and from the power of satan unto God, that they may receive forgiveness of sins, and inheritance among them that are sanctified by faith that is in me. (Acts xxvi. 17, 18.)

V. 26. *The law of thy God, and the law of the king*—Which law of God is now become my law also, to which I expect their punctual and ready obedience.

V. 27. *Blessed be the Lord God of our fathers, which hath put such a thing as this in the king's heart*—Unto thee, O Lord, belongeth mercy, and therefore thou didst it.

V. 28. *I was strengthened as the hand of the Lord my God was upon me, and I gathered together out of Israel*—Ezra, alive unto God, and satisfied with his loving kindness, was desirous that others should partake with him of the benefits and happiness which arose from the good hand of his God being upon him.

CHAP.

Before Christ cir. 457. went up with me from Babylon, in the reign of Artaxerxes the king.

2 Of the ſons of Phinehas; Gerſhom: of the ſons of Ithamar; Daniel: of the ſons of David; [b] Hattuſh.

[b] 1 Chron. 3. 22.

3 Of the ſons of Shechaniah, of the ſons of [c] Pharoſh; Zechariah: and with him were reckoned by genealogy of the males, an hundered and fifty.

[c] Chap. 2. 3.

4 Of the ſons of Pahath-moab; Elihoenai the ſon of Zerahiah, and with him two hundred males.

5 Of the ſons of Shechaniah; the ſon of Jahaziel, and with him three hundred males.

6 Of the ſons alſo of Adin; Ebed the ſon of Jonathan, and with him fifty males.

7 And of the ſons of Elam; Jeſhaiah the ſon of Athaliah, and with him ſeventy males.

8 And of the ſons of Shephatiah; Zebadiah the ſon of Michael, and with him fourſcore males.

9 Of the ſons of Joab; Obadiah the ſon of Jehiel, and with him two hundred and eighteen males.

10 And of the ſons of Shelomith; the ſon of Joſiphiah, and with him an hundred and threeſcore males.

11 And of the ſons of Bebai; Zechariah the ſon of Bebai, and with him twenty and eight males.

† Or, thy youngeſt ſon.

12 And of the ſons of Azgad; Johanan, † the ſon of Hakkatan, and with him an hundred and ten males.

13 And of the laſt ſons of Adonikam, whoſe names *are* theſe, Eliphelet, Jeiel, and Shemaiah, and with them threeſcore males.

‡ Or, Zaccur, as ſome read.

14 Of the ſons alſo of Bigvai; Uthai, and ‡ Zabbud, and with them ſeventy males.

§ Or, pitched.

15 ¶ And I gathered them together to the river that runneth to Ahava; and there § abode we in tents three days: and I viewed the people, and the prieſts, and found there none of the ſons of Levi.

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16 Then ſent I for Eliezer, for Ariel, for Shemaiah, and for Elnathan, and for Jarib, and for Elnathan, and for Nathan, and for Zechariah, and for Meſhullam, chief men; alſo for Joiarib and for Elnathan, men of underſtanding.

17 And I ſent them with commandment unto Iddo the chief, at the place Caſiphia, and ‖ I told them what they ſhould ſay unto Iddo, *and* to his brethren the Nethinims, at the place Caſiphia, that they ſhould bring unto us miniſters for the houſe of our God.

‖ Heb. I put words in their mouth: See 2 Sam. 14. 3, 19.

18 And by the good hand of our God upon us, they brought us a man of underſtanding, of the ſons of Mahli, the ſon of Levi, the ſon of Iſrael, and Sherebiah, with his ſons and his brethren, eighteen;

19 And Haſhabiah, and with him Jeſhaiah of the ſons of Merari, his brethren, and their ſons, twenty;

20 [d] Alſo of the Nethinims, whom David and the princes had appointed for the ſervice of the Levites, two hundred and twenty Nethinims: all of them were expreſſed by name.

[d] See Chap. 2. 43.

21 ¶ Then I proclaimed a faſt there, at the river Ahava, that we might [e] afflict ourſelves before our God, to ſeek of him a right way for us, and for our little ones, and for all our ſubſtance.

[e] Lev. 16. 29.

22 For [i] I was aſhamed to require of the king a band of ſoldiers, and horſemen, to help us againſt the enemy in the way: becauſe we had ſpoken unto the king, ſaying, The hand of our God *is* upon all them for good that ſeek him, but his power and his wrath *is* againſt all them that forſake him.

[i] 2 Cor. 9. 15.

23 So we faſted and beſought our God for this, and he was intreated of us.

24 ¶ Then

CHAP. VIII.

V. 16. *Then ſent I for Eliezer*—To come to me, and go along with me to Jeruſalem. *Alſo for Joiarib and for Elnathan, men of underſtanding*—Whoſe aſſiſtance, Ezra's pious zeal ſhewed him, would be highly uſeful in the work of God.

V. 21. *I proclaimed a faſt, that we might afflict ourſelves before our God, to ſeek of him a right way*—And ſhall this ever be done in vain by any, who are conſtantly ſetting out again, as they at firſt began to enter upon the way that leadeth to life, and to the heavenly Jeruſalem above?

V. 22. *I was aſhamed to require of the king a band of ſoldiers, becauſe we had ſpoken unto the king, ſaying, The hand of our God is upon all them for good that ſeek him*—This ſhews what kind of converſation it was which paſſed between Ezra and the king; and Ezra having told the king that God was a preſent help in trouble, and that he would preſerve all them from evil that put their truſt in him with a ſingle intention to do his will, and now when they had to venture on their long journey, as a man, he felt for the dangers to which he and his company might be expoſed; but calling to mind the confeſſion of his faith, he was aſhamed to ſhew the king, that he thought his God was not practically to be believed in and truſted, whatever were the dangers that laid in the ways of his duty.

V. 23. *He was intreated of us*—He gave us aſſurance of his gracious anſwer to our requeſt. And doth God acquaint them, before they take one ſtep forward in their journey to Zion, that it ſhall go well with them to the very place where they would be? Let the experience of Ezra, and all that were with him, ſpeak for itſelf, and it is enough to ſatisfy all that ſet their faces to Jeruſalem above, that if they ſeek their God in his appointed way, they ſhall find he will be intreated of them, and that before they have time to perform a ſingle duty more in obedience to his will,

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24 ¶ Then I ſeparated twelve of the chief of the prieſts, Sherebiah, Haſhabiah, and ten of their brethren with them,

v Chap. 7. 15. 16.

25 And weighed unto them v the ſilver, and the gold, and the veſſels, *even* the offering of the houſe of our God, which the king, and his counſellors, and his lords, and all Iſrael *there* preſent, had offered.

26 I even weighed unto their hand, ſix hundred and fifty talents of ſilver, and ſilver veſſels an hundred talents, *and* of gold an hundred talents:

‖ Heb. yellow, or, ſhining braſs. * Heb. deſirable.

27 Alſo twenty baſons of gold, of a thouſand drams, and two veſſels of ‖ fine copper, * precious as gold.

28 And I ſaid unto them, Ye *are* holy unto the Lord, the veſſels *are* holy alſo, and the ſilver and the gold *are* a free-will-offering unto the Lord God of your fathers.

29 Watch ye, and keep *them*, until ye weigh *them* before the chief of the prieſts, and the Levites, and chief of the fathers of Iſrael at Jeruſalem, in the chambers of the houſe of the Lord.

30 So took the prieſts and the Levites the weight of the ſilver and the gold, and the veſſels, to bring *them* to Jeruſalem unto the houſe of our God.

31 ¶ Then we departed from the river of Ahava, on the twelfth *day* of the firſt month, to go unto Jeruſalem; and v the hand of our God was upon us, and he delivered us from the hand of the enemy, and of ſuch as lay in wait by the way.

v Chap. 7 6, 28.

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32 And we i came to Jeruſalem, and abode there three days.

i Neh. 2. 11.

33 ¶ Now on the fourth day was the ſilver and the gold, and the veſſels weighed in the houſe of our God, by the hand of Meri-moth the ſon of Uriah the prieſt, and with him *was* Eleazar the ſon of Phinehas, and with them *was* Jozabad the ſon of Jeſhua, and Noadiah the ſon of Binnui, Levites:

34 By number *and* by weight of every one: and all the weight was written at that time.

35 *Alſo* the children of thoſe that had been carried away which were come out of the captivity, k offered burnt-offerings unto the God of Iſrael, twelve bullocks for all Iſrael, ninety and ſix rams, ſeventy and ſeven lambs, twelve he-goats *for* a ſin-offering: all *this was* a burnt-offering unto the Lord.

k So Chap. 6. 17.

36 ¶ And they delivered the king's commiſſions unto the king's lieutenants, and to the governors on this ſide the river, and they furthered the people, and the houſe of God.

C H A P. IX.

NOW when theſe things were done, the princes came to me, ſaying, The people of Iſrael, and the prieſts, and the Levites have

will, they ſhall know that they are neither following cunningly deviſed fables, nor going a warfare at their own coſt, but that the ways of God's worſhip and ſervice, by which ſouls return unto him, through this life of trial, are both the ways of ſafety, of pleaſantneſs, and of peace, let thoſe that know them not ſpeak of them as they may.

V. 27. *Fine copper, precious as gold*—Not that it was of equal price and worth with it, but for its incomparable excellency in its kind, and for its great rarity, for which cauſe there were only two veſſels of that ſort.

V. 29. *Watch ye, until ye weigh them, in the chambers of the houſe of the Lord*—And what Ezra ſaid unto them that carried the ſacred veſſels, may be ſaid unto every one, as to all that God hath committed to their care—Time, talents, children, duties, of all it may be ſaid, Watch over them, till you ſhall appear before your great High Prieſt in Jeruſalem above; all will be weighed there from your hands; and he that in this life hath been faithful over the little that was committed to his ſtewardſhip by the Lord of all, ſhall hear him ſay, Come, ye bleſſed of the Lord, inherit the place prepared for you—prepared for you at the expence of his death, for whom you lived.

V. 31. *The hand of our God was upon us, and he delivered us from the hand of the enemy, and of ſuch as lay in wait by the way*—By this it would appear, that they had thoſe who both openly oppoſed them, and ſuch as lay concealed to fall upon them; but his good hand, his guardian care ſhewed them the way to eſcape unhurt from both, and brought them ſafely to the place where they would be.

V. 35. *The children which were come out of the captivity*—Whom God had ſafely conducted to Jeruſalem. And out of how great captivity doth every ſoul come, that arrives at the heavenly Jeruſalem? How little is the moſt miſerable bondage the Jews were ever in, to be compared to that bondage of corruption in which every ſoul is held, till it is by grace delivered from it, and adopted a child of God, and eſtabliſhed in the kingdom of his dear Son.

V. 36. *They delivered the king's commiſſions unto the king's lieutenants, and they furthered the people, and the houſe of God*—And when the King of kings gives commiſſion for thoſe to aid his ſervants and his cauſe, who before oppoſed, they feel themſelves conſtrained by his mild and gracious command to further his holy will.

C H A P. IX.

V. 1. *The princes came to me*—Who feared God, and underſtood that Ezra was come with commiſſion from the king, to reform all diſorders. *The people of Iſrael have not ſeparated themſelves from the people of the lands*—From the heathen nations round about them, which God had expreſly commanded them to do. The children of Iſrael being required to live as the redeemed of the Lord, walking by his laws, they were not to contract marriages with thoſe who did not ſee themſelves ſinners, and in need of a Redeemer to ſave them from the wrath to come; as ſuch could not but think it loſt labour to worſhip God as the Jews were required to do, and unneceſſary to regard the commands of a lawgiver, whom they neither knew nor feared. Theſe unequal marriages were therefore forbid; and the miſery and danger that attended them is written for the inſtruction of the real Iſrael of God in all ages.

V. 2. *The*

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have not separated themselves from the people of the lands, *doing* according to their abominations, *even* of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites.

2 For they have taken of their daughters for themselves, and for their sons: so that the holy seed have mingled themselves with the people of *those* lands: yea, the hand of princes and rulers hath been chief in this trespass.

b Job 1. 20. 3 And when I heard this thing, [b] I rent my garment and my mantle, and pluckt off the hair of my head, and of my beard, and sat down astonished.

4 Then were assembled unto me every one c Chap. 10 3. that [c] trembled at the words of the God of Israel, because of the transgression of those that had been carried away, and I sat astonished until the evening sacrifice.

* Or, affliction. 5 ¶ And at the evening sacrifice I arose up from my * heaviness, and having rent my garment and my mantle, I fell upon my knees, and spread out my hands unto the Lord my God.

6 And said, O my God, I am ashamed, and blush to lift up my face to thee, my d Psa. 38 4. God: for [d] our iniquities are increased over *our* head, and our † trespass is [e] grown up unto the heavens.

† Or, guiltiness. e 2 Chro. 28. 9. 7 Since the days of our fathers, *have* we *been* in a great trespass unto this day, and for our iniquities have we, our kings, *and* our priests been delivered into the hand of the kings of the lands, to the sword, to captivity, and to a spoil, and to confusion of face, as *it is* this day.

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† Heb. moment. 8 And now for a † little space, grace hath been *shewed* from the Lord our God, to leave us a remnant to escape, and to give us ‖ a nail in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage.

‖ Or, a pin: That is, a constant and sure abode: So Isai. 22. 23.

i Neh. 9. 36. 9 [i] For we *were* bondmen, yet our God hath not forsaken us in our bondage, but [k] hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving to set up the house of our God, and § to repair the desolations thereof, and to give us a wall in Judah, and in Jerusalem.

k Chap. 7. 28. § Heb. to set up.

10 And now, O our God, what shall we say after this? for we have forsaken thy commandments,

‖ Heb by the hand of thy servants. 11 Which thou hast commanded ‖ by thy servants the prophets, saying, The land unto which ye go to possess it, is an unclean land with the filthiness of the people of the lands, with their abominations, which have filled it * from one end to another, with their uncleanness.

* Heb. from mouth to mouth: as 2 Kings 21. 16.

12 Now therefore [l] give not your daughters unto their sons, neither take their daughters unto your sons, [m] nor seek their peace, or their wealth for ever: that ye may be strong, and eat the good of the land, and leave *it* for an inheritance to your children for ever.

l Exod. 23. 32. Deut 7. 3. m Deut. 23. 6.

13 And after all that is come upon us for our

V. 2. *The princes and rulers hath been chief in this trespass*—Who should have restrained the people from this sin, by their authority and example, and by doing otherwise, made the sin more general, and involved themselves and the nation in the guilt of it.

V. 3. *I rent my garment, and sat down astonished*—For grief and shame at the sin; and for fear of some great and dreadful judgment which he expected and feared for it.

V. 4. *Then were assembled unto me*—To join with me both in lamenting the sin, and in endeavouring the redress of it. *Every one that trembled at the words of the God of Israel*—Who stood in awe of God, and of his word, and durst not violate his commands, or who feared his threatenings against those that did so, and trembled for fear of God's judgments upon them, and upon the whole land for their sakes.

V. 5. *At the evening sacrifice I arose from my heaviness*—Having mourned for the sin, I considered that was not sufficient, and that God expected the confession and amendment of it, and therefore I fell to prayer.

V. 6. *O my God, I am ashamed for our iniquities*—He includes himself in the number of the transgressors, because so many of the people having done this, the guilt was now become national.

V. 7. *Since the days of our fathers, have we been in a great trespass unto this day*—We are not purged from the guilt of our fathers sins, but we are still feeling the sad effects of their sins, in the continuing captivity of a great number of our brethren; and we are still repeating the same sins.

V. 8. *Now for a little space*—We have enjoyed this favour but a little while, and now we are sinning it away, and shortening our own happiness. *To leave us a remnant to escape*—That by his favour many of us should escape out of captivity, whom he calls but a remnant, because the far greatest part of the Israelitish nation were yet in captivity. *To give us a nail*—Some kind of settlement. *In his holy place*—The temple, which was the nail which fastened their tents, and gave them some ground of hopes to continue in their land. *That our God may lighten our eyes*—That he might revive and comfort our hearts. For as *darkness* is often put for a state of sorrow and affliction, so *light* is put for joy and comfort. *And give us a little reviving in our bondage*—For we are not quite delivered, but still wear our fetters upon us, being even here in subjection to our former lords.

V. 10. *And now, O our God, what shall we say after this*—What apology can we make for ourselves after thou hast conferred such great and high favours upon us, and we have so grossly abused them?

V. 11. *The land is unclean*—Polluted by its inhabitants.

V. 13. *Thou our God hast punished us less than our iniquities deserve*—By thy favour shewed to us in the mitigation of thy judgments. *And hast given us such deliverance as this*—So full, so sudden,

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our evil deeds, and for our great trespass, seeing that thou our God [h] † hast punished us less than our iniquities *deserve*, and hast given us *such* deliverance as this:

[h] Psa. 103 10. † Heb hast withheld beneath our iniquities.

14 Should we again break thy commandments, and join in affinity with the people of these abominations? wouldest not thou be angry with us till thou hadst consumed *us*, so that *there should be* no remnant nor escaping?

15 O Lord God of Israel, thou *art* righteous, for we remain yet escaped, as *it is* this day: behold, we *are* before thee in our trespasses: for we cannot stand before thee, because of this.

CHAP. X.

NOW when Ezra had prayed, and when he had confessed, weeping, and casting himself down before the house of God, there assembled unto him out of Israel, a very great congregation of men, and women, and children: for the people * wept very sore.

* Heb. wept a great weeping.

2 And Shechaniah the son of Jehiel, *one* of the sons of Elam, answered and said unto Ezra, We have trespassed against our God, and have taken strange wives, of the people of the land: yet now there is hope in Israel concerning this thing,

3 Now therefore let us make a covenant with our God, † to put away all the wives, and such as are born of them, according to the counsel of my Lord, and of those that [b] tremble at [c] the commandment of our God, and let it be done according to the law.

† Heb. to bring forth

[b] Chap. 9. 4.

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4 Arise: for *this* matter *belongeth* unto thee; we also *will be* with thee: be of good courage, and do *it*.

[c] Deut. 7. 2, 3.

5 Then arose Ezra, and made the chief priests, the Levites, and all Israel [d] to swear, that they should do according to this word: And they sware.

[d] Neh. 5. 12.

6 ¶ Then Ezra rose up from before the house of God, and went into the chamber of Johanan the son of Eliashib; and *when* he came thither, he did eat no bread, nor drink water: for he mourned because of the transgression of them that had been carried away.

7 And they made proclamation throughout Judah and Jerusalem, unto all the children of the captivity, that they should gather themselves together unto Jerusalem;

8 And that whosoever would not come within three days, according to the counsel of the princes and the elders, all his substance should be ‡ forfeited, and himself separated from the congregation of those that had been carried away.

‡ Heb. devoted.

9 ¶ Then all the men of Judah and Benjamin gathered themselves together unto Jerusalem, within three days: it *was* the ninth month, and the twentieth *day* of the month, and

sudden, and unexpected and amazing, not only to our enemies, but also to ourselves. *Such deliverance as this*—Great above our power to express.

V. 14. *Should we again break thy commandments*—Can we reasonably expect any thing from thee less than utter ruin?

V. 15. *O Lord God of Israel, thou art righteous*—Faithful to thy promise, in forgiving all them that truly repent; and just art thou in forgiving us sinful men, for the sake of the atonement made by thy beloved Son; by whose intercession *we remain yet escaped*—from entire destruction, which in ourselves we justly deserve. *We are before thee in our trespasses*—Our guilt is upon our heads, and *we cannot stand before thee*—To justify ourselves *because of this*—Even this single breach of thy law would expose us to the penalty of eternal death, had we in all things besides done thy will.

CHAP. X.

V. 1. *There assembled unto him out of Israel, a very great congregation*—Awakened by his words and example. So inexpressible is the good, which is done by good example, and the evil, which is done by bad example: The fame of his great passion of grief, and of his many and public expressions thereof in the court before the temple, being dispersed over all the city, brought a great company together. *The people wept very sore*—Being greatly affected with Ezra's prayer, and with the common sin and danger.

V. 2. *Shechaniah answered and said unto Ezra, We have trespassed*—This man's name is not in the following catalogue, but we have his father, Jehiel, and his father's brethren, five other sons of his grandfather Elam, ver. 26. It was therefore an evidence of his great courage, and good conscience, that he durst so freely and fully discharge his duty, whereby he shewed, that he honoured God more than his nearest and dearest relations. *Yet now there is hope in Israel*—In case of our repentance. Therefore let us not sorrow, like persons without hope, nor sit down in despair, but let us fall upon action and amend our errors, and then trust to the boundless goodness of our God, whose promises of mercy are made to all them that truly turn unto him.

V. 3. *Let it be done according to the law*—Let them be put away, according to the rules of God's law. Let us not presume to follow our own reason, or natural inclination, in opposition to what God hath required: we deserve more than all we shall suffer by obeying him, for having presumed to make those our nearest kindred who were strangers to God; who himself hath a right, and does require that entire and devout love which we have withheld from him. Let us therefore part with those who must be witnesses of our continuing in rebellion against the will of God, so long as they remain with us.

V. 4. *Arise: for this matter belongeth unto thee*—Because thou hast both skill to manage it, and authority from God to do it.

V. 8. *Whosoever would not come, should be separated from the congregation*—And they who will not come unto God as their Redeemer, must, after their appointed time of trial is over, be separated from his dwelling-place; and they who, in heart, will not forsake all for the love of him that died for them, are unworthy of him; and not being united by that faith to God which makes him the object of the soul's love, they, with those that would not come, must be separated from the church of the first-born above.

V. 9. *Trembling because of this matter, and for the great rain*—Which they took for a token of God's displeasure.

V. 11. *Now*

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and [i] all the people ſat in the ſtreet of the houſe of God, trembling becauſe of *this* matter, and for § the great rain.

[i] See 1 Sam. 12. 18.

§ Heb. the ſhowers.

10 And Ezra the prieſt ſtood up, and ſaid unto them, Ye have tranſgreſſed, and ‖ have taken ſtrange wives to increaſe the treſpaſs of Iſrael.

‖ Heb. have cauſed to dwell, or, have brought back.

11 Now therefore make confeſſion unto the Lord God of your fathers, and do his pleaſure: and ſeparate yourſelves from the people of the land, and from the ſtrange wives.

12 Then all the congregation anſwered, and ſaid with a loud voice, As thou haſt ſaid, ſo muſt we do.

13 But the people are many, and *it is* a time of much rain, and we are not able to ſtand without, neither *is this* a work of one day or two: for * we are many that have tranſgreſſed in this thing.

* Or, we have greatly offended in this thing.

14 Let now our rulers of all the congregation ſtand, and let all them which have taken ſtrange wives in our cities come at appointed times, and with them the elders of every city, and the judges thereof, until the fierce wrath of our God † for this matter be turned from us.

† Or, till this matter be diſpatched

15 ¶ Only Jonathan the ſon of Aſahel, and Jahaziah the ſon of Tikvah, ‡ were employed about this *matter:* and Meſhullam, and Shabbethai the Levite helped them.

‡ Heb. ſtood.

16 And the children of the captivity did ſo: and Ezra the prieſt, *with* certain chief of the fathers, after the houſe of their fathers, and all of them by *their* names were ſeparated, and ſat down in the firſt day of the tenth month, to examine the matter.

17 And they made an end with all the men that had taken ſtrange wives, by the firſt day of the firſt month.

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18 ¶ And among the ſons of the prieſts, there were found that had taken ſtrange wives: *namely*, of the ſons of Jeſhua the ſon of Jozadak, and his brethren; Maaſeiah, and Eliezer, and Jarib, and Gedaliah.

[v] 2 Kings 10. 15.

19 And they [v] gave their hands, that they would put away their wives; and *being* guilty, *they offered* a ram of the flock for their treſpaſs.

20 And of the ſons of Immer; Hanani, and Zebadiah.

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21 And of the ſons of Harim; Maaſeiah, and Elijah, and Shemaiah, and Jehiel, and Uzziah.

22 And of the ſons of Paſhur; Elioenai, Maaſeiah, Iſhmael, Nethaneel, Jozabad, and Elaſah.

23 Alſo of the Levites; Jozabad, and Shimei, and Kelaiah, (the ſame *is* Kelita) Pethahiah, Judah, and Eliezer.

24 Of the ſingers alſo; Eliaſhib: and of the porters; Shallum, and Telem, and Uri.

25 Moreover, of Iſrael: of the ſons of Paroſh; Ramiah, and Jeziah, and Malchiah, and Miamin, and Eleazar, and Malchijah, and Benaiah.

26 And of the ſons of Elam; Mattaniah, Zechariah, and Jehiel, and Abdi, and Jeremoth, and Eliah.

27 And of the ſons of Zattu; Elioenai, Eliaſhib, Mattaniah, and Jeremoth, and Zabad, and Aziza.

28 Of the ſons alſo of Bebai; Jehohanan, Hananiah, Zabbai, *and* Athlai.

29 And of the ſons of Bani; Meſhullam, Malluch, and Adaiah, Jaſhub, and Sheal, and Ramoth.

30 And of the ſons of Pahath-moab; Adna, and Chelal, Benaiah, Maaſeiah, Mattaniah, Bezaleel, and Binnui, and Manaſſeh.

31 And *of* the ſons of Harim; Eliezer, Iſhijah, Malchiah, Shemaiah, Shimeon,

32 Benjamin, Malluch, *and* Shemariah.

33 Of the ſons of Haſhum; Mattenai, Mattathah, Zabad, Eliphelet, Jeremai, Manaſſeh, *and* Shimei.

34 Of the ſons of Bani; Maadai, Amram, and Uel,

35 Benaiah, Bedeiah, Chelluh,

36 Vaniah, Meremoth, Eliaſhib,

37 Mattaniah, Mattenai, and Jaaſau,

38 And Bani, and Binnui, Shimei,

39 And Shelemiah, and Nathan, and Adaiah,

40 § Machnadebai, Shaſhai, Sharai,

§ Or, Mahnadebai, according to ſome copies.

41 Azareel, and Shelemiah, Shemariah,

42 Shallum, Amariah, *and* Joſeph.

43 Of

V. 11. *Now make confeſſion unto the Lord God of your fathers, and do his pleaſure*—You have ſinfully pleaſed yourſelves, now pleaſe God by your obedience to his command.

V. 14. *Let now our rulers of all the congregation ſtand*—Let the great council, called the Sanhedrim, be ſettled, and meet to judge and determine of all particular cauſes. *And let all them which have taken ſtrange wives*—Of theſe heathen nations, ſuch as were not proſelyted to the Jewiſh religion before their marriage, or ſince revolted from it. *And the judges*—Who are beſt able to inform the great council of the quality of the perſons, and of all circumſtances. *Until the fierce wrath of our God be turned from us*—Until the thing be done, and God's wrath thereby removed.

V. 19. *They gave their hands*—They ſwore by giving their hands.

V. 44. *Some*

Before Christ 456. 43 Of the ſons of Nebo; Jeiel, Mattithiah, Zabad, Zebina, Jadau, and Joel, Benaiah.

45 All theſe had taken ſtrange wives: and *ſome* of them had wives by whom they had children. Before Christ 456.

V. 44. *Some of them had wives by whom they had children*—Which implies, that moſt of their wives had not: they who thus parted with thoſe, who were to them like the right hand or eye to pleaſe God, and departed in his ſalvation, have now been praiſing him for ages paſt, that he did accept of them at the expence of any ſuffering, of any repentance; and adoring him for the ſufferings and death which he endured, to place them in a condition to receive the mercy and love of God, and by which they are raiſed to that bliſs in beholding him that made them and redeemed them, which exceeds all that eye hath ſeen, or ear heard, or hath ever entered into the heart of man to conceive; and in increaſe and in duration great as God is great—infinite—eternal. But where ſhall they be found, whoſe names are not written among thoſe who gave up all for God, and whoſe immortal powers were forced away by death, loving and laying hold of ſome mortal good; refuſing His love in which the ſoul alone can have the nature and bleſſedneſs of heaven?

NEHEMIAH.

THIS is the laſt hiſtorical book of the Old Teſtament; it bears date 446 years before the coming of the Lord. It contains thirteen chapters.

CHAP. I. Nehemiah, underſtanding the miſery of Jeruſalem, mourneth, faſteth, and prayeth: his prayer.—CHAP. II. Artaxerxes, underſtanding the cauſe of Nehemiah's ſadneſs, ſendeth him with letters and commiſſion to Jeruſalem. Nehemiah, to the grief of the enemies, cometh to Jeruſalem: he vieweth ſecretly the ruins of the walls: he inciteth the Jews to build, in deſpite of the enemies.—CHAP. III. The names and order of them that builded the wall.—CHAP. IV. While the enemies ſcoff, Nehemiah prayeth, and continueth the work: Underſtanding the wrath and ſecrets of the enemy, he ſetteth a watch: he armeth the labourers, and giveth military precepts.—CHAP. V. The Jews complain of their debt, mortgage, and bondage. Nehemiah rebuketh the uſurers, and cauſeth them to make a covenaat of reſtitution: he forbeareth his own allowance, and keepeth hoſpitality.—CHAP. VI. Sanballet practiſeth by craft, by rumours, by hired prophecies, to terrify Nehemiah. The work is finiſhed to the terror of the enemies. Secret intelligence paſſeth between the enemies and the nobles of Judah.—CHAP. VII. Nehemiah committeth the charge of Jeruſalem to Hanani and Hananiah. A regiſter of the genealogy of them which came at the firſt out of Babylon, of the people, of the prieſts, of the Levites, of the Nethimims; of Solomon's ſervants, and of the prieſts which could not find their pedigree. The whole number of them with their ſubſtance. Their oblations.—CHAP. VIII. The religious manner of reading and hearing the law. They comfort the people. The forwardneſs of them to hear, and be inſtructed. They keep the feaſt of tabernacles.—CHAP. IX. A ſolemn faſt, and repentance of the people. The Levites make a religious confeſſion of God's goodneſs, and their wickedneſs.—CHAP. X. The names of them that ſealed the covenant. The points of the covenant.—CHAP. XI. The ruler's voluntary men, and the tenth men choſen by lot, dwell at Jeruſalem. A catalogue of their names. The reſidue dwell in other cities.—CHAP. XII. The prieſts, and the Levites which came up with Zerubbabel. The ſucceſſion of high prieſts, certain chief Levites. The ſolemnity of the dedication of the walls. The offices of prieſts and Levites appointed in the temple.—CHAP. XIII. Upon the reading of the law, ſeparation is made from the mixed multitude. Nehemiah, at his return, cauſeth the chambers to be cleanſed: he reformeth the offices in the houſe of God, the violation of the Sabbath, and the marriages with ſtrange wives.

CHAP. I.

Before Christ cir. 446. THE [a] words of Nehemiah, the ſon of Hachaliah. And it came to paſs in the month Chiſleu, in the twentieth year, as I was in Shuſhan the [a] palace,

[a] Chap. 10. 1.

2 That Hanani, one of my brethren, came, he and *certain* men of Judah, and I aſked them concerning the Jews that had eſcaped, which were left of the captivity, and concerning Jeruſalem. Before Christ cir. 446.

3 And they ſaid unto me, The remnant that are left of the captivity there in the province,

CHAP. I.

V. 1. *The words*—The writings of Nehemiah.

V. 3. *They ſaid, the remnant that are left in the province*—In Judea, which was now made a province under the Perſian monarchs. *Are in great affliction and reproach*—Deſpiſed and diſtreſſed by the neighbouring nations. *The wall of Jeruſalem alſo is broken down, and the gates thereof are burnt with fire*—The Jews not

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vince, *are* in great affliction and reproach: [b] the wall of Jerusalem also [c] *is* broken down, and the gates thereof are burnt with fire.

b Chap. 2. 17.
c 2 Kings 25. 10.

4 ¶ And it came to pass when I heard these words, that I sat down and wept, and mourned *certain* days, and fasted, and prayed before the God of heaven,

5 And said, I beseech thee, [d] O Lord God of heaven, the great and terrible God, [e] that keepeth covenant and mercy for them that love him, and observe his commandments:

d Dan. 9. 4.
e Exod. 20. 6.

6 Let thine ear now be attentive, and [i] thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night, for the children of Israel thy servants, and confess the sins of the children of Israel, which we have sinned against thee: both I and my father's house have sinned.

i 1 Kings 8. 29.

7 We have dealt very corruptly against thee, and have not kept the commandments, nor the statutes, nor the judgments, which thou commandedst thy servant Moses.

8 Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, [v] *If* ye transgress, I will scatter you abroad among the nations:

v Lev. 26. 39. Deut. 4. 25. &c.

9 But *if* ye turn unto me, and keep my commandments, and do them: [v] though there were of you cast out unto the uttermost part of the heaven, *yet* will I gather them from thence, and will bring them unto the place that I have chosen to set my name there.

v Deut. 30. 4.

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10 [i] Now these *are* thy servants, and thy people, whom thou hast redeemed by thy great power, and by thy strong hand.

i Dan. 9. 15.

11 O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name: and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man. For I was the king's cup-bearer.

CHAP. II.

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AND it came to pass in the month Nisan, in the twentieth year of [a] Artaxerxes the king, *that* wine *was* before him: and I took up the wine, and gave *it* unto the king. Now I had not been *beforetime* sad in his presence.

a Ezra 7. 1.

2 Wherefore the king said unto me, Why *is* thy countenance sad, seeing thou art not sick? this *is* nothing *else* but sorrow of heart. Then I was very sore afraid,

3 And said unto the king, [b] Let the king live for ever: why should not my countenance be sad, when the city, the place of my fathers sepulchres *lieth* waste, and the gates thereof are consumed with fire?

b 1 Kings 1. 31. Dan. 2. 4. and 5. 10. and 6. 6, 21.

4 Then

not being yet in a condition to rebuild them, nor having commission from the kings of Persia to do so, but only to build the temple, and their own private houses. And this made their enemies scorn them; who also would have ruined them, but for fear of offending the Persian king.

V. 4. *I sat down and wept, and mourned, and prayed before the God of heaven*—Thus did this servant of God begin to seek him with penitent grief, and earnest prayer long continued.

V. 5. *O Lord God of heaven, the great and terrible God*—To all that neglect or despise thy mercy, after having offended against thy purity and justice. But *that keepeth covenant, and mercy for them that love him, and observe his commandments*—Without respect of persons, or change or discontinuance.

V. 7. *We have dealt very corruptly—We have wholly corrupted ourselves*, and our ways, and thy worship: We have not looked to the Lord our Maker, nor had respect to the Holy One of Israel. We have not considered ourselves as bought with a price. God, for the sake of the promised Saviour, gave his grace to our fathers, and offered the same unto us, but we would not obey his voice; purity, justice, mercy, and truth we put far from us, and followed our own vain imaginations, and corrupt desires, till all these evils have come upon us from the Lord; that by the example of our sufferings, mankind may be taught to believe in God their Redeemer, and worship and obey him in spirit and in truth.

V. 8. *If ye transgress, I will scatter you abroad among the nations*—How is this word fulfilled—this prophecy accomplished in the state of the Jews in the world at this day? They are scattered among the nations of the earth. And is this nothing to me, if I have not respect to that Redeemer whom they are thus scattered for not regarding, and who was, according to Moses and the prophets, lifted up in vain to so many thousands of their forefathers, who would not believe all the proofs they had from the immediate hand of God, that Jesus was his beloved Son, the promised Saviour of the world?

V. 9. *If ye turn unto me*—By ceasing every one from the evil you are convinced of, and looking for forgiveness and grace through the Mediator, then *though there were of you cast out unto the uttermost part of heaven, yet will I gather them from thence*—To the knowledge of myself, and each for himself shall be a soul blessed of the Lord, with pardon and grace in this life, and with endless glory in the world to come.

V. 11. *Grant him mercy in the sight of this man*—For the hearts of all are in thy hands, and all things are made to serve thy gracious designs for the salvation of lost mankind.

CHAP. II.

V. 2. *Why is thy countenance sad*—His fasting, joined with inward grief, had made a sensible change in his very countenance. *Then I was very sore afraid*—Being daunted by the suddenness and sharpness of his question. And thus it often with those who, with godly sorrow, are seeking the favour of him in whose sight they have sinned; when, by the spirit of his grace, the conscience finds itself called upon to say, What is the cause of its sorrow? It is sore afraid even at receiving the answer to its own prayers long and earnestly offered up: but to all he says, It is I, be not afraid; turn not with dread away from thy Redeemer, who is about to make known to thee, how much he delighteth to shew mercy, and to forgive, and the greatness of his power to save from all adversity.

V. 3. *Let the king live for ever*—My sadness comes not from any discontent with my own condition, or any disaffection to the

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4 Then the king said unto me, for what dost thou make request? So I prayed to the God of heaven.

5 And I said unto the king, If it please the king, and if thy servant have found favour in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers sepulchres, that I may build it.

* Heb. wife.

6 And the king said unto me, (the * queen also sitting by him) For how long shall thy journey be? and when wilt thou return? So it pleased the king to send me, and I set him a time.

c Chap. 5. 14. and 13. 6.

7 Moreover, I said unto the king, If it please the king, let letters be given me to the governors beyond the river, that they may convey me over till I come into Judah;

8 And a letter unto Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which *appertained* [d] to the house, and for the wall of the city, and for the house that I shall enter into. And the king granted me, [e] according to the good hand of my God upon me.

d Chap. 3. 7.

e Ezra 5. 5. and 7. 6 9. 28. Verse 18.

9 ¶ Then I came to the governors beyond the river, and gave them the king's letters. (Now the king had sent captains of the army, and horsemen with me)

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10 When Sanballat the Horonite, and Tobiah the servant the Ammonite, heard *of it*, it grieved them exceedingly that there was come a man to seek the welfare of the children of Israel.

11 So I [i] came to Jerusalem, and was there three days.

i Ezra 8. 32.

12 ¶ And I arose in the night, I and some few men with me, neither told I *any* man what my God had put in my heart to do at Jerusalem: neither *was there any* beast with me, save the beast that I rode upon.

13 And I went out by night, [v] by the gate of the valley, even before the dragon-well, and to the dung-port, and viewed the walls of Jerusalem, which were broken down, and the gates thereof were consumed with fire.

v 2 Chro. 26. 9. Chap. 3. 13.

14 Then I went on to the gate of the fountain, and to the king's pool: but *there was* no place for the beast *that was* under me to pass.

15 Then went I up in the night by the brook, and viewed the wall, and turned back, and entered by the gate of the valley, and *so* returned.

16 And

king, for whom my hearty prayers are, that he may live for ever, but from another cause. *The place of my fathers sepulchres lieth waste*—Which, by all nations, are esteemed sacred.

V. 4. *So I prayed to the God of heaven*—To direct my thoughts and words, and to incline the king's heart to grant my request. And happy are they that have learnt to pray always, and to speak and answer in the fear of God; and as those that must one day give an account even for every idle word. (Mat. xii. 36.)

V. 5. *If it please the king*—My request I humbly submit to the king. *If thy servant have found favour in thy sight*—I pretend no merit, but am an humble suppliant for thy grace and favour, whereof having received some tokens, I am thereby emboldened to make this further request.

V. 6. *When wilt thou return*—This question shewed the king's respect and affection to him, and that he was not willing to want his attendance longer than was necessary.

V. 8. *The king granted me, according to the good hand of my God upon me*—According to the favour which God was pleased to give me in his sight, and for which I had sought the Lord by earnest prayer: thus proving the truth of what the Lord hath, for the sake of the Redeemer, said unto all—Ye shall not seek my face—mercy or grace, in vain.

V. 9. *Now the king had sent captains of the army, and horsemen with me*—He did more for him than all he desired: and thus are the dealings of the Lord of all represented to us—God constantly giving unto all that come unto him in the name of his beloved Son, more than they ask, or even think. Who then, in this world of sorrow and death, are so much to be pitied, as they who are deluded into a belief, that the knowledge of the true God and of Jesus Christ, in this life, is a dream? It is a reality; it is heaven begun on earth; all besides is but a dream, which death will wake the soul from into endless misery, that departs this life without believing the evidence, the world, and the word of God are filled with—That God is loving to every man, and to them that put their trust in him, he will freely give them all things, because he has not spared his only Son from the death of the cross for their sakes. (Rom. viii. 32. John xvii. 3. Job xxii. 21.)

V. 10. *It grieved them exceedingly that there was come a man to seek the welfare of the children of Israel*—Why were they grieved that any one should truly seek to promote the welfare of this people? It convinced them of sin—of want of charity—they were the children of the wicked one, to whom all that proceeds from God is hateful.

V. 11. *I was there three days*—Inquiring into the state of the city.

V. 12. *I arose in the night*—Concealing both his intentions and actions, as far and as long as he could, as knowing that the life of his business lay in secrecy and expedition. *Neither told I any man what God had put in my heart*—How many may be called to act from God and for him, who, by consulting with flesh and blood, they advise away with human reason, the immediate dictates of the grace of God, and frustrate his designs of love and goodness to themselves, and those for whose benefit he would have employed them. (Gal. ii. 21.)

V. 14. *But there was no place for the beast to pass*—The way being obstructed with rubbish.

V. 15. *And so returned*—Having gone round about the city: they that go about to repair the walls of Jerusalem—to make up the breaches—they shall be blessed as the children of God. (Matth. v. 9.) For no work of peace or charity shall return unanswered to those that would heal divisions, and imitate the Prince of peace in repairing the injuries that are done by the malice of satan and the deceitfulness of sin, rebuilding the walls, and setting up the gates of the spiritual Jerusalem. And he that deviseth and stedfastly executeth liberal things, by liberal things shall he be again blessed of the Lord, whom he loveth to please.

V. 19. *Geshem*

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16 And the rulers knew not whither I went, or what I did, neither had I as yet told *it* to the Jews, nor to the priests, nor to the nobles, nor to the rulers, nor to the rest that did the work.

17 ¶ Then said I unto them, Ye see the distress that we *are* in, how Jerusalem *lieth* waste, and the gates thereof are burnt with fire: come, and let us build up the wall of Jerusalem, that we be no more a reproach.

v Ver. 8.

18 Then I told them of [v] the hand of my God which was good upon me; as also the king's words that he had spoken unto me. And they said, Let us rise up and build. So they strengthened their hands for this good *work*.

19 But when Sanballat the Horonite, and Tobiah the servant the Ammonite, and Geshem the Arabian heard *it*, they laughed us to scorn, and despised us, and said, What *is*

i Chap. 6. 6.

this thing that ye do? [i] will ye rebel against the king?

20 Then answered I them, and said unto them, The God of heaven, he will prosper us; therefore we his servants will arise and

k Ezra 4. 3.

build: [k] but you have no portion, nor right, nor memorial in Jerusalem.

CHAP. III.

a Chap. 12. 10.

THEN [a] Eliashib the high priest rose up

b John 5. 2.

with his brethren the priests, [b] and they built the sheep-gate, they sanctified it, and

c Chap. 12. 39.

set up the doors of it; [c] even unto the tower

d Jer. 31. 38. Zech. 14. 10.

of Meah they sanctified it, unto the tower of [d] Hananeel.

* Heb. at his hand.

e Ezra 2. 34.

2 And * next unto him builded [e] the men of Jericho: and next to them builded Zaccur the son of Imri.

Before Christ 445.

3 [i] But the fish-gate did the sons of Hassenaah build, who *also* laid the beams thereof, and [v] set up the doors thereof, the locks thereof, and the bars thereof.

i 2 Chron. 33. 14. Chap. 12. 39. Zeph. 1. 10.

v See Chap. 6. 1. and 7. 1.

4 And next unto them repaired Meremoth the son of Urijah, the son of Koz: and next unto them repaired Meshullam the son of Berechiah, the son of Meshezabeel: and next unto them repaired Zadok the son of Baana.

5 And next unto them the Tekoites repaired; but their nobles put not their necks to [v] the work of their Lord.

v Judg. 5. 23.

6 Moreover, [i] the old gate repaired Jehoiada the son of Paseah, and Meshullam the son of Besodeiah; they laid the beams thereof, and set up the doors thereof, and the locks thereof, and the bars thereof.

i Chap. 12. 39.

7 And next unto them repaired Melatiah the Gibeonite, and Jadon the Meronothite, the men of Gibeon, and of Mizpah, unto the throne of the governor on this side the river.

8 Next unto him repaired Uzziel the son of Harhaiah, of the goldsmiths: next unto him also repaired Hananiah, the son of *one of* the apothecaries, and they † fortified Jerusalem unto the broad wall.

† Or, left Jerusalem unto the broad wall.

9 And next unto them repaired Rephaiah the son of Hur, the ruler of the half part of Jerusalem.

10 And next unto them repaired Jedaiah the son of Harumaph, even over against his house: and next unto him repaired Hattush the son of Hashabniah. 11 Malchijah

V. 19. *Geshem the Arabian*—It seems probable that both he, and Sanballat, and Tobiah, were chief men or governors among the Samaritans, or in their army. *Will ye rebel against the king*—Do you design to fortify this city against the king?

V. 20. *The God of heaven, he will prosper us*—And our dependance is on him, *therefore we will arise and build*—without any fear of your opposition; for *ye have no portion, nor right*—You have no authority over us, nor interest in our church or state, but are aliens from the commonwealth of Israel. And you have nothing to do to inquire into, or meddle with our concerns, or to hinder us in our present undertaking.

CHAP. III.

V. 1. *The high priest rose up*—Began the work; and all the work that is done in building the walls of the spiritual Jerusalem, is begun by the Great High-Priest: he is the Great master-builder. *They sanctified it*—By solemn prayer and sacrifice, whereby it was dedicated to God's service.

V. 2. *The men of Jericho*—The posterity of the ancient inhabitants of Jericho.

V. 5. *Their nobles put not their necks to the work of their Lord*—Did not submit to it, would not further it, either through pride, or sloth, or carelessness, or covetousness, or secret compliance with the enemies of the Jews; they are branded therefore to all posterity, for the neglect of so great and pious a work. When riches, worldly honours, or fulness of bread, are added to the natural unwillingness of the mind of man, to do any work for God, or to engage in religious duties, it is no wonder that so few of the noble and mighty should appear on the side of real piety in all ages. And how much is it to be regretted, that the service of the King of kings should be slighted and neglected, by those his providence hath placed at the head of the human race, and that they who are most highly favoured, and have the greatest advantages, should so generally be found most backward, in open public returns of gratitude and devotion to God: what dangerous temptations do the bulk of mankind escape, by the circumstances in which it has pleased God to place them, and which, instead of leading them to repine at a life of labour, demands their constant thankfulness, that they are not in those situations which expose all that are in them to that most dangerous state of thinking, and, in consequence of it, of acting as if they owed God nothing, who gave, and every moment gives, life to all the living, with all that they possess.

V. 7. *Unto the throne of the governor*—Unto the place where the governor of the country on this side Euphrates, under the Persian kings, sometimes had a palace or throne, to which all persons living in the adjacent parts were to resort for judgment.

V. 12. *He*

Before Christ 445.

11 Malchijah the ſon of Harim, and Haſhub the ſon of Pahath-moab, repaired the ‡ other piece, [k] and the tower of the furnaces.

‡ Heb. ſecond meaſures.

k chap. 12. 38.

12 And next unto him repaired Shallum the ſon of Haloheſh, the ruler of the half part of Jeruſalem, he and his daughters.

l Chap. 2. 13.

13 [l] The valley-gate repaired Hanun, and the inhabitants of Zanoah; they built it, and ſet up the doors thereof, the locks thereof, and the bars thereof, and a thouſand cubits on the wall unto [v] the dung-gate.

v Chap. 2. 13.

14 But the dung-gate repaired Malchiah the ſon of Rechab, the ruler of part of Bethhaccerem: he built it, and ſet up the doors thereof, the locks thereof, and the bars thereof.

n Chap. 2. 14.

15 But [n] the gate of the fountain repaired Shallum the ſon of Col-hozeh, the ruler of part of Mizpah: he built it, and covered it, and ſet up the doors thereof, the locks thereof, and the bars thereof, and the wall of the pool of [o] Siloah by the king's garden, and unto the ſtairs that go down from the city of David.

o John 9. 7.

16 After him repaired Nehemiah the ſon of Azbuk the ruler of the half part of Bethzur, unto *the place* over againſt the ſepulchres of David, and to the [p] pool *that was* made, and unto the houſe of the mighty.

p 2 Kings 20. 20.

17 After him repaired the Levites, Rehum the ſon of Bani: next unto him repaired Haſhabiah the ruler of the half part of Keilah, in his part.

18 After him repaired their brethren, Bavia the ſon of Henadad, the ruler of the half part of Keilah.

19 And next to him repaired Ezer the ſon of Jeſhua, the ruler of Mizpah, another piece over againſt the going up to the armoury at the turning *of the wall.*

20 After him Baruch the ſon of * Zabbai, earneſtly repaired the other piece, from the turning *of the wall* unto the door of the houſe of Eliaſhib the high prieſt.

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* Or, Zaccai.

21 After him repaired Meremoth the ſon of Urijah, the ſon of Koz, another piece, from the door of the houſe of Eliaſhib, even to the end of the houſe of Eliaſhib.

22 And after him repaired the prieſts, the men of the plain.

23 After him repaired Benjamin, and Haſhub, over againſt their houſe: after him repaired Azariah the ſon of Maaſeiah, the ſon of Ananiah, by his houſe.

24 After him repaired Binnui the ſon of Henadad, another piece, from the houſe of Azariah, unto the turning *of the wall*, even unto the corner.

25 Palal the ſon of Uzai, over againſt the turning *of the wall*, and the tower which lieth out from the king's high houſe, that *was* by the [q] court of the priſon: after him, Pedaiah the ſon of Paroſh.

q Jer. 32. 2. and 33. 1. and 37. 21.

26 Moreover, [r] the Nethinims, † dwelt in [s] ‡ Ophel, unto *the place* over againſt [t] the water-gate toward the eaſt, and the tower that lieth out.

r Ezra 2. 43.

† Or, which dwelt in Ophel, repaired unto.

s 2 Chron. 27. 3.

‡ Or, the tower.

t Chap. 8. 1, 3. and 12. 37.

27 After them the Tekoites repaired another piece, over againſt the great tower that lieth out, even unto the wall of Ophel.

28 [u] From above the horſe-gate repaired the prieſts, every one over againſt his houſe.

u 2 Kings 11. 16. 2 Chro. 23. 15. Jer. 31. 40.

29 After them repaired Zadok the ſon of Immer, over againſt his houſe: after him repaired alſo Shemaiah, the ſon of Shechaniah, the keeper of the eaſt-gate.

30 After him repaired Hananiah the ſon of Shelemiah, and Hanun the ſixth ſon of Zalaph, another piece: after him repaired Meſhullam

V. 12. *He and his daughters*—Who were either heireſſes or widows, and cauſed part to be done at their charges. By this it appears, that the daughters of Jeruſalem took part in the public work of the Lord.

V. 16. *After him repaired Nehemiah the ruler againſt the ſepulchres of David*—The place which David appointed for his own ſepulchre, and the ſepulchres of his ſucceſſors, the kings of Iſrael and Judah. Thus did he perform that of which he ſpake to the king, when he firſt named his deſire of coming to Jeruſalem, to execute the pious and public-ſpirited deſign which God had put into his heart, and given him to do for the generation in which he lived. *The houſe of the mighty*—Which poſſibly was formerly appointed for the receipt of thoſe chief captains that ſhould attend upon the king, or of other valiant commanders who ſhould, upon occaſion, reſort to Jeruſalem.

V. 20. *Baruch earneſtly repaired the other piece*—Did his work with eminent diligence and fervency.

V. 22. *The men of the plain*—From whence they came to Jeruſalem, when the ſervice of the temple required it.

V. 27. *The Tekoites*—The ſame ſpoken of before, v. 5. who, having diſpatched their firſt ſhare ſooner than their brethren had done theirs, freely offered their help to ſupply the defects of others. And this, their double diligence, is noted both for the greater ſhame of their nobles, who would not do any part of it, and for their own greater honour, who were ſo far from being corrupted by the bad example, that they were rather quickened and enflamed to greater zeal and induſtry in this public and pious work.

V. 28. *Every one over againſt his houſe*—Did the work that was appointed them; and by ſo doing ſet an example to every father of a family, and maſter of an houſe, whoſe work it is to take charge of all that belong to it, with a view to their being built up in the knowledge and love of God; and proceeding as conſtantly, as now they went on with the work of building and repairing the walls of the place, where God had required his people of old to worſhip him, and to call upon him in the ſight of all mankind.

V. 30. *Over againſt his chamber*—He that had an houſe did the repairs which came againſt it; and they that had but chambers did

Before Christ 445. Meshullam the son of Berechiah, over against his chamber.

31 After him repaired Malchiah, the goldsmith's son, unto the place of the Nethinims, and of the merchants, over against the gate Miphkad, and to the * going up of the corner.

* Or, corner-chamber.

32 And between the going up of the corner unto the sheep-gate, repaired the goldsmiths and the merchants.

CHAP. IV.

a Chap. 2. 10.

BUT it came to pass, [a] that when Sanballat heard that we builded the wall, he was wroth, and took great indignation, and mocked the Jews.

2 And he spake before his brethren, and the army of Samaria, and said, What do these feeble Jews? will they † fortify themselves? will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of the rubbish, which are burnt?

† Heb. leave to themselves.

3 Now Tobiah the Ammonite *was* by him, and he said, Even that which they build, if a fox go up, he shall even break down their stone-wall.

* Heb. despite.

4 Hear, O our God, for we are * despised: and turn their reproach upon their own head, and give them for a prey in the land of captivity:

b Psal. 69. 27, 28. and 109. 14, 15. Jer. 18. 23.

5 And [b] cover not their iniquity, and let not their sin be blotted out from before thee: for they have provoked *thee* to anger before the builders.

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6 So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work.

7 ¶ But it came to pass *that* when Sanballat and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the walls of Jerusalem † were made up, *and* that the breaches began to be stopped, then they were very wroth,

† Heb. ascended.

8 And conspired all of them together, to come *and* to fight against Jerusalem, and § to hinder it.

§ Heb. to make an error to it.

9 Nevertheless, we made our prayer unto our God, and set a watch against them day and night, because of them.

10 And Judah said, The strength of the bearers of burdens is decayed, and *there is* much rubbish, so that we are not able to build the wall.

11 And our adversaries said, They shall not know, neither see, till we come in the midst among them, and slay them, and cause the work to cease.

12 And it came to pass that when the Jews which dwelt by them, came, they said unto us ten times, ‖ From all places, whence ye shall return unto us, *they will be upon you.*

‖ Or, That from all places ye must return to us.

13 ¶ Therefore

did the same: And thus is it required of all that would inhabit the heavenly Jerusalem, to do the work of the Lord wherever they live.

CHAP. IV.

V. 1. *When Sanballat heard that we builded the wall, he was wroth, took great indignation, and mocked the Jews*—Grief and vexation are the miserable emotions of those minds who do not wish well to the works of real religion, and contempt is the language of their lips.

V. 3. *If a fox go up, he shall even break down their stone-wall*—Their work is so slightly done, that any thing will destroy it: and thus have the enemies of God and of his people often thought, and as often have they found themselves mistaken: That which is opposed to the nature and will of God, shall come to nothing, though it had all the support that the united power of devils and wicked men could give it; but that which belongs to God is like himself, and will never be destroyed, but shall even prosper most when most opposed.

V. 4. *Turn their reproach upon their own head*—This, and the following requests, may seem harsh, but they were both just, as being directed against such malicious, inveterate, and implacable enemies to God, and to his people, and necessary for the vindication and defence of God's honour, and worship, and people. *Give them for a prey in the land of captivity*—*Give them for a prey* to their enemies, and let these carry them *into the land of captivity.*

V. 5. *Let not their sin be blotted out from before thee*—Let their wickedness be in thy sight, so as to bring down deserved judgments upon them, that either they may be convinced and reformed, or others may be warned by their example. God is said to cover or hide sin when he forbears to punish it. *For they have provoked thee to anger before the builders*—They have not only provoked us builders, but thee also: And as they thus set themselves against thee, it is they themselves that call for these judgments to be inflicted upon them, they being no other than the natural and necessary consequence of their sin.

V. 6. *So built we the wall, unto the half thereof*—In height: For the whole circumference of the wall was distributed among the builders. *For the people had a mind to work*—And feeble handed as the Jews were now thought to be by their enemies, their hearts and minds were in the work, and the good hand of their God being upon them, their labour was soon attended with great success. The feeblest hands, with the heart in the work, we see, by this, can do great things in the work of the Lord.

V. 10. The Jews now dwelling in Judah, to wit, some of them being partly terrified by their enemies, and partly wearied with hard and continual labours, more than they were able suddenly to remove, being forced to spend their time in removing the rubbish, and other works imposed upon them; and therefore they must desist, at least for a season.

V. 11. *They shall not know, till we come and slay them*—We will come secretly, and unexpectedly upon them, so as they shall neither foresee their danger, nor be able to prevent it. Thus has it often been intended by the adversary of the church of God, and those he stirred up to oppose it; and chiefly so at the beginning of every revival of real religion, before all the walls of the spiritual Jerusalem were built, and before there was the appearance of numbers sufficient to resist them; as, on the other hand, when the numbers are greatly increased, instead of attempting to crush them by outward enemies, the adversary has been more successful by inward divisions

V. 12. *When the Jews which dwelt by them——Among them;* whereby they came to the knowledge of their counsels. *They said unto us ten times*—Very often. A certain number for an uncertain. *They will be upon you*—They will invade you every way, by which

Before Christ 445.

13 ¶ Therefore set I * in the lower places behind the wall, *and* on the higher places, I even set the people after their families with their swords, their spears, and their bows.

* Heb. from the lower parts of the place, &c.

14 And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, Be not ye afraid of them: remember the Lord *which is* great and terrible, and fight for your brethren, your sons and your daughters, your wives and your houses.

15 And it came to pass when our enemies heard that it was known unto us, [c] and God had brought their counsel to nought, that we returned all of us to the wall, every one unto his work.

c Job 5. 12.

16 And it came to pass from that time forth, *that* the half of my servants wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the habergeons; and the rulers *were* behind all the house of Judah.

17 They which builded on the wall, and they that bare burdens, with those that laded, *every one* with one of his hands wrought in the work, and with the other *hand* held a weapon.

Before Christ 445.

18 For the builders, every one had his sword girded † by his side, and *so* builded: and he that sounded the trumpet *was* by me.

† Heb. on his loins.

19 ¶ And I said unto the nobles, and to the rulers, and to the rest of the people, The work *is* great and large, and we are separated upon the wall, one far from another.

20 In what place *therefore* ye hear the sound of the trumpet, resort ye thither unto us: [d] our God shall fight for us.

d Exod. 14. 14, 25. Deut. 1. 30.

21 So we laboured in the work: and half of them held the spears, from the rising of the morning, till the stars appeared.

22 Likewise at the same time said I unto the people, Let every one with his servant lodge within Jerusalem, that in the night they may be a guard to us, and labour on the day.

23 So neither I, nor my brethren, nor my servants, nor the men of the guard which followed

we can come to you, or you to us; and therefore do you keep watches on every side. Their adversaries had intended to come upon them unawares, but God, to whom they had prayed, ver. 9. graciously took care that his servants should be made acquainted with their danger.

V. 13. Thus did the prophet guard against the danger of which he was informed: he provided for the defence both for the higher places, and those that were yet lower: and thus do they who keep their hearts with all diligence; they are not unmindful of the danger they are made acquainted with by the word of God, and they have no unguarded part; but equally provide for the defence of the lowest as well as of the highest passion or desire of their souls; and this they do by constantly looking to Him, who never slumbereth or sleepeth, but whose compassionate mind is always attentive to his feeble creatures, and ever ready to send deliverance, protection, and support to all who feel their own weakness, and call upon him continually for that aid, without which the watchmen are placed but in vain.

V. 14. *I said unto the nobles, and to the rulers, and to the rest of the people, Be not ye afraid of them: remember the Lord*—All of you call to mind what you have heard and read of the mighty power of the Lord, to save and defend all them that put their trust in him.

V. 15. *God had brought their counsel to nought*—Thus in times of difficulty do the children and servants of the Lord, evidently see how graciously he conducts all that concerns them; and they often lament that they are not always equally careful to observe the discoveries of his goodness to them, which, on God's part, is invariably the same, whether those that fear him and hope in his mercy are suffering under trials and difficulties, or they are receiving his consolations, all which equally flow from the same love, and equally intended to lead all to love him, and be blessed in himself for ever.

V. 16. *It came to pass from that time forth*—Lest our enemies should repeat their enterprize. *That the half of my servants*—Of my domestic servants. *Wrought in the work, and the other half of them held the spears, the shields, and the bows*—The work of the wall was for their future safety, and their weapons were for their present defence; and the one part could not say to the other, We have no need of you: and thus does the head and governor of his church variously employ his servants, but equally with a view to the safety and the happiness of the whole.

V. 17. *Every one with one of his hands wrought in the work, and with the other hand held a weapon*—This is not to be taken properly, but figuratively: They were no less prepared to defend themselves from danger, than they were to go on with their work: And thus is it with all that are engaged in the Lord's spiritual work; they are industriously employed in what their Lord calls them to do, and whilst they are engaged in it, they are mindful that their spiritual enemies do not break in upon them, and wound or destroy them, and defeat the gracious designs of the Lord by their means.

V. 18. *He that sounded the trumpet was by me*—That they all might be informed from the prophet, what was the work of the moment; to whom their ear was attentive, whilst their hands were employed: And thus is it with all that are engaged in the work of the Lord, their hearts are attentive to his voice and to his call, whilst they are labouring to do his will.

V. 20 *Our God shall fight for us*——We have only to put our trust in him, and to be doing the work he hath given us to do, and then he, in whom we believe, and to whom we live, will charge himself with our safety; and the battle will be the Lord's, not ours.

V. 21. *So we laboured*—Working very early, and very late.

V. 22. *Let every one with his servant lodge within Jerusalem*—That they may be safe themselves, and assist to defend all the other servants of the Lord. And thus do all, that are living watchfullives, keep within the walls of the spiritual Jerusalem, by never going where duty does not call them, which would, by their example, weaken their brethren, and expose themselves to the adversary of their peace, who is always going about seeking whom he may devour, by finding them without the bounds of the promises of God, which do not include those, who, themselves, carelessly or wilfully expose themselves.

V. 23. *None of us put off our clothes*—Neither day nor night; they constantly kept themselves in readiness for fighting. And thus, though not literally, yet spiritually, do they live, who are acquainted with the greatness of those powers of darkness, who

are

followed me, none of us put off our clothes, ‡ *saving that* every one put them off for washing.

‡ Or, every one went with his weapon for water. See Judg. 5. 11.

CHAP. V.

AND there was a great cry of the people, and of their wives, against their brethren the Jews.

2 For there were that said, We, our sons, and our daughters *are* many: therefore we take up corn *for them*, that we may eat, and live.

3 *Some* also there were that said, We have mortgaged our lands, vineyards, and houses, that we might buy corn, because of the dearth.

4 There were also that said, We have borrowed money for the king's tribute, *and that upon* our lands and vineyards.

a Isai. 58. 7. 5 Yet now [a] our flesh *is* as the flesh of our brethren, our children as their children; and lo, we

b Exod. 21. 7. [b] bring into bondage our sons and our daughters, to be servants, and *some* of our daughters are brought unto bondage *already*, neither *is it* in our power *to redeem them*: for other men have our lands and vineyards.

6 ¶ And I was very angry when I heard their cry and these words.

* Heb. my heart consulted in me. 7 Then * I consulted with myself, and I rebuked the nobles, and the rulers, and said unto them, [c] You exact usury, every one of his brother. And I set a great assembly against them.

c Exod. 22. 25. Lev. 25. 36.

d Lev. 25. 48. 8 And I said unto them, We, after our ability, have [d] redeemed our brethren the Jews, *which were* sold unto the heathen; and will you even sell your brethren? or shall they be sold unto us? Then held they their peace, and found nothing *to answer*.

e Lev. 25. 36. 9 Also I said, It *is* not good that ye do: ought ye not to walk [e] in the fear of our God, because of the reproach of the heathen our enemies?

10 I likewise, *and* my brethren, and my servants, might exact of them money and corn: I pray you let us leave off this usury.

11 Restore, I pray you, to them, even

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are constantly bent on the destruction of every soul of man: They know not how soon and suddenly they may be called to the last conflict with satan, and to experience the final and utmost power of their Redeemer to save, before he takes them to himself for ever.

CHAP. V.

V. 1. *There was a cry of the people against their brethren the Jews*—The great and rich ones who had oppressed their brethren.

V. 2. *We, our sons, and our daughters are many*—Which is in itself a blessing, but to us is turned into a curse. *We take up corn for them*—We are forced by our and their necessities to take up corn upon their own unreasonable terms.

V. 4. *We have borrowed money for the king's tribute*—Which was laid upon them all. This was a part of the affliction sent upon the Jews for their impiety, that their civil governors exacted more from them than they could pay by their labour, and maintain themselves.

V. 5. *Our flesh is as the flesh of our brethren*—We are of the same nature, and nation, and religion with them, although they treat us as if we were their slaves, forgetting both humanity and God's law. (Deut. xv. 7.) *We bring into bondage our sons and our daughters*—We are compelled to sell them for our subsistance, which was an evidence of their great necessity. *Neither is it in our power to redeem them*—Which we are allowed to do, but have not wherewith to do it.

V. 7. *Then I consulted with myself*—What I should do against this breach of God's law, and for the relief of his people, for whose protection the Lord sent me among them. *I rebuked the nobles, and the rulers, and I set a great assembly against them*—I called a public congregation, both of the rulers and people, the greatest part whereof were free from this guilt, and therefore more impartial judges of the matter, and represented it to them, that the offenders might be convinced, and reform this abuse. Thus does God, by the conduct of the prophet, make known how hateful oppression is in his sight.

V. 8. *We, after our ability, have redeemed our brethren which were sold unto the heathen*—I, and my brethren, and predecessors, have used our utmost interest and power, both with the kings of Persia, that our brethren might be redeemed from that bondage into which God had sold them for their sins; and with particular persons in Babylon, and Persia, and the adjacent parts, whose bond-slaves the Jews were, and who would not part with them without a price, which we paid for them. *Shall they be sold unto us?*—Do you expect that we should pay you a price for them, as we did to the Babylonians? Or, must we use as much importunity to solicit you for their redemption, as we did to their enemies?

V. 9. *I said, It is not good*—It is a very bad and wicked thing: A common figure by which more is understood than is expressed. *Ought ye not to walk in the fear of our God*—From whose righteous judgment you will receive the reward of your own injustice and severe dealings, if you do not, before God calls you to judgment, truly reform your conduct. And this you are also bound to do to prevent. *The reproach of the heathen our enemies*—Who are round about you, and observe all your actions, and will loath and reproach both you for such barbarous usage of your brethren, and religion, for your sakes: Which if you have any love or respect either to God, or to yourselves, you will prevent.

V. 10. *I likewise, and my brethren*—Those who are employed with me in the government of this people. *And my servants*—In my name, and for my use. *Might exact of them money and corn*—As a just recompence for our pains and care for the public good, to which we wholly devote ourselves, even to the neglect of all our private concerns. But I will not rigorously exact, but do freely remit, my own right, which, in those circumstances, it is my duty to do: This was the consequence of his being under the influence of the fear of God, and a due conviction that he was soon to give an account to him, for the very spirit in which he went through all his administrations: He durst not therefore, in a time of general distress, allow himself to exact even what would have been allowed him for the support of his dignity; he knew he should have more of the honour that cometh of God, by doing his utmost for the people's ease under their burdens, as well as for their safety against their public enemies.

V. 11. *Restore them the hundredth part*—Which they required every month, for the use of their monies or goods, according to the custom then used, and afterwards by the Romans.

V. 12. Such

Before Christ 445. this day, their lands, their vineyards, their olive-yards, and their houſes, alſo the hundredth *part* of the money, and of the corn, the wine, and the oil, that ye exact of them.

12 Then ſaid they, We will reſtore *them*, and will require nothing of them; ſo will we do as thou ſayeſt. Then I called the prieſts, [i] and took an oath of them, that they ſhould do according to this promiſe.

i Ezra 10. 5. Jer. 34. 8, 9.

13 Alſo [v] I ſhook my lap, and ſaid, So God ſhake out every man from his houſe, and from his labour, that performeth not this promiſe, even thus be he ſhaken out, and † emptied. And all the congregation ſaid, Amen, and praiſed the Lord. And the people did according to this promiſe.

v Matt. 10 14. Acts 13. 51. and 18. 6.

† Heb. empty, or, void.

14 ¶ Moreover, from the time that I was appointed to be their governor in the land of Judah, from the twentieth year, [v] even unto the two and thirtieth year of Artaxerxes the king, *that is*, twelve years, I and my brethren have not eaten the bread of the governor.

v Chap 13. 6.

15 But the former governors that *had been* before me, were chargeable unto the people, and had taken of them bread and wine, beſide forty ſhekels of ſilver, yea, even their ſervants bare rule over the people: but ſo did not I, becauſe of the fear of God.

16 Yea, alſo I continued in the work of this wall, neither bought we any land: and all my ſervants *were* gathered thither unto the work.

17 Moreover, *there were* at my table an hundred and fifty of the Jews and rulers, beſides thoſe that came unto us from among the heathen that *are* about us.

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18 Now *that* which was prepared *for me* daily, *was* one ox, *and* ſix choice ſheep; alſo fowls were prepared for me, and once in ten days, ſtore of all ſorts of wine: yet for all this required not I the bread of the governor, becauſe the bondage was heavy upon this people.

19 [i] Think upon me, my God, for good, *according* to all that I have done for this people.

i Chap. 13. 22.

C H A P. VI.

NOW it came to paſs, [a] when Sanballat, and Tobiah, and * Geſhem the Arabian, and the reſt of our enemies heard that I had builded the wall, and *that* there was no breach left therein; ([b] though at that time I had not ſet up the doors upon the gates)

a Chap. 2. 10. 19.

* Or, Gaſhmu, Verſe 6.

b Chap. 3. 3.

2 That Sanballat, and Geſhum ſent unto me, ſaying, Come, let us meet together in *ſome one of* the villages in the plain of [c] Ono: but they thought to do me miſchief.

c 1 Chro. 8. 12.

3 And I ſent meſſengers unto them, ſaying, I *am* doing a great work, ſo that I cannot come down; why ſhould the work ceaſe, whilſt I leave it and come down to you?

4 Yet they ſent unto me four times after this ſort; and I anſwered them after the ſame manner.

5 Then ſent Sanballat his ſervant unto me, in like manner, the fifth time, with an open letter in his hand: 6 Wherein

V. 12. Such were the effects of this example of godly generoſity, the nobles and principal men ſeeing the reality of this diſintereſted ſpirit, could no longer continue a conduct which placed them in ſo unworthy a light in the eyes of all the people.

V. 13. *And all the congregation ſaid, Amen, and praiſed the Lord*—For that grace which he had been pleaſed to give to their chief governor, and to all their nobles and rulers, by which they were delivered from the miſerable effects of the ſpirit of ſelfiſhneſs and avarice, under which they had long laboured.

V. 14. *From the time that I was appointed to be their governor, I and my brethren have not eaten the bread of the governor*—That allowance which the governors might require for the public ſervice.

V. 15. *But ſo did not I, becauſe of the fear of God*—Becauſe I feared to break God's commands, or to incur his diſpleaſure by ſuch immoderate and unſeaſonable oppreſſions of the people. This he ſpeaks not to commend himſelf, but rather to diminiſh his praiſe, and to ſhew that this was no heroical action, to be admired rather than imitated; but only his duty in that caſe, which, for his own ſake, he durſt not decline; and conſequently that it was their duty alſo not to relinquiſh even thoſe rights, which, in other times and conditions, they might lawfully require.

V. 16. *Neither bought we any land*—Of our poor brethren, whoſe neceſſities gave me abundant opportunity of enriching myſelf with good bargains. But I durſt not take advantage of the public diſtreſs, and make it a ſeaſon to enrich myſelf.

V. 18. *For all this required not I the bread of the governor*—But bore it out of my own eſtate.

V. 19. *Think upon me, my God*—As I have done thy people good for thy ſake, ſo do me good for thine own ſake; for thou art pleaſed, and haſt promiſed graciouſly to reward us according to our works, and to mete to men the ſame meaſure which they mete to others. God being the univerſal governor and benefactor of mankind, all that forward his gracious deſigns with a view to pleaſe him, only do ſo in any degree becauſe the ſpirit of the Lord hath become the principle from which their conduct ſprings; and no certainty proceeding from the nature of things, can equal that of the bleſſedneſs that will be returned from God to all, who truly fall in with his conſtant, invariable deſigns of love and goodwill to all mankind, and ſtudy and labour to give them their utmoſt and moſt immediate effects.

C H A P. VI.

V. 2. *Come, let us meet together*—To conſult about the common ſervice of our Maſter the King of Perſia; or to make a friendly accommodation. *But they thought to do me miſchief*—And I ſhould have been in greater danger from their pretended kind intentions, than I was from their avowed enmity, had I not known their evil deſigns againſt me.

V. 3. *I ſent, ſaying, I am doing a great work*—He tells them one, but not the principal reaſon of his refuſal.

V. 5. *Then ſent Sanballat his ſervant, with an open letter*—Intimating

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6 Wherein *was* written; It is reported among the heathen, and * Gashmu saith *it*, [d] *that* thou and the Jews think to rebel: for which cause thou buildest the wall, that thou mayest be their king, according to these words.

* Or, Geshem, Verse 2.
d Chap. 2. 19.

7 And thou hast also appointed prophets to preach of thee at Jerusalem, saying, *There is* a king in Judah: and now shall it be reported to the king, according to these words. Come now therefore, and let us take counsel together.

8 Then I sent unto him, saying, There are no such things done as thou sayest, but thou feignest them out of thine own heart.

9 For they all made us afraid, saying, Their hands shall be weakened from the work, that it be not done. Now therefore, *O God*, strengthen my hands.

10 Afterward I came unto the house of Shemaiah the son of Delaiah, the son of Mehetabeel, who *was* shut up; and he said, Let us meet together in the house of God, within the temple, and let us shut the doors of the temple; for they will come to slay thee, yea, in the night will they come to slay thee. Before Christ 445.

11 And I said, Should such a man as I flee? and who *is there* that *being* as I *am*, would go into the temple to save his life? I will not go in.

12 And lo, I perceived that God had not sent him, but that he pronounced this prophecy against me: for Tobiah and Sanballat had hired him.

13 Therefore *was* he hired, that I should be afraid, and do so, and sin, and *that* they might have *matter* for an evil report, that they might reproach me.

14 [e] My God, think thou upon Tobiah and Sanballat, according to these their works, and on the prophetess Noadiah, and the rest of the prophets, that would have put me in fear. e Chap. 13 29.

15 ¶ So the wall was finished, in the twenty and fifth *day* of *the month* Elul, in fifty and two days. cir. 445.

16 And

mating that he would do that by force, which he had intended to do by sudden surprise.

V. 6. *According to these words*—According to these reports.

V. 7. *Thou hast also appointed prophets to preach, saying, There is a king in Judah*—Thus is it indirectly discovered, that Nehemiah had a greater work in view than that of building walls of stone, and setting up gates of wood and iron: the heathen indeed understood, that he appointed prophets to preach of himself as the king of Judah, but this character Nehemiah never took upon him; his Saviour was the subject of the public discourses of the prophets—The Lord, merciful and gracious, receiving returning penitent sinners into his favour, pardoning their iniquities, transgression, and sin, binding up the broken-hearted, and by his Spirit giving the liberty of the children of God, to those that were fast bound in darkness and misery.

V. 9. *They all made us afraid*—(i. e.) They endeavoured to do so, and did terrify some persons.

V. 10. *I came unto the house of Shemaiah, who was shut up*—In his chamber adjoining to the temple, upon pretence that they could be safe no where but in the temple, which the very heathens owned for a sanctuary, which they might not violate. *And he said, Let us meet together in the house of God, within the temple*—For the danger is so near, that we cannot safely remain here so long as to consult what to do in this juncture. His design was to discourage and disgrace Nehemiah, and thereby to strike a dread into all the people, and give a speedy and full stop to the work: and to prepare the way for the enemies to assault and take the city, whilst Nehemiah was shut up, and unable to give them any opposition: and to justify their accusation of Nehemiah to the king, by his flight.

V. 11. *And I said*—To those that wanted to make me afraid, *should such a man as I flee*—From his duty, and betray his trust, at the report of any danger that may attend the discharge of it? *Who is there that being* employed in the service of God *as I am, would go into the temple* under any pretence *to save his life*, at the expence of becoming conscious of his unfaithfulness, and against all his own experience, shew his distrust of God's care and goodness? No, *I will not go in*—but die in the very act of doing what God hath called me to, if it be his will to suffer my life to be required of me: it may be my duty to die, but it is not my duty to leave the work of God undone, for fear of a man that shall die; this would be to sin against the Lord my maker, who stretched forth the heavens, and laid the foundations of the earth, and before whose almighty power the sons of men are but as the grass of the field. (Isa. li. 12.)

V. 12. *I perceived that God had not sent him*—By considering the nature and pernicious consequence of this counsel; by the suggestion of God's spirit, whose counsel and help I sought: and by the event which discovered that there was no such danger from the approach of the enemy, as was pretended.

V. 13. *That I should be afraid, and do so, and sin*—By obeying man rather than God, by setting an example of distrust, and by shewing by my conduct, after all I had done, that I thought God either could not, or would not, take care of them that believed in him, and did his will on earth, as it is done by the angels of heaven, against all the opposition that is made to their ministry to mankind by the powers of darkness.

V. 14. *My God, think thou upon these their works*—Shew, O Lord, by the returns they shall meet with, that thou rewardest every man according to his work, that others may be taught to fear thy wrath, and not do the will of satan, by endeavouring to discourage those that are employed in the work of the Lord.

V. 15. *So the wall was finished*—By the prophet's faithful dependance on God, they were safely brought to the conclusion of the work the Lord had given them to do; in the course of which, an exact account was taken of the work that was done, and by whom it was done. And is it not thus in every age of the church of God? When the work of that age is done, it is known to the Great Master builder the part that is done by each, that every one may receive his due reward. Happy will it then be for those that faithfully finished the work which God, in their day of trial, gave them to do; and to whom he will say, Well done, good and faithful servants, enter ye into the joy of your Lord.

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16 And it came to pass that when all our enemies heard *thereof*, and all the heathen that were about us saw *these things*, they were much cast down in their own eyes: for they perceived that this work was wrought of our God.

17 ¶ Moreover, in those days the nobles of Judah † sent many letters unto Tobiah, and *the letters* of Tobiah came unto them.

† Heb. multiplied their letters passing to Tobiah.

18 For *there were* many in Judah sworn unto him, because he *was* the son in law of Shechaniah the son of Arah; and his son Johanan had taken the daughter of Meshullam, the son of Berechiah.

19 Also they reported his good deeds before me, and uttered my ‡ words to him: *and* Tobiah sent letters to put me in fear.

‡ Or, matters.

CHAP. VII.

NOW it came to pass when the wall was built, and I had set up the doors; and the porters and the singers, and the Levites were appointed,

2 That I gave my brother Hanani, and Hananiah the ruler [a] of the palace, charge over Jerusalem: (for he *was* a faithful man, and feared God above many)

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a Chap. 2. 8.

3 And I said unto them, Let not the gates of Jerusalem be opened, until the sun be hot; and while they stand by, let them shut the doors, and bar *them*: and appoint watches of the inhabitants of Jerusalem, every one in his watch, and every one *to be* over against his house.

4 Now the city *was* * large and great: but the people *were* few therein, and the houses *were* not builded.

* Heb. broad in spaces.

5 ¶ And my God put into mine heart, to gather together the nobles, and the rulers, and the people, that they might be reckoned by genealogy: and I found a register of the genealogy of them which came up at the first, and found written therein,

6 [b] These *are* the children of the province, that went up out of the captiviy, of those

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b Ezra. 1, &c.

that

V. 16. *They perceived that this work was wrought of our God*—Thus do the servants of the wicked one understand the work of God, and therefore their condemnation will be from themselves; who first opposed, and then were cast down at the success of the work of God. And have not they just cause to fear that they are of the spirit these men were of, who are secretly sorry at the success of the work of God, in turning sinners into the ways of peace among those that follow not with them?

V. 17. *The nobles of Judah sent many letters unto Tobiah*—Corresponding with him against Nehemiah, and against their own city and nation: And are not many led to do wickedly by opening their hearts unguardedly to the spiritual enemies of God, and of his children and servants; hearing all that their accuser hath to say, and carrying forward his designs by giving words to satan's evil suggestions? Much does it concern us to try the spirits, and to know who they are that we correspond with in the thoughts of our hearts: Evil-thinking is the ground on which evil words and actions grow.

V. 18. *There were many in Judah sworn unto him*—To be true to him in the prosecution of his wicked designs. They had taken their part, and were determined to continue on the side that was opposed to God.

V. 19. *They reported his good deeds before me*—If the enemies of God professed wickedness, and were uniformly wicked, the danger of their influence would be far less than it is: They that obey satan may have many *good deeds* to be spoken of; the more and the better is his purpose answered by their means, if they only will continue in the design of opposing the work of the grace of God in the soul of man, as the sole cause of all that is in its nature good and acceptable to God; which nothing is but that which proceeds from God, and is done from a principle of faith in God, through the only Mediator between God and man.

CHAP. VII.

V. 2. *Hananiah the ruler of the palace*—Of Nehemiah's court, justly so called, because he lived in great splendor, and like a viceroy, though it was wholly at his own charge. *He was set over Jerusalem*—To preserve its peace and safety, and to take particular care of the shutting the gates of the city. *For he*—Hananiah last mentioned: For it was needless to say any thing in commendation of Hanani, who had shewn his piety and zeal for God and his country, in taking a tedious journey from Jerusalem to Shushan, to inform Nehemiah of the sad estate of Jerusalem, and to implore his helping hand to relieve it, chap. i. *A faithful man*—A man wholly devoted to God to do his will at all hazards, and who regulated his whole conduct by *the fear of God*—as being accountable in all things to him; and this he did *above many*—having a far deeper conviction of the presence of God, and of the necessity of doing every action with a single intention to please him, and with a constant view to his living for ever with the Lord his Redeemer, in that blessed world where every work of faith, his whole labour of love, every act of self-denial, and all his patient sufferings, would receive a due recompence of reward in that eternal glory, which is the blessed consequence of being faithful unto death. Nehemiah, in making choice of such men to the chief authority, shewed how much the written word of God was the rule of his conduct. (Exod. xviii. 21.)

V. 3. *Let not the gates of Jerusalem be opened, until the sun be hot*—Till it be clear and broad day; when the enemies approach may be discovered, and the people of the city will be ready for defending it in case of an assault. *And while they*—The watches appointed. *Stand by every one over against his house*—Every one in his turn keeping watch in that place which is next to his house. And as they were directed to wait the sun's rising before they opened the gates, so is the light and love communicated by the Sun of righteousness, to be looked for every morning, that all dangers may be guarded against, and every duty performed by the aid of that grace, without which no work is done to the glory of God, or to the safety and happiness of the soul of man.

V. 4. *The houses were not builded*—Not all, nor compleatly built; but only some slight buildings were made for the present use of the generality of the people.

V. 5. *My God put into mine heart*—Thus does he ascribe all that he did in the work of the Lord, to the gracious influence of his holy spirit, first suggesting to him what he was to do, and then enabling him to do it. In the account he took, the names of all were included; both those that did the work, and they that opposed it: And thus will all be included in those everlasting books which will be opened in the great day of the Lord, out of which, all the living will be judged according to their works. (Rev. xx. 12.)

V. 70. *The*

Before Christ cir. 536. that had been carried away, whom Nebuchadnezzar the king of Babylon had carried away, and came again to Jerusalem and to Judah, every one unto his city;

7 Who came with Zerubbabel: Jeshua, Nehemiah, † Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Bigvai, Nehum, Baanah; the number, *I say*, of the men of the people of Israel, *was this*;

† Or, Seraiah. See Ezra 2. 2.

8 The children of Parosh, two thousand an hundred seventy and two.

9 The children of Shephatiah, three hundred seventy and two.

10 The children of Arah, six hundred fifty and two.

11 The children of Pahath-moab, of the children of Jeshua and Joab, two thousand and eight hundred *and* eighteen.

12 The children of Elam, a thousand two hundred fifty and four.

13 The children of Zattu, eight hundred forty and five.

14 The children of Zaccai, seven hundred and threescore.

§ Or, Buni. 15 The children of § Binnui, six hundred forty and eight.

16 The children of Bebai, six hundred twenty and eight.

17 The children of Azgad, two thousand three hundred twenty and two.

18 The children of Adonikam, six hundred threescore and seven.

19 The children of Bigvai, two thousand threescore and seven.

20 The children of Adin, six hundred fifty and five.

21 The children of Ater of Hezekiah, ninety and eight.

22 The children of Hashum, three hundred twenty and eight.

23 The children of Bezai, three hundred twenty and four.

‖ Or, Jora. 24 The children of ‖ Hariph, an hundred and twelve.

* Or, Gibbar. 25 The children of * Gibeon, ninety and five.

26 The men of Beth-lehem and Netophah, an hundred fourscore and eight.

27 The men of Anathoth, an hundred twenty and eight.

† Or, Azmaveth. 28 The men of † Beth-azmaveth, forty and two.

‡ Or, Kirjath-arim. 29 The men of ‡ Kirjath-jearim, Chephirah, and Beeroth, seven hundred forty and three.

30 The men of Ramah and Gaba, six hundred twenty and one.

31 The men of Michmas, an hundred and twenty and two. Before Christ cir. 536.

32 The men of Beth-el and Ai, an hundred twenty and three.

33 The men of the other Nebo, fifty and two.

34 The children of the other [c] Elam, a thousand two hundred fifty and four. c See Ver. 12.

35 The children of Harim, three hundred and twenty.

36 The children of Jericho, three hundred forty and five.

37 The children of Lod, Hadid, and Ono, seven hundred twenty and one.

38 The children of Senaah, three thousand nine hundred and thirty.

39 ¶ The priests: the children of [d] Jedaiah, of the house of Jeshua, nine hundred seventy and three. d 1 Chron. 24. 7.

40 The children of [e] Immer, a thousand fifty and two. e 1 Chron. 24. 14.

41 The children of [i] Pashur, a thousand two hundred forty and seven. i See 1 Chron. 9. 12. and 24. 9.

42 The children of [v] Harim, a thousand and seventeen. v 1 Chron. 24. 8.

43 ¶ The Levites: the children of Jeshua, of Kadmiel, *and* of the children of ‡ Hodevah, seventy and four. ‡ Or, Hodaviah, Ezra 2. 40. or, Judah, Ezra 3. 9.

44 ¶ The singers: the children of Asaph, an hundred forty and eight.

45 ¶ The porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, an hundred thirty and eight.

46 ¶ The Nethinims: the children of Ziha, the children of Hashupha, the children of Tabbaoth,

47 The children of Keros, the children of § Sia, the children of Padon, § Or, Siaha.

48 The children of Lebanah, the children of Hagaba, the children of ‖ Shalmai, ‖ Or, Shamlai.

49 The children of Hanan, the children of Giddel, the children of Gahar,

50 The children of Reaiah, the children of Rezin, the children of Nekoda,

51 The children of Gazzam, the children of Uzza, the children of Phaseah,

52 The children of Besai, the children of Meunim, the children of * Nephishesim, * Or, Nephusim.

53 The children of Bakbuk, the children of Hakupha, the children of Harhur,

54 The children of † Bazlith, the children of Mehida, the children of Harsha, † Or, Bazlith.

55 The children of Barkos, the children of Sisera, the children of Tamah,

56 The

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56 The children of Neziah, the children of Hatipha.

57 ¶ The children of Solomon's servants: the children of Sotai, the children of Sophereth, the children of † Perida,

† Or, Peruda.

58 The children of Jaala, the children of Darkon, the children of Giddel,

59 The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of § Amon.

§ Or, Ami.

60 All the Nethinims, and the children of Solomon's servants, *were* three hundred ninety and two.

v Ezra 2. 59.

61 v And these *were* they which went up *also* from Tel-melah, Tel-haresha, Cherub, ‖ Addon, and Immer: but they could not shew their fathers house, nor their * seed, whether they *were* of Israel.

‖ Or, Adam.

* Or, pedigree.

62 The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred forty and two.

63 ¶ And of the priests: the children of Habaiah, the children of Koz, the children of Barzillai, which took *one* of the daughters of Barzillai the Gileadite to wife, and was called after their name.

64 These sought their register *among* those that were reckoned by genealogy, but it was not found: therefore were they, as polluted, put from the priesthood.

† Or, the governor.

65 And † the Tirshatha said unto them, that they should not eat of the most holy things, till there stood *up* a priest with Urim and Thummim.

66 ¶ The whole congregation together, *was* forty and two thousand three hundred and threescore,

67 Besides their men-servants, and their maid-servants, of whom *there were* seven thousand three hundred thirty and seven: and they had two hundred forty and five singing-men and singing-women.

68 Their horses, seven hundred thirty and six: their mules, two hundred forty and five:

69 *Their* camels, four hundred thirty and five: six thousand seven hundred and twenty asses.

‡ Heb. part.

i Chap. 8. 9.

70 ¶ And ‡ some of the chief of the fathers gave unto the work: i the Tirshatha gave to the treasure, a thousand drams of gold, fifty basons, five hundred and thirty priests garments.

71 And *some* of the chief of the fathers gave to the treasure of the work, twenty thousand drams of gold, and two thousand and two hundred pound of silver.

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72 And *that* which the rest of the people gave, *was* twenty thousand drams of gold, and two thousand pound of silver, and threescore and seven priests garments.

73 So the priests, and the Levites, and the porters, and the singers, and *some* of the people, and the Nethinims, and all Israel, dwelt in their cities; and when the seventh month came, the children of Israel *were* in their cities.

CHAP. VIII.

AND all a the people gathered themselves together as one man, into the street that *was* b before the water-gate, and they spake unto Ezra the c scribe, to bring the book of the law of Moses, which the Lord had commanded to Israel.

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a Ezra 3. 1.

b Chap. 3. 26.

c Ezra 7. 6.

2 And Ezra the priest brought the law before the congregation, both of men and women, and all * that could hear with understanding, d upon the first day of the seventh month.

* Heb. that understood in hearing.

d Lev. 23. 24.

3 And he read therein before the street that *was* before the water-gate, † from the morning until mid-day, before the men and the women, and those that could understand; and the ears of all the people *were attentive* unto the book of the law.

† Heb. from the light.

4 And Ezra the scribe stood upon a ‡ pulpit of wood, which they had made for the purpose, and beside him stood Mattithiah, and Shema, and Anaiah, and Urijah, and Hilkiah, and Maaseiah, on his right hand; and on his left hand, Pedaiah, and Mishael, and Malchiah, and Hashum, and Hashbadana, Zechariah, *and* Meshullam.

‡ Heb. tower of wood.

5 And Ezra opened the book in the § sight of all the people (for he was above all the people) and when he opened it, all the people stood up:

§ Heb. eyes.

6 And Ezra blessed the Lord the great God: and all the people answered, Amen, Amen, with lifting up their hands: and they bowed their heads, and worshipped the Lord with *their* faces to the ground.

7 Also Jeshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah

V. 70. *The Tirshatha*—The governor, Nehemiah.

CHAP. VIII.

V. 2. *Ezra the priest*—Who came twelve or thirteen years before Nehemiah to Jerusalem.

V. 7. *The Levites caused the people to understand the law*—As well the words, which, being Hebrew, now needed to be translated into the Chaldee or Syriack language, which was now and henceforth

Before Christ 445. aſeiah, Kelita, Azariah, Jozabad, Anan, Pelaiah, and the Levites cauſed the people to underſtand the law: and the people *ſtood* in their place.

8 So they read in the book, in the law of God diſtinctly, and gave the ſenſe, and cauſed *them* to underſtand the reading.

z Ezra 2. 63. Chap. 10. 1. ‖ Or, the governor. a 2 Chron. 35. 3. Verſe 8. v Num. 29. 1. v Deut. 16. 14, 15.

9 ¶ z And Nehemiah which *is* ‖ the Tirſhatha, and Ezra the prieſt the ſcribe, a and the Levites that taught the people, ſaid unto all the people, v This day *is* holy unto the Lord your God, v mourn not, nor weep: for all the people wept, when they heard the words of the law.

10 Then he ſaid unto them, Go your way, eat the fat, and drink the ſweet, b and ſend portions unto them for whom nothing is prepared: for *this* day *is* holy unto our Lord: neither be ye ſorry, for the joy of the Lord is your ſtrength.

b Eſther 9. 19, 22. Rev. 11. 10.

11 So the Levites ſtilled all the people, ſaying, Hold your peace, for the day *is* holy, neither be ye grieved.

12 And all the people went their way to eat, and to drink, and to ſend portions, and make great mirth, becauſe they had underſtood the words that were declared unto them.

13 ¶ And on the ſecond day were gathered together the chief of the fathers of all the people, the prieſts and the Levites, unto Ezra the ſcribe, even * to underſtand the words of the law.

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* Or, that they might inſtruct in the words of the law.

14 And they found written in the law which the Lord had commanded † by Moſes, that the children of Iſrael ſhould dwell in ‖ booths, in the feaſt of the ſeventh month:

† Heb. by the hand of. ‖ Lev. 23. 34. Deut. 16. 13.

15 And c that they ſhould publiſh and proclaim in all their cities, and in Jeruſalem, ſaying, Go forth unto the mount, and fetch olive-branches, and pine-branches, and myrtle-branches, and palm-branches, and branches of thick trees, to make booths, as *it is* written.

c Lev. 23. 4.

16 ¶ So the people went forth, and brought *them*, and made themſelves booths, every one upon the roof of his houſe, and in their courts, and in the courts of the houſe of God, and in the ſtreet of the water-gate, d and in the ſtreet of the gate of Ephraim.

d 2 Kings 14. 13. Chap. 12. 39.

17 And all the congregation of them that were come again out of the captivity, made booths, and ſat under the booths: for ſince the days of Jeſhua the ſon of Nun, unto that day, had not the children of Iſrael done ſo: and there was very great gladneſs.

18 Alſo e day by day, from the firſt day unto

e Deut. 31. 10, &c.

henceforth the common language of that people, who, together with their religion, had alſo in a great part loſt their language, as alſo the ſenſe and meaning of them: They expounded the mind and will of God in what they read, and applied it to the people's preſent condition as they ſaw fit, as the manner of the prophets generally was; and hence the people were ſo deeply affected with it. *And the people ſtood in their place*—In their ſeveral places and ſtations into which the company ſeems to have been diſtributed for conveniency of hearing.

V. 8. *So they read*—Ezra, and his companions. *And gave the ſenſe*—The meaning of the Hebrew words, which they expounded in the common language. *And cauſed them to underſtand the reading*—That which they read, the holy Scriptures: So they gave them both a tranſlation of the Hebrew words into the Chaldee, and an expoſition of the things contained in them, and of the duty incumbent upon the people by virtue of them, the declaration whereof was a great part of the prieſts' work.

V. 9. *This day is holy unto the Lord your God*—As a day of thankſgiving to God, and rejoicing in his mercies. *All the people wept*—Out of a deep ſenſe of their great guilt, and of their danger by reaſon of it.

V. 10. *Send portions unto them for whom nothing is prepared*—For the relief of your poor brethren, who elſe muſt mourn whilſt you rejoice. *The joy of the Lord is your ſtrength*—Rejoicing in the knowledge of the love of God, will give you ſtrength of mind and body. The grace of God not only communicates heavenly wiſdom, peace, and power to the mind, but the effects of it are felt by the body; and though many of the children of God may ſuffer ſickneſs and weakneſs, yet the love of God in the mind is the great and general cauſe of health and ſtrength: it is the ſovereign remedy of all miſeries, and prevents all the bodily diſorders the paſſions introduce, by keeping the paſſions themſelves within due bounds: and by the unſpeakable joy, and perfect calm ſerenity and tranquillity it gives the mind, it becomes the moſt powerful of all the means of health and of long life.

V. 11. *The Levites ſtilled all the people, ſaying, Hold your peace*—Ceaſe from weeping and mournful cries, and turn your lamentations into thankſgivings.

V. 12. *The people went to make great mirth, becauſe they had underſtood the words*—Becauſe they now knew God's readineſs to receive them into his favour, for the ſake of their Redeemer, which gave them ſure ground of hope in God's mercy, and conſequently of great and juſt joy.

V. 13. *On the ſecond day were gathered together the chief of the fathers, the prieſts and the Levites*—Chooſing rather to confeſs their ignorance, than vainly pretend to more knowledge than they had: wherein they ſhew both true humility and ſerious godlineſs, that they were more careful to learn and practice their duty, than to preſerve their reputation with the people. *To underſtand the words of the law*—Being deſirous that they might more exactly know the meaning of ſome things which they had heard before, and ſo inſtruct the people in them.

V. 16. When the time which the ſtrongeſt buildings ſtand is compared with eternity, it can only appear like the little ſeaſon for which theſe booths were put up by the people of Iſrael; what a ſmall point of time then is the life of man, and yet ſmall as it is, the wiſdom and goodneſs of God hath made it a ſufficient ſeaſon for all the living to be prepared for an happy eternity.

V. 17. *Since the days of Jeſhua, had not the children of Iſrael done ſo*—They never kept this feaſt ſo joyfully, ſolemnly, and religiouſly.

V. 18. *From the firſt day unto the laſt, he read in the book of the law of God*—What kind of worſhippers of God are they, that think it a tedious thing to read, or hear read, a book or a few chapters of the Scriptures? Surely they that have no delight in God's word, have juſt cauſe to fear that they do not poſſeſs that

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unto the last day, he read in the book of the law of God: and they kept the feast seven days, and on the eighth day *was* ‡ a solemn assembly, ° according unto the manner.

‡ Heb. a restraint.
° Lev. 23. 36.

CHAP. IX.

NOW in the twenty and fourth day of [a] this month, the children of Israel were assembled with fasting, and with sackclothes, [b] and earth upon them.

a Chap. 8. 2.

b Josh. 7. 6. 1 Sam. 4. 12. Job 2. 12.

2 And [c] the seed of Israel separated themselves from all * strangers, and stood and confessed their sins, and the iniquities of their fathers.

c Ezra 10. 11. Chap 13. 3.
* Heb strange children.

3 And they stood up in their place, and [d] read in the book of the law of the Lord their God, *one* fourth part of the day, and *another* fourth part they confessed, and worshipped the Lord their God.

d Chap. 8. 7, 8.

† Or, scaffold.

4 ¶ Then stood up upon the † stairs of the Levites, Jeshua and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, *and* Chenani, and cried with a loud voice unto the Lord their God.

5 Then the Levites, Jeshua and Kadmiel, Bani, Hashabniah, Sherebiah, Hodijah, Shebaniah, *and* Pethahiah, said, Stand up *and* bless the Lord your God for ever and ever; and blessed be thy glorious name, which is exalted above all blessing and praise.

6 Thou, *even* thou art Lord alone, [e] thou hast made heaven, [i] the heaven of heavens with [v] all their host, the earth and all *things* that *are* therein, the seas and all that *is* therein, and thou preservest them all, and the host of heaven worshippeth thee.

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e Gen. 1. 1. Rev. 14. 7.
i Deut. 10 14. 1 Kings 8. 27.
v Gen. 2. 1.

7 Thou *art* the Lord the God, who didst choose [v] Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of [i] Abraham:

v Gen. 11. 31. and 12. 1.
i Gen. 17. 5.

8 And foundest his heart [k] faithful before thee, and madest a [l] covenant with him, to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebusites, and the Girgashites, to give *it*, *I say*, to his seed, and hast performed thy words, for thou *art* righteous:

k Gen. 15. 6.
l Gen. 12. 7. and 15. 18. and 17. 7, 8.

9 [v] And didst see the affliction of our fathers in Egypt, and [n] heardest their cry by the Red sea:

v Exod 2. 25. and 3. 7.
n Exod. 14. 10.

10 And [o] shewedst signs and wonders upon Pharaoh, and on all his servants, and on all the people of his land: for thou knewest that they dealt proudly against them: so didst thou get thee a name, as *it is* this day.

o Exod. 7. 8, 9, 10, 12. & 14. Chapters.

11 [p] And thou didst divide the sea before them, so that they went through the midst of the sea on the dry land, and their persecutors thou

p Exod. 14. 21, 22.

mind in which alone they can dwell with God, or to whom heaven itself would be a place of joy. It is unreasonable to expect that will ever love God's word that remain ignorant of its worth, by allowing themselves to live in the neglect of it: They that will taste it as a taste for a season, will soon find themselves richly rewarded. Wise and good men need only be known in order to be loved; but the word of God contains the wisdom and goodness of God himself, and it cannot be that any shall become intimately acquainted with it, and not find their hearts affected with the love of God, whose love to mankind is the great subject of the Scriptures.

CHAP. IX.

V. 1. *Now, in the twenty and fourth day of this month*—The next day but one after the feast of tabernacles, which began on the 14th day, and ended on the 22d day: their consciences having been awakened by the law read to them, and their hearts being full of grief for their great sins, which they were not allowed to express in that time of public joy; but now, when that was past, they assume their former thoughts, and recalling their sins to mind, fix upon a day for solemn fasting and humiliation.

The children of Israel separated themselves from all strangers—From the heathen, and particularly from those women whom some of them had married. *And confessed their sins, and the iniquities of their fathers*—Which they made to be one cause of their present sufferings: and because they, by their practices, had justified their fathers sins, and made them their own.

V. 3. *They stood up in their place, and read in the book of the law*—As they did before, giving them the sense of what they read. *One fourth part of the day*—For three hours; for there were accounted twelve hours in their day. *Another fourth part they confessed*—Both God's mercies and their own sins. *And worshipped the Lord their God*—By the acknowledgment and adoration of his mercy in forgiving their sins, and saving them from the deserved judgments which they either felt or feared, and giving them his law, and the knowledge thereof: and by imploring his further grace and mercy to them.

V. 4. *And cried with a loud voice*—Thereby testifying their deep sense of their sins and miseries, and their fervent desire of God's mercy.

V. 5. *Stand up and bless the Lord your God for ever and ever*—Give glory to his name before the people of the Lord, for what by his grace in you, and his providence over you, he hath done for you in particular, that his name may be praised on your account, and that by your testimony others may be led to believe in the goodness of God to them also.

V. 6. *Thou preservest them all*—The heavens, the earth, the sea, and all that are therein: Nothing less than that power which made all things, can preserve all things for a moment: Thus does it appear, that though God hath given fixed laws to the creation, yet to preserve all things in their order, is the act of his immediate power. *The host of heaven worshippeth thee*—The glorious angels love and praise thee for thy wisdom, thy power, and boundless goodness to them and all thy creatures.

V. 7. *Thou art the Lord the God, who didst choose Abram*—Didst single out him to serve and glorify thee, to be father of all the faithful, the progenitor of the Messias, in whom not we only but all nations should be blessed.

V. 8. *And foundest his heart faithful before thee*—When thou madest that trial of his faith and obedience in requiring him to offer up his only son Isaac, thou didst discover his faithfulness, which was well known to thee before; but by his obedience thy goodness made it known to mankind, what thy grace could do for all them that believe in thee. And to his faith thou hast added

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thou threweſt into the deeps, [q] as a ſtone into the mighty waters.

12 Moreover, thou [r] leddeſt them in the day by a cloudy pillar; and in the night by a pillar of fire, to give them light in the way wherein they ſhould go.

13 [s] Thou cameſt down alſo upon mount Sinai, and ſpakeſt with them from heaven, and gaveſt them right judgments, and ‡ true laws, good ſtatutes, and commandments:

14 And madeſt known unto them thy holy ſabbath, and commandedſt them precepts, ſtatutes, and laws, by the hand of Moſes thy ſervant:

15 And [t] gaveſt them bread from heaven, for their hunger, and [u] broughteſt forth water for them out of the rock, for their thirſt, and promiſedſt them that they ſhould [x] go in to poſſeſs the land, § which thou hadſt ſworn to give them.

16 But they and our fathers dealt proudly, and hardened their necks, and hearkened not to thy commandments,

17 And refuſed to obey, neither were mindful of thy wonders that thou didſt among them: but hardened their necks, and in their rebellion appointed [y] a captain to return to their bondage: but thou *art* ‖ a God ready to pardon, [z] gracious and merciful, ſlow to anger, and of great kindneſs, and forſookeſt them not.

18 Yea, [a] when they had made them a molten calf, and ſaid, This *is* thy God that brought thee up out of Egypt, and had wrought great provocations:

19 Yet thou in thy manifold mercies forſookeſt them not in the wilderneſs: the [b] pillar of the cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night, to ſhew them light, and the way wherein they ſhould go.

20 Thou gaveſt alſo thy [c] good ſpirit to inſtruct them, and withheldeſt not thy manna from their mouth, and gaveſt them [e] water for their thirſt.

21 Yea, [i] forty years didſt thou ſuſtain them in the wilderneſs, *ſo that* they lacked nothing; their [v] clothes waxed not old, and their feet ſwelled not.

22 Moreover, thou gaveſt them kingdoms and nations, and didſt divide them into corners: ſo they poſſeſſed the land of [v] Sihon, and the land of the king of Heſhbon, and the land of Og king of Baſhan.

23 [i] Their children alſo multipliedſt thou as the ſtars of heaven, and broughteſt them into the land, concerning which thou hadſt promiſed to their fathers, that they ſhould go in to poſſeſs *it*.

24 So [k] the children went in, and poſſeſſed the land, and thou ſubduedſt before them the inhabitants of the land, the Canaanites, and gaveſt them into their hands, with their kings, and the people of the land, that they might do with them * as they would.

25 And they took ſtrong cities, and a fat land, and poſſeſſed houſes full of all goods, † wells digged, vineyards and olive-yards, and ‡ fruit-trees in abundance: ſo they did eat, and were filled, and [l] became fat, and delighted themſelves in thy great goodneſs.

26 Nevertheleſs, they were diſobedient, and rebelled againſt thee, and [v] caſt thy law behind their backs, and ſlew thy [n] prophets which teſtified againſt them to turn them to thee, and they wrought great provocations.

27 [o] Therefore thou deliveredſt them into the hand of their enemies, who vexed them: and in the time of their trouble, when they cried unto thee, thou heardeſt *them* from heaven; and according to thy manifold mercies, thou gaveſt them ſaviours, who ſaved them out of the hand of their enemies.

28 But

q Exod. 14. 5. 10.
r Exod. 13. 21.
s Exod. 19. 20. and 20. 1.
‡ Heb. laws of truth.
t Exod. 16. 14, 15.
u Exod. 17. 6. Num. 20. 9, &c.
x Deut. 1. 8.
§ Heb. which thou hadſt lift up thine hand to give them.
Numb. 14. 30.
y Numb. 14. 4.
‖ Heb. a God of pardons.
z Exod. 34. 6. Numb. 14. 18. Pſa. 86. 5. 15.
a Exod. 32. 4.
b Exod. 13. 22. Num. 14. 14. 1 Cor. 10. 1.
c Num. 11. 17. Iſai. 63. 11.
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d Exod. 16. 15. Joſh. 5. 12.
e Exod. 17. 6.
i Deut. 2. 7.
v Deut. 8. 4. and 29. 5.
v Num. 21. 21, &c.
i Gen. 22. 17.
k Joſh. 1. 2, &c.
* Heb. according to their will.
† Or, ciſterns.
‡ Heb. trees of food.
l Deut. 32. 15.
v 2 Kings 17. 9.
n 1 Kings 18. 4. and 19. 10. 2 Chron. 24. 20, 21.
o Judg. 2. 14. and 3. 8, &c.

V. 13. *Thou cameſt from heaven, and gaveſt them true laws*——Such as diſcover the true mind and will of God, and the only way to life. *Good ſtatutes and commandments*—Both in themſelves, and to all that believe in thee and obey them.

V. 14. *And madeſt known unto them thy holy ſabbath*—That holy Sabbath-day which thou didſt bleſs and ſanctify to Adam in paradiſe, commanding him, and in him, all his poſterity to obſerve it. And bleſſed are they that do his commandments, and who make it their ſtudy daily more and more, to do that which is pleaſing in his ſight with whom they hope, by his mercy, to live for ever.

V. 16. *But our fathers dealt proudly*—Sinned preſumptuouſly; and with contempt of God, as ſcorning to ſubmit their wills to God.

the performance of thy promiſes, that all that believe in thee may know, that when they truſt on what thou haſt ſaid, they depend on that which is as certain as if it was already performed, *for thou art righteous*, and canſt not deny thyſelf.

V. 17. *And refuſed to obey*—Perſiſted in their diſobedience after many admonitions and invitations to repentance. *Thou art a God ready to pardon*—All they that truly turn unto thee find mercy.

V. 19. *Thou in thy manifold mercies forſookeſt them not in the wilderneſs*——Where if thou hadſt left them without thy conduct and comfort, they had been utterly loſt and undone.

V. 20. *Thou gaveſt alſo thy good ſpirit to inſtruct them*——And guide them in the ways of truth and peace, and of everlaſting life; and which when the promiſed Saviour ſhall come into the world, ſhall from that time forward be more abundantly given to mankind as freely for his ſake to all that believe, as the manna deſcended from heaven by which our fathers were fed, or as freely as a father giveth bread to his children. (Luke xi. 13.)

V. 25. *They delighted themſelves*—In all theſe comforts and bleſſings which, by thy great goodneſs, they obtained and enjoyed.

V. 32.

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28 But after they had rest, * they did evil again before thee: therefore leftest thou them in the hand of their enemies, so that they had the dominion over them: yet when they returned, and cried unto thee, thou heardest *them* from heaven, and many times didst thou deliver them according to thy mercies:

29 And testifiedst against them, that thou mightest bring them again unto thy law: yet they dealt proudly, and hearkened not unto thy commandments, but sinned against thy judgments (p which if a man do, he shall live in them) and † withdrew the shoulder, and hardened their neck, and would not hear.

30 Yet many years didst thou ‡ forbear them, and testifiedst q against them by thy spirit § r in thy prophets: yet would they not give ear: therefore gavest thou them into the hand of the people of the lands.

31 Nevertheless, for thy great mercies sake, s thou didst not utterly consume them, nor forsake them; for thou *art* a gracious and merciful God.

32 Now therefore our God, the great, the t mighty, and the terrible God, who keepest covenant and mercy; let not all the ‖ trouble seem little before thee, * that hath come upon us, on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all thy people, since the time of the kings of Assyria unto this day.

33 Howbeit, u thou *art* just in all that is brought upon us; for thou hast done right, but we have done wickedly:

34 Neither have our kings, our princes, our priests, nor our fathers kept thy law, nor hearkened unto thy commandments, and thy testimonies wherewith thou didst testify against them.

35 For they have not served thee in their kingdom, and in thy great goodness that thou gavest them, and in the large and fat land which thou gavest before them, neither turned they from their wicked works.

36 Behold, x we *are* servants this day, and *for* the land that thou gavest unto our fathers, to eat the fruit thereof, and the good thereof, behold, we *are* servants in it.

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37 And it yieldeth much increase unto the kings whom thou hast set over us because of our sins: also they have dominion over our bodies, and over our cattle, at their pleasure, and we *are* in great distress.

38 And because of all this, we make a sure *covenant*, and write *it*; and our princes, Levites, *and* priests * seal *unto it*.

CHAP. X.

NOW * those that sealed *were*, a Nehemiah † the Tirshatha, b the son of Hachaliah, and Zidkijah,

2 c Seraiah, Azariah, Jeremiah,
3 Pashur, Amariah, Malchija,
4 Hattush, Shebaniah, Malluch,
5 Harim, Meremoth, Obadiah,
6 Daniel, Ginnethon, Baruch,
7 Meshullam, Abijah, Mijamin,
8 Maaziah, Bilgai, Shemaiah: these *were* the priests.

9 And the Levites: both Jeshua the son of Azaniah, Binnui of the sons of Henadad, Kadmiel;

10 And their brethren, Shebaniah, Hodijah, Kelita, Pelaiah, Hanan,
11 Micha, Rehob, Hashabiah,
12 Zaccur, Sherebiah, Shebaniah,
13 Hodijah, Bani, Beninu.

14 The chief of the people; d Parosh, Pahath-moab, Elam, Zatthu, Bani,
15 Bunni, Azgad, Bebai,
16 Adonijah, Bigvai, Adin,
17 Ater, Hiskijah, Azzur,
18 Hodijah, Hashum, Bezai,
19 Hariph, Anathoth, Nebai,
20 Magpiash, Meshullam, Hezir,
21 Meshezabeel, Zadok, Jaddua,
22 Pelatiah, Hanan, Anaiah,
23 Hoshea, Hananiah, Hashub,
24 Hallohesh, Pileha, Shobek,
25 Rehum, Hashabnah, Maaseiah,
26 And Ahijah, Hanan, Anan,
27 Malluch, Harim, Baanah.

28 ¶ And

* Heb. they returned to do evil.
p Lev. 18. 5.
† Heb. they gave a withdrawing shoulders. Zech. 7. 11.
‡ Heb. protract over them.
q 2 Kings 17. 13.
2 Chron. 36. 15.
§ Heb. in the hand of thy prophets.
r See Acts 7. 51.
1 Pet. 1. 11.
s Jer. 4. 27.
t Exod. 34. 6, 7.
‖ Heb. weariness.
* Heb. that hath found us.
u Dan. 9. 14.
x Neh. 9. 36.

* Heb. are at the sealing, or, sealed.
† Heb. at the sealing.
a Chap. 8. 9.
† Or, the governor.
b Chap. 12. 1.
c See Chap. 12. 1—21.
d See Ezra 2. 3, &c. Chap. 7. 8, &c.

V. 32. *Now therefore our God, who keepest covenant and mercy*—Who will never turn away from them that look to thee as a God in covenant with mankind, through that Mediator with whom thou art ever well pleased, and for whose sake alone thou dost withhold and turn away thy just indignation from those who cry unto thee for mercy for his sake.

V. 38. *Because of all this*—Because all this misery lies upon us for our sins, we do heartily repent of them and resolve to forsake them. *We make a sure covenant*—We faithfully promise and engage ourselves to future obedience. After reading such a passage of the word of God as this, we may ask ourselves by what possible means could mankind be given to understand more plainly the nature of God's government, and that unbelief and forgetfulness of God was the way for men to destroy themselves, as that on the other hand, to believe in God and to obey his holy will, was and is the certain way to safety and happiness? Reader, if you have not, when is it that you will choose life, by truly turning unto God with your whole heart? To morrow may be as much too late, as the hour when the finally impenitent doors of evil shall come forth to a resurrection of damnation. (John v. 29.) The day will soon come, when it shall be said, This day shall thy soul be required of thee.

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Before Christ 445.

28 ¶ [c] And the rest of the people, the priests, the Levites, the porters, the singers, the Nethinims, [d] and all they that had separated themselves from the people of the lands, unto the law of God, their wives, their sons, and their daughters, every one having knowledge, and having understanding:

29 They clave to their brethren, their nobles, [v] and entered into a curse, and into an oath, to walk in God's law, which was given § by Moses the servant of God, and to observe and do all the commandments of the Lord our Lord, and his judgments, and his statutes:

30 And that we would not give [v] our daughters unto the people of the land, nor take their daughters for our sons:

31 [i] And *if* the people of the land bring ware, or any victuals on the sabbath-day, to sell, *that* we would not buy it of them on the sabbath, or on the holy-day: and *that* we would leave the [k] seventh year, and the [l] exaction of § every debt.

32 Also we made ordinances for us, to charge ourselves yearly with the third part of a shekel, for the service of the house of our God,

33 For [v] the shew-bread, and for the continual meat-offering, and for the continual burnt-offering, [n] of the sabbaths, of the new-moons, for the set feasts, and for the holy *things*, and for the sin-offerings, to make an atonement for Israel, and *for* all the work of the house of our God.

34 And we cast the lots among the priests, the Levites, and the people [o] for the wood-offering, to bring *it* into the house of our God, after the houses of our fathers, at times appointed year by year, to burn upon the altar of the Lord our God, [p] as *it is* written in the law:

35 And [q] to bring the first-fruits of our ground, and the first-fruits of all fruit of all trees year by year, unto the house of the Lord:

36 Also the first-born of our sons, and of our cattle, (as *it is* written [r] in the law) and the firstlings of our herds, and of our flocks, to bring to the house of our God, unto the priests, that minister in the house of our God:

37 [s] And *that* we should bring the first-fruits of our dough, and our offerings, and the fruit of all manner of trees, of wine, and of oil, unto the priests, to the chambers of the house of our God, and [t] the tithes of our ground unto the Levites, that the same Levites might have the tithes in all the cities of our tillage.

38 And the priest, the son of Aaron shall be with the Levites, [u] when the Levites take tithes: and the Levites shall bring up the tithe of the tithes unto the house of our God, to the chambers, into the treasure-house.

39 For the children of Israel, and the children of Levi, [x] shall bring the offering of the corn, of the new wine, and the oil, unto the chambers, where *are* the vessels of the sanctuary, and the priests that minister, and the porters, and the singers: [y] and we will not forsake the house of our God.

CHAP. XI.

AND the rulers of the people dwelt at Jerusalem: the rest of the people also cast lots, to bring one of ten to dwell in Jerusalem [a] the holy city, and nine parts *to dwell* in *other* cities.

2 And

c Ezra 2. 43.
d Ezra 9. 1. Chap. 13. 3.
v Chap. 5. 12, 13. Psa. 119. 106.
§ Heb by the hand of.
v Exod. 34. 16. Deut. 7. 3.
i Exod. 20. 10. Lev. 23. 3. Deut. 5. 12. Chap. 13. 15, &c.
k Exod. 23. 10, 11. Lev. 25. 4.
l Deut. 15. 2. Chap. 5. 12.
§ Heb. every hand.
v Lev. 24. 5, &c. 2 Chron. 2. 4.
n See Numb. 28. and 29.
o Chap. 13. 31.
p Lev. 16. 12.
q Exod. 23. 19. and 34. 26. Lev. 19. 23.
r Exod. 13. 2, 12, 13. Lev 27. 27. Numb. 18. 15, 16.
s Lev. 23. 17. Numb. 15. 19. and 18. 12. &c. Deut. 18. 4. and 26. 2.
t Lev. 27. 30. Numb. 18. 21, &c.
u Numb. 18. 26.
x Deut. 12. 6, 11.
y Chap. 13. 10, 11.
a Verse 18. Matth. 4. 5. and 27. 53.

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CHAP. X.

V. 29. *They entered into a curse, and into an oath*—An oath bound with a curse or imprecation upon themselves, in case they violated it.

V. 31. *That we would leave the seventh year*—Leave the land at rest from plowing or tilling it in that year, according to God's command.

V. 33. *For the sin-offerings, to make an atonement for Israel*—For their actual sins, and for their inward impurity, which could only be pardoned and washed away by the Great atonement made by Christ Jesus, represented by all these offerings.

V. 34. *We cast the lots*—To determine the time and order in which each of them should take the care of the business: by this it appears, that they regarded the providence of God in all they did: and they that do not attend to the will of God in small things, are thereby preparing themselves to live as without God in the world, and for that infidelity which excludes God from his dominion and government over all the inhabitants of the earth; and though our forgetfulness of God makes no difference as to his presence and concern in the conduct of mankind, yet they that do not follow the example of the church at this time, and regard the will of God in all their determinations, do so far deny God's right to govern, or forget that he does so; and in either case they not only deprive themselves of the blessings promised to those that regard God in all things, but they expose themselves to the judgments denounced against all that forget God, or deny his right to reign over them.

V. 39. *We will not forsake the house of our God*—We do here solemnly declare and engage ourselves, that we will take care, from time to time, that the house and service of God be not neglected; or forsaken for want of necessary support. And this resolution in one that is worshipping God in spirit and in truth, is, that they will not *forsake*, be unmindful of the place where the Lord manifests himself, which is within them, nor neglect to assemble themselves together with those that wait upon the Lord, to renew their spiritual strength wherever it is.

CHAP. XI.

V. 2. *The people blessed all the men that willingly offered themselves to dwell at Jerusalem*—Because they denied themselves, and their own safety, for the public good.

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2 And the people bleſſed all the men that willingly offered themſelves to dwell at Jeruſalem.

b 1 Chro. 9. 2.

3 ¶ [b] Now theſe *are* the chief of the province that dwelt in Jeruſalem: but in the cities of Judah dwelt every one in his poſſeſſion in their cities, *to wit*, Iſrael, the prieſts, and the Levites, and [c] the Nethinims, and [d] the children of Solomon's ſervants.

c Ezra 2. 43.
d Ezra 2. 55.

e 1 Chro. 9. 3. &c.

4 And [e] at Jeruſalem dwelt *certain* of the children of Judah, and of the children of Benjamin: of the children of Judah; Athaiah the ſon of Uzziah, the ſon of Zechariah, the ſon of Amariah, the ſon of Shephatiah, the ſon of Mahalaleel, of the children of [i] Perez;

i Gen. 38. 29.

5 And Maaſeiah the ſon of Baruch, the ſon of Col-hozeh, the ſon of Hazaiah, the ſon of Adaiah, the ſon of Joiarib, the ſon of Zechariah, the ſon of Shiloni.

6 All the ſons of Perez that dwelt at Jeruſalem, *were* four hundred threeſcore and eight valiant men.

7 And theſe *are* the ſons of Benjamin; Sallu the ſon of Meſhullam, the ſon of Joed, the ſon of Pedaiah, the ſon of Kolaiah, the ſon of Maaſeiah, the ſon of Ithiel, the ſon of Jeſaiah.

8 And after him Gabbai, Sallai, nine hundred twenty and eight.

9 And Joel the ſon of Zichri *was* their overſeer: and Judah the ſon of Senuah *was* ſecond over the city.

v 1 Chron. 9. 10, &c.

10 [v] Of the prieſts: Jedaiah the ſon of Joiarib, Jachin.

11 Seraiah the ſon of Hilkiah, the ſon of Meſhullam, the ſon of Zadok, the ſon of Meraioth, the ſon of Ahitub, *was* the ruler of the houſe of God.

12 And their brethren that did the work of the houſe, *were* eight hundred twenty and two: and Adaiah the ſon of Jeroham, the ſon of Pelaliah, the ſon of Amzi, the ſon of Zechariah, the ſon of Paſhur, the ſon of Malchiah,

13 And his brethren chief of the fathers, two hundred forty and two: and Amaſhai, the ſon of Azareel, the ſon of Ahaſai, the ſon of Meſhillemoth, the ſon of Immer,

14 And their brethren mighty men of valour, an hundred twenty and eight: and their overſeer *was* Zabdiel, * the ſon of *one of* the great men.

Before Christ 445.

15 Alſo of the Levites: Shemaiah the ſon of Haſhub, the ſon of Azrikam, the ſon of Haſhabiah, the ſon of Bunni.

* Or, the ſon of Haggedolim.

16 And Shabbethai, and Jozabad of the chief of the Levites, † *had* the overſight of [v] the outward buſineſs of the houſe of God.

† Heb. were over.
v 1 Chron. 16. 29.

17 And Mattaniah the ſon of Micha, the ſon of Zabdi, the ſon of Aſaph, *was* the principal to begin the thankſgiving in prayer: and Bakbukiah, the ſecond among his brethren, and Abda the ſon of Shammua, the ſon of Galal, the ſon of Jeduthun.

18 All the Levites in the holy city *were* two hundred fourſcore and four.

19 Moreover, the porters, Akkub, Talmon, and their brethren that kept ‡ the gates, *were* an hundred ſeventy and two.

‡ Heb. at the gates.

20 ¶ And the reſidue of Iſrael, of the prieſts *and* the Levites, *were* in all the cities of Judah, every one in his inheritance.

21 [i] But the Nethinims dwelt in § Ophel: and Ziha and Giſpa *were* over the Nethinims.

i See Chap. 3. 26.
§ Or, the tower.

22 The overſeer alſo of the Levites at Jeruſalem, *was* Uzzi the ſon of Bani, the ſon of Haſhabiah, the ſon of Mattaniah, the ſon of Micha: of the ſons of Aſaph, the ſingers *were* over the buſineſs of the houſe of God.

23 For [k] *it was* the king's commandment concerning them, that ‖ a certain portion ſhould be for the ſingers, due for every day.

k See Ezra 6. 8, 9 and 7. 20 &c.
‖ Or, a ſure ordinance.

24 And Pethahiah the ſon of Meſhezabeel, of the children of [l] Zerah the ſon of Judah, *was* at the king's hand in all matters concerning the people.

l Gen. 38. 30.

25 And for the villages with their fields, *ſome* of the children of Judah dwelt at Kirjath-arba, and *in* the villages thereof, and at Dibon, and *in* the villages thereof, and at Jekabzeel, and *in* the villages thereof,

536.

26 And at Jeſhua, and at Moladah, and at Beth-phelet,

27 And at Hazar-ſhual, and at Beer-ſheba, and *in* the villages thereof,

28 And at Ziklag, and at Mekonah, and *in* the villages thereof,

29 And at En-rimmon, and at Zareah, and at Jarmuth,

30 Zanoah,

V. 17. *Mattaniah, the ſon of Aſaph, was the principal to begin the thankſgiving in prayer*—(i. e.) In the public and ſolemn prayers and praiſes, which were conſtantly joined with the morning and evening ſacrifice, at which the ſingers were preſent, and praiſed God with a pſalm or hymn, which this man began.

V. 23. *It was the king's commandment, that a certain portion ſhould be for the ſingers, due for every day*—And the King of kings will give commandment concerning them that do his will, and eſpecially ſuch as devote themſelves to his public ſervice.

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Before Christ 536.

30 Zanoah, Adullam, and *in* their villages, at Lachiſh, and the fields thereof, at Azekah, and *in* the villages thereof. And they dwelt from Beer-ſheba unto the valley of Hinnom,

‖ Or, of Geba. ‖ Or, to Michmaſh.

31 The children alſo of Benjamin ‖ from Geba, *dwelt* at Michmaſh, and Aija, and Beth-el, and *in* their villages,

32 *And* at Anathoth, Nob, Ananiah,

33 Hazor, Ramah, Gittaim,

34 Hadid, Zeboim, Neballat,

v 1 Chron. 4. 14.

35 Lod, and Ono, v the valley of craftſmen.

36 And of the Levites, *were* diviſions *in* Judah, *and* in Benjamin.

CHAP. XII.

536.

NOW theſe *are* the a prieſts and the Levites that went up with Zerubbabel the ſon of Shealtiel, and Jeſhua: b Seraiah, Jeremiah, Ezra,

a Ezra 2. 1.

b See Chap. 10. 2---8.

2 Amariah, * Malluch, Hattuſh,

3 † Shechaniah, ‡ Rehum, § Meremoth,

4 Iddo, ‖ Ginnetho, c Abijah,

5 * Miamin, † Maadiah, Bilgah,

6 Shemaiah, and Joiarib, Jedaiah,

7 ‡ Sallu, Amok, Hilkiah, Jedaiah: theſe *were* the chief of the prieſts, and of their brethren in the days of d Jeſhua.

* Or, Melicu, Verſe 14. † Or, Shebaniah, Verſe 14. ‡ Or, Harim. Verſe 15. § Or, Meraioth. Verſe 15. ‖ Or, Ginethon, Ver. 16. c Luke 1. 5. * Or, Miniamin, Verſe 17. † Or, Moadiah, Verſe 17. ‡ Or, Sallai, Ver. 20. d Ezra 3. 2. Hag. 1. 1. Zech. 3. 1. * That is, the pſalms of thankſgiving.

8 Moreover the Levites: Jeſhua, Binnui, Kadmiel, Sherebiah, Judah, *and* Mattaniah, *which was* over * the thankſgiving, he and his brethren.

9 Alſo Bakbukiah, and Unni, their brethren, *were* over againſt them in the watches.

10 ¶ And Jeſhua begat Joiakim, Joiakim alſo begat Eliaſhib, and Eliaſhib begat Joiada,

11 And Joiada begat Jonathan, and Jonathan begat Jaddua.

12 And in the days of Joiakim were prieſts, the chief of the fathers: of Seraiah, Meraiah: of Jeremiah, Hananiah:

13 Of Ezra, Meſhullam: of Amariah, Jehohanan:

14 Of Melicu, Jonathan: of Shebaniah, Joſeph:

15 Of Harim, Adna: of Meraioth, Helkai:

16 Of Iddo, Zechariah: of Ginnethon, Meſhullam:

17 Of Abijah, Zichri: of Miniamin, of Moadiah, Piltai:

Before Christ 536.

18 Of Bilgah, Shummua: of Shemaiah, Jehonathan:

19 And of Joiarib, Mattenai: of Jedaiah, Uzzi:

20 Of Sallai, Kallai: of Amok, Eber:

21 Of Hilkiah, Haſhabiah: of Jedaiah, Nethaneel.

22 ¶ The Levites in the days of Eliaſhib, Joiada, and Johanan, and Jaddua, *were* recorded chief of the fathers: alſo the prieſts, to the reign of Darius the Perſian.

23 The ſons of Levi, the chief of the fathers, *were* written in the book of the e chronicles, even until the days of Johanan the ſon of Eliaſhib.

e 1 Chron. 9. 14, &c.

24 And the chief of the Levites: Haſhabiah, Sherebiah, and Jeſhua the ſon of Kadmiel, with their brethren over againſt them, to praiſe *and* to give thanks, f according to the commandment of David the man of God, v ward over againſt ward.

f 1 Chron. 24. and 25, and 26. v Ezra 3. 11.

25 Mattaniah, and Bakbukiah, Obadiah, Meſhullam, Talmon, Akkub, *were* porters keeping the ward, at the ‡ threſholds of the gates.

‡ Or, treaſuries, or, aſſemblies.

26 Theſe *were* in the days of Joiakim, the ſon of Jeſhua, the ſon of Jozadak, and in the days of Nehemiah the governor, and of Ezra the prieſt, the ſcribe.

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27 ¶ And at v the dedication of the wall of Jeruſalem, they ſought the Levites out of all their places, to bring them to Jeruſalem, to keep the dedication with gladneſs, f both with thankſgivings, and with ſinging *with* cymbals, pſalteries, and with harps.

v Deut. 20 5. Pſa. 30, title. f 1 Chro. 25 6.

28 And the ſons of the ſingers gathered themſelves together, both out of the plain country round about Jeruſalem, and from the villages of Netophathi,

29 Alſo from the houſe of Gilgal, and out of the fields of Geba, and Azmaveth: for the ſingers had builded them villages round about Jeruſalem.

30 And the prieſts and the Levites purified themſelves,

CHAP. XII.

V. 1. *Ezra*—Appears to have lived to a great age: which may well be ſuppoſed concerning his great ſobriety, and abſtinence from thoſe evil practices which ſhorten men's lives, and his great piety to which God promiſed long life, and the ſpecial providence of God continuing him ſo long in ſuch a ſeaſon, wherein the church of God did greatly need his help and counſel.

V. 10. Here follows a catalogue of the Jewiſh High-prieſts; which was the more neceſſary, becauſe their times were now to be meaſured, not by the years of their kings, as formerly, but by their High-prieſts.

V. 27. *The dedication of the wall*—Which is here dedicated to God, and to his honour and ſervice, not only upon a general account, by which we ought to devote ourſelves, and all that is ours, to God; but upon a more ſpecial ground, becauſe this was a place which God himſelf had choſen, and ſanctified by his temple and gracious preſence.

themſelves, and purified the people, and the gates, and the wall.

31 Then I brought up the princes of Judah upon the wall, and appointed two great *companies of them that gave* thanks, *whereof* [k] *one* went on the right hand upon the wall [l] toward the dung-gate:

32 And after them went Hoſhaiah, and half of the princes of Judah.

33 And Azariah, Ezra, and Meſhullam,

34 Judah, and Benjamin, and Shemaiah, and Jeremiah,

35 And *certain* of the prieſts ſons [v] with trumpets: *namely*, Zechariah the ſon of Jonathan, the ſon of Shemaiah, the ſon of Mattaniah, the ſon of Michaiah, the ſon of Zaccur, the ſon of Aſaph:

36 And his brethren, Shemaiah, and Azarael, Milalai, Gilalai, Maai, Nethaneel, and Judah, Hanani, with [h] the muſical inſtruments of David the man of God, and Ezra the ſcribe before them.

37 [o] And at the fountain-gate, which was over againſt them, they went up by [p] the ſtairs of the city of David, at the going up of the wall, above the houſe of David, even unto [q] the water-gate eaſt-ward.

38 And the other *company of them that gave* thanks went over againſt *them*, and I after them, and the half of the people upon the wall, from beyond [r] the tower of the furnaces, even unto [s] the broad wall:

39 [t] And from above the gate of Ephraim, and above [u] the old gate, and above [x] the fiſh-gate, [y] and the tower of Hananeel, and the tower of Meah, even unto the ſheep-gate; and they ſtood ſtill in [z] the priſon-gate.

40 So ſtood the two *companies of them that gave* thanks in the houſe of God, and I, and the half of the rulers with me:

41 And the prieſts; Eliakim, Maaſeiah, Miniamin, Michaiah, Elioenai, Zechariah, *and* Hananiah with trumpets:

42 And Maaſeiah, and Shemaiah, and Eleazar, and Uzzi, and Jehohanan, and Malchijah, and Elam, and Ezer: and the ſingers * ſang aloud, with Jezrahiah, *their* overſeer.

43 Alſo that day they offered great ſacrifices, and rejoiced; for God had made them rejoice with great joy; the wives alſo and the children rejoiced: ſo that the joy of Jeruſalem was heard even afar off.

44 ¶ [a] And at that time were ſome appointed over the chambers for the treaſures, for the offerings, for the firſt-fruits, and for the tithes, to gather into them out of the fields of the cities the portions * of the law for the prieſts and Levites: † for Judah rejoiced for the prieſts and for the Levites ‡ that waited.

45 And both the ſingers and the porters kept the ward of their God, and the ward of the purification, [b] according to the commandment of David, *and* of Solomon his ſon.

46 For in the days of David [c] and Aſaph of old, *there were* chief of the ſingers, and ſongs of praiſe and thankſgiving unto God.

47 And all Iſrael in the days of Zerubbabel, and in the days of Nehemiah, gave the portions of the ſingers, and the porters, every day his portion, and they ‖ ſanctified *holy things* unto the Levites, [d] and the Levites ſanctified *them* unto the children of Aaron.

CHAP.

[k] See Ver. 38.
[l] Chap. 2. 13, and 3. 13.
[v] Num. 10 2.
[h] 1 Chron 23. 5.
[o] Chap 2. 14. and 3 15.
[p] Chap. 3. 15.
[q] Chap. 3. 26. & 8. 1, 3, 16.
[r] Chap. 3. 11.
[s] Chap. 3. 8.
[t] 2 Kings 14. 13. Chap. 8. 16.
[u] Chap. 3. 6.
[x] Chap. 3. 3.
[y] Chap. 3. 1.
[z] Chap. 3. 31.
[a] Chap. 13. 5, 12.
[b] 1 Chron. 25, and 26.
[c] 1 Chron. 25. 1, &c. 2 Chro. 29. 30.
[d] Num. 18. 26.

* Heb. made their voice to be heard.
* That is, appointed by the law
† Heb. for the joy of Judah.
‡ Heb. that ſtood.
‖ That is, ſet apart.

V. 31. *I appointed two great companies of them that gave thanks*—To God for all his great and conſtant mercies; but above all, that he had been pleaſed to make known to them the way of life and ſalvation through the Redeemer, and that he had committed to their care his revealed will, by which they were directed in all things, both in coming to God for his mercy, and how they ſhould live ſuitable to their high calling as the ranſomed of the Lord, and the intended heirs of endleſs glory in his holy preſence. And as the worſhippers of God of old thus provided for giving him thanks, ſo do his ſpiritual worſhippers, in all ages, meditate upon his great and numberleſs mercies, and do not forget to be thankful, but appoint certain ſeaſons to praiſe the Lord for the evils he has delivered them from, and for the benefits beſtowed upon them, for their Saviour's ſake; knowing that to with-hold thanks and praiſe, is to rob God of the glory due unto his unmerited goodneſs to them, and render it even neceſſary for God to withdraw his mercies from them, that they may be made ſenſible of their value by their loſs.

V. 43. *The joy of Jeruſalem was heard even afar off*—Either their loud voices and inſtruments were heard to a great diſtance, or the fame of it was ſpread far and near.

V. 44. *Judah rejoiced for the prieſts and for the Levites that waited*—For the eminent gifts and graces which they obſerved in many of them: and for the great benefit which they had now received by their miniſtry: and for the proviſion which was made for them, that ſo they might wholly wait upon their office, to the people's further comfort.

V. 45. *The ſingers and the porters kept the ward of their God*—That charge or buſineſs which God had preſcribed to them.

V. 46. *In the days of David and Aſaph, of old, there were chief of the ſingers*—There were ſome overſeers, whoſe office it was to ſee that the ſingers were fit for, and diligent in, their work: and therefore they took care of it at this time.

V. 47. *They ſanctified holy things*—They ſet apart the firſt-fruits and tithes from their own ſhare, and devoted them to the uſe of the Levites, to whom they belonged; and ſo did the Levites by the tithe of the tithes. Thus they all conſcientiouſly paid their dues to God, or thoſe he had appointed to receive them, and did not profane thoſe things which God had ſanctified, nor take them to their own common uſe, as divers ungodly or covetous perſons had formerly uſed to do when they had opportunity.

CHAP.

CHAP. XIII.

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ON that day * they read in the book of Moſes in the † audience of the people; and therein was found written, [a] that the Ammonite and the Moabite ſhould not come into the congregation of God for ever;

2 Becauſe they met not the children of Iſrael with bread and with water, but [b] hired Balaam againſt them, that he ſhould curſe them: [c] howbeit our God turned the curſe into a bleſſing.

3 Now it came to paſs when they had heard the law, [d] that they ſeparated from Iſrael all the mixed multitude.

4 ¶ And before this, Eliaſhib the prieſt, ‡ having the overſight of the chamber of the houſe of our God, *was* allied unto Tobiah:

5 And he had prepared for him a great chamber, [e] where aforetime they laid the meat-offerings, the frankincenſe, and the veſſels, and the tithes of the corn, the new wine, and the oil, (§ which was commanded *to be given* to the Levites, and the ſingers, and the porters) and the offerings of the prieſts.

6 But in all this *time* was not I at Jeruſalem: [i] for in the two and thirtieth year of Artaxerxes king of Babylon, came I unto the king, and ‖ after certain days * obtained I leave of the king:

7 And I came to Jeruſalem, and underſtood of the evil that Eliaſhib did for Tobiah, in preparing him a chamber in the courts of the houſe of God.

8 And it grieved me ſore, therefore I caſt forth all the houſhold-ſtuff of Tobiah out of the chamber.

9 Then I commanded, and they cleanſed the chambers: and thither brought I again the veſſels of the houſe of God, with the meat-offering and the frankincenſe.

10 ¶ And I perceived that [v] the portions of the Levites had not been given *them:* for the Levites and the ſingers that did the work, were fled every one to [v] his field.

11 Then [i] contended I with the rulers, and ſaid, [k] Why is the houſe of God forſaken? And I gathered them together, and ſet them in their ‡ place.

12 [l] Then brought all Judah the tithe of the corn, and the new wine, and the oil, unto the § treaſuries.

13 And I made treaſurers over the treaſuries,

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* Heb. there was read.
† Heb. ears
a Deut. 23. 3, 4.
b Num. 22. 5. Joſh. 24. 9.
c Deut. 23. 5.
d Chap. 9. 2. and 10. 28.
‡ Heb. being ſet over.
e Chap. 12. 44.
§ Heb. the commandment of the Levites.
i Chap. 5. 14.
‡ Heb at the end of days.
* Or, I earneſtly requeſted.
v Mal. 3. 8.
v Num. 35. 2.
i Verſe 17. 25.
k Chap. 10. 39.
‡ Heb. ſtanding.
l Chap. 12. 44.
§ Or, ſtore-houſes.

CHAP. XIII.

V. 1. *On that day*—Not now preſently after the dedication of the wall, and gates, and city, but upon a certain day, as that phraſe is very commonly uſed in ſcripture, without any relation to the time or things mentioned next before it; to wit, when Nehemiah was returned again from the Perſian court to Jeruſalem, from which he had been abſent for ſome conſiderable time, in which ſome errors and abuſes had crept in, which now he endeavours to remove. *They read in the book of Moſes in the audience of the people*—Becauſe it was not only the prieſts, but alſo the people's duty to ſtudy and underſtand God's law and their own duty: and that the people, hearing that this was the expreſs mind and will of the great God, might the more willingly yield to the following duties, ſome of which were attended with difficulty, and required ſelf-denial.

V. 3. *When they heard the law, they ſeparated from Iſrael all the mixed multitude*—All the heatheniſh people with whom they had contracted alliances. They that enter into friendſhip with ſuch as are at enmity with God, give a public example, that they think there is no danger in being on their ſide, who by their very nature muſt oppoſe the will of God, and perſecute thoſe that are born of his Spirit. (Gal. iv. 29.)

V. 4. *Eliaſhib was allied unto Tobiah*—The Ammonite, and a violent enemy to God's people. So this is noted as a great blemiſh to Eliaſhib.

V. 5. *And he had prepared for him a great chamber*—For the uſe of Tobiah, when he came to Jeruſalem: whom he ſeems to have lodged there, that he might have more free and ſecret communication with him, this being in a place where the people might not come. This was the conſequence of an alliance with one that was a ſtranger to the true God; that what was required as to things ſacred were made to give place to this friendſhip: God's will was diſregarded, out of reſpect to one that had avowed his oppoſition to the work of God.

V. 6. *But in all this time was not I at Jeruſalem*—And Eliaſhib took the occaſion of my abſence to do theſe things, ſuppoſing that I would no more return. *For in the two and thirtieth year of Artaxerxes, came I unto the king*—From Jeruſalem.

V. 8. *It grieved me ſore*—That the ſacred place ſhould be polluted by one who ought not to have come there, being no prieſt, a ſtranger, an Ammonite, and one of the worſt of that people; and that all this ſhould be done by the permiſſion and order of the High-prieſt, who, by his office, ſhould have puniſhed and reformed theſe things in others.

V. 10. *The portions of the Levites had not been given them*—From the people, who either out of covetouſneſs reſerved them to themſelves, contrary to their own ſolemn agreement and covenant, or were ſo offended at Eliaſhib's manifeſt abuſe of ſacred things, that they abhorred the offering and ſervice of God, and therefore neglected to bring in their tithes, which they knew would be perverted to bad uſes. *The Levites were fled every one to his field*—To his poſſeſſion in the country, being forced to do ſo for a livelihood.

V. 11. *Then contended I with the rulers*—I ſharply reproved thoſe prieſts to whom the management of theſe things was committed, for neglect of their duty, and breach of their late ſolemn promiſe. *Why is the houſe of God forſaken?*—You have not only injured the Levites in with-holding their dues, but you have occaſioned the neglect of God's houſe and ſervice. *And I gathered them together*—To Jeruſalem, from their ſeveral country poſſeſſions, in which they were diſperſed. *And ſet them in their place*—Reſtored them to the exerciſe of their office.

V. 12. *Then brought all Judah the tithe*—Out of the reſpect they had to Nehemiah, and to his command: and becauſe they ſaw they would be applied to their proper uſes, and not abuſed as they had been.

V. 13. *I made treaſurers*—Who were to keep the accounts of the receipts and diſburſements. *For they were counted faithful*—By

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furies, Shelemiah the prieſt, and Zadok the ſcribe; and of the Levites, Pedaiah: and ‖ next to them *was* Hanan the ſon of Zaccur, the ſon of Mattaniah: for they were counted faithful, and ‡ their office *was* to diſtribute unto their brethren.

‖ Heb. at their hand.

‡ Heb. it was upon them.

v Verſes 22, 31. Chap. 5. 19. § Heb. kindneſſes.

14 v Remember me, O my God, concerning this, and wipe not out my § good deeds that I have done for the houſe of my God, and for the ‖ offices thereof.

‖ Or, obſervations.

15 ¶ In thoſe days, ſaw I in Judah *ſome* treading wine-preſſes on the ſabbath, and bringing in ſheaves, and lading aſſes; as alſo wine, grapes, and figs, and all *manner of* burdens, which they brought into Jeruſalem on the ſabbath-day: and I teſtified *againſt them* in the day wherein they ſold victuals.

16 There dwelt men of Tyre alſo therein, which brought fiſh, and all manner of ware, and ſold on the ſabbath unto the children of Judah, and in Jeruſalem.

a Verſe 11.

17 a Then I contended with the nobles of Judah, and ſaid unto them, What evil thing *is* this that ye do, and profane the ſabbath-day?

18 Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Iſrael by profaning the ſabbath.

o Lev. 23. 32.

19 And it came to paſs, that when the gates of Jeruſalem o began to be dark before the ſabbath, I commanded that the gates ſhould be ſhut, and charged that they ſhould not be opened till after the ſabbath: p and *ſome* of my ſervants ſet I at the gates, *that* there ſhould no burden be brought in on the ſabbath-day.

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p Jer. 17. 21, 22.

20 So the merchants, and ſellers of all kind of ware, lodged without Jeruſalem once or twice.

21 Then I teſtified againſt them, and ſaid unto them, Why lodge ye * about the wall? if ye do *ſo* again, I will lay hands on you. From that time forth came they no *more* on the ſabbath.

* Heb. before the wall?

22 And I commanded the Levites, that q they ſhould cleanſe themſelves, and *that* they ſhould come *and* keep the gates, to ſanctify the ſabbath-day: r Remember me, O my God, *concerning* this alſo, and ſpare me according to the † greatneſs of thy mercy.

q Chap. 12. 30.

r Ver. 14, 31.

† Or, multitude.

23 ¶ In thoſe days alſo ſaw I Jews *that* ‡ s had married wives of Aſhdod, of Ammon, *and* of Moab,

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‡ Heb. had made to dwell with them.

s Ezra 9. 2.

24 And their children ſpake half in the ſpeech of Aſhdod, and § could not ſpeak in the Jews language, but according to the language of ‖ each people.

§ Heb. they diſcerned not to ſpeak.

‖ Heb. of people, and people.

25 And I contended with them and * curſed them, and ſmote certain of them, and plucked off their hair, and made them ſwear by

* Or, reviled them.

common fame, and the conſent of thoſe who knew them. Such he now ſought out the more diligently, becauſe he had late experience of the perfidiouſneſs of the former truſtees.

V. 14. *Remember me, O my God, concerning this*—What I have done with an upright heart for thy houſe and ſervice be pleaſed graciouſly to accept, and remember for my good, according to thy promiſe, that whatſoever is done by faith in the Mediator, ſhall in no wiſe loſe its reward.

V. 15. *I teſtified againſt them*—I proteſted againſt the action, and admoniſhed them to forbear it They that bear their teſtimony againſt all that they ſee done contrary to the commands of God, confeſs themſelves to be his ſervants before their fellow-creatures; and to them that do ſo, God hath ſaid, He will confeſs them before the angels in heaven.

V. 16. *And ſold on the ſabbath in Jeruſalem*—In direct oppoſition to the command of God to keep holy the ſabbath, which command is now no leſs in force, than it was in that day when God gave it.

V. 17. *Then I contended with the nobles of Judah*—Their chief men and rulers; whom he chargeth with this ſin, becauſe though others did it, it was by their countenance or connivance, and they ſhould and might have puniſhed and reſtrained it.

V. 18. *Did not your fathers thus, and did not our God bring all this evil upon us*—Which you ſo well and ſadly remember, that I need not tell you the particulars. God will vindicate his own laws by ſending his judgments on all that deſpiſe his wiſdom, his power, and his goodneſs, by diſobeying his commandments; and it is to the heads of every human ſociety that the Lord of all looks, for that obedience which is to be ſhewn by uſing the authority he hath given them, in cauſing all that are under them to regard the laws of God, by puniſhing ſuch as will preſume to violate them.

V. 22. *Remember me, O my God, concerning this alſo, and ſpare me according to the greatneſs of thy mercy*—Whereby he intimates, that though he mentioned his good works as things wherewith God was well pleaſed, and which he had promiſed to reward, yet he neither did nor durſt truſt to their merit, or his own worthineſs; but, when he had done all, he judged himſelf an unprofitable ſervant, and one that needed God's infinite mercy and indulgence to pardon all his ſins.

V. 24. *Their children could not ſpeak in the Jews language*—Which was the language in which God himſelf ſpake to their fathers; ſo that by their alliances with thoſe that were ſtrangers to God, their children loſt the language of heaven. And will not they that are ſpiritual loſe the language of the ſpirit, by that friendſhip with the world which is enmity with God?

V. 25. *I contended with them and curſed them*—Cauſed them to be excommunicated and caſt out of the ſociety and privileges of God's people. This and the following puniſhments were juſtly inflicted upon them, becauſe this tranſgreſſion was contrary to a plain law of God, and alſo to their own late ſolemn covenants and promiſes. *And ſmote certain of them*—I cauſed them to be beaten with ſtripes, according to the law, ſuch whoſe faults were moſt aggravated by their quality or other circumſtances: To whom he added this puniſhment over and beſides the former. *And plucked off their hair*—Or, *ſhaved them.* The hair was an ornament and enſign of liberty amongſt the eaſtern nations; and baldneſs was a diſgrace and token of ſlavery and ſorrow.

V. 27. *Shall*

Before Chriſt cir. 434. by God, *ſaying*, Ye ſhall not give your daughters unto their ſons, nor take their daughters unto your ſons, or for yourſelves.

26 Did not Solomon king of Iſrael ſin by theſe things? yet [t] among many nations was there no king like him, [u] who was beloved of his God, and God made him king over all Iſrael: [x] nevertheleſs, even him did outlandiſh women cauſe to ſin.

27 Shall we then hearken unto you to do all this great evil, to tranſgreſs againſt our God, in marrying ſtrange wives?

28 And *one* of the ſons [y] of Joiada, the ſon of Eliaſhib the high prieſt *was* ſon in law to Sanballat the Horonite: therefore I chaſed him from me.

29 [z] Remember them, O my God, † becauſe they have defiled the prieſthood, and [a] the covenant of the prieſthood, and of the Levites.

30 Thus cleanſed I them from all ſtrangers, and [b] appointed the wards of the prieſts and the Levites, every one in his buſineſs:

31 And for [c] the wood-offering, at times appointed, and for the firſt-fruits. [d] Remember me, O my God for good.

t 1 Kings 3. 13. 2 Chron. 1. 12.
u 2 Sam. 12. 24.
x 1 Kings 11. 1, &c.
y Chap. 12. 10, 22.
z Chap. 6. 14.
† Heb. for the defilings.
a Mal. 2. 4, 11, 12. Chap. 10. 30.
b Chap. 12. 1, &c.
c Chap. 10. 34.
d Ver. 14. 22.

V. 27. *Shall we then hearken unto you*——Shall we juſtify your action by not puniſhing it?

V. 28. *I chaſed him from me*—From my preſence and court, and from the city and temple, and all the privileges of the prieſthood, and from the whole congregation and church of Iſrael.

V. 29. *Remember them, O my God*——That, by the fear of thy wrath, others may be prevented from offending thee in the ſame manner, and thy juſtice extend the gracious deſigns of thy mercy.

V. 31. *Remember me, O my God*—Thus do we loſe ſight of this devoted man in the full and faithful diſcharge of the duties of his high ſtation, only deſiring to be noticed and remembered by his God and Saviour, for whom he lived. The hiſtory of this faithful man, ſhews what God is ever willing to do for his church and people, and what great things he can bring to paſs by the obedience of a ſingle perſon, and how they are ſupported and protected by the power of God, who yield to the dictates of his ſpirit, and truly devote themſelves to his holy will.

E S T H E R.

IN the books of Ezra and Nehemiah an account is given of the gracious dealings of God with the Jews, that were brought back out of captivity to Jeruſalem; and this book of Eſther acquaints us with the goodneſs of God to thoſe of the Jews, that remained ſcattered abroad in the countries into which they were taken. This book contains ten chapters.

CHAP. I. Ahaſuerus maketh royal feaſts. Vaſhti, ſent for, refuſeth to come. Ahaſuerus, by the counſel of Memucan, maketh a decree —CHAP. II. Out of the choice of virgins, a queen is to be choſen. Of Mordecai the nurſing-father of Eſther. Eſther is preferred by Hegai before the reſt. Eſther is made queen. Mordecai, diſcovering a treaſon, is recorded in the chronicles —CHAP. III. Haman advanced by the king, and deſpiſed by Mordecai, ſeeketh revenge upon all the Jews: he caſteth lots: he obtaineth a decree of the king to put the Jews to death.—CHAP. IV. The great mourning of Mordecai and the Jews: Eſther, underſtanding it, ſendeth to Mordecai, who ſheweth the cauſe, and adviſeth her to undertake the ſuit: ſhe, excuſing herſelf, is threatened by Mordecai: She, appointing a faſt, undertaketh the ſuit.—CHAP. V. Eſther, adventuring on the king's favour, obtaineth the grace of the golden ſceptre, and inviteth the king and Haman to a banquet. She, being encouraged by the king in her ſuit, inviteth them to another banquet the next day. Haman, proud of his advancement, repineth at the contempt of Mordecai. He buildeth for him a gallows.—CHAP. VI. Ahaſuerus, reading in the chronicles of the good ſervice done by Mordecai, taketh care for his reward. Haman, coming to ſue that Mordecai might be hanged, unawares giveth counſel that he might do him honour. Complaining of his misfortune, his friends tell him of his final deſtiny.—CHAP. VII. Eſther, entertaining the king and Haman, maketh ſuit for her own life, and her people's. She accuſeth Haman. The king, in his anger, underſtanding of the gallows which Haman had made for Mordecai, cauſeth him to be hanged thereon.—CHAP. VIII. Mordecai is advanced. Eſther maketh ſuit to reverſe Haman's letters: Ahaſuerus granteth to the Jews to defend themſelves. Mordecai's honour, and the Jews joy.—CHAP. IX. The Jews ſlay their enemies, with the ten ſons of Haman. Ahaſuerus, at the requeſt of Eſther, granteth another day of ſlaughter: Two days are made feſtival.—CHAP. X. Ahaſuerus's greatneſs. Mordecai's advancement.

CHAP.

C H A P. I.

Before Christ cir. 521. NOW it came to pass in the days of Ahasuerus, (this *is* Ahasuerus which reigned [a] from India even unto Ethiopia, [b] *over* an hundred and seven and twenty provinces)

[a] Chap. 8. 9.

[b] Dan. 6. 1.

2 *That* in those days, when the king Ahasuerus sat on the throne of his kingdom, which *was* in Shushan the palace,

cir. 519. 3 In the third year of his reign, he made a feast unto all his princes, and his servants; the power of Persia and Media, the nobles and princes of the provinces *being* before him:

4 When he shewed the riches of his glorious kingdom, and the honour of his excellent majesty, many days, *even* an hundred and fourscore days.

5 And when these days were expired, the king made a feast unto all the people *that* * Heb. found. *were* * present in Shushan the palace, both unto great and small, seven days, in the court of the garden of the king's palace,

† Or, violet. 6 *Where were* white, green, and † blue *hangings*, fastned with cords of fine linen and purple, to silver rings, and pillars of marble; [c] the beds *were of* gold, and silver, upon a pavement ‡ of red, and blue, and white, and black marble.

[c] See Chap. 7. 8. Ezek. 23. 41. Amos 2. 8. and 6. 4.

‡ Or, of porphyre, and marble, and alabaster, and stone of blue colour.

7 And they gave *them* drink in vessels of gold, (the vessels being diverse one from another,) and ‡ royal wine in abundance, § according to the state of the king.

‡ Heb wine of the kingdom.

§ Heb. according to the hand of the king.

8 And the drinking *was* according to the law, none did compel, for so the king had appointed to all the officers of his house, that they should do according to every man's pleasure. Before Christ cir. 521.

9 Also Vashti the queen made a feast for the women, *in* the royal house which *belonged* to king Ahasuerus.

10 ¶ On the seventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, [d] Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven ‖ chamberlains that served in the presence of Ahasuerus the king,

[d] Chap. 7. 9.

‖ Or, eunuchs.

11 To bring Vashti the queen before the king, with the crown royal, to shew the people and the princes her beauty: for she *was* * fair to look on.

* Heb. good of countenance.

12 But the queen Vashti refused to come at the king's commandment † by *his* chamberlains: therefore was the king very wroth, and his anger burned in him.

† Heb. which was by the hand of his eunuchs.

13 ¶ Then the king said to the wise-men [e] which knew the times, (for so *was* the king's manner towards all that knew law and judgment:

[e] 1 Chron. 12. 32.

14 And the next unto him *was* Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, *and* Memucan, the [f] seven princes of Persia and Media, [g] which saw the king's face, *and* which sat the first in the kingdom)

[f] Ezra 7. 14.

[g] 2 Kings 25. 19.

15 ‡ What shall we do unto the queen Vashti, according to law, because she hath not performed the commandment of the king Ahasuerus, by the chamberlains?

‡ Heb. What to do.

16 And Memucan answered before the king, and the princes, Vashti the queen hath not done wrong to the king only, but also to all

C H A P. I.

V. 1. *In the days of Ahasuerus*—One of the kings of Persia.

V. 2. *In Shushan the palace*—Here the kings of Persia used to keep their courts chiefly in winter, as ordinarily they were in Ecbatana in summer.

V. 3. *His servants; the power of Persia and Media*—The chief Officers of State, and Commanders of all his forces; whom, by this splendid entertainment, he endeavoured to oblige.

V. 4. *Even an hundred and fourscore days*—Making every day a magnificent feast either for all his Princes, or for some of them, who might come to the feast successively.

V. 5. *In the court of the garden*—The Persian gardens were exceedingly large and pleasant.

V. 6. *The beds*—In those eastern countries they did not sit at tables, but rested or leaned upon beds.

V. 8. *The drinking was according to the law, none did compel*—According to this law which the king had now made, that none should compel another to drink more than he pleased: which the Persians, and other loose and heathenish nations used to do; though that practice was condemned by the wise and sober heathens, and among others by this great Prince.

V. 9. *Vashti the queen made a feast for the women*—Whilst the king entertained the men. For this was the common custom of the Persians, that men and women did not appear at the public tables together.

V. 12. *The queen Vashti refused to come*—Being favoured in this refusal by the laws and customs of Persia, which was to keep men's wives, and especially queens, as much as might be, from the view of other men.

V. 13. *Which knew the times*—The histories of former times, what princes have done in such cases as this was. Or, what was just and fit to be done.

V. 14. *Seven princes, which saw the king's face*—Who had constant access to the king, and familiar converse with him: which is thus expressed, because the Persian kings were very seldom seen by their subjects. *Which sat the first in the kingdom*—Which were his chief counsellors and officers, and had the precedency from all others.

V. 16. *Memucan answered*—Who, though last named, spake first; either because the king first asked him, or because it then was, as now it is in many places, the custom for the youngest counsellor or judge to deliver their opinion first. *The queen hath not done wrong to the king only, but also to all the princes, and to all the people*—By giving them an example and encouragement to disobey their husbands. It is a crime of an high nature, and therefore deserves an exemplary punishment.

V. 18. *Thus*

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all the princes, and to all the people that *are* in all the provinces of the king Ahasuerus.

17 For *this* deed of the queen shall come abroad unto all women, so that they shall despise their husbands in their eyes, when it shall be reported, The king Ahasuerus commanded Vashti the queen to be brought in before him, but she came not.

519. 18 *Likewise* shall the ladies of Persia and Media say this day unto all the kings and princes, which have heard of the deed of the queen. Thus *shall there arise* too much contempt and wrath.

§ Heb. If it be good with the king.
‖ Heb. from before him.
* Heb. that it pass not away. Chap. 8. 8. Dan. 6. 8, 12.
† Heb. unto her companion.

19 § If it please the king, let there go a royal commandment ‖ from him, and let it be written among the laws of the Persians and the Medes, * that it be not altered, that Vashti come no more before king Ahasuerus, and let the king give her royal estate † unto another that is better than she.

20 And when the king's decree which he shall make, shall be published throughout all his empire (for it is great) all the wives shall give to their husbands honour, both to great and small.

* Heb. was good in the eyes of the king.

21 And the saying * pleased the king and the princes, and the king did according to the word of Memucan:

22 For he sent letters into all the king's provinces, [v] into every province according to the writing thereof, and to every people after their language, that every man should bear rule in his own house, and ‡ that *it* should be published according to the language of every people.

Before Christ 519.

v Chap. 8 9.

‡ Heb that one should publish it according to the language of his people.

CHAP. II.

518. AFter these things, when the wrath of king Ahasuerus was appeased, he remembered Vashti, and what she had done, and what was decreed against her.

2 Then said the king's servants, that ministered unto him, Let there be fair young virgins sought for the king.

3 And let the king appoint officers in all the provinces of his kingdom, that they may gather together all the fair young virgins unto Shushan the palace, to the house of the women, * unto the custody of † Hege the king's chamberlain, keeper of the women, and let their things for purification be given *them:*

* Heb. unto the hand.
† Or, Hegai. Verse 8.

4 And let the maiden which pleaseth the king, be queen instead of Vashti. And the thing pleased the king, and he did so.

5 ¶ *Now* in Shushan the palace, there was a certain Jew, whose name *was* Mordecai,

V. 18. *Thus shall there arise too much contempt and wrath*—*Contempt* in the wives, and *wrath* in the husbands; and consequently strife in families. What was required by the king, was a thing indifferent in itself; the refusal of it was therefore looked upon as arising from contempt of his authority, and want of personal affection or respect; and the answer not being accompanied with any request from the queen to have her excused, the refusal produced displeasure in the mind of the king, and occasioned their separation: Actions of the smallest moment in themselves, arising from want of kindness and good-will, occasion painful feelings in the mind of every person to whom they are shewn, and contempt is the death's wound of friendship and mutual confidence, the wrath of man never producing the righteousness of God, or that which is agreeable to his nature and his will; but, on the contrary, looks, words, or actions, expressive of unkindness, anger, contempt, or hatred, raise and produce the like sentiments in the minds of those to whom they are shewn: All these tempers and passions of the soul are from that root of bitterness which is of the nature of the wicked one, and whatever is done in compliance with the spirit that is from beneath, it leads to strife, to divisions, to misery, to hell, to satan, from whom, as the head, all that is evil proceeds. And they that know themselves to be called to peace, and to do all things in a spirit of love, find their happiness depends on their resisting all the suggestions of unkindness or contempt, and to be courteous and easily intreated in whatever will oblige or serve another, so far as they can do it with a conscience void of offence.

V. 21. *The saying pleased the king*—That the queen's disrespect should be returned with her own disgrace. Thus does God shew, in a real history of the conduct of our fellow-creatures, that as a person sows, so will they reap: And whatever was the conduct of the persons whose lives we are reading in the word of God, whether they are more or less blameable or commendable, if we do but look for what is worthy of God to record in their history, we shall not fail of being instructed in what we ought to avoid or imitate for our own safety and happiness.

V. 22. *That every man should bear rule in his own house*—With all diligence, equity, and love; God himself having given to the man this authority, he is no more at liberty to neglect to exercise it, agreeable to the will of God, than he is to act contrary to any of the plain commands of God: And the wives and mothers that live in the fear of God, know, if they were, by any means, to oppose the authority which God hath given to husbands and fathers, that they would, by so doing, lay up for themselves a sure return of disobedience and opposition in children and servants; confusion and misery being the certain consequence of continued opposition, to that form of government and subordination which God hath established, and which equally provides for the peace of the greatest empires, and for that of a poor man's family.

CHAP. II.

V. 1. *When the wrath of king Ahasuerus was appeased, he remembered Vashti*—With grief and shame, that he had so severely punished, and so irrevocably rejected his queen, and that for so small a provocation, to which she was easily led by the modesty of her sex, and by the laws and customs of Persia. And the king, in making this severe decree, did not give the queen leave to speak for herself, nor allowed her time for reflection, but, with the unbecoming warmth of an impatient mind, took fire at the bare report of her answer, and disgraced the power he possessed by making it the instrument of his resentment.

V. 2. *Then said the king's servants*—Who, for their own interests were obliged to quiet the king's mind, and procure him another consort.

Before Christ 518. cai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite:

a 2 Kings 24. 14, 15. 2 Chro. 36. 10. Jer. 24. 1. ‡ Or, Jehoiachin, 2 Kings 24. 6

6 a Who had been carried away from Jerusalem, with the captivity which had been carried away with ‡ Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away.

‖ Heb. nourished. b Ver. 15.

7 And he ‖ brought up Hadassah (that *is* Esther) b his uncle's daughter, for she had neither father nor mother, and the maid *was* * fair and beautiful, whom Mordecai (when her father and mother were dead) took for his own daughter.

* Heb. fair of form, and good of countenance.

8 ¶ So it came to pass, when the king's commandment and his decree was heard, and when many maidens were gathered together unto Shushan the palace, to the custody of Hegai, that Esther was brought also unto the king's house, to the custody of Hegai keeper of the women.

9 And the maiden pleased him, and she obtained kindness of him, and he speedily gave her her things for purification, with † such things as belonged to her, and seven maidens, *which were* meet to be given her, out of the king's house, and ‡ he preferred her, and her maids, unto the best *place* of the house of the women.

† Heb. her portions.

‡ Heb. he changed her.

c Ver 20.

10 c Esther had not shewed her people, nor her kindred: for Mordecai had charged her, that she should not shew *it*.

11 And Mordecai walked every day before the court of the women's house, § to know how Esther did, and what should become of her.

§ Heb. to know the peace.

cir. 515.

12 ¶ Now when every maid's turn was come, to go in to king Ahasuerus, after that she had been twelve months, according to the manner of the women, (for so were the days of their purifications accomplished, *to wit*, six months with oil of myrrh, and six months with sweet odours, and with *other* things for the purifying of the women.)

13 Then thus came *every* maiden unto the king; whatsoever she desired was given her, to go with her out of the house of the women, unto the king's house.

14 In the evening she went, and on the morrow she returned into the second house of the women, to the custody of Shaashgaz, the king's chamberlain, which kept the concubines: she came in unto the king no more, except the king delighted in her, and that she were called by name.

Before Christ cir. 515.

15 ¶ Now when the turn of Esther, d the daughter of Abihail, the uncle of Mordecai (who had taken her for his daughter) was come to go in unto the king, she required nothing, but what Hegai the king's chamberlain, the keeper of the women appointed: and Esther obtained favour in the sight of all them that looked upon her.

d Ver. 7. cir. 515.

16 So Esther was taken unto king Ahasuerus, into his house royal, in the tenth month (which *is* the month Tebeth) in the seventh year of his reign.

17 And the king loved Esther above all the women, and she obtained grace and * favour * in his sight, more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti.

* Or, kindness. * Heb. before him.

18 Then the king made a great feast unto all his princes and his servants, *even* Esther's feast, and he made a ‡ release to the provinces, and gave gifts, according to the state of the king.

cir. 514.

‡ Heb. rest.

19 And when the virgins were gathered together the second time, then Mordecai sat in the king's gate.

20 e Esther had not *yet* shewed her kindred, nor her people, as Mordecai had charged her: for Esther did the commandment of Mordecai, like as when she was brought up with him.

e Verse 10.

21 ¶ In those days (while Mordecai sat in the king's gate) two of the king's chamberlains, § Bigthan and Teresh, of those which kept ‖ the door, were wroth, and sought to lay hand on the king Ahasuerus.

§ Or, Bigthana, Chap. 6. 2. ‖ Heb. the threshold.

22 And the thing was known to Mordecai, who told *it* unto Esther the queen, and Esther certified the king *thereof*, in Mordecai's name.

23 And

V. 8. *Esther was brought*—Or, *taken*, and that by force, as that word often signifies: So great was the power and tyranny of the Persian kings.

V. 15. *Esther required nothing*—To shew that she was not desirous to please the king, and that she was brought to the king against her own inclination and choice.

V. 18. *The king made a release to the provinces*—He took off a good part of those heavy taxes which the Persian kings laid upon their people.

V. 19. *Mordecai sat in the king's gate*——As one of the king's ministers or judges, being advanced to this place by Esther's favour, though without any discovery of her relation to him.

V. 21. *Two of the kings chamberlains, which kept the door*——Of the king's chamber. *Were wroth, and sought to lay hand on the king*—Violent hand; to kill him, as this phrase is used.

V. 23. *It was written in the book of the chronicles before the king*——In the king's presence by scribes, who were present with the king to write all remarkable events.

CHAP.

Before Christ cir. 514. 23 And when inquisition was made of the matter, it was found out; therefore they were both hanged on a tree: and it was written in [v] the book of the chronicles before the king.

v Chap. 6. 1.

CHAP. III.

cir. 510. AFter these things did king Ahasuerus promote Haman the son of Hammedatha the Agagite, and advanced him, and set his seat above all the princes that *were* with him.

2 And all the king's servants that *were* in the king's gate, bowed, and reverenced Haman; for the king had so commanded concerning him: but Mordecai [b] bowed not, nor did *him* reverence.

b Deut. 25. 19.

3 Then the king's servants, which *were* in the king's gate, said unto Mordecai, Why transgressest thou the [c] king's commandment?

c Ver. 2.

4 Now it came to pass, when they spake daily unto him, and he hearkened not unto them, that they told Haman, to see whether Mordecai his matters would stand; for he had told them that he *was* a Jew.

5 And when Haman saw that Mordecai bowed not, nor did him reverence, then was Haman full of wrath.

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6 And he thought scorn to lay hands on Mordecai alone; for they had shewed him the people of Mordecai: wherefore Haman sought to destroy all the Jews, that *were* throughout the whole kingdom of Ahasuerus, *even* the people of Mordecai.

7 ¶ In the first month (that *is* the month Nisan) in the twelfth year of king Ahasuerus, [d] they cast Pur, that *is*, the lot, before Haman, from day to day, and from month to month, *to* the twelfth *month* that *is* the month Adar.

510.

d Chap. 9. 24.

8 ¶ And Haman said unto king Ahasuerus, There is a certain people scattered abroad, and dispersed among the people, in all the provinces of thy kingdom, and [e] their laws *are* diverse from all people, neither keep they the king's laws; therefore it *is* not [*] for the king's profit to suffer them.

e Ezra 4. 13. Acts 16. 20.

* Heb. meet, or, equal.

9 If it please the king, let it be written [†] that they may be destroyed: and I will [‡] pay ten thousand talents of silver to the hands of those

† Heb. to destroy them.

‡ Heb. weigh.

CHAP. III.

V. 1. *Haman the Agagite*—An Amalekite of the royal seed of that nation, whose kings were commonly and successively called Agag.

V. 2. *But Mordecai bowed not, nor did him reverence*—The nature of the thing required was not only civil, but divine: which, as the kings of Persia did undoubtedly arrogate to themselves, and expect and receive from their subjects, and others, who came into their presence, so they did sometimes impart this honour to some of their chief favourites, that they should be adored in like manner. And that it was so here, seems more than probable, because it was superfluous to give an express command to *all the king's servants that were in the king's gate*, as here it was, to pay a civil respect to so great a prince, which of course they used, and were ever obliged to do: and therefore a divine honour must be here intended. And that a Jew should deny this honour, or the outward expressions of it, is not strange, as the law of God forbad them to bow down, or pay divine honours to any but God alone.

V. 4. *To see whether Mordecai*—Would persist in his refusal, and what the event of it would be. *For he had told them that he was a Jew*—And therefore did not deny this reverence to Haman out of pride, or any personal grudge against him, much less out of a rebellious mind and contempt of the king's authority and command, but meerly out of conscience, because he was a Jew, who was obliged to give this honour to none but God.

V. 6. *He thought scorn to lay hands on Mordecai alone*—He thought that particular vengeance was unsuitable to his quality, and to the greatness of the injury. *Wherefore Haman sought to destroy all the Jews*—From that implacable hatred, which, as an Amalekite, he had against them: from his rage against Mordecai, and from Mordecai's reason for refusing him the honours which the king had commanded to be paid to Haman, and which reason would also prevent any of the Jews from paying him the same honours. We have here a discovery of that spirit in man which opposes itself to God, and to all that truly worship him: the God of this world is ever intent on raising up the natural man to exalt himself against God, and to claim even divine honours, and to reign independant of the Most High; and this daring presumptuous spirit of satan not only shewed itself in Persia, as it does in Rome, but the same spirit of Anti-Christ reigns in every human heart, till the naturally proud mind of man is, by the grace of God, humbled under a sense of its sinfulness, and its utter impotence and weakness, to do any manner of thing that is good, without the help of God, to whom the whole man is indebted for his very existance every moment of his life.

V. 7. *They cast the lot, before Haman, from day to day, and from month to month*—The diviners cast lots, according to the custom of those people, what day and what month would be most lucky, for the most effectual and universal extirpation of the Jews. *To the twelfth month*—Wherein appears, both his implacable malice, and unwearied diligence, in seeking vengeance of them with so much, and so long, trouble to himself; and God's singular providence in disposing the lot to that time.

V. 8. *Haman said unto king Ahasuerus, There is a certain people*—Mean and contemptible, not worthy to be named. *Dispersed among the people*—Who therefore, if tolerated, may poison all thy subjects with their pernicious principles; and whom thou mayest easily crush without any great noise or difficulty. *Their laws are diverse from all people*—They have peculiar rights, and customs, and religion; and therefore are justly offensive to all thy people, and may either infect them with their conceits, or occasion great dissensions and distractions among them. *Neither keep they the king's laws*—As is manifest by Mordecai's bold contempt of thy late edict concerning me, which being done by him as a Jew, the whole nation are involved in his crime, and are prepared to do so when they have occasion. *Therefore it is not for the king's profit to suffer them*—To live in his kingdom. I do not seek herein so much my own revenge as thy service.

V. 9. *If it please the king, let it be written*—Let there be a written edict from the king.

V. 10. The

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those that have the charge of the business, to bring *it* into the king's treasuries.

Gen 41. 42. v Chap. 8. 2, 8.

10 And the king [i] took [v] his ring from his hand, and gave it unto Haman the son of Hammedatha the Agagite, the Jews ‖ enemy.

‖ Or, oppressor.

11 And the king said unto Haman, The silver *is* given to thee, the people also, to do with them as it seemeth good to thee.

v Chap. 8. 9. * Or. secretaries.

12 [v] Then were the king's * scribes called on the thirteenth day of the first month, and there was written according to all that Haman had commanded unto the king's lieutenants, and to the governors, that *were* over every province, and to the rulers of every people of every province, [i] according to the writing thereof, and *to* every people after their language; in the name of king Ahasuerus was it written, and sealed with the king's ring.

i Chap. 1. 22. and 8. 9.

13 And the letters were sent by posts into all the king's provinces, to destroy, to kill, and to cause to perish all Jews, both young and old, little children and women, [k] in one day, *even* upon the thirteenth *day* of the twelfth month, (which *is* the month Adar) and [v] *to take* the spoil of them for a prey.

k Chap. 8. 12, &c. v Chap. 8. 11.

14 The copy of the writing for a commandment to be given in every province, was published unto all people, that they should be ready against that day.

15 The posts went out, being hastened by the king's commandment, and the decree was given in Shushan the palace: and the king and Haman sat down to drink, but [a] the city Shushan was perplexed.

a See Chap. 8. 15.

V. 10. *The king took his ring, and gave it unto Haman*—That he might keep it as a badge of his supreme authority under the king, and that he might use it for the sealing of this decree, which now he desired, or of any other as hereafter he should see fit.

V. 11. *The king said unto Haman, The silver is given to thee*—Keep it to thy own use, I do not desire it, I accept thy offer for the deed.

V. 12. *Then were the king's scribes called*—This he did speedily lest the king should change his mind, either by his own clemency, or by the persuasion of others.

V. 13. *To destroy all Jews, and to take the spoil of them for a prey*—Which was to oblige them to the greater severity and readiness to execute this edict for their own advantage.

V. 14. *The commandment was published unto all people, that they should be ready against that day*——Which was at the distance of twelve months from the signing of the decree.

V. 15. *The king and Haman sat down to drink*—What gratitude is due to God from the people of any country, who are placed by his providence under the government of written or known established laws, and to which laws all the magistrates that administer them, or execute the various offices of civil government, from the highest to the lowest, are accountable: and what thought is equal to comprehend the blessedness which they possess, who are conscious of being included in the continual care of an All-wise, Almighty, and every-where-present God, who can defeat the designs of malice.

CHAP. IV.

Before Christ 510.

WHEN Mordecai perceived all that was done, Mordecai rent his clothes, and put on sackcloth, [a] with ashes, and went out into the midst of the city, and cried with a loud and bitter cry:

a Josh. 7. 6. Ezek. 27. 30.

2 And came even before the king's gate: for none *might* enter into the king's gate clothed with sackcloth.

3 And in every province whithersoever the king's commandment, and his decree came, *there was* great mourning among the Jews, and fasting, and weeping, and wailing, and † many lay in sackcloth and ashes.

† Heb. sackcloth and ashes were laid under many. Isai. 58. 5. Dan. 9. 3.

4 ¶ So Esther's maids and her ‡ chamberlains came and told *it* her: Then was the queen exceedingly grieved, and she sent raiment to clothe Mordecai, and to take away his sackcloth from him: but he received *it* not.

‡ Heb. eunuchs.

5 Then called Esther for Hatach, *one* of the king's chamberlains, § whom he had appointed to attend upon her, and gave him a commandment to Mordecai, to know what it *was*, and why it *was*.

§ Heb. whom he had set before her.

6 So Hatach went forth to Mordecai, unto the street of the city, which *was* before the king's gate.

7 And Mordecai told him of all that had happened unto him, and of the sum of the money that Haman had promised to pay to the king's treasuries for the Jews, to destroy them.

8 Also he gave him the copy of the writing

and save and defend the helpless from the hand of human power, however absolute: and how does God lead mankind to look to himself alone for every blessing, and for help in every time of trouble, and not to depend on man, whose depravity is thus discovered to be such, as to allow a prince, placed at the head of a great empire, to sit down to drink with his prime minister, after having but just before given him authority to kill a numerous people, without distinction of age or sex, who were guilty of no crime against the state, but doomed to destruction without so much as being heard. *The city Shushan was perplexed*—With dread and horror at the wicked use that was made of the king's power.

CHAP. IV.

V. 1. *Mordecai went out into the midst of the city, and cried with a loud and bitter cry*—To express his deep sense of the mischief coming upon his people, to move the pity of others to do what they could to prevent it, and that by this means it might come to the queen's ear.

V. 2. *None might enter into the king's gate clothed with sackcloth*—Lest it should give the king any occasion of grief or trouble; so unwelcome is it to the mind of man to be reminded, by the appearance of mourning, either of sorrow or death.

V. 4. *The queen sent raiment to clothe Mordecai*—That so he might be capable of returning to his former place, if not of coming to her to acquaint her with the cause of that unusual sorrow.

V. 8. *He gave him the copy of the writing of the decree, to shew*

it

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ing of the decree, that was given at Shushan to destroy them, to shew *it* unto Esther, and to declare *it* unto her, and to charge her that she should go in unto the king, to make supplication unto him, and to make request before him for her people.

9 And Hatach came and told Esther the words of Mordecai.

10 ¶ Again Esther spake unto Hatach, and gave him commandment unto Mordecai;

11 All the king's servants, and the people of the king's provinces do know, that whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, [b] *there is* one law of his to put *him* to death, except such [c] to whom the king shall hold out the golden sceptre, that he may live: but I have not been called to come in unto the king these thirty days.

b Dan. 2. 9.

c Chap. 5. 2. and 8. 4.

12 And they told to Mordecai Esther's words.

13 Then Mordecai commanded to answer Esther, Think not with thyself that thou shalt escape in the king's house, more than all the Jews.

14 For if thou altogether holdest thy peace at this time, *then* shall there ‖ enlargement and deliverance arise to the Jews from another place, but thou and thy father's house shall be destroyed: and who knoweth, whether thou art come to the kingdom for *such* a time as this?

‖ Heb. respiration.

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15 ¶ Then Esther bade *them* return Mordecai *this answer*,

16 Go, gather together all the Jews *that are* * present in Shushan, and fast ye for me, and neither eat nor drink [d] three days, night or day: I also and my maidens will fast likewise, and so will I go in unto the king, which *is* not according to the law; [e] and if I perish, I perish.

* Heb. found.

d See Chap. 5. 1.

e See Gen. 43. 14.

17 So Mordecai † went his way, and did according to all that Esther had commanded him.

† Heb. passed.

CHAP. V.

NOW it came to pass [a] on the third day, that Esther put on *her* royal *apparel*, and stood in [b] the inner court of the king's house, over against the king's house: and the king sat upon his royal throne in the royal house, over against the gate of the house.

a See Chap. 4. 16.

b See Chap. 6. 4.

2 And it was so when the king saw Esther the queen standing in the court, *that* she obtained favour in his sight: and [d] the king held

d Chap. 8. 4.

it unto Esther, and to charge her—Not only in his own name, but also in the name of the Great God.

V. 11. *All the king's servants, and the people know*—By common fame. *That whosoever shall come unto the king into the inner court*—Within which the king's residence and throne was, without being called, shall be put to death. This was decreed, to maintain both the majesty and the safety of the king's person: and by the contrivance of the greater officers of state, that few or none might have access to the king but themselves and their friends. *I have not been called to the king these thirty days*—Which gives me just cause to fear that the king's affections are alienated from me, and therefore that neither my person nor petition will be acceptable to him.

V. 13. *Think not that thou shalt escape in the king's house*—That power which is bent on the destruction of the people of God, will share none of them, wherever they are; having the same enmity against them in the palaces of princes, as in the dwellings of the poor.

V. 14. *If thou holdest thy peace, then shall deliverance arise to the Jews from another place*—By another means; which God can, and I am fully persuaded will, raise up. *But thou and thy father's house shall be destroyed*—By the righteous and dreadful judgment of God punishing thy cowardice, and thy want of love to God, and to his and thy own people. *Who knoweth, whether thou art come to the kingdom for such a time as this*—It is probable God hath raised thee to this honour for this very season; and therefore go on courageously, and doubt not of the success. This venerable man had cast the burden of his sorrow upon the Lord his God, who had, by his grace, given him the assurance that he would sustain him according to his faithful word, he therefore not only acts himself from the full persuasion of their being delivered from the wicked decree, but he exhorts Esther to go on in the same confidence: and they that are the happy partakers of the same faith, know that God hath not given up the government of the world to satan, and to those that obey him, but that, on the contrary, so long as there is a man or a woman to be found, that will, with confidence in God, take their lives in their hands, and openly appear on the side of justice, mercy, or truth, the Almighty cannot deny himself, or leave those unsupported and unprotected, whose designs and conduct are agreeable to the very nature and will of God; who will never suffer the righteous to be moved. (Psa. lv. 22.)

V. 16. *Fast ye for me*—Do this, that God may be entreated on my account; for I have been taught to believe, that he ever waiteth to be gracious, and to do good to all the human race, and only requireth to have his mercies earnestly desired, in order to bestow all that is asked of him, and never refuseth any thing that is desired, but when to refuse is more merciful than to give; and shew, by your fasting, that you desire the favour of God and his assistance to me, more than you desire your necessary food, and surely He who hath so often heard the cries of the needy, will not leave us in this our great danger and distress. *Neither eat nor drink*—But give yourselves to constant and fervent prayers. *If I perish, I perish*—Rather than neglect my duty to God, and to his people.

V. 17. *Mordecai did according to all that Esther had commanded him*—To make their supplications to God, in whose hands are life and death, and with whom it is an easy thing to confound the wisdom of the wise, and bring all the designs of the mighty to nothing.

CHAP. V.

V. 2. *The king held out to Esther the golden sceptre that was in his hand*—In testimony that he pardoned her coming contrary to the known law, and accepted her person, and was ready to grant her petition. *So Esther drew near, and touched the top of the sceptre*—In token of her thankful acceptance of the king's favour, and of her reverence and submission.

held out to Esther the golden sceptre that *was* in his hand: so Esther drew near, and touched the top of the sceptre.

3 Then said the king unto her, What wilt thou, queen Esther? and what *is* thy request? e it shall be even given thee, to the half of the kingdom.

4 And Esther answered, If *it seem* good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him.

5 Then the king said, Cause Haman to make haste, that he may do as Esther hath said. So the king and Haman came to the banquet that Esther had prepared.

6 ¶ i And the king said unto Esther at the banquet of wine, v What *is* thy petition? and it shall be granted thee: and what *is* thy request? even to the half of the kingdom it shall be performed.

7 Then answered Esther, and said, My petition, and my request *is*;

8 If I have found favour in the sight of the king, and if it please the king to grant my petition, and ‡ to perform my request, let the king and Haman come to the banquet that I shall prepare for them, and I will do to morrow as the king hath said.

9 ¶ Then went Haman forth that day joyful, and with a glad heart: but when Haman saw Mordecai in the king's gate, that he stood not up, nor moved for him, he was full of indignation against Mordecai.

10 Nevertheless, Haman refrained himself, and when he came home, he sent and § called for his friends, and Zeresh his wife.

11 And Haman told them of the glory of his riches, and v the multitude of his children, and all *the things* wherein the king had promoted him, and how he had advanced him above the princes and servants of the king.

12 Haman said moreover, Yea, Esther the queen did let no man come in with the king unto the banquet that she had prepared, but myself; and to morrow am I invited unto her also with the king.

13 Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate.

14 ¶ Then said Zeresh his wife, and all his friends unto him, Let a * gallows be made of fifty cubits high, and to morrow speak thou unto the king, that Mordecai may be hanged thereon: then go thou in merrily with the king unto the banquet. And the thing pleased

V. 4. *If it seem good unto the king, let the king and Haman come this day unto the banquet that I have prepared*—Whom she invited, that, by shewing such respect to the king's favourite, she might insinuate herself into the king's good opinion and affection; and that if she saw fit, she might then present her request to the king. Haman had gained his request against the Jews in their absence; and this is the way of the wicked against the righteous, to injure them when they cannot defend themselves. Esther desires Haman to be present, that she might meet the adversary of her people face to face; and this is the way of the righteous, to do nothing contrary to the plain rules of justice, either to forward their own cause, or to gain the advantage of their greatest enemy.

V. 8. *I will do to morrow as the king hath said*—Haman could not lay any thing to the charge of Esther, by whom he was treated with so much respect; and Esther's mind was made acquainted, that the following day would be a more favourable season for making her request known to the king, whose mind was to be prepared by the events which were to take place before the next day.

V. 9. *Then went Haman forth that day joyful, and with a glad heart*—Seeing himself so much in the favour of the king, and so much honoured by his queen. *But when Haman saw Mordecai in the king's gate, that he stood not up, nor moved for him*—Lest he should seem to give him that adoration which he hitherto had justly denied; and because by his barbarous design he had forfeited all respect; and to shew how little he feared him, and that he had a firm confidence in his God that he would deliver him and his people. Haman's joy and gladness was now destroyed and turned into vexation, by a single person's with-holding from him that tribute of honour which his pride demanded. They that desire any other honour than that which cometh of God, by so doing, dishonour God himself; and they that do so, will be lightly esteemed, and all the happiness they promise themselves from the respect that they desire from their fellow mortals, is that building on sand, which, in a moment, may be destroyed by the contempt of those that are as proud as themselves; or by those, who, like Mordecai, dare not allow themselves to flatter any man's pride, because, in doing so, they know they offend God, who resists the proud, and also do the greatest injury to those they mislead by their flattery.

V. 10. *Nevertheless, Haman refrained himself*——From taking present vengeance upon Mordecai, to which he was strongly inclined, and which he might easily have effected, either by his own, or any of his servant's hands, without any expectation or fear of inconvenience to himself, having obtained licence to destroy all the Jews: Herein God's wise and powerful providence appeared in disposing Haman to act contrary to his own inclination and interest, and making him as it were to put fetters upon his own hands.

V. 11. *Haman told them of the glory of his riches*—To gratify his own vain-glorious humour; and to aggravate Mordecai's impudence in denying him respect, and to alleviate his own vexation caused by it.

V. 12. *To morrow am I invited unto her also with the king*—Thus he makes that matter of glorying, which was the occasion of his utter ruin.

V. 13. *Yet all this availeth me nothing*—Gives me no content. *So long as I see Mordecai the Jew sitting at the king's gate*—Enjoying that honour and privilege without disturbance, and denying me the worship due to me by my place, and by the king's command: though this last, and the chief cause of his rage, he was somewhat ashamed to express.

V. 14. *Let a gallows be made of fifty cubits high, that Mordecai may be hanged thereon*—That it might be more conspicuous to all, and thereby be more disgraceful to Mordecai, and strike all Haman's enemies with the dread of despising or opposing him. How confident is pride and self will in the minds of those that know

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ed Haman, and he caused [i] the gallows to be made.

[i] Chap. 7. 10.

CHAP. VI.

* Heb the king's sleep fled away.

ON that night * could not the king sleep, and he commanded to bring [a] the book of records of the chronicles; and they were read before the king.

[a] Chap. 2. 23.

2 And it was found written, that Mordecai had told of † Bigthana and Teresh, two of the king's chamberlains, the keepers of the ‡ door, who sought to lay hand on the king Ahasuerus.

† Or, Bithan, Chap. 2. 21.

‡ Heb. threshold.

3 And the king said, What honour and dignity hath been done to Mordecai for this? Then said the king's servants that ministered unto him, There is nothing done for him.

4 ¶ And the king said, Who *is* in the court? (Now Haman was come into [b] the outward court of the king's house, to speak unto the king, to hang Mordecai on the gallows that he had prepared for him)

[b] See Chap. 5. 1.

5 And the king's servants said unto him, Behold, Haman standeth in the court. And the king said, Let him come in.

6 So Haman came in: and the king said unto him, What shall be done unto the man ‡ whom the king delighteth to honour? (Now Haman thought in his heart, To whom would the king delight to do honour more than to myself?)

‡ Heb. in whose honour the king delighteth.

7 And Haman answered the king, For the man § whom the king delighteth to honour,

§ Heb. in whose honour the king delighteth.

8 * Let the royal apparel be brought † which the king *useth* to wear, and [c] the horse that the king rideth upon, and the crown royal which is set upon his head:

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* Heb. Let them bring the royal apparel.

† Heb. wherewith the king clotheth himself.

[c] 1 Kings 1. 33.

9 And let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man *withal* whom the king delighteth to honour, and ‖ bring him on horseback through the street of the city, [d] and proclaim before him, Thus shall it be done to the man whom the king delighteth to honour.

‖ Heb cause him to ride.

[d] Gen. 41. 43.

10 Then the king said to Haman, Make haste, *and* take the apparel, and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the king's gate: * let nothing fail of all that thou hast spoken.

* Heb. suffer not a word to fall.

11 Then took Haman the apparel and the horse, and arrayed Mordecai, and brought him on horseback through the street of the city, and proclaimed before him, Thus shall it be done unto the man whom the king delighteth to honour.

12 ¶ And Mordecai came again to the king's gate: but Haman [e] hasted to his house, mourning, [i] and having his head covered,

[e] 2 Chron. 26. 20.

[i] 2 Sam. 15. 30. Jer. 14. 3, 4.

13 And Haman told Zeresh his wife and all his friends, every *thing* that had befallen him. Then said his wise men, and Zeresh his wife unto him, If Mordecai *be* of the seed of the Jews, before whom thou hast begun to

know not that all events are in the hands of God? Haman would not allow himself to shew, that he had the least doubt of obtaining an order for Mordecai's execution, the moment he asked it of the king.

CHAP. VI.

V. 1. *On that night could not the king sleep*—God is the giver of it, and for that night he with-held it from the king, to answer the purpose of his gracious providence. *He commanded to bring the book of records of the chronicles*—God putting this thought and inclination into his mind. *And they were read before the king*—Until they came at the passage which was the means of giving the turn to all the designs against the Jews.

V. 3. *There is nothing done for him*—He hath had no recompence for this great and good service. Which might happen either through the king's forgetfulness; or, through the envy of the courtiers; or, because he was a Jew, and therefore odious and contemptible, as the true worshippers of God have ever been in the esteem of all that are not such.

V. 4. *The king said, Who is in the court?*—Who is attending to take charge of the first business of the morning. *Now Haman was come*—Impatient till he had executed his desired revenge; and resolved to watch for the very first opportunity of speaking to the king, before he was engaged in other matters.

V. 6. *Haman came in: and the king said unto him, What shall be done unto the man whom the king delighteth to honour?*—He names none, because he would have the more impartial answer. And what shall be done for those whom the King of kings shall delight to honour in that day when he shall judge the world in righteousness, when no design, labour, or suffering, agreeable to his holy will, shall be forgot; but all receive, according to his word, an eternal recompense of reward? *Now Haman thought in his heart, To whom would the king delight to do honour more than to myself?*—As indeed he had great reason to presume, because he had not yet forfeited that favour which the king had shewed to him above all others.

V. 12. *Mordecai came again to the king's gate*—To his former place and office; shewing that he was not overwhelmed by Haman's threats and malicious design, so now he was not puffed up with this honour. *Haman hasted to his house, mourning, and having his head covered*—In shame and grief for his unexpected disappointment, and for the great honour done to the man he despised and abhorred, and this, by his own hands, and with his own public disgrace.

V. 13. *If Mordecai be of the seed of the Jews, thou shalt not prevail against him, but shalt surely fall before him*—This they concluded, because Mordecai (whom they understood to be a man of great wisdom and courage, and government of himself) was now got into the king's favour, and thereby was likely to gain an opportunity of making his addresses to the king, who might easily be moved to a dislike (if not revocation) of his own bloody decree, and consequently to a detestation of that person who had procured it. Or, this they might conclude from former experience, and the observation of God's extraordinary actions on the behalf of the Jews, and against their enemies in this very court and kingdom.

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to fall, thou shalt not prevail against him, but shalt surely fall before him.

14 And while they *were* yet talking with him, came the king's chamberlains, and hasted to bring Haman unto the banquet that Esther had prepared.

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* Heb. to drink.

SO the king and Haman came * to banquet with Esther the queen.

2 And the king said unto Esther, on the

a Chap. 5. 6.

second day, [a] at the banquet of wine, What *is* thy petition, queen Esther? and it shall be granted thee: and what *is* thy request? and it shall be performed *even* to the half of the kingdom.

3 Then Esther the queen answered and said, If I have found favour in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request.

b Chap. 3. 9. and 4. 7. † Heb. that they should destroy, and kill, and cause to perish.

4 For we are [b] sold, I and my people, † to be destroyed, to be slain, and to perish: but if we had been sold for bond-men and bond-women, I had held my tongue, although the enemy could not countervail the king's damage.

5 ¶ Then the king Ahasuerus answered and said unto Esther the queen, Who is he? and where is he ‡ that durst presume in his heart to do so?

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‡ Heb. whose heart hath filled him.

6 And Esther said, § The adversary and enemy *is* this wicked Haman. Then Haman was afraid ‖ before the king and the queen.

§ Heb. The man adversary. ‖ Or, at the presence of.

7 ¶ And the king arising from the banquet of wine in his wrath, *went* into the palace-garden; and Haman stood up to make request for his life to Esther the queen: for he saw that there was evil determined against him by the king.

8 Then the king returned out of the palace-garden into the place of the banquet of wine; and Haman was fallen upon [c] the bed whereon Esther *was*. Then said the king, Will he force the queen also § before me in the house? As the word went out of the king's mouth, they [d] covered Haman's face.

c Chap. 1. 6.

§ Heb. with me.

d Job 9. 24.

9 And [e] Harbonah, one of the chamberlains, said before the king, Behold also the ‖ gallows fifty cubits high, which Haman had made for Mordecai, who had spoken good for the king, standeth in the house of Haman. Then the king said, Hang him thereon.

e Chap. 1. 10.

† Heb. tree.

10 So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath pacified.

C H A P.

C H A P. VII.

V. 2. *The king said* again *to Esther, What is thy petition*—Prayer had been made to God in her behalf, and that she might find favour of the king; and now when the time came for her making the request, the king is inclined to inquire a second time what was the petition she had to offer; and again assures her of his readiness to grant it to the half of his kingdom; that had she only to answer the king's second intreaty, so that her task could not have been made more easy to her; thus graciously does God answer the prayers of all that call upon him, and trust their cause to his faithfulness.

V. 3. *Let my life be given me at my petition*—It is my humble request that thou wouldst not give me up to the malice of that man that designs to take away my life, and will certainly do it, if thou dost not prevent it. *And my people*—And the lives *of my people* the Jews, of whom I am descended.

V. 4. *For we are sold*—By the craft and cruelty of that man who offered a great sum of money to purchase our destruction. *I and my people*—We are all given up to his malice and rage, without any exception. *To be destroyed, to be slain, and to perish*—Which are the words of the decree repeated. *If we had been sold for bond-men and bond-women, I had held my tongue*—I would have suffered any thing less than death, rather than have attempted to have made a request against a decree of the king's. *Although the enemy could not countervail the king's damage*—By the loss in the customs and tributes which the king receives from the Jews within his dominions.

V. 5. *Then the king answered and said, Who is he? and where is he*—The expressions are short and doubled, as proceeding from a discomposed and enraged mind. *That durst presume in his heart to do so*—To circumvent me, and by subtilty to procure an irrevocable decree, whereby not only my estate should be so much impaired, and so many of my innocent subjects be destroyed without mercy, but my queen also should be involved in the same danger and destruction.

V. 6. *Esther said, The adversary and enemy is this wicked Haman.*—Who is now present to answer for himself, and to justify his conduct to the king if he can do it. *Then Haman was afraid before the king and the queen*—Conscious guilt then produced its natural consequence, and fear of the punishment took place.

V. 7. *The king arising, went into the palace garden*—Disdaining the sight of so ungrateful a person; and to consider within himself the heinousness of Haman's crime, and the mischief which himself had done by his own rashness, and what punishment was fit to be inflicted upon so great a delinquent. *Haman stood up to make request for his life to Esther the queen*—Thus did Haman discover he had no other hopes but from the intercession of the very person whom he would have destroyed with all her nation: The wicked, in the time of their distress, fly to the humble worshippers of God, who in the day of their prosperity they despised. Haman *saw that there was evil determined against him by the king*—By the violent commotion of the king's mind and passions.

V. 8. *The king returned; and Haman was fallen upon the bed whereon Esther was*—On which, according to the custom of the east, they sat. Haman was intreating the queen to use her interest with the king to spare his life; but the king's mind being now enraged against him, the worst construction was now put upon his conduct; and the attendant courtiers seeing that Haman had lost the king's favour, they immediately treat him as a person doomed to death.

V. 9. *One of the chamberlains said, Behold also the gallows which Haman had made for Mordecai, who had spoken good for the king*—Even to the saving of the king's life, and therefore deserved a better requital than this even from Haman, if he had not preferred the satisfaction of his own revenge before the preservation of the king's

CHAP. VIII.

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ON that day did the king Ahasuerus give the house of Haman, the Jews enemy, unto Esther the queen: and Mordecai came before the king; for Esther had told [a] what he *was* unto her.

a Chap. 2. 7.

2 And the king took off [b] his ring which he had taken from Haman, and gave it unto Mordecai. And Esther set Mordecai over the house of Haman.

b Chap. 3. 10.

3 ¶ And Esther spake yet again before the king, and fell down at his feet * and besought him with tears, to put away the mischief of Haman the Agagite, and his device that he had devised against the Jews.

* Heb. and she wept and besought him.

4 Then [c] the king held out the golden sceptre toward Esther. So Esther arose, and stood before the king,

c Chap. 4. 11. and 5. 2.

5 And said, If it please the king, and if I have found favour in his sight, and the thing *seem* right before the king, and I *be* pleasing in his eyes; let it be written to reverse † the letters devised by Haman the son of Hammedatha the Agagite, ‡ which he wrote to destroy the Jews, which *are* in all the king's provinces:

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† Heb. the device.

‡ Or, who wrote.

6 For how can I ‖ endure to see the evil that shall come unto my people? or how can I endure to see the destruction of my kindred?

‖ Heb. be able that I may see.

7 ¶ Then the king Ahasuerus said unto Esther the queen, and to Mordecai the Jew, Behold, I have given Esther the house of Haman, and him they have hanged upon the gallows, because he laid his hand upon the Jews.

8 Write ye also for the Jews, as it liketh you, in the king's name, and seal *it* with the king's ring: for the writing which is written in the king's name, and sealed with the king's ring, [d] may no man reverse.

d See Chap. 1. 19. Dan. 6. 8, 12, 15.

9 Then

king's life. *The king said, Hang him thereon*—He shewed no mercy, and he found none from his fellow-creatures.

V. 10. *So they hanged Haman on the gallows that he had prepared for Mordecai*—The evil he intended to do was inflicted upon himself, and in seeking the destruction of others, he procured his own. Thus does God acquaint us with the nature of his infinitely wise and just government, which gives a suitable return to the conduct not only of a few, but to all mankind; and those that have lived to do evil, can no way avoid suffering consequences suitable to what they themselves have done, but by unfeigned repentance, and turning unto God for mercy, the sincerity of which is proved, by acknowledging the injuries they have done, and making the best reparation to those they have wronged. *Then was the king's wrath pacified*—When justice was vindicated by the punishment of the person who had betrayed the king into an action, which, if it had been carried into final execution, would have placed his name among those monsters of the human race, who have abused the authority which God had given them for purposes of justice and mercy, by committing those acts of wrong and cruelty, which so frequently appear in the history of those that have possessed great power over their fellow-creatures.

CHAP. VIII.

V. 1. *On that day did the king give the house of Haman unto Esther*—With all his goods and estate, which being forfeited to the king, he bestows them upon the queen, to compensate the danger to which Haman had exposed her. *And Mordecai came before the king*—Was by the queen's desire admitted into the king's presence, and made one of the seven princes. *For Esther had told what he was unto her*—How nearly he was related to her; which, till this time, she had concealed; this being the fit season to declare it.

V. 2. *The king took off his ring*—That ring which he had formerly given to Haman, he now gives to Mordecai, and with it that power and authority, whereof this ring was a sign, making him, as Haman had been, the keeper of his signet. *And Esther set Mordecai over the house of Haman*—As her steward, to manage that estate for her.

V. 3. *Esther spake yet again before the king, and besought him with tears, to put away the mischief of Haman*—To repeal that cruel decree which Haman had procured to be made for the destruction of the Jews.

V. 4. *Then the king held out the golden sceptre*—In token that he accepted her person and petition, and that she should stand upon her feet.

V. 5. *Let it be written to reverse the letters devised by Haman*—She prudently takes off all the hatefulness of the action from the king, and lays it upon Haman, who had, for his own wicked and selfish ends, contrived the whole business, and circumvented the king in it: which she alledgeth as a reason why it should be repealed. And in making this request, Esther claims nothing of right, or as if the king was bound to grant what she desired: all she asks is of meer favour; and in this we have an example of the manner in which all are to make their requests known to the King of kings, who might justly with-hold his mercy and grace from all that have sinned against him, and leave them exposed to the sentence of his wrath. And whoever complains of the sufferings they are under in this mortal life, increase their guilt, by forgetting that it is of the Lord's mercy that they are not consumed for their folly, their presumption, and their various offences; and for which they can only obtain forgiveness out of the mere grace and favour of God, for the sake of the Mediator; and no other temper of mind, than that in which we see Esther addressing the king, can be becoming in any of the children of men, either to live in, or to approach the throne of God; who at the same time that he hath declared that he will not despise the lowly and contrite heart, hath said that he resisteth the proud.

V. 6. *How can I endure to see the evil that shall come unto my people?*—My heart will sink under it, and I shall never be able to survive it. If Esther's life was so bound up with the lives of her people, for whom she was interceding, what must the gracious Intercessor at the throne of grace feel for the human race for whom he died?

V. 7. *The king said, Behold, I have given Esther the house of Haman, and him they have hanged*—You see how ready I have been to grant your requests, and I do not repent of my favour to you, and am ready to grant your further desires.

V. 8. *Write ye also for the Jews*—On their behalf, to the governors and commanders of the king's forces, or to whom you please. *And seal it with the king's ring*—I offer you my authority to confirm whatsoever you shall think fit to write. And thus does the Lord of all speak to them that believe in his power and willingness to save them; he that gave himself for them, bids them ask, and they shall receive, that their joy may be full. (John xvi. 24.)

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9 [c] Then were the king's scribes called at that time in the third month (that *is* the month Sivan) on the three and twentieth *day* thereof, and it was written (according to all that Mordecai commanded) unto the Jews, and to the lieutenants, and the deputies and rulers of the provinces which *are* [i] from India unto Ethiopia, an hundred twenty and seven provinces, unto every province, [v] according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language.

c Chap. 3. 12.

i Chap. 1. 1.

v Chap. 1. 22. and 3. 12.

10 And he wrote in the king Ahasuerus' name, and sealed *it* with the king's ring, and sent letters by posts on horseback, *and* riders on mules, camels, *and* young dromedaries:

11 Wherein the king granted the Jews which *were* in every city, to gather themselves together, and to stand for their life, to destroy, to slay, and to cause to perish all the power of the people and province, that would assault them, *both* little ones, and women, and [v] *to take* the spoil of them for a prey:

v See Chap. 9. 10, 15, 16.

12 [i] Upon one day, in all the provinces of king Ahasuerus, *namely*, upon the thirteenth *day* of the twelfth month, which *is* the month Adar,

i Chap. 3. 13, &c. and 9. 1.

13 The copy of the writing, for a commandment to be given in every province, *was* * published unto all people, and that the Jews should be ready against that day, to avenge themselves on their enemies.

* Heb revealed.

14 *So* the posts that rode upon mules *and* camels went out, being hastened, and pressed on by the king's commandment; and the decree was given at Shushan the palace.

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15 ¶ And Mordecai went out from the presence of the king, in royal apparel of † blue and white, and with a great crown of gold, and with a garment of fine linen, and purple; and [k] the city of Shushan rejoiced and was glad:

† Or, violet.

k See Chap. 3. 15.

16 The Jews had light and gladness, and joy, and honour.

17 And in every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had joy and gladness, a feast [l] and a good day: and many of the people of the land became Jews; for the fear of the Jews fell upon them.

l 1 Sam. 25. 8. Chap. 9. 19, 22.

CHAP. IX.

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NOW [a] in the twelfth month (that *is* the month Adar) on the thirteenth day of the same, [b] when the king's commandment and his decree drew near to be put in execution, in the day that the enemies of the Jews hoped to have power over them, (though it was turned to the contrary, that the Jews had rule over them that hated them)

a Chap. 8. 12.

b Chap. 3. 13.

2 The Jews gathered themselves together in their cities, throughout all the provinces of the king Ahasuerus, to lay hand on such as sought their hurt; and no man could withstand them: for the fear of them fell upon all people.

3 And all the rulers of the provinces, and the

V. 9. *In the third month, on the three and twentieth day thereof*—Which was above two months after the former decree obtained by Haman: All which time God suffered the Jews to lie under the terror of this dreadful day, that they might be more thoroughly humbled; and that they might be convinced of their great sin and folly in neglecting the many offers and opportunites they had of returning to their native country, and to the free and full exercise of the true religion. *It was written according to all that Mordecai commanded unto the Jews*—That they might understand their liberty, and be encouraged to use it for their own defence. *And to the rulers of the provinces*—That they should publish and disperse them into all parts, that both themselves and others might take notice of the king's pleasure and kindness to the Jews.

V. 11. *The king granted the Jews to stand for their life*—To stand up for the defence of their lives, against all that should seek to destroy them.

V. 15. *Mordecai went with a great crown of gold*—Which the chief of the Persian princes were permitted to wear, but with sufficient distinction from the king's crown. *And the city of Shushan rejoiced*—Not only Jews, but the citizens in general, who had an abhorrency of bloody counsels and designs, and a complacency in acts of benignity and mercy.

V. 16. *The Jews had light*—Which is often put for gladness, because light is pleasant, and disposeth a man to joy, whereas darkness inclines a man to sorrow. *And gladness and joy*—This explains the former metaphor, by two words expressing the same thing, to note the greatness of the joy. *And honour*—Instead of that contempt under which they had lain.

V. 17. *And many of the people of the land became Jews*—Became true worshippers of God by faith in the only Mediator. Thus, at the time that the proud, the wicked, and the impenitent pull down destruction upon their own heads, God over-rules their evil designs, and, by his unmeritted goodness, bestows an increase of blessedness on them that fear him, and hope in his mercy.

CHAP. IX.

V. 1. *The day that the enemies of the Jews hoped to have power over them*—In that day which was appointed by Haman.

V. 2. *No man could withstand them*—Their enemies, though they did take up arms against them, yet were conquered by the Jews. *For the fear of them fell upon all people*—Who saw they had so great a God on their side, who, by such unusual methods, had brought about such a mighty and unexpected deliverance.

V. 3. *All the rulers and officers of the king helped the Jews*—All *them that did the king's business*; not only the chief persons designed by the foregoing words, but all his other ministers or officers of what quality soever. And thus is it when sinners against God receive from him, as the Jews did from the king, life and salvation; all that are under the authority and obey the Most High, immediately take the part of every penitent soul, from whom the wrath of God is turned away: the angels rejoice at the repentance

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the lieutenants, and the deputies, and * officers of the king, helped the Jews: because the fear of Mordecai fell upon them.

* Heb. those which did the business that belonged to the king.

4 For Mordecai *was* great in the king's house, and his fame went out throughout all the provinces: for this man Mordecai waxed greater and greater.

5 Thus the Jews smote all their enemies with the stroke of the sword, and slaughter and destruction, and did † what they would unto those that hated them.

† Heb. according to their will.

6 And in Shushan the palace the Jews slew and destroyed five hundred men.

7 And Parshandatha, and Dalphon, and Aspatha,

8 And Poratha, and Adalia, and Aridatha,

9 And Parmashta, and Arisai, and Aridai, and Vajezatha,

10 The ten sons of Haman the son of Hammedatha, the enemy of the Jews, slew they; [c] but on the spoil laid they not their hand.

c See Chap. 8. 11.

11 On that day, the number of those that were slain in Shushan the palace, ‡ was brought before the king.

‡ Heb. came

12 ¶ And the king said unto Esther the queen, The Jews have slain and destroyed five hundred men in Shushan the palace, and the ten sons of Haman; what have they done in the rest of the king's provinces? now [d] what *is* thy petition? and it shall be granted thee: or what *is* thy request further? and it shall be done.

d Chap 5. 6. and 7. 2.

13 Then said Esther, If it please the king, let it be granted to the Jews which *are* in Shushan, to do to morrow also according unto this day's decree, and ‡ let Haman's ten sons be hanged upon the gallows.

‡ Heb. let men hang.

14 And the king commanded it so to be done; and the decree was given at Shushan, and they hanged Haman's ten sons.

15 For the Jews that *were* in Shushan gathered themselves together, on the fourteenth day also of the month Adar, and slew three hundred men at Shushan; [e] but on the prey they laid not their hand.

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e Ver. 10.

16 But the other Jews that *were* in the king's provinces gathered themselves together, and stood for their lives, and had rest from their enemies, and slew of their foes seventy and five thousand; but they laid not their hands on the prey.

17 On the thirteenth day of the month Adar, and on the fourteenth day § of the same, rested they, and made it a day of feasting and gladness.

§ Heb. in it.

18 But the Jews that *were* at Shushan, assembled together on the thirteenth *day* thereof, and on the fourteenth thereof; and on the fifteenth *day* of the same they rested, and made it a day of feasting and gladness.

19 Therefore the Jews of the villages, that dwelt in the unwalled towns, made the fourteenth day of the month Adar, [i] *a day of* gladness and feasting, [v] and a good day, and of [v] sending portions one to another.

i Deut. 16. 13, 14.

v Chap. 8. 17.

v Neh. 8. 10, 12.

20 ¶ And Mordecai wrote these things, and sent letters unto all the Jews that *were* in all the povinces of the king Ahasuerus, *both* nigh and far,

21 To establish *this* among them, that they should keep the fourteenth day of the month Adar, and the fifteenth day of the same yearly:

22 As the days wherein the Jews rested from their enemies, and the month which was turned unto them from sorrow to joy, and from mourning into a good day: that they should make them days of feasting and joy, and of [k] sending portions one to another, and gifts to the poor.

k Neh. 8. 10.

23 And

of every sinner, and become their friends and servants, to minister to the heirs of salvation.

V. 4. *Mordecai was great in the king's house*—The greatest in place, and power, and favour with the king, both for his near relation to his queen, and for his good service done to him in preserving his life, and managing his affairs; and for those excellent abilities and virtues which he discovered in him. Mordecai had placed his confidence in God, and in answer to his faith the Divine favour was shewn to him; and the grace and goodness of God made him great, and gave him favour with the king and with the people.

V. 6. *In Shushan the palace*—In the city. *The Jews slew and destroyed five hundred men*—Who might now attempt to destroy the Jews, in consequence of the former decree.

V. 10. *But on the spoil laid they not their hand*—That it might appear that what they did was not done out of malice to their persons and families, or covetousness of their estates, but out of necessity, and in their own defence.

V. 20. *Mordecai wrote these things*—The history of these things which was the ground of the feast; which Mordecai knew ought to be had in remembrance, and to be told to their children and posterity, through all ages, according to the many commands of God to that purpose, and the constant practice of the men of God, to the end, that mankind might be taught to fear Him, who could, as appears by this history, bring to nought the wisdom and the power of the mighty, and protect them that believed in him, though doomed to destruction by the highest human authority.

V. 21. *To establish this*—Because that great work of God, which was the ground of this solemnity, had been done both upon the 13th and the 14th day. And it is necessary for all that would live in the fear of God, to use means for themselves to keep in mind the divine dealings—the severity of his judgments against those that do evil, and the greatness and certainty of his care and protection to all that believe in him.

V. 32. *Days*

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23 And the Jews undertook to do as they had begun, and as Mordecai had written unto them.

24 Because Haman the son of Hammedatha the Agagite, the enemy of all the Jews, had devised against the Jews to destroy them, and [1] had cast Pur (that *is*, the lot) to [‖] consume them, and to destroy them:

[1] Chap. 3. 7.
[‖] Heb. crush.

[*] Heb. when she came.
[v] Ver. 13. 14. Chap. 7. 5, &c. and 8. 3, &c.

25 But [*] [v] when *Esther* came before the king, he commanded by letters, that his wicked device which he devised against the Jews, should return upon his own head, and that he and his sons should be hanged on the gallows.

[†] That is, lot.
[n] Ver. 20.

26 Wherefore they called these days Purim, after the name of [†] Pur: therefore for all the words of [n] this letter, and *of that* which they had seen concerning this matter, and which had come unto them,

27 The Jews ordained, and took upon them, and upon their seed, and upon all such as joined themselves unto them, so as it should not [§] fail, that they would keep these two days according to their writing, and according to their *appointed* time every year:

[§] Heb. pass.

28 And that these days *should be* remembered, and kept throughout every generation, every family, every province, and every city; and that these days of Purim should not [‖] fail from among the Jews, nor the memorial of them [*] perish from their seed.

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[‖] Heb. pass.
[*] Heb. be ended.

29 Then Esther the queen, the daughter of Abihail, and Mordecai the Jew, wrote with [†] all authority, to confirm the second letter of Purim.

[†] Heb. all strength.

30 And he sent the letters unto all the Jews, to the hundred twenty and seven provinces of the kingdom of Ahasuerus, *with* words of peace and truth:

31 To confirm these days of Purim in their times *appointed*, according as Mordecai the Jew, and Esther the queen, had enjoined them, and as they had decreed [‡] for themselves and for their seed, the matters of the fastings and their cry.

[‡] Heb. for their souls.

32 And the decree of Esther confirmed these matters of Purim, and it was written in the book.

CHAP. X.

cir. 495.

AND the king Ahasuerus laid a tribute upon the land, and *upon* the isles of the sea.

2 And all the acts of his power, and of his

V. 22. *Days of feasting and joy, and of sending portions one to another, and gifts to the poor*—Which they used to give upon days of thanksgiving.

V. 23. *The Jews undertook to do as they had begun*—Unanimously consented to Mordecai's desire, and bound it upon themselves and their posterity.

V. 26. *For all the words of this letter, and of that which they had seen*—And known of this wonderful work of God on their behalf.

V. 29. *Mordecai the Jew, wrote with all authority*;—He pressed it with all earnestness, that all that God had done for them, and against the authors of the unjust and wicked design to destroy them, might be made known for the glory of God to the end of the world, that all that read or heard of this instance of the care of God over those that worship him through the Redeemer of the world, might be encouraged to follow the faith of Mordecai, and so have the power and goodness of God discovered to them, under the dangers and sufferings which all have to pass through in this life of trial, in which nothing but the grace of God can support, and nothing less than his providence can defend and protect.

V. 30. *He sent letters with words of peace and truth*—To direct and persuade them to keep both *peace* and *truth*—to live peaceably and lovingly one with another, and with all their neighbours, not insulting over them upon their confidence in Mordecai's great power, or upon this late and great success, nor giving them any fresh provocations, and yet holding fast the true religion, in spite of all the artifices or hostilities of the Gentiles, among whom they lived.

V. 31. *The matters of the fasting and of their cry*—For not only Esther, and the Jews in Shushan, but all other Jews in all places, as soon as they heard those dismal tidings, did doubtless according to the precepts of Scripture, and the constant practice of their godly predecessors in all ages, fly to that last and only refuge of seeking to God by fasting, and earnest prayers, and strong cries, which God was pleased graciously to hear, and in answer, to give them this deliverance. And this was that which they were now to remember—the greatness of their danger and of their rescue from it. And accordingly the Jews used to observe the first of these days with fasting, and crying, and other expressions of vehement grief and fear, and the latter with feasting, and thanksgiving, and all demonstrations of joy; and after their example ought all that would wish to retain a sense of the goodness of God, to look back on the dangers to which their sins exposed them, and from which they find themselves saved by his grace, and the greatness of his mercy, for the sake of him that died for them; and for which it is our duty, as well as for our increasing happiness, to render unto God the tribute of grateful praise; and if we do not, after the example which is here given us, appoint certain times for calling to mind the loving kindness of the Lord, it is to leave ourselves wilfully exposed to the danger of forgetting what his great mercy hath done for us, and this is to make ourselves guilty of the highest ingratitude: To live without having certain seasons for calling to mind the loving kindness of the Lord, can only be expected to be followed by a want of love to him who first loved us; and to be without the love of God, is to be without that which is the end of our faith, even the salvation of our souls.

V. 32. *The decree of Esther was written in the book*—In the records which the Jews kept of the most memorable events which befel them. The good spirit of God disposing them thus carefully to preserve the knowledge of his dealings with them, and with the people about them, that the nature of God's government of his church and of the world, might be made known to the ages to come.

CHAP. X.

V. 3. *Mordecai was accepted of his brethren*—Who did not envy his greatness, but rejoiced in it, and blessed God for it, and loved him for his right management of his great power. *Speaking peace to all his seed*—He spoke and acted with great kindness and friendliness to them, and this love and good-will in Mordecai to the Jews,

was

Before Christ cir. 495. his might, and the declaration of the greatness of Mordecai, whereunto the king * advanced him, *are* they not written in the book of the chronicles of the kings of Media and Persia?

* Heb. made him great.

3 For Mordecai the Jew *was* next unto king Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren, seeking the wealth of his people, and speaking peace to all his seed. Before Christ cir. 495.

was the means of producing the affection and gratitude which they had for him.

In this history of the Divine dealings, we see a numerous people doomed to death like one criminal; and then we see them delivered from the sentence that was pronounced against them, and power given them over all their enemies, and that power secured to them by having one of their own nation exalted to the highest authority in the kingdom; and when we look back to the first rise of this great change from evil and danger, to deliverance and safety, we find a principle discovering itself in the mind of Mordecai, by which he was assured that deliverance would arise to the Jews, if Esther refused to intercede for their lives with the king; this principle was no other than that faith in God, through the Son of his love, to which all the promises of mercy, grace, and protection are made for God to man: and when we consider the strictness of those decrees of the Persian government, and the defenceless condition of the Jews in their captive state in that country, we see there is nothing too hard for the Lord to do, (Jer. xxxii. 17.) and nothing which he is not willing to do for those that believe in him, and look for his loving kindness in the way, and on the account which he hath promised to be gracious to all. The faith of Mordecai was fixed on God his Saviour, and he believed deliverance would arise to him and his people, when mere reason would have said, It is impossible—a decree is made, which cannot be changed—he that has procured it to be made, has spread the knowledge of it over all the dominions of the king, and all that are in authority under him are bound to execute it; and besides, the enemy of the Jews is still possessed of all the power of the king to execute his own design. But the faith of Mordecai lifted him up to God, whose love and power are proved by his word to exceed all that human reason can comprehend, and to remove or to enable those that believe in him to overcome difficulties, which, to appearance, are next to impossible.

The Father of Mercies is the same at this day as he then was, and no less willing to be gracious to all that look to him, through the only Mediator between God and man; and this is the use which is mercifully intended to be made of these records of the gracious government of God over his church and people, and over all events in ages past. And to obtain mercy from God, deliverance from the evils we feel, or the dangers we fear, or support under unavoidable sufferings, the way is the same—They that come unto God, must, with Mordecai, believe that he is the Saviour of all them that seek his favour as he did, with prayer mixed with faith: And to all, as well as to Mordecai, has God said, Ask, and ye shall receive—Believe in the Lord Jesus Christ, and thou shalt be saved;—saved from their spiritual enemies, as the Jews were from their mortal enemies; and preserved from the wrath to come, as they were preserved from that sentence of death which was published against them, as the Divine displeasure is revealed from heaven against all unrighteousness of men; and as the root of all evil against that unbelief which will not trust the word of God, confirmed as it is with the experience of clouds of witnesses. (Heb. xii. 1.)

In the situation of the Jews after their deliverance from their sentence of death, we have a strong representation of the safe and happy state of those, who, by true repentance, have fled for refuge from the wrath of God: as the acts of the king of Persia were executed by Mordecai, so is all government committed to the Redeemer of men: all that live by faith have an advocate at the throne of God, as the Jews had at the throne of the Persian empire; and all that is done by the supreme power, passes through the hands of a Saviour, who is at the same time the brother and the friend of all that believe, wherever they are dispersed abroad, or whatever are the circumstances of their distress: Jesus, like Mordecai, became the friend of all, when all were doomed to death; he loved them in their worst estate, and gave himself for them, and for his sake, God will freely give them all things. (Rom. viii. 32.)

The conduct of Mordecai is also an example to all that would be partakers of the Divine favour, and continue in the possession of it. Mordecai would not purchase the favour of the second person in the kingdom at the expence of offending God, who he knew had commanded no such honours to any creature, as were understood to express any part of that honour and worship which belongs alone to God: Mordecai was therefore a man faithful to the grace of God, and against the custom of the country, and, at the hazard of his life, was determined to keep a conscience void of offence: and though he would obey no human authority to offend God, yet he would suffer no evil to be done to the king that he could prevent, and therefore made him acquainted with the danger he was in from his immediate attendants, who designed to take his life. And after Mordecai had been publicly honoured for this, he returned to the discharge of the duties of his station; and when he was advanced to the highest authority in the state, he continued faithful to the king, and increased in his favour, and remained as much the friend of his captive brethren as ever he had been; and the care he took to have the gracious dealings of God commemorated among the Jews, and the history of them transmitted to future ages, shews how much he continued to have the glory of God and the good of mankind at heart after he was so highly exalted: so that considering all this great man passed through, from the condition of a captive and a state criminal condemned to death, to that high station in which we see him discharging the duties of piety to God, fidelity to his prince, and of affection to his own people, we have an eminent instance of what God, by his holy spirit, is able and willing to do for the children of men, who are all of like passions, and whose spiritual and providential blessings are all promised on the same condition of faith in God, through the Son of his love—the Lord Jesus Christ, for whose sake God hath been pleased to reveal himself as ever waiting to be gracious.

J O B.

THE exact date of this book is not certain, but it appears to be placed among the moſt ancient of the Sacred Writings, and commonly believed to have been written by Moſes. It appears by the prophet Ezekiel, who lived near ſix hundred years before the coming of the LORD Jeſus, that the character of Job was well known in that prophet's time: Ezekiel ſpeaks of Job in the following manner: "The word of the LORD came unto me, ſaying, Son of man, when the land ſinneth againſt me by treſpaſſing grievouſly, then will I ſtretch out mine hand upon it, and will break the ſtaff of the bread thereof, and will ſend famine upon it, and will cut off man and beaſt from it. Though theſe three men, Noah, Daniel, and Job were in it, they ſhould deliver but their own ſouls by their righteouſneſs, ſaith the Lord GOD." (Ezek. xiv.) The apoſtle James alſo ſpeaks of Job thus—"Behold, we count them happy which endure. Ye have heard of the patience of Job, and have ſeen the end of the Lord: that the Lord is very pitiful, and of tender mercy." (James v. 11.) And in the 1ſt Cor. iii. 19, St. Paul quotes a paſſage from Job, in the manner in which the Scriptures were only to be referred to, before their diviſion into chapters: that is, by repeating the words, or ſaying in ſubſtance the ſame thing, with ſome variation. It is ſaid, (Job v. 13.) *He taketh the wiſe in their own craftineſs:* St. Paul's words are—"The wiſdom of this world is fooliſhneſs with God: for it is written, *He taketh the wiſe in their own craftineſs.*" Thus are the Scriptures connected together, that were written at the diſtance of many ages from each other.

BUT beſides theſe proofs, the book of Job, in common with all the other Scriptures, contains within itſelf ſufficient evidence of its Divine origin. The information that is given in it, is, in its very nature, ſuch as only could come from God: this plainly appears by the diſcoveries that are made in it of the world of ſpirits, which no human thought can penetrate, unaſſiſted by the ſpirit of God, by which his will is fully and finally revealed.

IN this part of the word of God, we have the conduct of the Almighty, and that of ſatan, the prince of the angels that kept not their firſt eſtate, (Jude vi.) connected with the real hiſtory of a man, with whom we ourſelves are equally born to trouble, by being expoſed to the ſame kind of ſufferings, however the goodneſs of God may ſpare us from the ſame degree of them: and we ſee, by what was brought upon Job, by the malice and power of ſatan, what lengths the accuſer and enemy of mankind is permitted to go in afflicting mankind, and the particular enmity he hath againſt thoſe who are worſhipping God in ſpirit and in truth, and in their lives doing and ſuffering his holy will from their hearts. And by the diſcoveries that are made to us in the life of Job, we are ſhewn how fatal it would be to us, to conſider ourſelves in no danger from the wiles and rage of the devil, who is thus going about ſeeking whom he may devour, (1 Pet. v. 8. Eph. vi. 11, &c.) by tempting mankind to do that, which it was his deſign Job ſhould do—that is, offend againſt God under his ſufferings, and ſo be ſeparated from him, and of courſe ſink into deſperation and miſery. And when we conſider that we are in no leſs danger of doing this than Job was, what gratitude and praiſe is due to God for giving us the example that is ſet before us in this book, of what God, by his holy Spirit, is ever willing to do for all who ſee themſelves deſerving of greater ſufferings at his hands, than any that could be endured in mortal bodies, and who at the ſame time caſt themſelves upon him as their Redeemer; humbly reſigning themſelves, their characters, their preſent and eternal intereſts to God, who is too wiſe to miſtake, and too good not to do what is beſt for all that caſt their care upon him; only deſiring that aſſiſtance of his grace, by which they may be preſerved blameleſs in his ſight.

This book contains forty-two chapters.

CHAP. I. The holineſs, riches, and religious care of Job for his children. Satan appearing before God, accuſeth Job, and obtaineth leave to tempt him. Job underſtanding the loſs of his goods and children, in his mourning he bleſſeth God—CHAP. II. Satan appearing again before God, obtaineth further leave to tempt Job: he ſmiteth him with ſore boils: Job reproveth his wife: his three friends condole with him.—CHAP. III. Job complaineth of life, becauſe of his anguiſh.—CHAP. IV. Eliphaz reproveth Job for want of religion: he teacheth God's judgments to be not for the righteous, but for the wicked: his fearful viſion, to humble the excellencies of creatures before God.—CHAP. V. The harm of inconſideration. The end of the wicked is miſery. God is to be regarded in affliction. The happy end of God's correction.—CHAP. VI. Job ſheweth that his complaints are not cauſeleſs: he wiſheth for death, wherein he is aſſured of comfort: he reproveth his friends of unkindneſs.—CHAP. VII. Job excuſeth his deſire of death: he complaineth of his own reſtleſſneſs.—CHAP. VIII. Bildad ſheweth God's juſtice, in dealing with men according to their works: he applieth God's juſt dealing to Job.—CHAP. IX. Job, acknowledging God's juſtice, ſheweth there is no contending with him. Men are not to be condemned becauſe of afflictions.—CHAP. X. Job expoſtulateth with God about his afflictions: he complaineth of life, and craveth a little eaſe before death.—CHAP. XI. Zophar reproveth Job for juſtifying himſelf. God's wiſdom is unſearchable. The aſſured bleſſing of repentance.—CHAP. XII. Job maintaineth himſelf againſt his friends that reprove him: he acknowledgeth God's omnipotency.—CHAP. XIII. Job reproveth his friends: he profeſſeth his confidence in God, and intreateth to know his own ſins, and God's purpoſe in afflicting him.—CHAP. XIV. Job intreateth God for favour: he waiteth for his change. By ſin the creature is ſubject to corruption.—CHAP. XV. Eliphaz reproveth Job of impiety in juſtifying himſelf: he proveth by tradition the unquietneſs of wicked men.—CHAP. XVI. Job reproveth his friends of unmercifulneſs: he ſheweth the pitifulneſs of his caſe: he maintaineth his innocence.—CHAP. XVII. Job appealeth from men to God: The unmerciful dealings of men with the afflicted may aſtoniſh, but not diſcourage, the righteous: his hope is not in life, but in death.—CHAP. XVIII. Bildad reproveth Job of preſumption and impatience. The calamities of the wicked.—CHAP. XIX. Job complaining of his friend's cruelty, ſheweth there is miſery enough in him to feed their cruelty: he craveth pity: he believeth the reſurrection.—CHAP. XX. Zophar ſheweth the ſtate and portion of the wicked.—CHAP. XXI. Job ſheweth that even in the judgment of man he hath reaſon to be grieved. Sometimes the wicked do ſo proſper as they deſpiſe God. Sometimes their deſtruction is manifeſt.—CHAP. XXII. Eliphaz ſheweth that man's goodneſs profiteth not God: he accuſeth Job of divers ſins: he exhorteth him to repentance, with promiſes of mercy.—CHAP. XXIII. Job longeth to appear before God, in confidence of his mercy. God obſerveth our ways. Job's innocency. God's decree is immutable.—CHAP. XXIV.—Wickedneſs goeth often unpuniſh-

ed.

ed. There is a ſecret judgment for the wicked.—CHAP. XXV.—Bildad ſheweth that man cannot be juſtified before God.—CHAP. XXVI. Job, reproving the uncharitable ſpirit of Bildad, acknowledgeth God to be infinite and unſearchable.—CHAP. XXVII. Job proteſteth his ſincerity. The hypocrite is without hope. The bleſſings which the wicked have are turned into curſes.—CHAP. XXVIII. There is a knowledge natural to man: but ſpiritual wiſdom is an excellent gift of God.—CHAP. XXIX. Job bemoaneth himſelf of his former proſperity and honour.—CHAP. XXX. Job's honour is turned into extreme contempt; his proſperity into calamity.—CHAP. XXXI. Job maketh a ſolemn proteſtation of his integrity in ſeveral duties.—CHAP. XXXII. Elihu is angry with Job and his three friends: he reproveth them for not ſatisfying of Job: his zeal to ſpeak.—CHAP. XXXIII. Elihu offereth himſelf inſtead of God, with ſincerity and meekneſs to reaſon with Job; he excuſeth God from giving man an account of his ways, by his greatneſs: he inciteth Job to attention.—CHAP. XXXIV. Elihu aceuſeth Job for charging God with injuſtice. God omnipotent cannot be unjuſt. Man muſt humble himſelf unto God. Elihu reproveth Job.—CHAP. XXXV. Compariſon is not to be made with God, becauſe our good or evil cannot extend unto him. Many cry in their afflictions, but are not heard for want of faith.—CHAP. XXXVI. Elihu ſheweth how God is juſt in his ways: How Job's ſins hinder God's bleſſings. God's works are to be magnified.—CHAP. XXXVII. God is to be feared becauſe of his great works: His wiſdom is unſearchable in them.—CHAP. XXXVIII. God challengeth Job to anſwer. God, by his mighty works, convinceth Job of ignorance, and of imbecility.—CHAP. XXXIX. Of the wild goats and hinds. Of the wild aſs, the unicorn, the peacock, ſtork and oſtrich, the horſe, the hawk, the eagle.—CHAP. XL. Job humbleth himſelf to God. God ſtirreth him up to ſhew his righteouſneſs, power, and wiſdom. Of the Behemoth.—CHAP. XLI. Of God's great power in the Leviathan.—CHAP. XLII. Job ſubmitteth himſelf unto God. God, preferring Job's cauſe, maketh his friends ſubmit themſelves, and accepteth him: he magnifieth and bleſſeth Job. Job's age and death.

CHAP. I.

Before Chriſt cir. 1520.

THERE was a man [a] in the land of Uz, whoſe name *was* [b] Job, and that man was [c] perfect and upright, and one that feared God, and eſchewed evil.

a Gen. 22. 20, 21.
b Ezek. 14. 14. James 5. 11.
c Chap. 2. 3.

2 And there were born unto him ſeven ſons, and three daughters.

3 His * ſubſtance alſo was ſeven thouſand ſheep, and three thouſand camels, and five hundred yoke of oxen, and five hundred ſhe aſſes, and a very great † houſhold; ſo that this man was the greateſt of all the ‡ men of the eaſt.

* Or, cattle.
† Or, huſbandry.
‡ Heb. ſons of the eaſt.

4 And his ſons went and feaſted in *their* houſes, every one his day, and ſent and called for their three ſiſters to eat and to drink with them.

5 And it was ſo, when the days of *their* feaſting were gone about, that Job ſent and ſanctified them, and roſe up early in the morning, [d] and offered burnt-offerings *according* to the number of them all: for Job ſaid, It may be that my ſons have ſinned, and [e] curſed God in their hearts. Thus did Job § continually.

Before Chriſt cir. 1520.
d Gen. 8. 20. Chap. 42. 8.
e 1 Kings 21. 10, 13.
§ Heb. all the days.

6 ¶ Now [f] there was a day [g] when the ſons of God came to preſent themſelves before the Lord, and ‖ Satan came alſo * among them.

f Chap. 2. 1.
g 1 Kings 22. 19. Chap. 38. 7.
‖ Heb. the adverſary, 1 Chro. 21. 1. Rev. 12. 9, 10.
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7 And the Lord ſaid unto Satan, Whence comeſt thou? Then Satan anſwered the Lord, and ſaid, From [h] going to and fro in the earth, and from walking up and down in it.

h Chap. 2. 2. Mat. 12. 43. 1 Pet. 5. 8.

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V. 1. *Uz*—Which was either in Edom, called the land of Uz, or in ſome part of Arabia, not far from the Chaldeans, and Sabeans. *Job was perfect*—Having that grace of God that bringeth ſalvation, by which he was enabled to refrain from all ungodlineſs and worldly luſts, living ſoberly and righteouſly, diſcharging every duty with a ſincere deſign to pleaſe him. *And upright*—Exact and regular in all his dealings with men, one of an unblameable converſation, doing to others as he would have others to deal with him. *One that feared God*—Only, truly pious, and devoted to God's worſhip and ſervice. *And eſchewed evil*—Carefully avoiding all ſin againſt God or men.

V. 5. *Job ſent and ſanctified them*—He exhorted and commanded them to ſanctify themſelves, by true repentance for all their ſins, and by fervent prayers, to make their peace with God by ſacrifice. *And roſe up early in the morning*—Thereby ſhewing his zeal in God's ſervice, and his impatience till God was reconciled to him and to his children. *Job ſaid, It may be that my ſons have ſinned*—For which he had cauſe enough, from the corruption of man's nature, the frailty and folly of youth. *And curſed God*—Not in the groſſeſt manner and higheſt degree, but deſpiſed and diſhonoured God; for curſing is ſomtimes uſed to note only reviling or detracting, or ſpeaking evil, or ſetting light by a perſon. What is called curſing one's father or mother, is elſewhere called ſetting light by them. *In their hearts*—By ſlight and low thoughts of God, by neglecting or forgetting to give God the praiſe and glory of the mercies, which by his favour they enjoyed, by taking more hearty delight in their feaſts, than in the ſervice of God: for theſe and ſuch-like diſtempers of heart, are moſt uſual in times of proſperity, as appears by common experience, and by the many Divine cautions we have againſt them. *Thus did Job continually*—It was his conſtant courſe at the end of every feaſting time.

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V. 7. *Whence comeſt thou*—God being here repreſented as Judge, begins with an inquiry, as the ground of his further proceedings. *Satan anſwered, From going to and fro in the earth*—Where by thy permiſſion I range about, obſerving, with great diligence, all the diſpoſitions and actions of men, and working in them and among them, as far as I have liberty and opportunity.

V. 8. *Haſt thou conſidered my ſervant Job*—Haſt thou taken notice of him, and his ſpirit, and carriage? and what haſt thou to ſay againſt him?

V. 9. *Doth*

JOB.

THE exact date of this book is not certain, but it appears to be placed among the moſt ancient of the Sacred Writings, and commonly believed to have been written by Moſes. It appears by the prophet Ezekiel, who lived near ſix hundred years before the coming of the LORD Jeſus, that the character of Job was well known in that prophet's time: Ezekiel ſpeaks of Job in the following manner: "The word of the LORD came unto me, ſaying, Son of man, when the land ſinneth againſt me by treſpaſſing grievouſly, then will I ſtretch out mine hand upon it, and will break the ſtaff of the bread thereof, and will ſend famine upon it, and will cut off man and beaſt from it. Though theſe three men, Noah, Daniel, and Job were in it, they ſhould deliver but their own ſouls by their righteouſneſs, ſaith the Lord GOD." (Ezek. xiv.) The apoſtle James alſo ſpeaks of Job thus—"Behold, we count them happy which endure. Ye have heard of the patience of Job, and have ſeen the end of the Lord: that the Lord is very pitiful, and of tender mercy." (James v. 11.) And in the 1ſt Cor. iii. 19, St. Paul quotes a paſſage from Job, in the manner in which the Scriptures were only to be referred to, before their diviſion into chapters: that is, by repeating the words, or ſaying in ſubſtance the ſame thing, with ſome variation. It is ſaid, (Job v. 13.) *He taketh the wiſe in their own craftineſs:* St. Paul's words are—"The wiſdom of this world is fooliſhneſs with God: for it is written, *He taketh the wiſe in their own craftineſs.*" Thus are the Scriptures connected together, that were written at the diſtance of many ages from each other.

BUT beſides theſe proofs, the book of Job, in common with all the other Scriptures, contains within itſelf ſufficient evidence of its Divine origin. The information that is given in it, is, in its very nature, ſuch as only could come from God: this plainly appears by the diſcoveries that are made in it of the world of ſpirits, which no human thought can penetrate, unaſſiſted by the ſpirit of God, by which his will is fully and finally revealed.

IN this part of the word of God, we have the conduct of the Almighty, and that of ſatan, the prince of the angels that kept not their firſt eſtate, (Jude vi.) connected with the real hiſtory of a man, with whom we ourſelves are equally born to trouble, by being expoſed to the ſame kind of ſufferings, however the goodneſs of God may ſpare us from the ſame degree of them: and we ſee, by what was brought upon Job, by the malice and power of ſatan, what lengths the accuſer and enemy of mankind is permitted to go in afflicting mankind, and the particular enmity he hath againſt thoſe who are worſhipping God in ſpirit and in truth, and in their lives doing and ſuffering his holy will from their hearts. And by the diſcoveries that are made to us in the life of Job, we are ſhewn how fatal it would be to us, to conſider ourſelves in no danger from the wiles and rage of the devil, who is thus going about ſeeking whom he may devour, (1 Pet. v. 8. Eph. vi. 11, &c.) by tempting mankind to do that, which it was his deſign Job ſhould do—that is, offend againſt God under his ſufferings, and ſo be ſeparated from him, and of courſe ſink into deſperation and miſery. And when we conſider that we are in no leſs danger of doing this than Job was, what gratitude and praiſe is due to God for giving us the example that is ſet before us in this book, of what God, by his holy Spirit, is ever willing to do for all who ſee themſelves deſerving of greater ſufferings at his hands, than any that could be endured in mortal bodies, and who at the ſame time caſt themſelves upon him as their Redeemer; humbly reſigning themſelves, their characters, their preſent and eternal intereſts to God, who is too wiſe to miſtake, and too good not to do what is beſt for all that caſt their care upon him; only deſiring that aſſiſtance of his grace, by which they may be preſerved blameleſs in his ſight.

This book contains forty-two chapters.

CHAP. I. The holineſs, riches, and religious care of Job for his children. Satan appearing before God, accuſeth Job, and obtaineth leave to tempt him. Job underſtanding the loſs of his goods and children, in his mourning he bleſſeth God—CHAP. II. Satan appearing again before God, obtaineth further leave to tempt Job: he ſmiteth him with ſore boils: Job reproveth his wife: his three friends condole with him.—CHAP. III. Job complaineth of life, becauſe of his anguiſh.—CHAP. IV. Eliphaz reproveth Job for want of religion: he teacheth God's judgments to be not for the righteous, but for the wicked: his fearful viſion, to humble the excellencies of creatures before God.—CHAP. V. The harm of inconſideration. The end of the wicked is miſery. God is to be regarded in affliction. The happy end of God's correction.—CHAP. VI. Job ſheweth that his complaints are not cauſeleſs: he wiſheth for death, wherein he is aſſured of comfort: he reproveth his friends of unkindneſs.—CHAP. VII. Job excuſeth his deſire of death: he complaineth of his own reſtleſſneſs.—CHAP. VIII. Bildad ſheweth God's juſtice, in dealing with men according to their works: he applieth God's juſt dealing to Job.—CHAP. IX. Job, acknowledging God's juſtice, ſheweth there is no contending with him. Men are not to be condemned becauſe of afflictions.—CHAP. X. Job expoſtulateth with God about his afflictions: he complaineth of life, and craveth a little eaſe before death.—CHAP. XI. Zophar reproveth Job for juſtifying himſelf. God's wiſdom is unſearchable. The aſſured bleſſing of repentance.—CHAP. XII. Job maintaineth himſelf againſt his friends that reprove him: he acknowledgeth God's omnipotency.—CHAP. XIII. Job reproveth his friends: he profeſſeth his confidence in God, and intreateth to know his own ſins, and God's purpoſe in afflicting him.—CHAP. XIV. Job intreateth God for favour: he waiteth for his change. By ſin the creature is ſubject to corruption.—CHAP. XV. Eliphaz reproveth Job of impiety in juſtifying himſelf: he proveth by tradition the unquietneſs of wicked men.—CHAP. XVI. Job reproveth his friends of unmercifulneſs: he ſheweth the pitifulneſs of his caſe: he maintaineth his innocence.—CHAP. XVII. Job appealeth from men to God: The unmerciful dealings of men with the afflicted may aſtoniſh, but not diſcourage, the righteous: his hope is not in life, but in death.—CHAP. XVIII. Bildad reproveth Job of preſumption and impatience. The calamities of the wicked.—CHAP. XIX. Job complaining of his friend's cruelty, ſheweth there is miſery enough in him to feed their cruelty: he craveth pity: he believeth the reſurrection.—CHAP. XX. Zophar ſheweth the ſtate and portion of the wicked.—CHAP. XXI. Job ſheweth that even in the judgment of man he hath reaſon to be grieved. Sometimes the wicked do ſo proſper as they deſpiſe God. Sometimes their deſtruction is manifeſt.—CHAP. XXII. Eliphaz ſheweth that man's goodneſs profiteth not God: he accuſeth Job of divers ſins: he exhorteth him to repentance, with promiſes of mercy.—CHAP. XXIII. Job longeth to appear before God, in confidence of his mercy. God obſerveth our ways. Job's innocency. God's decree is immutable.—CHAP. XXIV.—Wickedneſs goeth often unpuniſh

ed.

ed. There is a ſecret judgment for the wicked.—CHAP. XXV. —Bildad ſheweth that man cannot be juſtified before God.—CHAP. XXVI. Job, reproving the uncharitable ſpirit of Bildad, acknowledgeth God to be infinite and unſearchable.—CHAP. XXVII. Job proteſteth his ſincerity. The hypocrite is without hope. The bleſſings which the wicked have are turned into curſes.—CHAP. XXVIII. There is a knowledge natural to man: but ſpiritual wiſdom is an excellent gift of God.—CHAP. XXIX. Job bemoaneth himſelf of his former proſperity and honour.—CHAP. XXX. Job's honour is turned into extreme contempt; his proſperity into calamity.—CHAP. XXXI. Job maketh a ſolemn proteſtation of his integrity in ſeveral duties.—CHAP. XXXII. Elihu is angry with Job and his three friends: he reproveth them for not ſatisfying of Job: his zeal to ſpeak —CHAP. XXXIII. Elihu offereth himſelf inſtead of God, with ſincerity and meekneſs to reaſon with Job; he excuſeth God from giving man an account of his ways, by his greatneſs: he inciteth Job to attention. —CHAP. XXXIV. Elihu aceuſeth Job for charging God with injuſtice. God omnipotent cannot be unjuſt. Man muſt humble himſelf unto God. Elihu reproveth Job.—CHAP. XXXV. Compariſon is not to be made with God, becauſe our good or evil cannot extend unto him. Many cry in their afflictions, but are not heard for want of faith.—CHAP. XXXVI. Elihu ſheweth how God is juſt in his ways: How Job's ſins hinder God's bleſſings. God's works are to be magnified.—CHAP. XXXVII. God is to be feared becauſe of his great works: His wiſdom is unſearchable in them.—CHAP. XXXVIII. God challengeth Job to anſwer. God, by his mighty works, convinceth Job of ignorance, and of imbecility.—CHAP. XXXIX. Of the wild goats and hinds. Of the wild aſs, the unicorn, the peacock, ſtork and oſtrich, the horſe, the hawk, the eagle.—CHAP. XL. Job humbleth himſelf to God. God ſtirreth him up to ſhew his righteouſneſs, power, and wiſdom. Of the Behemoth.—CHAP. XLI. Of God's great power in the Leviathan.—CHAP. XLII. Job ſubmitteth himſelf unto God. God, preferring Job's cauſe, maketh his friends ſubmit themſelves, and accepteth him: he magnifieth and bleſſeth Job. Job's age and death.

CHAP. I.

Before Chriſt cir. 1520.

THERE was a man [a] in the land of Uz, whoſe name *was* [b] Job, and that man was [c] perfect and upright, and one that feared God, and eſchewed evil.

2 And there were born unto him ſeven ſons, and three daughters.

3 His * ſubſtance alſo was ſeven thouſand ſheep, and three thouſand camels, and five hundred yoke of oxen, and five hundred ſhe aſſes, and a very great † houſhold; ſo that this man was the greateſt of all the ‡ men of the eaſt.

4 And his ſons went and feaſted in *their* houſes, every one his day, and ſent and called for their three ſiſters to eat and to drink with them.

5 And it was ſo, when the days of *their* feaſting were gone about, that Job ſent and ſanctified them, and roſe up early in the morning, [d] and offered burnt-offerings *according* to the number of them all: for Job ſaid, It may be that my ſons have ſinned, and [e] curſed God in their hearts. Thus did Job § continually.

6 ¶ Now [f] there was a day [g] when the ſons of God came to preſent themſelves before the Lord, and ‖ Satan came alſo * among them.

7 And the Lord ſaid unto Satan, Whence comeſt thou? Then Satan anſwered the Lord, and ſaid, From [h] going to and fro in the earth, and from walking up and down in it.

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a Gen. 22. 20, 21.
b Ezek. 14. 14. James 5. 11.
c Chap. 2. 3.
* Or, cattle.
† Or, huſbandry.
‡ Heb ſons of the eaſt.
d Gen. 8. 20. Chap. 42. 8.
e 1 Kings 21. 10, 13.
§ Heb. all the days.
f Chap. 2. 1.
g 1 Kings 22. 19. Chap. 38. 7.
‖ Heb. the adverſary, 1 Chro. 21. 1. Rev. 12. 9, 10.
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V. 9. *Doth*

Before Christ cir. 1520.

none like him in the earth, a perfect and an upright man, one that feareth God, and eschewеth evil?

9 Then Satan answered the Lord, and said, Doth Job fear God for nought?

10 Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his ‡ substance is increased in the land.

‡ Or, cattle.

11 [l] But put forth thine hand now, and touch all that he hath, § and he will curse thee to thy face.

[l] Chap. 2. 5. & 19. 21. § Heb. if he curse thee not to thy face.

12 And the Lord said unto Satan, Behold, all that he hath *is* in thy ‖ power, only upon himself put not forth thine hand. So Satan went forth from the presence of the Lord.

‖ Heb. hand.

13 ¶ And there was a day, when his sons and his daughters *were* eating and drinking wine in their eldest brother's house:

14 And there came a messenger unto Job, and said, The oxen were plowing, and the asses feeding beside them:

15 And the Sabeans fell *upon them*, and took them away, yea, they have slain the servants with the edge of the sword, and I only am escaped alone to tell thee.

16 While he *was* yet speaking, there came also another, and said, * The fire of God is fallen from heaven, and hath burnt up the sheep, and the servants, and consumed them, and I only am escaped alone to tell thee.

* Or, A great fire.

Before Christ cir. 1520.

17 While he *was* yet speaking, there came also another, and said, The Chaldeans made out three bands, and † fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword, and I only am escaped alone to tell thee.

† Heb. rushed

18 While he *was* yet speaking, there came also another, and said, Thy sons and thy daughters *were* eating and drinking wine in their eldest brother's house:

19 And behold, there came a great wind ‡ from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead, and I only am escaped alone to tell thee.

‡ Heb. from aside, &c.

20 Then Job arose, [k] and rent his § mantle, and shaved his head, and fell down upon the ground, and worshipped,

[k] Gen. 37. 29. Ezra 9. 3. § Or, robe.

21 And said, [l] Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord.

[l] Psa. 49. 17. Eccles. 5. 15. 1 Tim. 6. 7.

22 [n] In all this Job sinned not, nor ‖ charged God foolishly.

[n] Chap. 2. 10. ‖ Or, attributed folly to God.

CHAP.

V. 9. *Doth Job fear God for nought*—Sincerely, and out of pure love and respect to thee? No. It is policy, not piety, that makes him good; he doth not serve thee, but serveth himself of thee, and is a meer mercenary, serving thee for his own ends.

V. 10. *Hast thou not made an hedge about him*—Defended him by thy special care and providence, from all harm and inconveniences: which is able to oblige and win persons of the worst tempers.

V. 11. *Put forth thine hand*—In way of justice and severity. *And touch*—Afflict or destroy. *And he will curse thee to thy face*—He who is now so forward to serve and bless thee, will then openly blaspheme thy name, and reproach thy providence as unjust and unmerciful to him.

V. 12. *All that he hath is in thy power*—I give thee liberty to deal with his wife, children, servants, and his estate, whatsoever thy malice shall prompt thee to do. *Only upon himself*—His person, body, or soul. *So Satan went forth from the presence of the Lord*—From that place where God was represented as specially present, being forward and greedy to do the mischief which he had permission to do.

V. 15. *The Sabeans*—A people of Arabia, who lived by robbery and spoiling of others. *I only am escaped to tell thee*—Whom satan spared no less maliciously than he destroyed the rest, that Job might have speedy and certain intelligence of his calamity.

V. 16. *The fire of God*—Fire sent in an extraordinary manner. *From heaven*—From the air, which is often called heaven.

V. 18. *Thy sons and thy daughters were drinking wine*—Feasting after their manner: thus were they called, to give an account of themselves unto God in a moment. How are we admonished, when we read, or hear of the sudden death of any of our fellow-creatures, to watch unto prayer, and with serious minds to spend our uncertain life of trial, as becometh those that are placed between an eternity of bliss or woe?

V. 20. *Job arose, and rent his mantle*—To testify his deep sense of the heavy hand of God upon him. *And fell down upon the ground*—In humiliation and supplication. *And worshipped*—God, who is the only object of religious worship: instead of cursing God, which satan said he would do, he adored him, and gave him the glory of his sovereignty.

V. 21. *Naked came I out of my mother's womb*—I brought none of these things which I have now lost, with me, when I came into the world; I received them from the hand and favour of that God, who hath now required his own again. I still have all that substance wherewith I was born, and have lost only things without and beside myself. *Naked shall I return thither*—I shall be as rich when I die as I was when I was born, and therefore have no cause to murmur or complain of God; nor have I reason to rage against the Chaldeans and Sabeans, and other creatures who were only God's instruments to execute his wise and holy counsel. *Blessed be the name of the Lord*—God's name being often put for God himself, I have no cause to quarrel with God, but much cause to bless and praise him, that he did give me such blessings, and suffered me to enjoy them more and longer than I deserved; and that he hath vouchsafed to afflict me, which I greatly needed for my soul's good, and which I take as a token of his love and faithfulness to me, and therefore ministering more matter of comfort than grief to me; and that he hath left me the comfort of my wife, and yet is pleased to continue to me the health of my body, and a composed mind, and an heart to submit to his good pleasure; and that he hath reserved and prepared such a felicity for me, whom no Chaldeans or Sabeans, no men nor can devils take away from me.

V. 22. *In all this*—In all that he said or did upon these sad occasions. *Job sinned not*—As the devil presaged that he would. *Nor charged*

CHAP. II.

Before Christ cir. 1520.

AGain [a] there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them to present himself before the Lord.

[a] Chap. 1. 6.

2 And the Lord said unto Satan, From whence comest thou? And [b] Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it.

[b] Chap. 1. 7.

3 And the Lord said unto Satan, Hast thou considered my servant Job, that *there is* none like him in the earth, [c] a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, [*] [d] to destroy him without cause.

[c] Chap. 1. 1, 8.

[*] Heb. to swallow him up.

[d] Chap. 9. 17.

4 And Satan answered the Lord, and said, Skin for skin, yea, all that a man hath will he give for his life.

5 [e] But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face.

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[e] Chap. 1. 11.

6 [f] And the Lord said unto Satan, Behold, he *is* in thine hand, † but save his life.

[f] Chap. 1. 12.

† Or, only.

7 ¶ So went Satan forth from the presence of the Lord, and smote Job with sore boils, from the sole of his foot unto his crown.

8 And he took him a potsherd to scrape himself withal; [g] and he sat down among the ashes.

[g] 2 Sam. 13. 19. Chap. 42. 6. Matt. 11. 21.

9 ¶ Then said his wife unto him, Dost thou still retain thine integrity? curse God, and die.

10 But he said unto her, Thou speakest as one of the foolish women speaketh: what? shall we receive good at the hand of God, and shall we not receive evil? [h] In all this did not Job sin with his lips.

[h] Chap. 1. 22.

11 ¶ Now

charged God foolishly—So far was he from blaspheming God, that he did not entertain any dishonourable thought of God, as if he had done any thing unworthy of his infinite wisdom, or justice, or goodness, but heartily acquiesced in his good pleasure, and in his righteous, though sharp proceedings.

CHAP. II.

V. 1. *Again there was a day*—Another set time, some space after the former calamities.

V. 3. *Still*—Notwithstanding all his trials and thy malicious suggestions to the contrary. *He holdeth fast his integrity*—i. e. He continues to be the same perfect and upright man which he was before. All thy endeavours to destroy his integrity have made him only to hold it the faster. *Although thou movedst me*—Didst persuade me, and prevailed with me to do it. But this, as the rest of this representation, is not to be understood properly, as if God could be moved by any of his creatures to alter his purposes, which are all eternal and unchangeable, and especially by Satan, as if God would gratify him by granting his desires. The design of these words, is, to signify both the devil's restless malice in promoting man's misery, and God's permission of it for his own wise and holy ends. *To destroy him without cause*—Without any special provocation, whereby he, more than others, deserved such heavy punishments. Which also Job himself alledgeth for his justification; although he doth not deny himself to be a sinner, nor that sin deserves judgments: Or this place may be thus rendered: *And thou hast moved me to destroy him in vain*, or without effect, or to no purpose. Thou hast lost thy design and expectation, which was to take away his integrity, which, in spite of all thy art and malice, he still holdeth fast.

V. 4. *All that a man hath will he give for his life*—The design of these words is plain, which is to detract from Job, and to diminish that honour and praise which God gave to Job, by pretending that he had done no more than the meanest men commonly do by the law of self-preservation: It is not true patience and humility which makes him seem to bear his crosses so submissively, as depth of policy, that, by his feigned carriage, he may prevent further plagues.

V. 5. *But touch his bone and his flesh*—Smite him, not slightly, but so as he may feel pain and anguish.

V. 6. *Save his life*—Do not attempt to take away his life, which I will not suffer thee to do: Thus Satan, like the raging sea, is chained, and can only go as far as God pleases, and no farther.

V. 7. *Satan smote Job with sore boils, from the sole of his foot unto his crown*—In all the outward parts of his body. His tongue he spared, that it might be capable of venting those blasphemies against God which he expected and desired.

V. 8. *He sat down among the ashes*—In token of his repentance and deep humiliation under God's heavy hand.

V. 9. *Then said his wife*—Whom the devil spared with cruel intent to be the instrument of his temptations, and the aggravation of Job's misery by unkindness to him. *Dost thou still retain thine integrity*—Art thou yet so weak to persist in the practice of piety, when God himself not only forsakes and leaves thee in this condition, but is turned to be thy greatest enemy?—*Curse God, and die*—Seeing thy blessing of God availeth thee so little, it is time to change thy note, *Curse God, and die*; reproach him to his face, and tell him of his injustice and unkindness to thee, and that he loves his enemies and hates his friends, and that will provoke him to take away thy life, and so end thy torments. Or, curse God, though thou die for it: But although this word sometimes signifies cursing, yet most generally it signifies blessing, and so it may very well be understood here as a sarcastical expression, *Bless God, and die;* I see thou art set upon blessing of God, thou blessest God for giving, and thou blessest God for taking away, and thou art still blessing of God for thy tormenting diseases, and he rewards thee accordingly, giving thee more and more of that kind of mercy, for which thou blessest and praisest him: Awake out of this stupidity, and give over this absurd and unreasonable practice, and, as God gives thee no help nor comfort, let him lose thy praises and service. And this being her sense, it is not strange he reproveth her so sharply for it.

V. 10. *Thou speakest as one of the foolish*—Like a rash, and inconsiderate, and weak person, that dost not understand nor mind what thou sayest. Or, like a wicked and most prophane person; for such are frequently called fools in Scripture. *Shall we receive good at the hand of God, and shall we not receive evil?*—Shall we poor worms give laws to our Lord and Governor, and oblige him always to bless and favour us, and never to afflict us? And shall not those great, and manifold, and long-continued mercies which God hath graciously given us, compensate for these short afflictions? Ought we not to bless God for those mercies which we did not deserve, and contentedly to bear those corrections which we deserve, and need: and (if it be not our own fault) may get much good by? *In all this did not Job sin with his lips*—By any reflections upon God, by any impatient or unbecoming expressions.

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11 ¶ Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they had made
i Chap. 42. 11. an appointment together to come [i] to mourn with him, and to comfort him.

12 And when they lift up their eyes afar off, and knew him not, they lifted up their voice and wept, and they rent every one his
k Neh. 9. 1. Lam. 2. 10. Ezek. 27. 30. mantle, and [k] sprinkled dust upon their heads toward heaven.

13 So they sat down with him upon the
l Gen. 50. 10. ground [l] seven days and seven nights, and none spake a word unto him: for they saw that *his* grief was very great.

C H A P. III.

* Heb. answered.

AFter this opened Job his mouth, and cursed his day.

2 And Job * spake, and said,

a Chap. 10. 18, 19. Jer. 15. 10. & 20. 14

3 [a] Let the day perish wherein I was born, and the night *in which* it was said, There is a man-child conceived.

b Chap. 16. 16. Psal. 23. 4.

4 Let that day be darkness, let not God regard it from above, neither let the light shine upon it.

† Or, challenge it. ‡ Or, let them terrify it as those who have a bitter day, Amos 5. 10.

5 Let darkness and [b] the shadow of death † stain it, let a cloud dwell upon it, ‡ let the blackness of the day terrify it.

§ Or, let it not rejoice among the days.

6 *As for* that night, let darkness seize upon it, § let it not be joined unto the days of the year, let it not come into the number of the months.

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7 Lo, let that night be solitary, let no joyful voice come therein.

8 Let them curse it that curse the day, who are ready to raise up ‖ their mourning.

‖ Or, a leviathan.

9 Let the stars of the twilight thereof be dark, let it look for light, but *have* none, neither let it see * the dawning of the day:

* Heb. the eye-lids of the morning, Chap. 41. 18.

10 Because it shut not up the doors of my *mother's* womb, nor hid sorrow from mine eyes.

c Chap. 10. 18.

11 [c] Why died I not from the womb? *why* did I *not* give up the ghost when I came out of the belly?

d Gen. 30. 3. Isai. 66. 12.

12 [d] Why did the knees prevent me? or why the breasts that I should suck?

13 For now should I have lain still, and been quiet, I should have slept; then had I been at rest;

e Chap. 15. 28.

14 With kings and counsellors of the earth, which [e] built desolate places for themselves:

15 Or with princes that had gold, who filled their houses with silver:

f Psal. 58. 8.

16 Or [f] as an hidden untimely birth I had not been; as infants *which* never saw light.

17 There the wicked cease *from* troubling: and there the ‡ weary be at rest.

‡ Heb. wearied in strength.

18 *There* the prisoners rest together, [g] they hear not the voice of the oppressor.

g Chap. 39. 7.

V. 13. *None spake to him*——The reason of this silence was the greatness of their grief for him, and their surprise and astonishment at his condition: For though they had esteemed him to be a truly wise and godly man, and came with full purpose to comfort him, yet the prodigious greatness of his miseries, and that hand and displeasure of God which they thought perceived in them, made them to question Job's sincerity, so that they could not comfort him as they had intended, and yet were loth to grieve him with those convictions and reproofs which they thought he greatly needed.

C H A P. III.

V. 1. *After this opened Job his mouth*——He spake freely and boldly. *And cursed his day*—His birth-day, for which Job is reproved by God, and severely accuseth himself. And yet he doth not proceed so far as to curse or blaspheme God, but makes the devil a liar. But although he doth not break forth into direct and down-right reproaches of God, yet he makes secret and indirect reflections upon God's providence. His curse was sinful, because it casts a blame upon God for bringing that day, and for giving him that life which that day brought into the world.

V. 3. *Let the day perish wherein I was born*—Let the remembrance of that day be utterly lost. Such wishes are in themselves vain; and as they cannot be justified in any, they can never be imitated without contracting guilt, and increasing the misery of the mind, however sincere, that gives way to such expressions of their displeasure at that which has nothing sinful in itself to excuse our aversion.

V. 4. *Let that day be darkness*—Whensoever that day returns, I wish it may be black and gloomy. *Let not God regard it from above*—From heaven, by causing the light of the sun to shine upon it.

V. 5. *Let the shadow of death*—A black and dark shadow. *Stain it*—Take away its beauty and glory. *Let the blackness of the day terrify it*—Men in it. Let it be always observed as a frightful and dismal day.

V. 8. *Let them curse it that curse the day*—Of their distress and trouble.

V. 10. *Because*—Because it did not keep me from entering into this miserable life.

V. 12. *Why*—Thus Job unthankfully despiseth these singular mercies of God towards poor helpless infants, because of the present inconveniences which he had by means of them.

V. 13. *For then had I been at rest*—Free from all those torments of my body and mind, which now oppress me.

V. 14. *With kings*—I had then been as happy as the proudest monarchs, who, after their great enjoyments, go down into their graves, where I also should have been sweetly reposed.

V. 17. *There*—In the grave. *The wicked cease from troubling*—The great oppressors and troublers of the world have it not in their power to do any farther injury. *There the weary be at rest*—Those who were here molested, and tired with the injuries that were done them, are now sheltered in the quiet grave.

V. 18. *There the prisoners rest together*—They who were kept in the strongest chains, and closest prisons, and condemned to the most hard and miserable slavery, rest as well as those who were captives in much better circumstances. *They hear not the voice of the oppressor*—Or, task-master, who urgeth and forceth them, by cruel threatnings and stripes, to greater diligence in the works to which

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19 The ſmall and great are there, and the ſervant *is* free from his maſter.

20 Wherefore is light given to him that is in miſery, and life unto the bitter *in* ſoul?

§ Heb. wait. h Rev. 9. 6.

21 Which § h long for death, but it *cometh* not, and dig for it more than for hid treaſures?

22 Which rejoice exceedingly, *and* are glad when they can find the grave?

23 *Why is light given* to a man whoſe way is hid, i and whom God hath hedged in?

i Chap. 19. 8. Lam. 3. 7.

24 For my ſighing cometh || before I eat, and my roarings are poured out like the waters.

|| Heb. before my meat.

25 For * the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me.

* Heb. I feared a fear, and it came upon me.

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26 I was not in ſafety, neither had I reſt, neither was I quiet: yet trouble came.

CHAP. IV.

THEN Eliphaz the Temanite anſwered and ſaid,

2 *If* we aſſay * to commune with thee, wilt thou be grieved? but † who can withhold himſelf from ſpeaking?

* Heb. a word. † Heb. who can refrain from words?

3 Behold, thou haſt inſtructed many, and thou haſt ſtrengthened the weak hands.

4 Thy words have upholden him that was falling,

which they are condemned. Job meddles not here with their eternal ſtate after death, or the ſentence and judgment of God againſt wicked men, of which he ſpeaks hereafter, but only ſpeaks of their freedom from worldly troubles, which is the only matter of his complaint, and preſent diſcourſe. The priſoners in the eaſtern countries appear to have been left to the keepers of the priſons to treat them as they would, ſo as they did but keep them ſafely. And thus it is declared, it will be with ſuch as reject the laſt offers of mercy from God through the Son of his love; they will be left to the mercileſs rage of ſatan and his angels, and the voice of the cruel oppreſſor will be ever in their hearing, who in their life of trial would not regard him, who now, by his word and his grace, intreats them not to deſtroy themſelves by ſin, but repent, and believe in him, and eſcape the wrath to come.

V. 19 *The ſmall and great*—Perſons of all conditions. *Are there*—In the ſame place and ſtate, all diſtinctions and differences being for ever aboliſhed.

V. 20 *Wherefore is light given*—Theſe are ſtrong expoſtulations with God, and quarrelling with his providence, and with his bleſſings; but we muſt conſider, that Job was but a man, and a man of like paſſions and infirmities with other men, and now in grievous agonies, being not only under moſt violent and yet continual torments of body, but alſo under great diſquietments of mind, and was alſo left to himſelf, that he might ſee what was in his heart, and that all ſucceeding ages might have in him an illuſtrious example of man's infirmity, and the neceſſity of God's grace to help them in time of need.

V. 21. *Dig for it*—Deſire and pray for it with as much earneſtneſs as men dig for treaſure: but it is obſervable, that Job durſt not lay violent hands upon himſelf, nor do any thing to haſten or procure his death, but, notwithſtanding all his miſeries and complaints, he was contented to wait all the days of his appointed time, till his change came, (Chap. xiv. 14.) and by this it appears how infinitely he was indebted, in the midſt of his ſufferings, to the grace of God for preſerving him from giving way to that deſperation of mind, which would have made him deſpiſe the chaſtening of the Lord, and pull down deſtruction upon his own head.

V. 23. *Why is light given to a man whoſe way is hid*—Who knows not which way to turn himſelf, what courſe to take to comfort himſelf in his miſeries, or to get out of them; what method to uſe to pleaſe God who ſuffers him to be ſo tried and afflicted, notwithſtanding his ſincere obedience to the will of God. *And whom God hath hedged in*—Not with a hedge of defence, but of reſtraint; through which they cannot get, ſo that he can ſee no way nor poſſibility to eſcape, but all refuge fails him. How great does the myſtery of godlineſs appear, when it is conſidered that God can and does make uſe of the things that are naturally the moſt difficult and painful to us, as the very way and means of bringing ſouls into that entire reſt in God, which leaves and refers all to him, with an humble ſtedfaſt confidence, that they that put their truſt in him will not be confounded.

V. 24. *My ſighing cometh before I eat*—I fall into bitter paſſions of ſighing and weeping, becauſe my neceſſity and duty obligeth me to eat, and ſo to ſupport this wretched life, which I long to loſe; and becauſe of my uninterrupted pains of body, and horrors of my mind which mix themſelves with my very meat, and do not afford me one quiet moment. *My roarings*—My loud outcries. *Are poured out like the waters*—With great abundance.

V. 25. *For*—This is another reaſon why he is weary of his life. *The thing which I greatly feared is come upon me*—And theſe fears of mine were not in vain, but are juſtified by my preſent calamities. So that I have never enjoyed any ſound tranquillity ſince I was born; and therefore it hath not been worth my while to live, ſince all my days have been evil, and full of vexation and torment, either by the fear of miſeries, or by the ſuffrance of them The word of the Lord is to all them that fear him, to fear nothing beſides him, but to caſt their care and burden upon him, who pitieth them as a father does his children; and who only chaſtens them for their profit, that they may be partakers of his holineſs, and the bleſſedneſs he hath connected with the ſame for ever.

V. 26. *Neither was I quiet*—In my proſperous days I never was at reſt from fear: though I lived ſoberly and circumſpectly, walking humbly with God, and working out my ſalvation with fear and trembling. *Yet trouble came*—As I feared it would.

CHAP. IV.

V. 2. *If we commune with thee, wilt thou be grieved*—For we muſt not uſe words of comfort, but of reproof, which will be irkſome to thee: and this makes me deſire to be ſilent, if it were poſſible. *But who can withhold himſelf from ſpeaking*—When he hears ſuch unreaſonable and ungodly words coming from ſuch a perſon as thou art, whereby thou doſt accuſe thy Maker, and reproach his providence, and contemn his bleſſings. No man who hath any reſpect to God, or love to thee, can forbear reproving thee.

V. 3. *Thou haſt inſtructed many*—Teaching them thoſe leſſons which thou haſt not learned thyſelf, and wilſt not practiſe patiently to bear afflictions, and to ſubmit to God's will and providence in all things, which thou refuſeſt to do. *And thou haſt ſtrengthened the weak hands*—By adminiſtering ſupport, comfort, and counſel, to ſuch as were unable to bear their burdens, or to do their duty under their afflictions, till they were ſtrengthened by thy advice, to truſt God with the iſſue of their ſufferings.

V. 4. *Thy words have upholden him that was falling*—Ready to ſink under their ſufferings, through deſpondency and diſtruſt of God's providence. *And thou haſt ſtrengthened the feeble knees*—Such as were weak-hearted, and fainting under their trials.

V. 5. But

falling, and thou [a] haſt ſtrengthened ‡ the feeble knees.

5 But now it is come upon thee, and thou fainteſt; it toucheth thee, and thou art troubled.

6 *Is* not *this* thy fear, thy confidence, thy hope, and the uprightneſs of thy ways?

7 Remember, I pray thee, who *ever* periſhed, being innocent? or where were the righteous cut off?

8 Even as I have ſeen, [b] they that plow iniquity, and ſow wickedneſs, reap the ſame.

9 By the blaſt of God they periſh, and § by the breath of his noſtrils are they conſumed.

10 The roaring of the lion, and the voice of the fierce lion, and [c] the teeth of the young lions are broken.

11 [d] The old lion periſheth for lack of prey, and the ſtout lion's whelps are ſcattered abroad.

12 Now a thing was ‡ ſecretly brought to me, and mine ear received a little thereof.

13 [e] In thoughts from the viſions of the night, when deep ſleep falleth on men.

14 Fear § came upon me, and trembling, which made ‖ all my bones to ſhake.

15 Then a ſpirit paſſed before my face, the hair of my fleſh ſtood up.

16 It ſtood ſtill, but I could not diſcern the form thereof: an image *was* before mine eyes, * *there was* ſilence, and I heard a voice, *ſaying*,

17 [f] Shall mortal man be more juſt than God? ſhall a man be more pure than his maker?

18 Behold,

Before Chriſt cir. 1520.

a Iſa. 35. 3. ‡ Heb. the bowing knees, Heb. 12. 12.

b Pſal. 7. 14. Prov. 22. 8. Hoſ. 10. 13. Gal. 6. 7, 8. § That is, by his anger: as Iſa. 30. 33 See Exod. 15. 8. Chap. 1. 19. & 15. 30. Iſai. 11. 4. 2 Theſſ. 2. 8.

c Pſal. 58. 6.

d Pſal. 34. 10.

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‡ Heb. by ſtealth.

e Chap. 33. 15.

§ Heb. met me. ‖ Heb. the multitude of my bones.

* Or, I heard a ſtill voice.

f Chap. 9. 2.

V. 5. *But now*—The evil which thou didſt fear, and which was come upon thoſe whom thou didſt ſo comfort. *Is come upon thee, and thou fainteſt*—Thou alloweſt in thyſelf what thou oppoſed in others.

V. 6. *Is this thy hope?*—So the ſenſe is, We now ſee what was the nature of *thy fear* of God, *thy confidence* in him, *the uprightneſs of thy ways, and thy hope* in God's mercy, which thou didſt make ſhew of, and for which thou waſt become ſo famous. Thy preſent carriage diſcovereth to thyſelf and others, that it was but meer talk and appearance, and there was nothing ſound and ſincere in it. In thy proſperity it was eaſy to make a ſplendid profeſſion of religion; but men are beſt known by affliction, which does not make us weak, but ſhews what we are.

V. 7. *Remember, I pray thee*—Give me one example hereof out of all thy experience. *Who ever periſhed*—Was ſo utterly undone as thou art, ſo miſerably afflicted by ſuch unparalleled and various judgments from God and men, all conſpiring againſt thee. *Being innocent*—Who had not by his wickedneſs provoked ſo merciful a God to do that which is ſo unuſual, and in ſome ſort unpleaſing to himſelf. Therefore thou art guilty of ſome great, though ſecret crimes, and thy ſin hath now found thee out, and hath brought down theſe plagues upon thee. *Where were the righteous cut off?*—By the Divine vengeance before his time, which is like to be thy caſe. His judgment herein was raſh and falſe, but not without ſome appearance of truth: but allowing for this miſtake, the method which he uſeth with Job is commendable, and to be imitated by others in their dealing with perſons in ſickneſs or affliction: for he doth not flatter him in his ſins, nor immediately and unſeaſonably apply comforts to him; but endeavours to convince him of his ſins, and to bring him to repentance, as the only way to his remedy.

V. 8. *Even as I have ſeen*—Many examples of wicked men cut off for their wickedneſs. *They that ſow wickedneſs*—They that work wickedneſs. *Reap the ſame*—The fruit of their iniquity, the juſt recompence and puniſhment of it.

V. 9. *By the blaſt of God*—By his ſecret but powerful judgments they are blaſted and blown away, as chaff by the wind.

V. 10. *The teeth of the young lions are broken*—The lions, when [illegible], are ſaid to have moſt commonly their teeth broken: This [illegible] meant of wicked and powerful tyrants, who are compared [illegible] who though for a time they perſecute and oppreſs, [illegible] are reſtrained, and broken, and cruſhed in [illegible] the juſt anger of God appearing againſt them in [illegible]. Poſſibly he may ſecretly accuſe Job, [illegible] children, or both, that being perſons of great wealth and power, they had wickedly abuſed it to ruin their neighbours, and therefore were juſtly cut off.

V. 12. *Now a thing was ſecretly brought to me*—I will further convince thee by a viſion which I had from God, brought ſecretly, as the word of God uſed to come to the Prophets. *And mine ear received*—I heard. *A little thereof*—This may be a humble expreſſion, ariſing from a deep ſenſe of his own infirmity, and the ſmall meaſure of his knowledge of divine things; as if he had ſaid, Many, I doubt, have more familiar acquaintance with God, and more full revelations from God than I can pretend to, but a little of that treaſure God hath been pleaſed to impart to me.

V. 13. *From the viſions of the night*—*Viſions* differed from *dreams*. God imparted his mind to a man in dreams when he was aſleep; but in viſions, when awake. And theſe viſions ſometimes happened by day.

V. 14. *Fear came upon me*—Sent by God to humble him, and to prepare him for the more diligent attention to, reverent reception of, and ready compliance with, the Divine meſſage.

V. 15. *Then a ſpirit*—An angel in ſome viſible ſhape. *My hair ſtood up*—Through that exceſſive horror, cauſed by ſo unuſual and terrible a preſence.

V. 16, 17. *It ſtood ſtill*—Having paſſed by him to and again he made a ſtand, as one that had ſome buſineſs with him, and addreſſed himſelf to ſpeak to him. *But I could not diſcern the form thereof*—Exactly and diſtinctly, ſo as to know what or who it was. *An image was before mine eyes*—I ſaw ſome corporeal reſemblance, though in a confuſed manner. *There was ſilence*—The ſpirit, which poſſibly had made ſome noiſe with his motion, now ſtanding ſtill made no noiſe; all other perſons and things about me were ſilent. *And I heard a voice, ſaying, Shall mortal man be more juſt than God*—The ſenſe is, Thou, O Job, doſt preſumptuouſly accuſe God for dealing harſhly and unrighteouſly with thee, in ſending thee into the world upon ſuch hard terms, and puniſhing an innocent and righteous man with ſuch unparalleled ſeverity; but conſider things calmly within thyſelf; if God and thou come to a trial before any equal judge, canſt thou think that thou wiltſt go away juſtified, and the great God ſhall be condemned? No righteous man will puniſh another without cauſe, or more than he deſerves; and therefore if God do ſo with thee, as thy words imply, he is leſs juſt than a man: which is blaſphemous to imagine. *Shall a man*—However great and eminent for wiſdom, or juſtice, or power, or any other perfections, *Be more pure than his maker*—An unanſwerable argument againſt Job; he made thee, and that for himſelf and his own glory, and therefore hath an unqueſtionable right to deal with thee, and diſpoſe of thee, as he ſees fit. *Woe to him that*

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18 Behold, he [g] put no truſt in his ſervants; † and his angels he charged with folly:

19 [h] How much leſs *in* them that dwell in [i] houſes of clay, whoſe foundation *is* in the duſt, *which* are cruſhed before the moth?

20 [k] They are ‡ deſtroyed from morning to evening: they periſh for ever without any regarding *it*.

21 [l] Doth not their excellency *which is* in them go away? [m] they die, even without wiſdom.

g Chap. 15. 15. & 25. 5. 2 Pet. 2. 4.
† Or, nor in his angels, in whom he put light.
h Chap. 15. 16.
i 2 Cor. 5. 1.
k Pſa. 90. 5.
‡ Heb. beaten in pieces.
l Pſal. 39. 11. & 49. 14.
m Chap. 36. 12.

CHAP. V.

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CALL now, if there be any that will anſwer thee; and to which of the ſaints wilt thou * turn?

2 For wrath killeth the fooliſh man, and † envy ſlayeth the ſilly one.

3 [a] I have ſeen the fooliſh taking root: but ſuddenly I curſed his habitation.

4 [b] His children are far from ſafety, and they are cruſhed in the gate, neither *is there* any to deliver *them*.

* Or, look.
† Or, indignation.
a Pſal. 37. 35.
b Pſal 119. 155. & 127. 5.

5 Whoſe

that ſtriveth with his maker; beſides if any man have any thing of juſtice or purity in him, it is derived from God, the undoubted and only fountain of it, and therefore it muſt neceſſarily be in God in a far more eminent degree.

V. 18. *Behold*——This deſerves thy conſideration. Theſe and the following words ſeem to be the words of Eliphaz, explaining the former viſion, and applying it to Job's caſe, enforcing it by further arguments. *He put no truſt in his ſervants*—In his angels, called *his ſervants* by way of eminency, and to intimate that Sovereign Dominion which God hath over the glorious angels, and much more over men, by virtue whereof, he hath an unqueſtionable authority to treat them according to his good pleaſure. And theſe God is ſaid to *put no truſt in*, becauſe if left to themſelves, and deſtitute of the ſuccours of his power and grace, they would not continue to be loyal and faithful to him. *His angels he charged with folly*—He diſcerned folly and vanity in the angelical natures, when he had firſt made them; which, although he ſaw and pronounced them, no leſs than the viſible creatures, to be *very good* in themſelves, and free from the leaſt degree of ſin; yet, comparing them with himſelf, and conſidering them in themſelves alone, he ſaw ſomething of folly and vanity in their very natures, becauſe they were creatures, and therefore ſubject to manifold changes, and, among others, to fall from God, or into ſin; as it appeared by the ſad experience of ſome of them, (Jude vi.) Seeing therefore the angels, which ſo far exceed mankind in wiſdom, and ſtrength, and purity, and juſtice, and all other perfections, do fall incomparably ſhort of God, it is moſt abſurd, as well as impious, to think that man is more juſt or pure than God, as thou, O Job, ſeemeſt to ſurmiſe.

V. 19. *How much leſs*—The ſenſe is, what ſtrange preſumption then is it for a mortal man to pretend to an higher privilege than the angels do, to make himſelf more juſt than God, or to exalt againſt God, as thou doſt? *Them that dwell in houſes of clay*—Men, who, though they have immortal ſpirits, yet thoſe ſpirits dwell in mortal bodies, which are great clogs and incumbrances to them, and which are here called houſes, becauſe they are the receptacles of the ſoul, and the places of its preſent abode. No creature is ſo weak and contemptible, but one time or other it may have the body of man in its power, as the worms have in the grave. But he inſtanceth in a moth rather than a worm, becauſe it is the weaker of the two, and becauſe it better agrees with the ſimilitude of an houſe, in which moths commonly are more frequent. How then canſt thou think, O Job, to contend with thy Maker, that muſt become a prey to ſuch ſmall and impotent creatures?

V. 20. *They are deſtroyed from morning to evening—All the day long*; there is not a moment wherein man is not ſinking and drawing on towards death and corruption. *They periſh for ever*—As to human appearance, or in reference to this preſent life, which, when once loſt, is never recovered. *Without any regarding it*—This is ſo common a thing for all men, though never ſo high and great, to periſh in this manner, that no man regards it.

V. 21. *Doth not their excellency*—Whatſoever is really, or by common eſtimation excellent in men, all their natural, and moral, and civil accompliſhments, as high birth, great riches, power, and wiſdom. Theſe are ſo far from preſerving men from periſhing, that they periſh themſelves together with thoſe houſes of clay in which they are lodged. *They die, even without wiſdom*—As folly is often put for wickedneſs, ſo is wiſdom for juſtice and goodneſs; and ſo by wiſdom here may be meant that perfect juſtice and purity, which Job arrogated to himſelf, and which Eliphaz here denies to all men.

CHAP. V.

V. 1. *Call now*—Try if there be any one ſaint that will defend, or allow thee in theſe bold expoſtulations with God. Thou wilt find many fools or wicked men, to anſwer or imitate thee in their ſpeeches and carriages, but not one of the ſaints like thee; which gives thee juſt cauſe to queſtion thine integrity.

V. 2. *For wrath*—A man's own wrath, fretting, impatience, and indignation. *Killeth the fooliſh man*—The raſh and inconſiderate ungodly man. *Envy*—Job ſpoke with envy of thoſe that were never born, or were in their graves. *Slayeth the ſilly one*—The man who, for want of wiſdom, is ſoon deceived with falſe opinions and appearances, and preſent things; which is thy caſe, O Job! The ſenſe of the verſe may be this, I perceive, that thou art full of envy at wicked men, and of wrath againſt God, who denies thee that mercy, and loads thee with afflictions; and this ſhews thee to be a fooliſh and weak man.

V. 3. *I have ſeen*—I have often obſerved it in my experience. Having ſeverely rebuked Job for his tranſports of paſſion, and intemperate ſpeeches againſt God, he now returns to his former argument, and proves that ſuch dreadful and deſtructive judgments of God do not befal the righteous, but the wicked: he then anſwers an objection concerning the preſent and ſeeming proſperity of the wicked, which he confeſſeth that he himſelf had ſometimes obſerved. *The fooliſh*—The wicked man, who is quite deſtitute of true, ſpiritual, and heavenly wiſdom. *Taking root*—Not only proſperous for the preſent, but, as it ſeemed, firm and ſecure for the future. *But ſuddenly*—In a moment, before all expectation. *I curſed*—I judged that he was a curſed creature, notwithſtanding all his proſperity, and I foreſaw and foretold it, by the rules of Scripture, or the direction of God's Spirit, that he would certainly, ſooner or later, be ſtript of all his bleſſings. I ſaw, by the event which followed his proſperity, that he was a man accurſed of God. Conſtantly was even in the midſt of his happineſs, though even then he was really accurſed; but of what it was by a ſudden change. *His habitation*—*His pleaſant* or *commodious habitation.*

V. 4. *His children*—Whoſe greatneſs and happineſs he deſigned, ſuppoſing that his family would be eſtabliſhed for ever. *Are far from ſafety*—Are expoſed to great dangers and calamities in this life, and can neither preſerve themſelves, nor the inheritance which their fathers got for them. *They are cruſhed in the*

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5 Whose harvest the hungry eateth up, and taketh it even out of the thorns, and [c] the robber swalloweth up their substance.

6 Although † affliction cometh not forth of the dust, neither doth trouble spring out of the ground:

7 Yet man is born unto ‡ trouble, as ‖ the sparks fly upward.

8 I would seek unto God, and unto God would I commit my cause:

9 [d] Which doeth great things * and unsearchable; marvellous things † without number.

10 Who giveth rain upon the earth, and sendeth waters upon the ‡ fields:

11 [e] To set up on high those that be low; that those which mourn may be exalted to safety.

12 [f] He disappointeth the devices of the crafty, so that their hands ‖ cannot perform *their* enterprise.

13 [g] He taketh the wise in their own craftiness: and the counsel of the froward is carried headlong.

14 [h] They * meet with darkness in the day-time, and grope in the noon-day as in the night.

15 But he saveth the poor from the sword, from their mouth, and from the hand of the mighty.

16 [i] So the poor hath hope, and iniquity stoppeth her mouth.

17 Behold,

c Chap. 18. 9.
† Or, iniquity
‡ Or, labour.
‖ Heb. the sons of the burning coal lift up to fly.
d Chap. 9. 10. & 37. 5. Psal. 40. 5. & 72. 18. & 145. 3. Rom. 11. 33.
* Heb and there is no search.
† Heb. till there be no number.
‡ Heb. out-places.
e 1 Sam. 2. 7. Psal. 113. 7.

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f Neh. 4. 15. Psal. 33. 10. Isai. 8. 10.
‖ Or, cannot perform any thing.
g 1 Cor 3. 19.
h Deut. 28. 29. Isai. 59. 10. Amos 8. 9.
* Or, run into.
i Psa. 107 42.

gate—In the place of judicature; to which they are brought for their offences, and where they will find severe judges, and few or no friends; because those many persons whom their powerful fathers defrauded or oppressed, seek for justice and the recovery of their rights, which they easily obtain against such persons as plainly declared by their actions, that they neither feared God nor reverenced man.

V. 6. *Affliction cometh not forth of the dust*—It springs not out of the earth: it comes not from men or creatures here below, but it comes from a certain and an higher cause, even from God, and that for man's sins, and therefore thou shouldst seek to him for redress.

V. 7. *Man is born unto trouble*—Their most certain and constant inheritance, God having allotted this portion to mankind for their sins. And therefore thou takest a wrong course in complaining so bitterly of that which thou shouldst patiently bear, and thy right method is to seek unto God who inflicts it, and who only can remove it.

V. 8. *I would*—If I were in thy condition. *Seek unto God*—By prayer, and humiliation, and submission, imploring his pardon, and favour, and help, and not repine at him and accuse his providence, as thou dost. *And unto God would I commit my cause*—Commend my afflicted condition to him by fervent prayer, and resign myself and all my concerns to him, and humbly hope for relief from him.

V. 9. *Which doeth great things*——Here Eliphaz enters upon a discourse of the infinite perfection and greatness of God's nature and works; which he doth partly as an argument to enforce the exhortation to *seek* and *commit his cause to God*, because God was infinitely able either to punish him yet far worse, if he continued to provoke him, or to raise him from the dust, if he humbly addressed himself to him: and partly that by a true representation of God's excellency and glory, and of that vast disproportion which was between God and Job, he might convince Job of his great sin in speaking so boldly and irreverently of him. *Unsearchable*—Such things as we may not curiously search into, or such as by searching we cannot understand either the works themselves, or God's manner of doing them, or God's designs in doing them. And therefore, O Job! thou art guilty of great impiety and folly to censure the works of God as unreasonable, because thou dost not fully understand the nature and use of them. *Marvellous things*—Which though common, as the following works are, and therefore neglected and despised, yet are just matter of wonder even to the wisest men.

V. 10. *Who giveth rain*—He beginneth with this ordinary and obvious work of God, in which he implies that there is something unsearchable and wonderful, as indeed there is in the rise of it from the earth, in the strange hanging of that heavy body in the air, and in the distribution of it as God sees fit, and how much more in the secret counsels and hidden paths of Divine Providence, which Job took the liberty to censure? *And sendeth waters*—— Fountains and rivers, which is another great and wonderful work of God.

V. 11. *To set up on high those that be low*—He giveth this instance to comfort and encourage Job to seek to God, because he can raise him out of his great depths of misery. *That those which mourn may be exalted to safety*—Notwithstanding all the power of their enemies.

V. 12. *He disappointeth the devices of the crafty*—Such as are cunning to work evil, and to cover it with fair pretences, as hypocrites use to do, and as Job's friends charged him with doing; God breaks the hopes and designs of such men; as he hath now blasted thy expectation, and taken away thy outward happiness, which was the thing thou didst design in taking up the profession of religion. *So that their hands cannot perform their enterprise*—They cannot execute their cunning contrivances.

V. 13. *He taketh the wise in their own craftiness*—Wicked men who are wise to do evil, and wise in the opinion of the world, he not only deceiveth in their hopes and counsels, but turns them against themselves. *The counsel of the froward*—Or perverse, such as wind and turn every way, as wrestlers do, and will leave no means untried to accomplish their counsels. *Is carried headlong*—Is tumbled down and broken, and that by their own precipitation and haste.

V. 14. *They meet with darkness in the day-time*—In plain things they run into gross mistakes, and choose those courses which are worst for themselves. *And grope*—Like blind men to find their way, not knowing what to do.

V. 15. *But he saveth the poor*—Or helpless, who therefore flee to God for refuge. *From the sword, from their mouth*—Or from the sword which cometh out of their mouth, from all their censures, slanders, threatnings, deceitful insinuations, false swearings, unrighteous sentences, whereby their good names, or estates, or lives may be exposed to the utmost hazards—from the sword, by those wicked men's own words against the godly, which God wonderfully over-ruleth to the working out of their deliverance.

V. 16. *So the poor hath hope*—So this poor man obtaineth what he expected from God, to whom he committed his cause; and other poor men will be encouraged by his example to place their hope in God. *And iniquity*—Wicked men. *Stoppeth her mouth*—They are silenced and confounded, being convicted of their own wickedness and folly, and finding that not only the poor are got

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17 [k] Behold, happy *is* the man whom God correcteth: therefore despise not thou the chastening of the Almighty:

18 [l] For he maketh sore, and bindeth up: he woundeth, and his hands make whole.

19 [m] He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee.

20 [n] In famine he shall redeem thee from death; and in war, ‡ from the power of the sword.

21 [o] Thou shalt be hid ‖ from the scourge of the tongue; neither shalt thou be afraid of destruction when it cometh.

22 At destruction and famine thou shalt laugh: [p] neither shalt thou be afraid of the beasts of the earth.

23 [q] For thou *shalt be* in league with the stones of the field: and the beasts of the field shall be at peace with thee.

24 And thou shalt know * that thy tabernacle *shall be* in peace; and thou shalt visit thy habitation, and shalt not † sin.

25 Thou shalt know also that thy seed *shall be* ‡ great, and thine offspring as the grass of the earth.

26 [r] Thou shalt come to *thy* grave in a full age, like as a shock of corn ‖ cometh in, in his season.

27 Lo,

k Prov. 3. 12. Heb. 12. 5. James 1. 12. Rev. 3. 19.
l Deut. 32. 39. 1 Sam. 2. 6. Isai. 30. 26. Hos. 6. 1.
m Psa. 91. 3. Prov. 24. 16
n Psa. 33. 19. & 37. 19.
‡ Heb. from the hands.
o Psa. 31. 20.
‖ Or, when the tongue scourgeth.

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p Isai. 11. 9. & 35. 9. & 65. 25. Ezek. 34. 25.
q Psa. 91. 12. Hos. 2. 18.
* Or, that peace is thy tabernacle.
† Or, err.
‡ Or, much.

r Prov. 10. 27.
‖ Heb. ascende h.

out of their nets and snares, in which they thought that they had them fast, but also the oppressors themselves are ensnared in them, and all this by sudden and unexpected means.

V. 17. *Behold*—For what I am saying, though most true, will not be believed without serious consideration. *Happy is the man whom God correcteth*—Those afflictions are so far from making thee miserable, as thou complainest, that they are and will be, if thou dost thy duty, the means of thy happiness: which, though a paradox to the world, is frequently affirmed in holy Scripture; and the reason of it is plain, because they are pledges of God's love, which no man can buy too dear; and though bitter, yet necessary physic to purge out that sin which is deeply fixed in all men's natures, and thereby to prevent far greater, even infinite and eternal miseries. Without respect to which this proposition could not be true or tolerable. And therefore it plainly shews that good men, in those ancient times of the Old Testament, had the prospect, and belief, and hope of everlasting blessedness in heaven after this life. *Despise not thou*—Do not abhor it as a thing pernicious and intolerable, nor refuse it as a thing useless and unprofitable, nor slight it as a mean and unnecessary thing; but on the contrary, prize it highly as a favour of God. *The chastening of the Almighty*—The all-sufficient God, who is able to support and comfort thee in thy troubles, and to deliver thee out of them.

V. 18. *For he maketh sore, and bindeth up*—The wounds, as good surgeons use to do when they have dressed them in order to their healing. The sense is, though he hath seen it fit to wound thee, yet he will not always grieve thee, but will in due time release thee from all thy miseries, therefore despair not.

V. 19. *He shall deliver thee*—If thou seekest to him by prayer and repentance. *In six troubles*—In manifold or repeated; six is used for many. *Yea, in seven there shall no evil touch thee*—So as to destroy thee; thou shalt have a good issue out of all thy troubles, though they are both great and many.

V. 20. *In famine*—Which Job might be thought to fear, as being so poor that he needed his friends contributions for his relief. *He shall redeem thee from death*—From that terrible kind of death. *And in war, from the power of the sword*—These things he utters with more confidence, because the rewards or punishments of this life were more constantly distributed to men in the Old Testament, according to their good or bad behaviour, than now they are: and because it was his particular opinion, that great afflictions were the constant fruits and certain evidences of a man's wickedness; and consequently that great mercies and deliverances should infallibly follow upon true repentance and godliness.

V. 21. *Thou shalt be hid*—Protected as in some secret place. *From the scourge of the tongue*—From false accusations, slanders, and reproaches, either by diverting their tongues to other things, or by clearing thy integrity. *Neither shalt thou be afraid*—Thou shalt have no cause to fear it, because God will secure thee.

V. 22. *At destruction and famine thou shalt laugh*—Not with a laughter of scorn, as this word is sometimes used, (for God's judgments are to be entertained with reverence and godly fear) but with a laughter of joy and triumph, arising from his just security and confidence in God's watchful and gracious providence, which will either keep him from it, or in it, or do him much good by it. *Neither shalt thou be afraid of the beasts*—The wild beasts, which were numerous and mischievous. And this security will the redeemed of the Lord have in life, in death, and in the great day of the Lord: when the wicked shall be calling for the mountains to cover them from the wrath of God, whose mercy they despised when it was freely offered to them, and of which they were entreated to accept: the ministers of vengeance will then, with the fury of beasts of prey, seize upon the wicked, who will be banished with swift destruction from the presence of the Lord: but neither the devouring fiends nor that destruction will occasion any fear to the faithful, but, on the contrary, they will rejoice with joy unspeakable in the everlasting favour and unchangeable love of their Almighty Saviour, to whom in this life they fled for mercy.

V. 23. *Thou shalt be in league with the stones of the field*—This is a metaphor signifying, that he should be free from annoyance from those things which used to hurt and destroy, and that the same things shall now contribute to his safety and defence. *The beasts of the field shall be at peace with thee*—They shall not hurt thee, nay, they shall befriend thee, as being at peace with thee.

V. 24. *Thou shalt know*—By certain experience. *That thy tabernacle*—Thy habitation. *Shall be in peace*—Shall enjoy safety and prosperity, which are comprehended under the sweet name of *peace*. *And thou shalt visit thy habitation*—Manage and order all thy worldly concerns with care and diligence. *And shalt not sin*—Either by unrighteous dealings, or by neglecting God and his service. Thou shalt not be disappointed of thy hopes, or blasted in thy endeavours, but shalt succeed in them: this shall be the sure consequence of thy sincere piety and righteous life.

V. 25. *Thou shalt know*—By assurance from God's promises and the impressions of his spirit: and by experience in due time. *That thy seed shall be great*—Thy posterity, which God will give thee instead of those which thou hast lost, shall be high, and honourable, and powerful. *And thine offspring*—Which shall come from thee as branches out of a tree. And this seems added, to shew, that he did not speak of his spiritual seed, as Abraham's seed is understood. Shall be *as the grass of the earth*—Both for its plentiful increase, and for its flourishing greenness.

V. 26. *Thou shalt come to thy grave in a full age*—In a mature and old age; thou shalt not be cut off by an hand of violence before thy time, as thy sons and other wicked men have been. *As a shock of corn cometh in, in his season*—*As an heap or stack of corn is brought in* to the barn fully ripe: thou shalt live till all [illegible] purposes

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27 Lo, this, we have ſearched it, ſo it *is*; hear it, and know thou *it* * for thy good.

* Heb. for thyſelf.

CHAP. VI.

BUT Job anſwered and ſaid,

2 Oh that my grief were throughly weighed, and my calamity * laid in the balances together!

* Heb. lifted up.

a Prov. 27. 3.

3 For now it would be heavier [a] than the ſand of the ſea: therefore ‡ my words are ſwallowed up.

‡ That is, I want words to expreſs my grief.

b Pſal. 38. 2.

4 [b] For the arrows of the Almighty *are* within me, the poiſon whereof drinketh up my ſpirit: [c] the terrors of God do ſet themſelves in array againſt me.

c Pſal. 88. 15, 16.

§ Heb. at graſs.

5 Doth the wild aſs bray § when he hath graſs? or loweth the ox over his fodder?

6 Can that which is unſavoury be eaten without ſalt? or is there *any* taſte in the white of an egg?

7 The things *that* my ſoul refuſed to touch, *are* as my ſorrowful meat.

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8 O that I might have my requeſt! and that God would grant *me* ‖ the thing that I long for!

‖ Heb my expectation.

9 Even that it would pleaſe God to deſtroy me; that he would let looſe his hand, and cut me off.

10 Then ſhould I yet have comfort, yea, I would harden myſelf in ſorrow; let him not ſpare, for I have not concealed the words of [d] the holy One.

d Lev. 19 2. Iſai. 57. 15.

11 What *is* my ſtrength, that I ſhould hope? and what *is* mine end, that I ſhould prolong my life?

12 *Is* my ſtrength the ſtrength of ſtones? or *is* my fleſh ‖ of braſs?

‖ Heb. braſen.

13 *Is* not my help in me? and is wiſdom driven quite from me? 14 To

purpoſes are anſwered, eſpecially that which is the end of living—that of being as fully prepared by the gracious influence of the Sun of righteouſneſs on thy ſpirit for the garners of everlaſting felicity, as the corn, by the ripening influence of the material ſun, is prepared to be gathered in from the field in full perfection.

V. 27. *We*—It is not my ſingle opinion, but my brethren concur with me, as thou wilt hear from their own mouths. *Have ſearched it*—This is no raſh or haſty conceit, but what we have learned by long experience, and diligent obſervation of the ways of God. *Know thou it*—For to us thou ſeemeſt, by thy words and carriage, to be wholly, or in a great part, ignorant of theſe things. *For thy good*—Let thy own advantage lead thee to follow this counſel. Job's ſufferings are here looked upon to be the conſequence of his ſecret ſins: but this judgment is contrary to that approval which God gave of Job after his ſufferings had commenced, in this judgment therefore his friends are miſtaken. But after God had thus approved of Job, the tempter appears ſo far to have got the advantage of Job, as to lead him to ſpeak a language contrary to reſignation to the will of God; and his friends having this language of bitterneſs and diſcontent, they unjuſtly conclude that Job's ſtate of mind was no other now than it had been before, and that he had been inſincere in his former profeſſion, which it is certain was not the caſe, becauſe his uprightneſs is firſt declared, and then it is afterwards ſaid *in all this, Job ſinned not.*

CHAP. VI.

V. 2. *Oh that my grief and my calamity were laid in the balances together*—O that I had a juſt and equal Judge that would underſtand my caſe, and conſider whether I have not juſt cauſe for ſuch bitter complaints: Or, at leaſt, whether the greatneſs of my burden ſhould not procure ſome allowance to my infirmity, if I ſhould ſpeak ſomething unadviſedly, and protect me from ſuch ſevere cenſures.

V. 3. *My words are ſwallowed up*—So far am I from ſpeaking too liberally of it, for which I am now accuſed, that I cannot find nor utter words ſufficient to expreſs my ſorrow or miſery; but my groanings are ſuch as cannot be uttered.

V. 4. *The arrows of the Almighty*——So he calls his afflictions. *The terrors of God*—Theſe terrors which God immediately works in my ſoul, either from the ſenſe of his wrath accompanying my outward troubles; or, from the ſad expectation of longer and greater torments.

V. 5. Theſe creatures are free from complaints, when, like you, they have nothing to occaſion their diſtreſs.

V. 6. Men do commonly complain of their meat when it is but unſavoury, how much more when it is ſo bitter as mine is?

V. 7. Thoſe grievous afflictions, which, according to the principles and common inclinations of human nature, I dreaded the very touch and thought of, they are now my daily, ſorrowful bread.

V. 8. *O that I might have my requeſt*—The thing which I have ſo paſſionately deſired—death.

V. 9. *To deſtroy me*—To end my life and calamities together. *That he would let looſe his hand*—O that he would reſtrain himſelf and his hand no longer, but let it fall upon me with all its might, ſo as to *cut me off.*

V. 10. *Then ſhould I yet have comfort*—The thoughts of my approaching death would comfort me in all my ſorrows. *I would harden myſelf in ſorrow*—I would bear up myſelf with more courage and patience. *I have not concealed the words of the holy One*—Of God. That light of ſacred truths which he hath been pleaſed to impart to me, *I have not concealed* neither from myſelf, by ſhutting mine eyes againſt them, or ſuffering my prejudices, or paſſions, or worldly intereſts to blind my mind, leſt I ſhould ſee them, as you think I have done; nor from others; but as I myſelf have ſtedfaſtly believed them, and not wilfully and wickedly departed from them, ſo I have endeavoured to teach and commend them to others, and have not been aſhamed nor afraid boldly to profeſs and preach the true religion in the midſt of the heathens who are round about me. And therefore I know that if God doth cut me off, it will be in mercy, and I ſhall be a gainer by it.

V. 11. *What is my ſtrength, that I ſhould hope*—My ſtrength is ſo ſmall and ſpent, that although I may linger a while in my torments, yet I cannot live long, and therefore it is vain for me to hope for ſuch a reſtitution of my ſtrength and proſperity as thou haſt promiſed to me; and therefore I juſtly pray that God would take away my life. *What is mine end*—What is death to me? It is not terrible but comfortable. *That I ſhould prolong my life*——Why ſhould I deſire or endeavour the prolonging of my life. I deſire not to live longer, though in the greateſt ſplendor and proſperity, but to be diſſolved, and to be with my God and Redeemer.

V. 12. *Is my fleſh of braſs*—I am not made of ſtone or braſs, but of fleſh and blood, as others are, and therefore I am utterly unable to endure theſe miſeries longer, and can neither hope for, nor deſire any continuance of my life, or return of my former happineſs.

V. 13. *Is*

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14 * To him that is afflicted pity *ſhould be* ſhewed from his friend; but he forſaketh the fear of the Almighty.

15 My brethren have dealt deceitfully as a brook, *and* [e] as the ſtream of brooks they paſs away:

16 Which are blackiſh by reaſon of the ice, *and* wherein the ſnow is hid:

17 What time they wax warm, § they vaniſh: || when it is hot, they are * conſumed out of their place.

18 The paths of their way are turned aſide; they go to nothing, and periſh.

19 [f] The troops of Tema looked, the companies of Sheba waited for them.

20 They were confounded becauſe they had hoped; they came thither, and were aſhamed.

21 † For now [g] ye are ‡ nothing; ye ſee *my* caſting down, and are afraid.

22 Did I ſay, Bring unto me? or give a reward for me of your ſubſtance?

23 Or deliver me from the enemies hand? or redeem me from the hand of the mighty? Before Christ cir. 1520.

24 Teach me, and I will hold my tongue: and cauſe me to underſtand wherein I have erred.

25 How forcible are right words! but what doth your arguing reprove?

26 Do ye imagine to reprove words, and the ſpeeches of one that is deſperate, which *are* as wind?

27 Yea, * ye overwhelm the fatherleſs, and you dig *a pit* for your friend.

28 Now therefore be content, look upon me, for *it is* † evident unto you, if I lie.

29 [h] Return, I pray you, let it not be iniquity; yea, return again, my righteouſneſs *is* ‡ in it.

30 Is there iniquity in my tongue? cannot § my taſte diſcern perverſe things?

* Heb. To him that melteth.
e Jer. 15.18.
§ Heb. they are cut off.
|| Heb. in the heat thereof.
* Heb. extinguiſhed.
f Gen. 25.15.
† Or, For now ye are like to them, Hebr. to it.
g Chap. 13.4.
‡ Heb. not.
* Heb. ye cauſe to fall upon.
† Heb. before your face.
h Chap. 17. 10.
‡ That is, in this matter.
§ Heb. my palate.

CHAP.

V. 13. *Is not my help in me*—Though I have no ſtrength in my body, yet I have ſome help and ſupport within me. *Is wiſdom driven quite from me*—If I have no ſtrength, am I therefore unable to judge of the vanity of thy diſcourſe, and of the truth of my own caſe?

V. 14. *To him that is afflicted*—*To him that is melted* or *diſſolved* with afflictions. *Pity ſhould be ſhewed from his friend*—His friend ſhould ſhew kindneſs and compaſſion in his judgment of him, and not load him with reproaches. *But he forſaketh the fear of the Almighty*—But thou haſt no love or pity for thy neighbour and friend; which is a plain evidence that thou art guilty of that which thou didſt charge me with, even of the want of the fear of God. Should my friend have caſt ſuch a reproach upon me, than which none is worſe, that I am an impious man, and deſtitute of the fear of God? This he mentions as that which was moſt grievous and intolerable to him.

V. 15. *My brethren*—My three friends; for though Eliphaz only had ſpoken, the other two ſhewed their approbation of his diſcourſe. *Have dealt deceitfully*—Unmercifully with me, and adding to theſe afflictions which they ſaid they came to remove. *As the ſtream of brooks they paſs away*—Which quickly vaniſh and deceive the hopes of the thirſty traveller.

V. 20. *They*—The troops and companies. *Were confounded becauſe they had hoped*—They comforted themſelves with the expectation of water there to quench their thirſt. *They came thither, and were aſhamed*—As having deceived themſelves and others with vain and falſe hopes.

V. 21. *For*—He gives the reaſon why he charged them with deceitfulneſs, and compared them to theſe deceitful brooks. *Now ye are nothing*—You are to me as if you had not been, or as if you had never come to me; for I have no benefit nor comfort from you and your diſcourſe, but only an increaſe of my miſery. *Ye ſee my caſting down, and are afraid*—When you come near to me, and perceive my great calamities, you ſtand as it were at a diſtance; you are afraid for yourſelves, leſt my ſores ſhould infect you; or leſt ſome further plagues ſhould come upon me, wherein yourſelves for my ſake, or becauſe you are in my company, ſhould be involved; or, leſt I ſhould be burdenſome to you, and need and call for your ſupport.

V. 22. *Did I ſay, Bring unto me*—Give me ſomething for my ſupport or relief. *Or give a reward for me*—Did I ſend for you to come and viſit me for this end?

V. 23. *Or deliver me*—By power and the force of your arms, as Abraham delivered Lot. *Or redeem me*—By price or ranſom.

V. 24. *Teach me*—Inſtead of reproaching, inſtruct and convince me by ſolid arguments. *And I will hold my tongue*—I will patiently hear and gladly receive your counſels.

V. 25. *How forcible are right words*—(i. e.) The words of truth or ſolid arguments have a marvelous power to convince and perſuade a man; and if yours were ſuch, I ſhould readily yield to them. *But what doth your arguing reprove*—There is no truth in your aſſertions, nor weight in your arguments, and therefore are they of no account or power with me.

V. 26. *Do ye imagine to reprove words*—Do you think it is ſufficient to quarrel with ſome of my words, without conſidering the truth of my condition, or making an allowance for human infirmity, or for my extreme miſery, which may eaſily force from me ſome indecent expreſſions? *One that is deſperate*—A poor, miſerable, hopeleſs, and helpleſs man: for the words of ſuch perſons are commonly neglected and deſpiſed, although there be truth and great weight in them; and ſuch are generally thought to ſpeak from deep paſſions and prejudices, more than from reaſon and judgment. *Which are as wind*—Which you eſteem to be like the wind, vain and light, without ſolid ſubſtance, making a great noiſe with little ſenſe, and to little purpoſe.

V. 27. *Ye overwhelm*—My caſe is the contrary of that which you take it to be. *You dig a pit for your friend*—You inſult and triumph over me, whom you owned for your friend.

V. 28. *Look upon me*—Conſider me and my cauſe further and better than you have done, that you may give a more true and righteous judgment concerning it. *For it is evident unto you*—You will plainly diſcover it

V. 29. *Return*—Let me beg your ſecond thoughts, and a ſerious review of my caſe. *Let it not be iniquity*—I beg not your favour, but your juſtice, judge according to right, and do not conclude me to be wicked, becauſe you ſee me to be miſerable, as you have unjuſtly done. *My righteouſneſs is in it*—You will find the right to be on my ſide.

V. 30. *Cannot my taſte*—My judgment, which diſcerns words and actions, as the palate doth meats. *Diſcern perverſe things*—Falſe opinions or ſinful expreſſions.

C H A P. VII.

Before Christ cir. 1520.

I S *there* not * [a] an appointed time to man upon earth? *are not* his days also like the days of an hireling?

2 As a servant † earnestly desireth the shadow, and as an hireling looketh for *the reward of* his work:

3 So am I made to possess [b] months of vanity, and wearisome nights are appointed to me.

4 [c] When I lie down, I say, When shall I arise, and ‡ the night be gone? and I am full of tossings to and fro unto the dawning of the day.

5 My flesh is clothed with worms, and clods of dust, my skin is broken, and become lothsome.

6 [d] My days are swifter than a weaver's shuttle, and are spent without hope.

7 O remember that [e] my life *is* wind: mine eye § shall no more ‖ see good.

8 [f] The eye of him that hath seen me shall see me no *more:* thine eyes *are* upon me, and * I *am* not.

9 *As* the cloud is consumed, and vanisheth away: so [g] he that goeth down to the grave, shall come up no *more.*

10 He shall return no more to his house, [h] neither shall his place know him any more.

11 Therefore I will not refrain my mouth, I will speak in the anguish of my spirit, I will complain in the bitterness of my soul.

12 *Am* I a sea, or a whale, that thou settest a watch over me?

13 [i] When I say, My bed shall comfort me, my couch shall ease my complaint:

14 Then thou scarest me with dreams, and terrifiest me through visions.

15 So that my soul chooseth strangling, *and* death rather ‡ than my life.

16 [k] I lothe *it,* I would not live alway: [l] let me alone, for [m] my days *are* vanity.

17 [n] What *is* man, that thou shouldest magnify him? and that thou shouldest set thine heart upon him?

18 And *that* thou shouldest visit him every morning, *and* try him every moment?

19 How

* Or, a warfare.
a Chap. 14. 13, 14. Psal. 39. 4.
† Heb. gapeth after.
b See Chap. 29. 2.
c Deut. 28. 67. Chap. 17. 12.
‡ Heb. the evening be measured.
d Chap 9. 25. & 16. 22. & 17. 11. Psal. 90. 6. & 102. 11. & 103. 15. & 144. 4. Isai. 38. 12. & 40. 6. James 4. 14.
e Psal. 78. 39. & 89. 47.
§ Heb. shall not return.
‖ To see, that is, to enjoy.
f Chap. 20. 9.
* That is, I can live no longer.
g 2 Sam. 12. 23.
h Chap. 8. 19. & 20. 9. Psal. 103. 16.
i Chap. 9. 27, 28.
‡ Heb. than my bones.
k Chap. 10. 1.
l Chap. 10. 20. & 14. 6. Psal. 39. 13.
m Psal. 62. 9.
n Psal. 8. 4. & 144. 3. Hebr. 2. 6.

V. 1. *Is there not an appointed time to man upon earth*—Is there not a certain and short time limited by God, wherein man shall live in this sinful, and vain, and miserable world, after which the faithful shall live in an holier and happier place and state? And is it a crime in me to desire that God would give me some ease and respite for the present, and bring me to that blessed and joyful period? *Are not his days also like the days of an hireling*—Whose time is limited and short, being but for a few years, and whose condition is full of toil and hardship.

V. 2. *A servant desireth the shadow*—The sun-set, or the night, the time allotted for his rest; and why may not I also desire the time of my rest?

V. 3. *So am I made to possess*—God, by his sovereign power and providence, hath given me this as my lot and inheritance. *Months of vanity*—Empty and deceitful. *And wearisome nights*—He mentions nights, because that is the saddest time for sick and miserable persons; the darkness and solitude of the night being of themselves uncomfortable, and giving them more opportunity for solemn and sorrowful thoughts and reflections upon their own miseries.

V. 5. *My flesh is clothed*—Covered all over as with a garment. *With worms*—Which breed in my corrupted flesh and sores.

V. 6. *My days are swifter*—The time of my life hastens to a period; and therefore vain are those hopes which you give me of a restitution to my former prosperity in this world. *Than a weaver's shuttle*—Which passeth in a moment from one end of the web to the other. *And are spent without hope*—Of enjoying any good day here.

V. 7. *O remember*—He turneth his speech to God.

V. 8. *Thine eyes are upon me, and I am not*—When thou shalt look for me to do me good, thou wilt find that I am not, that I am dead and gone.

V. 10. *He shall return no more to his house*—To enjoy his house and possessions again. *Neither shall his place know him any more*—He shall no more be seen and known in his former habitation, and by his friends and neighbours.

V. 11. *Therefore*—I will plead with God for pity and relief before I die. *I will complain in the bitterness of my soul*—I will not smother my bitter anguish within my own breast, which will make it intolerable, but I will give it vent, and ease myself by pouring forth complaints, and expostulating with my God, who, as I hope, will hear and help me.

V. 12. *Am I a sea, or a whale*—Am I as fierce and unruly as the sea, which, if thou didst not set a watch over it, and bounds to it, would overwhelm the earth, and destroy mankind? No, Lord, thou knowest that I am but a poor weak creature, which thou canst crush with the least touch of thy finger, without these violent and insupportable pains and miseries; and that I have not been so fierce and boisterous in my carriage, as to need or deserve these extraordinary calamities. *That thou settest a watch over me*—That thou shouldest guard and restrain me with such heavy and unexampled miseries, lest I should break into rebellion against thee, or into cruelty towards men.

V. 13. *When I say, My couch shall ease my complaint*—By giving me sweet and quiet sleep, which may take off the sense of my torments.

V. 14. *With dreams*—With sad and dreadful dreams, or from the the devil's malice, who by thy permission disturbs me in this manner; so that I am afraid to go to sleep, and my remedy proves as bad as my disease. *And terrifiest me through visions*—Offered to my sight.

V. 16. *My days are vanity*—My life is a vain, decaying, and perishing thing, it will of itself quickly vanish and depart, and doth not need to be forced from me by such exquisite torments.

V. 17. *What is man, that thou shouldest magnify him*—What is there in that poor, mean, contemptible creature called man, *miserable man,* as this word signifies, which can induce or incline thee to take any notice of him, to shew him such respect, or to make such account of him? man is not worthy of thy favour, and he is below thy anger. It is too great a condescension to thee, and too great an honour for man that thou wilt contend with him, and draw forth all thy forces against him, as if he were a fit match for thee; therefore do not, O Lord, thus dishonour thyself, nor magnify me. *And that thou shouldest set thine heart upon him*—Have any regard to him so far as to afflict him, which, though it be grievous in itself, especially when it is aggravated as mine is, yet unto thy people it is a great mercy and blessing, as being high-

ly

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19 How long wilt thou not depart from me, nor let me alone till I swallow down my spittle?

20 I have sinned, what shall I do unto thee, [o] O thou preserver of men? why [p] hast thou set me as a mark against thee, so that I am a burden to myself?

21 And why dost thou not pardon my transgression, and take away mine iniquity? for now shall I sleep in the dust, and thou shalt seek me in the morning, but I *shall* not *be*.

o Psal. 36. 6.
p Chap. 16. 12. Psal. 21. 12. Lam. 3. 12.

CHAP. VIII.

THEN answered Bildad the Shuhite, and said,

2 How long wilt thou speak these *things?* and *how long shall* the words of thy mouth *be like* a strong wind?

3 [a] Doth God pervert judgment? or doth the Almighty pervert justice?

4 If thy children have sinned against him, and he have cast them away * for their transgression:

a Gen. 18. 25. Deut. 32. 4. 2 Chro. 19. 7. Chap. 34. 17. Dan. 9. 14. Rom. 3. 5.

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* Heb. in the hand of their transgression.

5 [b] If thou wouldest seek unto God betimes, and make thy supplication to the Almighty;

b Chap. 5. 8. & 11. 13. & 22. 23, &c.

6 If thou *wert* pure and upright; surely now he would awake for thee, and make the habitation of thy righteousness prosperous.

7 Though thy beginning was small, yet thy latter end should greatly increase.

8 [c] For inquire, I pray thee, of the former age, and prepare thyself to the search of their fathers.

c Deut. 4. 32. Chap. 15. 18.

9 (For [d] we *are but of* yesterday, and know † nothing, because our days upon earth *are* a shadow)

d Gen. 47. 9. 1 Chro. 29. 15. Chap. 7. 6. Psal. 39. 5. & 144. 4.

† Heb. not.

10 Shall not they teach thee, *and* tell thee, and utter words out of their heart?

11 Can the rush grow up without mire? can the flag grow without water?

12 Whilst

ly necessary and useful to humble them, and purge them from sin, and prepare them for glory.

V. 18. *That thou shouldest visit him*—Punish or chasten him. *Every morning*—Every day. *And try him every moment*—Afflict him, which is often called trying, because it doth indeed try a man's faith, and patience, and perseverance.

V. 19. *How long wilt thou not depart from me*—How long will it be ere thou withdraw thy afflicting hand from me?

V. 20. *I have sinned*—Although I am innocent and free from those crying sins, for which my friends suppose thou hast sent this uncommon judgment upon me, yet if thou be strict to mark what is amiss, I confess that I am a sinner, and therefore obnoxious to thy justice, and I humbly beg thy pardon for it; and, O let me intreat thee, my God and Redeemer, to accept of this confession. *What shall I do unto thee*—To satisfy thy justice, or regain thy favour. I can do nothing to purchase or deserve it, and therefore implore thy mercy to pardon my sins. *O thou preserver of men*—O thou who, as thou wast the Creator of man, delightest to be, and to be called the Preserver and Saviour, and that waitest to be kind and gracious to men: do not deal with me in a way contrary to thy own nature, and to the manner of thy dealing with all the rest of mankind: thou who dost exactly know, and diligently observe, all men's inward motions and outward actions; and therefore if thou shalt be severe to mark mine iniquities, I am without remedy.

V. 21. *Why dost thou not take away mine iniquity*—Seeing thou art so gracious to others, so ready to preserve and pardon them, why may not I hope for the same favour from thee? *For now shall I sleep in the dust*—If thou dost not speedily help me, it will be too late, I shall be dead, and so incapable of those blessings which thou usest to give to men in the land of the living.

CHAP. VIII.

V. 2. *How long shall the words of thy mouth be like a strong wind*—Boisterous and violent, swelling and furious, opposing all persons and things that stand in thy way, not sparing either God or men.

V. 3. *Doth God*—*The mighty God*, as this word signifies, *the Almighty*, or *All-sufficient God*, as the next name of God here implies. These names are emphatically used, to prove that God cannot deal unjustly or falsly with men, because he hath no need of it, nor temptation to it, being self-sufficient for his own happiness, and hath therefore no need of doing injustice. *Pervert judgment*—Overthrow the course of justice in giving judgment: No, this is inconsistent with God's nature, which is essentially and necessarily just, and with his office of Governor of the world.

V. 5. *If thou*—But God hath spared thee, whom he might justly have destroyed with thy children, and thou art yet capable of his favour if thou seek for it: And therefore cease from these causeless and unthankful complaints. *Wouldest seek unto God betimes*—If thou wouldest seek him speedily, early, and diligently.

V. 6. *If thou wert pure and upright*—If thou wert in truth what thou pretendest, and hast been thought by others to be, *pure and upright*—of a sincere heart, and blameless life towards God and men. But God's severe dealing with thee is an evident token, that notwithstanding all thy fair shews, thou art but an hypocrite and secret sinner. *Surely now he would awake for thee*—Bestir himself to help thee, as being his faithful friend and servant, whom he could not in honour or justice forsake; whereas now he shews a deep sleep, and wholly neglects thee, and turneth a deaf ear to all thy prayers; which sheweth what opinion he hath of thee. *The habitation*—The concerns of thy house and family. *Thy righteousness*—Which thou hast got and managed with righteousness; so he calls it by way of supposition; if it were so, God would prosper thee accordingly. But because thou dost not prosper, it gives us cause to suspect that thou hast got thy estate by fraud and oppression.

V. 7. Though what thou hast left be now very small, yet if thou dost repent and seek God it shall vastly increase.

V. 8. *Inquire*—Of our predecessors about the manner of God's dealings with men. *Of the former age, and search of their fathers*—Do not slightly, but seriously and industriously search the ancient records.

V. 9. *We are but of yesterday*—But lately born, and therefore have but little knowledge. *Our days are a shadow*—This is meant either, 1. Of their lives in particular, which were far shorter than the lives of their ancestors, the Patriarchs, whose long lives gave them opportunity to know and see the course of God's providence towards good and bad men, and the different ends and issues of their lives. Or, 2. Of our lives being short, our observation reacheth but to very few events, in comparison of those which may be known by the records and testimony of former ages.

V. 10. *Shall not they teach thee*—Assuredly they will inform thee that it is as we say.

V. 13. *All*

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e Pſa. 129. 6. Jer. 17. 6.

12 e Whilſt it *is* yet in his greenneſs, *and* not cut down, it withereth before any other herb.

f Chap. 11. 20. & 18. 14. Pſal. 112. 10. Prov. 10. 28.

13 So *are* the paths of all that forget God, and the f hypocrite's hope ſhall periſh:

§ Heb. a ſpider's houſe, Iſai. 59. 5. 6.

14 Whoſe hope ſhall be cut off, and whoſe truſt *ſhall be* § a ſpider's web.

g Chap. 27. 18.

15 g He ſhall lean upon his houſe, but it ſhall not ſtand: he ſhall hold it faſt, but it ſhall not endure.

16 He *is* green before the ſun, and his branch ſhooteth forth in his garden.

17 His roots are wrapped about the heap, *and* ſeeth the place of ſtones.

h Chap. 7. 10. Pſal. 37. 36.

18 h If he deſtroy him from his place, then *it* ſhall deny him, *ſaying*, I have not ſeen thee.

19 Behold, this *is* the joy of his way, and out of the earth ſhall others grow.

‖ Heb. take the ungodly by the hand.

20 Behold, God will not caſt away a perfect *man*, neither will he ‖ help the evil-doers:

* Heb. ſhouting for joy.

21 Till he fill thy mouth with laughing, and thy lips with * rejoicing.

† Heb. ſhall not be.

22 They that hate thee ſhall be clothed with ſhame, and the dwelling-place of the wicked † ſhall come to nought.

CHAP. IX.

Before Christ cir. 1520.

THEN Job anſwered and ſaid,

a Pſal. 143 2.

2 I know *it is* ſo of a truth: but how ſhould a man be juſt * with God?

* Or, before God.

3 If he will contend with him, he cannot anſwer him one of a thouſand.

b Chap. 36. 5.

4 b *He is* wiſe in heart, and mighty in ſtrength: who hath hardened *himſelf* againſt him and hath proſpered?

5 Which removeth the mountains, and they know not: which overturneth them in his anger.

6 Which ſhaketh the earth out of her place, and the pillars thereof tremble.

c Gen. 1. 6. Pſal. 104. 2, 3.

7 Which commandeth the ſun, and it riſeth not: and ſealeth up the ſtars.

† Heb. heights.

8 c Which alone ſpreadeth out the heavens, and treadeth upon the † waves of the ſea.

d Chap. 38. 31, &c. Amos 5. 8.

‡ Heb. Aſh, Ceſil, and Chimah.

9 d Which maketh ‡ Arcturus, Orion, and Pleiades, and the chambers of the ſouth.

e Chap. 5. 9. Pſal. 72. 18.

10 e Which doeth great things paſt finding out; yea, and wonders without number.

f Chap. 23. 8, 9. & 35. 14.

11 f Lo, he goeth by me, and I ſee *him* not: he paſſeth on alſo, but I perceive him not.

12 Behold,

V. 13. *All that forget God*—Wicked men who neglect, forſake, and deſpiſe God, his preſence, commands, worſhip, and providence; and therefore break forth into manifold ſins. *The hypocrite's hope ſhall periſh*—He ſhall loſe what he hoped for, even uninterrupted and abiding felicity, and with it all hope of reſtitution.

V. 14. *Whoſe hope ſhall be cut off*—(i. e.) Whoſe wealth and outward glory, which is the matter of his *hope* and *truſt*, ſhall be *cut off*, (i. e.) ſuddenly, and violently taken away from him. *Whoſe hope ſhall be irkſome or tedious to him. A ſpider's web*—Which though it be formed with great art and induſtry, yet is moſt ſlender, and feeble, and eaſily ſwept down or pulled in pieces, and unable to defend the ſpider that made it. The application is obvious.

V. 15. *He ſhall lean upon his houſe*—He ſhall truſt to the multitude and ſtrength of his children and ſervants, and to his wealth. *But it ſhall not ſtand*—Not be able to uphold itſelf, nor him that truſted to it. *He ſhall hold it faſt*—Not to uphold it, but to ſtrengthen and uphold himſelf by it.

V. 16. *He is green*—Flouriſheth in the world. *Before the ſun*—Publicly, and in the view of all men. *His branch*—His children, which are here mentioned as additions not only to his comfort, but alſo to his ſtrength and ſafety.

V. 18. *If he*—God, who is the Saviour of good men, and the deſtroyer of the wicked. *I have not ſeen thee*—The wicked ſhall be ſo utterly extirpated and deſtroyed, that there ſhall be no footſtep, nor name, nor memorial of them left.

V. 20. *God will not caſt away a perfect man*—He will not deny them his help, he will not ſuffer them to be utterly loſt. *Neither will he help the evil-doers*—Deliver them out of their troubles: hence it may ſeem that thou, O Job, art not a perfect or upright man, but an evil-doer: But this is certain, if for the future thy heart and way be not perfect, and thou doſt not ceaſe to do evil, thou muſt be utterly and irrecoverably loſt; as on the contrary, if thou doſt repent and reform, he will help and deliver thee, and reſtore thee to thy former glory and happineſs.

V. 21. *Till he fill thy mouth with laughing*—And what I have ſaid in general of all perfect men, ſhall be made good to thee, if thou be ſuch a one; God will not forſake thee, nor deſiſt from doing thee good; God will give thee ſuch abundant matter of rejoicing, that thy heart ſhall not be able to hold it, but it ſhall break out at thy mouth and lips.

V. 22. *The dwelling-place of the wicked ſhall come to nought*—God will bring not only them but their houſe, (i. e.) their family and eſtate, to nought.

CHAP. IX.

V. 2. *Should man be juſt*—To wit, as you ſay, that God is juſt in all his ways, that he doth ordinarily bleſs the righteous, and puniſh the wicked. I know that no man is abſolutely juſt, or can defend his righteouſneſs, if God be ſevere to mark what is amiſs in him. *With God*—If he be brought before God's tribunal.

V. 3. *He cannot anſwer him one of a thouſand*—One accuſation which God ſhall produce againſt him: ſo far will he be from being able to maintain his own innocency againſt God, if God ſet himſelf againſt him as his adverſary.

V. 4. *Who hath hardened himſelf againſt him and hath proſpered*—Obſtinately contended with him, quarrelling with him, oppoſing and reproaching God's providence as hard and unjuſt.

V. 9. Theſe he names as ſtars or conſtellations of greateſt note and eminency; which as they were created by God, ſo are under his government. Arcturus is a northern conſtellation, near that called the Bear, which riſeth to us about the beginning of September; Orion is a more ſoutherly conſtellation, that ariſeth to us in December. The Pleiades is a conſtellation not far from Orion, and near that called the Bull, which we call the Seven Stars: to us it riſeth at the beginning of the ſpring.

V. 11. *He goeth*—He worketh by his providence in ways of mercy or judgment. *By me*—In my preſence. *And I ſee him not*—I ſee the effects, but I cannot underſtand the cauſes or grounds of his actions, for they are incomprehenſible; ſuch is the weakneſs of men's underſtandings, that they cannot ſearch out God's counſels and ways. *He paſſeth on alſo*—He goeth from place to place, from one action to another, he ſpeaks of God after the manner of men.

V. 12. *Behold*

Before Christ cir. 1520.

12 [g] Behold, he taketh away, § who can hinder him? who will say unto him, What doest thou?

13 *If* God will not withdraw his anger, [h] the ‖ proud helpers do stoop under him.

14 How much less shall I answer him, *and* choose out my words *to reason* with him?

15 [i] Whom, though I were righteous, *yet* would I not answer, *but* I would make supplication to my judge.

16 If I had called, and he had answered me; *yet* would I not believe that he had hearkened unto my voice.

17 For he breaketh me with a tempest, and multiplieth my wounds [k] without cause.

18 He will not suffer me to take my breath, but filleth me with bitterness.

19 If *I speak* of strength, lo, *he is* strong: and if of judgment, who shall set me a time *to plead?*

20 If I justify myself, mine own mouth shall condemn me: *if I say*, I *am* perfect, it shall also prove me perverse.

21 *Though* I *were* perfect, *yet* would I not know my soul: I would despise my life.

22 This *is* one *thing*, therefore I said *it*, he destroyeth the perfect and the wicked.

23 If the scourge slay suddenly, he will laugh at the trial of the innocent.

24 The earth is given into the hand of the wicked: [m] he covereth the faces of the judges thereof; if not, where, *and* who *is* he?

25 Now [n] my days are swifter than a post: they flee away, they see no good.

26 They are passed away as the † ‡ swift ships: [o] as the eagle *that* hasteth to the prey.

27 [p] If I say, I will forget my complaint, I will leave off my heaviness, and comfort *myself:*

28 I

g Isai. 45 9. Jer. 18. 6. Rom. 9. 20.
§ Heb. who can turn him away?
Chap. 11. 10.
h Chap. 26. 12.
‖ Heb. helpers of pride, or, strength.
i Chap. 10. 15.
k Chap 2. 3. & 34. 6.
l Eccles. 9. 2, 3.
m Jer. 14. 4.
n Chap. 7. 6.
† Heb. ships of desire.
‡ Or, ships of Eben.
o Hab. 1. 8.
p Chap. 7. 13.

V. 12. *Behold, he taketh away*—If he determine to take away from any man his children, or servants, or estate, as he hath done from me. *Who will say unto him, What doest thou*—Who is able to restrain him from doing it? Or, who dare presume to reprove him for it? And therefore far be it from me to quarrel with God, whereof you untruly accuse me.

V. 13. *The proud helpers*—Those men who shall undertake to uphold and defend him whom God intends to punish and destroy; who are fitly called *proud helpers*, because this is a most proud, and insolent, and presumptuous act to oppose themselves to the Lord God Almighty, and to his counsels and courses, because they give assistance to that man who carries himself proudly towards God, under his correcting hand.

V. 14. *How much less shall I answer him*—Since no creature whatsoever can resist his power, and no man living can search out or comprehend his counsels and ways; how can I, who am a poor, contemptible, dispirited creature, contend with him?

V. 15. *Though I were righteous*—Though I had a most just cause, and were not conscious to myself of any sin. *Yet would I not answer*—I durst not undertake to plead my cause against him; or maintain my integrity before him, because he knows me better than I know myself, and because I am wholly in his hands, and at his mercy. *But I would make supplication to my judge*—That he would hear me meekly, and judge favourably of me and my cause, and not according to his justice.

V. 17. *For he multiplieth my wounds without cause*—Not simply without any desert of his, or as if he had no sin in him; for he often declares the contrary, but without any evident or special cause of such singular afflictions.

V. 18. *He will not suffer me to take my breath*—My pains and miseries are continual, and I have not so much as a breathing-time free from them. *But filleth me with bitterness*—My afflictions are not only long and uninterrupted, but also exceeding sharp and violent, contrary to the common course of God's providence.

V. 19. *If I speak of strength*—If my cause were to be decided by power. *Lo, he is strong*—Stronger than I. *If of judgment*—If I would contend with him in a way of right. *Who shall set me a time to plead*—There is no superior judge that can summon him and me together, and appoint us a time of pleading before him, and oblige us both to stand to his sentence.

V. 20. *If I justify myself*—If I plead against God mine own righteousness and innocency. *Mine own mouth shall condemn me*—God is so infinitely wise and just, that he will find sufficient matter of condemnation from my own words, though spoken with all possible care and circumspection; or he will discover so much wickedness in me of which I was not aware, that I shall be forced to join with him in condemning myself. *If I say, I am perfect*—If I were perfect in my own opinion; if I thought myself compleatly righteous and faultless. *It shall also prove me perverse*—My own mouth shall condemn me.

V. 21. *Perfect*—If I should think myself perfect, *yet I would not know*, not acknowledge, *my soul*; I could not own nor plead before God the integrity of my soul, but would only make supplication to my judge. *I would abhor*, or *condemn my life*, I would not trust to the integrity either of my soul and heart, or of my life, so as to justify myself before the pure and piercing eyes of the all-seeing God.

V. 22. In the other things which you have spoken of God's greatness and justice, I do not contend with you; but *this one* thing I do, and must affirm against you, God sends afflictions promiscuously upon good and bad men.

V. 23. If some common judgment come upon a people, God will be well pleased, to see how the same scourge, which is the perdition of the wicked, is *the trial of the innocent*, and of their faith, which *will be found unto his praise, and honour, and glory.*

V. 24. *The earth*—The dominion over it. *Is given into the hand of the wicked*—Into their power. As good men are frequently scourged, so the wicked are advanced. Mean-time he covers the faces of wise and good men, and keeps them in obscurity, perhaps suffers them to be condemned, and their *faces covered* as criminals, by those to whom *the earth is given.* This is often done: if it be not God that doth it, where and who is he that doth?

V. 25. *Now*—What he had said of the calamities which God frequently inflicts upon good men, he now exemplifies in himself. *My days*—The days of my life. *Post*—Who rides upon swift horses. *See*—I enjoy no good in them. *Seeing* is often put for experiencing either good or evil.

V. 26. *Eagle*—Which flies swiftly, especially when in the sight of his prey. See here how swift the motion of time is! It is always upon the wing, hastening to its period. What little need have we of past times? What great need to redeem time, which runs on so fast toward eternity?

Before Christ cir. 1520.

28 I am afraid of all my sorrows, I know that thou wilt not hold me innocent.

29 *If* I be wicked, why then labour I in vain?

q Jer. 2. 22.

30 q If I wash myself with snow-water, and make my hands never so clean;

§ Or, make me to be abhorred.

31 Yet shalt thou plunge me in the ditch, and mine own clothes shall § abhor me.

r Eccles. 6. 10. Isai. 45. 9. Jer. 49. 19. Rom. 9. 20.

32 For r *he is* not a man as I *am*, *that* I should answer him, *and* we should come together in judgment.

s Verse 19. 1 Sam. 2. 25.

33 s Neither is there || any * days-man betwixt us, *that* might lay his hand upon us both.

|| Heb. one that should argue.

* Or, umpire.

34 t Let him take his rod away from me, and let not his fear terrify me.

t Chap. 13. 20. & 33. 7.

35 *Then* would I speak, and not fear him; † but *it is* not so with me.

† Heb. but I am not so with myself.

V. 28. *Afraid*—If my griefs be suspended for a time, yet my fears continue. *Will not*—I plainly perceive thou, O God, (to whom he makes a sudden address) wilt not clear my innocency by removing those afflictions which make them judge me guilty of some great crime.

V. 29. *I shall be used like a wicked man still*—Why then should I comfort myself with vain hopes of deliverance, as thou adviseſt me?

V. 30, 31. *If*—If I clear myself from all imputations, and fully prove my innocency before men. *Yet*—God would prove him to be a most guilty creature, notwithstanding all his purity before men. *Abhor*—I shall be so filthy, that my own clothes, if they had any sense in them, would abhor to touch me.

V. 32. *A man*—But one infinitely superior to me in majesty, and power, and wisdom, and justice. *That*—That I should presume to debate my cause with him.

V. 33. *Days-man*—Or, *umpire*. *Lay his hand*—Order and govern us, and oblige us to stand to his decision. Our Lord Jesus is now the blessed days-man, who has mediated between heaven and earth, has *laid his hand upon* both.

V. 34. *Fear*—The fear and dread of his majesty and justice. Let him not deal with me according to his perfect justice, but according to his grace and clemency.

V. 35. *Then*—I would speak freely for myself, being freed from that dread, which takes away my spirit and courage. *It is not*—I am not free from his terror, and therefore cannot plead my cause with him.

CHAP. X.

V. 2. *Do not condemn me*—Or, *pronounce me not to be a wicked man*, neither deal with me as such, as I confess thou mightest do in rigorous justice: O discover my integrity by removing this stroke, for which my friends condemn me. *Wherefore*—For what ends and reasons, and for what sins; for I am not conscious to myself of any peculiar sins by which I have deserved to be made the most miserable of all men. When God afflicts, he contends with us: when he contends with us, there is always a reason for it. And it is desirable to know what that reason is, that we may forsake whatever he has a controversy with us for: but if we are not shewn or made conscious wherein we have particularly offended God, after we have been made acquainted with that blessedness which they have whose sins are forgiven, it is still our duty and happiness to resign ourselves (in the midst of sufferings, for which we can give no account for the cause) to God, who can never act inconsistent with his own infinite wisdom and love: and they that are acquainted with satan's devices, know how necessary it is to watch and pray against giving way for a moment, to any such thought as that of

CHAP. X.

MY * soul is * weary of my life, I will leave my complaint upon myself; I will speak in the bitterness of my soul.

Before Christ cir. 1520.

a Chap. 7. 16. * Or, cut off while I live.

2 I will say unto God, Do not condemn me; shew me wherefore thou contendest with me.

3 *Is it* good unto thee, that thou shouldest oppress? that thou shouldest despise ‡ the work of thine hands? and shine upon the counsel of the wicked?

‡ Heb. the labour of thine hands.

4 Hast thou eyes of flesh? or b seest thou as man seeth?

b 1 Sam. 16. 7.

5 *Are* thy days as the days of man? *are* thy years as man's days,

6 That thou inquirest after mine iniquity, and searchest after my sin?

7 Thou

God's being an hard master, or an unrighteous judge, it being the constant aim of the tempter, to separate the soul from God, by leading it to think of him contrary to his holy nature and will; and when once we are led to think God lays more upon us than is right, we cannot at the same time put our trust in him; and not trusting in him, as we are required and encouraged to do, against all appearances, we are then left without that help and support which God hath promised to faith; and thus is the end of the deceiver of mankind answered, when he thus betrays them into unbelief. I will trust in thee though thou shouldest slay me, is the language of all them to whom God is all in all; and it is their prayer, that this may be the constant temper of their minds, when they can in no wise discover why it is that they are left in such a state of mind, in such difficulties and sufferings, or exposed to the treatment they meet with at the hands of others; and they dare not allow themselves to apply their reason to judge of the Almighty's government, which they know reason is altogether insufficient to comprehend: but by faith they are assured that God is love, and that he is the Saviour of all them that believe in him; and in thus believing, they are satisfied that his will should be done, whatever it may call them to pass through in their way to that glory where all shall reign with him who are faithful unto death.

V. 3. *Good*—Dost thou take any pleasure in it? Far be it from Job, to think that God did him wrong. But he is at a loss to reconcile his providences with his justice. And so other good men have often been, and will be, until *the day shall declare it*, and make it appear to angels and to the spirits of all flesh, that all that God did or suffered to be done, was only such as became infinite wisdom and love, or that justice against which, they that have rejected the last offers of his mercy, will never be able to raise one just complaint.

V. 4. *Eyes of flesh*—No. Eyes of flesh cannot see in the dark: but darkness hideth not from God. Eyes of flesh are but in one place at a time, and can see but a little way. But *the eyes of the Lord are in every place, and run to and fro through the whole earth.* Eyes of flesh will shortly be darkned by age, and shut up by death. But the eyes of God are ever the same, nor does his sight ever decay. *As man*—Man sees the outside only, and judges by appearances: but thou seest mine heart.

V. 5. *Man's*—Man's time is short and uncertain, and therefore he must improve it: but thou art eternal, and seest at one view all men's hearts, and all their actions present and to come; and therefore thou dost not need to proceed with me in this manner, by making so long a scrutiny into my heart and life.

V. 6. *Searchest*

Before Christ cir. 1520.

7 ‡ Thou knoweſt that I am not wicked, and *there is* none that can deliver out of thine hand.

‡ Heb. It is upon thy knowledge.

8 [c] Thine hands § have made me, and faſhioned me together round about; yet thou doſt deſtroy me.

c Pſa. 119. 73.
§ Heb. took pains about me.

9 Remember, I beſeech thee, that [d] thou haſt made me as the clay, and wilt thou bring me into duſt again?

d Gen. 2. 7. & 3. 19.

10 [e] Haſt thou not poured me out as milk, and cruddled me like cheeſe?

e Pſal. 139. 14, 15, 16.

11 Thou haſt clothed me with ſkin and fleſh, and haſt ‖ fenced me with bones and ſinews.

‖ Heb. hedged.

12 Thou haſt granted me life and favour, and thy viſitation hath preſerved my ſpirit.

13 And theſe *things* haſt thou hid in thine heart: I know that this *is* with thee.

14 If I ſin, then thou markeſt me, and thou wilt not acquit me from mine iniquity.

15 If I be wicked, wo unto me; [f] and *if* I be righteous, *yet* will I not lift up my head: *I am* full of confuſion, therefore ſee thou mine affliction:

f Chap. 9. 12, 20, 21.

16 For it increaſeth: [g] thou hunteſt me as a fierce lion; and again thou ſheweſt thyſelf marvellous upon me.

g Iſai. 38. 13. Lam. 3. 10.

17 Thou reneweſt * thy witneſſes againſt me, and increaſeſt thine indignation upon me; changes and war *are* againſt me.

Before Christ cir. 1520.

* That is, thy plagues.

18 [h] Wherefore then haſt thou brought me forth out of the womb? Oh that I had given up the ghoſt, and no eye had ſeen me!

h Chap. 3. 11.

19 I ſhould have been as though I had not been, I ſhould have been carried from the womb to the grave.

20 [i] *Are* not my days few? [k] ceaſe *then*, *and* [l] let me alone, that I may take comfort a little:

i See Chap. 7. 6—16. & 8. 9.
k Pſal. 39. 13.
l Chap. 7. 16, 19.

21 Before I go *whence* I ſhall not return, [m] *even* to the land of darkneſs, [n] and the ſhadow of death;

m Pſa. 88. 12.
n Pſa. 23. 4.

22 A land of darkneſs, as darkneſs *itſelf*, *and* of the ſhadow of death, without any order, and *where* the light *is* as darkneſs.

CHAP. XI.

THEN anſwered Zophar the Naamathite, and ſaid,

2 Should not the multitude of words be anſwered? and ſhould * a man full of talk be juſtified?

* Heb. a man of lips.

3 Should thy † lies make men hold their peace? and when thou mockeſt, ſhall no man make thee aſhamed?

† Or, devices.

4 For

V. 6. *Searcheſt*—Keeping me ſo long upon the rack, to compel me to accuſe myſelf.

V. 7. *Wicked*—An hypocrite, as my friends account me. *Deliver*—But thou art the ſupreme ruler of the world; therefore I muſt wait thy time, and throw myſelf on thy mercy, in ſubmiſſion to thy ſovereign will.

V. 9. *Clay*—As a potter makes a veſſel of clay; ſo this may note both the frailty of man's nature, which of itſelf decays and periſhes, and doth not need ſuch violent ſhocks to overthrow it; and the excellency of the divine art commended from the meanneſs of the materials; which is an argument why God ſhould not deſtroy it. *Again*—I muſt die by the courſe of nature, and therefore while I do live, give me ſome eaſe and comfort.

V. 12. *Life*—Thou didſt not only give me a curious body, but alſo a reaſonable ſoul: thou didſt at firſt give me life, and then maintain it in me. *Favour*—Thou didſt not give mere life, but many other favours, ſuch as nouriſhment by the breaſt, education, knowledge, and inſtruction. *Viſitation*—The care of thy providence watching over me for my good, and viſiting me in mercy. *Preſerved*—My life, which is liable to manifold dangers, if God did not watch over us every day and moment. Thou haſt hitherto done great things for me, given me life, and the bleſſings of life, and daily deliverances: and wilt thou now undo all that thou haſt done? And ſhall I, who have been ſuch an eminent monument of thy mercy, now be a ſpectacle of thy vengeance?

V. 13. *Hid*—Both thy former favours and thy preſent frowns. Both are according to thy own will, and therefore undoubtedly conſiſtent, however they ſeem. When God does what we cannot account for, we are bound to believe there are good reaſons for it *hid in his heart*. It is *not with us*, or in our reach, to aſſign the cauſe; but *I know this is with thee*; it is thy doing, and therefore the duty of thy poor ſinful creatures, whom thou haſt redeemed from deſtruction, to receive the ſame with entire devotion to thy will.

V. 15. *Confuſion*—I am confounded within myſelf, not knowing what to ſay or do. Let my extremity move thee to pity, and help me.

V. 16. *Lion*—Which hunteth after his prey with great eagerneſs, and when he overtakes it, falls upon it with great fury. *Returneſt*—The lion tears its prey ſpeedly, and ſo ends its torments; but thou reneweſt my calamities again and again, and makeſt my plagues wonderful both for kind and extremity, and continuance.

V. 17. *Witneſſes*—Thy judgments, which are the evidences both of my ſins, and of thy wrath. *Indignation*—My miſeries, the effects of thine anger. *Changes* may denote the various kinds, and an *army* the great number of his afflictions.

CHAP. XI.

V. 1. *Then anſwered*—Zophar charges Job with falſhood and pride; wiſhes that God would convince him of his wiſdom, juſtice, and unſearchable perfections; of his ſovereignty, power, and the cognizance he takes of men; he aſſures him, that, on his repentance, God would reſtore him to proſperity, but that the wicked ſhould periſh. How hard is it to preſerve calmneſs in the heat of diſputation? Eliphaz began modeſtly: Bildad was a little rougher: But Zophar falls upon Job with the greateſt ſeverity, and they that are inclined ſo to do, find it an eaſy thing in their own eſteem, to ſhew that thoſe are guilty whom they are already inclined to think ſo.

V. 3. *Lies*—Both concerning thy own innocency, and concerning the counſels and ways of God. *Mockeſt*—Our friendly and faithful counſels.

V. 4. *Doctrine*—Concerning God and his providence. *Clean*—I am innocent before God; I have not ſinned either by my former actions, or by my preſent expreſſions. But Zophar perverts Job's words, for he did not deny that he was a ſinner, but only denied that he was an hypocrite.

V. 6. Thou

Before Christ cir. 1520.

4 For [a] thou haſt ſaid, My doctrine *is* pure, and I am clean in thine eyes.

a Chap. 6. 10. & 10. 7.

5 But, O that God would ſpeak, and open his lips againſt thee;

6 And that he would ſhew thee the ſecrets of wiſdom, that *they are* double to that which is! know therefore that [b] God exacteth of thee *leſs* than thine iniquity *deſerveth*.

b Ezra 9. 13.

7 [c] Canſt thou by ſearching find out God? canſt thou find out the Almighty unto perfection?

c Eccleſ. 3. 11. Rom. 11. 33.

8 *It is* ‡ as high as heaven, what canſt thou do? deeper than hell, what canſt thou know?

‡ Heb. the heights of heaven.

9 The meaſure thereof *is* longer than the earth, and broader than the ſea.

10 [d] If he § cut off, and ſhut up, or gather together, then ‖ who can hinder him?

d Chap. 9. 12. & 11. 14. Rev. 3. 7.
§ Or, make a change.
‖ Heb. who can turn him away? Chap. 9. 12.

11 For [e] he knoweth vain men: he ſeeth wickedneſs alſo; will he not then conſider *it*?

e Pſal. 10. 11, 14. & 35. 22.

12 For * [f] vain man would be wiſe, though man be born *like* a wild aſs's colt.

*Heb. empty.
f Pſal. 73. 22. & 92. 6. Eccleſ. 3. 18.

13 [g] If thou prepare thine heart, and [h] ſtretch out thine hands towards him;

g Chap. 5. 8. & 22. 21.
h Pſa. 88. 9. & 143. 6.

14 If iniquity *be* in thine hand, put it far away, and let not wickedneſs dwell in thy tabernacles.

i See Gen. 4. 5, 6. Chap. 22. 26. Pſal. 119. 6.

15 [i] For then ſhalt thou lift up thy face without ſpot; yea, thou ſhalt be ſtedfaſt, and ſhalt not fear:

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16 Becauſe thou ſhalt forget *thy* miſery, *and* remember *it* as waters *that* paſs away:

17 And *thine* age † [k] ſhall be clearer than the noon-day; thou ſhalt ſhine forth, thou ſhalt be as the morning.

† Heb. ſhall ariſe above the noon-day.
k Iſai. 37. 6. & 112. 4

18 And thou ſhalt be ſecure becauſe there is hope; yea, thou ſhalt dig *about thee, and* [l] thou ſhalt take thy reſt in ſafety.

Pſal. 58. 8.
l Lev. 26. 5, 6. Pſal. 3. 5. & 4. 8. Prov. 3. 24.

19 Alſo thou ſhalt lie down, and none ſhall make *thee* afraid; yea, many ſhall ‡ make ſuit unto thee.

‡ Heb. intreat thy face.

20 But the eyes of the wicked ſhall fail, and § they ſhall not eſcape, and [m] their hope *ſhall be as* ‖ the giving up of the ghoſt.

Pſal. 45. 12.
§ Heb. flight ſhall periſh from them.
m Chap. 8. 14 & 18. 14.
‖ Or, a puff of breath.

CHAP. XII.

AND Job anſwered and ſaid,

2 No doubt but ye *are* the people, and wiſdom ſhall die with you.

a Chap. 13. 2.

3 But [a] I have * underſtanding as well as you: ‡ I *am* not inferior to you: yea § who knoweth not ſuch things as theſe?

* Heb. an heart.
‡ Heb. I fall not lower than you.
§ Heb. with whom are not ſuch as theſe?

4 [b] I am *as* one mocked of his neighbour, who calleth upon God, and he anſwereth him: the juſt upright *man is* laughed to ſcorn.

b Chap. 16. 10. & 17. 2, 6. & 21. 3. & 30. 1.

5 [c] He that is ready to ſlip with his feet,

c Prov. 14. 2.

V. 6. Thou doſt raſhly in judging ſo harſhly of God's proceedings with thee, becauſe thou doſt not comprehend the reaſons of them, and in judging thyſelf innocent, becauſe thou doſt not ſee thy ſins; whereas God ſees innumerable ſins in thee.

V. 7. *Find out*—Diſcover all the depths of his wiſdom, and the reaſons of his actions?

V. 10. *Who can hinder him*—Or, *who can contradict him*, charge him with injuſtice in ſuch proceedings?

V. 11. *Knoweth*—Though men know but little of God, yet God knows man exactly. He knoweth that every man in the world is guilty of much vanity and folly, and therefore ſeeth ſufficient reaſon for his ſeverity againſt the beſt men. *Wickedneſs*—He perceiveth the wickedneſs of evil men, though it be covered with the veil of religion. *Conſider*—Shall he only ſee it as an idle ſpectator, and not obſerve it as a judge to puniſh it?

V. 12. *Man*—That, ſince the fall is void of all true wiſdom, pretends to be wiſe, and able to paſs a cenſure upon God's ways and works.

V. 13. *Heart*—To ſeek God; turning thy bold contentions with God into humble ſupplications.

V. 15. *Lift up*—Which denotes cheerfulneſs, and holy boldneſs. *Without ſpot*—Having a clear and unſpotted conſcience. *Stedfaſt*—Shall have a ſtrong and comfortable aſſurance of God's favour.

V. 16. *As waters*—Thou ſhalt remember it no more than men remember a land-flood, which as it comes, ſo it goes away ſuddenly.

V. 17. *Shine*—Light in Scripture commonly ſignifies proſperity and glory. Thy comfort, like the morning light, ſhall ſhine brighter and brighter until the perfect day.

V. 18. *Secure*—Thy mind ſhall be quiet and free from terrors, becauſe thou ſhalt have a firm and well-grounded confidence in God.

CHAP. XII.

V. 1. Job blames his friends for their unkind behaviour; ſhews that the wicked often proſper; confirms and enlarges upon what had been ſaid, of the wiſdom, power, and providence of God.

V. 2. *Ye*—You have engroſſed all the reaſon of mankind. All the wiſdom which is in the world lives in you, and will be utterly loſt when you die. When wiſe and good men die, it is a comfort to think that wiſdom and goodneſs do not die with them: God has *the reſidue of the ſpirit*, and can raiſe up others equally or more fit to do his work.

V. 3. *But*—In theſe things, which he ſpeaks not in a way of boaſting, but for the juſt vindication both of himſelf, and of that cauſe of God, which for the ſubſtance of it he maintained rightly, as God himſelf afterwards atteſts. *Such things*—The truth is, neither you nor I have any reaſon to be puffed up with our knowledge of theſe things: for the moſt barbarous nations know that God is infinite in wiſdom, and power, and juſtice. But this is not the queſtion between you and me.

V. 4. *Upon God*—Even by my religious neighbours, by thoſe who *call upon God*, and not in vain; whoſe prayers therefore I covet, not their reproaches. *The juſt*—I, who, notwithſtanding all their hard cenſures, dare ſtill own it, that through God's grace I am an upright man.

V. 5. *Slip with his feet*—And fall into trouble; though he had formerly ſhone as a lamp, he is then looked upon as a lamp going out, as the ſnuff of a candle, which we throw to the ground and tread upon; and accordingly is *deſpiſed in the thought of him that is at eaſe*.

V. 6. *Are ſecure*—Job's friends had all ſuppoſed, that wicked men cannot proſper long in the world. This Job oppoſes, and maintains, that God herein acts as ſovereign, and reſerves that exact diſtribution of rewards and puniſhments for the final day.

V. 9. *Lord*

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is as a lamp despised in the thought of him that is at ease.

d Chap. 21. 7. Psal. 37. 1, 35. & 73. 11, 12. & 92. 7. Jer. 12. 1. Mal. 3. 15.

6 d The tabernacles of robbers prosper, and they that provoke God are secure; into whose hand God bringeth *abundantly*.

7 But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee:

8 Or speak to the earth, and it shall teach thee; and the fishes of the sea shall declare unto thee.

9 Who knoweth not in all these, that the hand of the Lord hath wrought this?

e Num. 16. 22. ‖ Or, life. * Heb. all flesh of man.

10 e In whose hand *is* the ‖ soul of every living thing, and the breath of * all mankind.

f Chap. 34. 3. * Heb. palate, Chap. 6. 30.

11 f Doth not the ear try words? and the * mouth taste his meat?

12 With the ancient *is* wisdom; and in length of days understanding:

† That is, with God. g Chap. 36. 5.

13 † g With him *is* wisdom and strength, he hath counsel and understanding.

h Chap. 11. 12. i Isai. 22. 22. Rev. 3. 7. ‡ Heb. upon.

14 Behold, h he breaketh down, and it cannot be built again: he i shutteth † up a man, and there can be no opening.

15 Behold, he withholdeth the waters, and they dry up: also he sendeth them out, and they overturn the earth.

k Verse 13.

16 k With him *is* strength and wisdom: the deceived and the deceiver *are* his.

17 He leadeth counsellors away spoiled, and ‖ maketh the judges fools.

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18 He looseth the bond of kings, and girdeth their loins with a girdle.

l 2 Sam. 15. 31. & 17. 14, 23. Isai. 19. 12. 1 Cor. 1. 19.

19 He leadeth princes away spoiled, and overthroweth the mighty.

m Chap. 32. 9. Isai. 3. 2, 3. ‡ Heb. the lip of the faithful.

20 m He removeth away ‡ the speech of the trusty, and taketh away the understanding of the aged.

n Psal. 107. 40. Dan. 2. 21. § Or, looseth the girdle of the strong.

21 n He poureth contempt upon princes, and § weakeneth the strength of the mighty.

o Dan. 2. 22. Mat. 10 26. 1 Cor. 4 5.

22 o He discovereth deep things out of darkness, and bringeth out to light the shadow of death.

p Psal. 107. 38. § Heb. leadeth in.

23 p He increaseth the nations, and destroyeth them: he enlargeth the nations, and § straiteneth them *again*.

q Psal. 107. 4—40.

24 He taketh away the heart of the chief of the people of the earth, and q causeth them to wander in a wilderness *where there is* no way.

‖ Heb. wander.

25 They grope in the dark without light, and he maketh them to ‖ stagger like a drunken *man*.

CHAP. XIII.

LO, mine eye hath seen all *this*, mine ear hath heard and understood it.

a Chap. 12. 3.

2 a What ye know, *the same* do I know also; I *am* not inferior unto you.

3 Surely

V. 9. *Lord*—This is the only time that we meet with the name Jehovah in all the discourses between Job and his friends. They commonly call God by the name of *Shaddai, the Almighty*.

V. 10. *In whose hand is the breath of all mankind*——God, who gave life to all, is the constant support of it in all that breathe, and it is at his pleasure that the living return to the dust of the earth: How immediately therefore doth all human concerns depend on God?

V. 11. *Doth not*—This may be a preface to his following discourse; whereby he invites them to hear and judge of his words impartially.

V. 12. *Wisdom*—These words contain a concession of what Bildad had said, and a joining with him in that appeal; but withal, an intimation that this wisdom was but imperfect, and liable to many mistakes; and therefore that antiquity ought not to be received against the truths of God.

V. 13. *With him*—God. *Is wisdom*—He is the sole fountain of it, and without him none are or can be wise, or good, or happy.

V. 14. *No opening*—Without God's permission. Yea, he shuts up in the grave, and none can break open those sealed doors. He shuts up the finally impenitent in hell, in chains of darkness, and none can pass that great gulph.

V. 15. *The waters*—Which are reserved in the clouds, that they may not fall upon the earth. *They*—The waters upon the earth, springs, and brooks, and rivers. As at the time of the general deluge, to which here is a manifest allusion.

V. 16. *The deceived and the deceiver are his*—Wholly subject to his disposal. He governs the deceiver and sets bounds to his deceits, how far they shall extend; he also over-rules all this to his own glory, and the accomplishment of his righteous designs of trying the good, and punishing wicked men, by giving them up to believe lies. Yet God is not the author of any error or sin, but only the wise and holy governor of all those that fear him, as well as those that fear him not.

V. 17. *Spoiled*—The wise statesmen, by whom the affairs of kings and kingdoms are ordered, *he leadeth away*, as captives in triumph, being *spoiled* either of that wisdom which they had, or seemed to have; or of that power and dignity which they had enjoyed. *Fools*—By discovering their folly, and turning their own unjust and self-confident counsels to their ruin.

V. 18. *Looseth*—He freeth subjects from the power and authority of kings, whom he not only deposes from their thrones, but brings them into slavery; that it may appear to all, that all power belongeth to God, that all may fear him and work righteousness.

V. 20. *The speech*—By taking away or restraining the gift of utterance from them. Or, by taking away their understanding which should direct their speech. *Trusty*—Of those wise and experienced persons that were trusted by the greatest princes.

V. 22. *Darkness*—The most secret counsels of princes, which are contrived and carried on in the dark.

V. 23. *Nations*—What hitherto he said of princes, he now applies to nations, whom God does either increase or diminish as he pleases.

V. 25. *Grope*—Thus are the revolutions of kingdoms brought about by an over-ruling Providence. Heaven and earth are shaken: but *the Lord remaineth a king for ever*.

CHAP. XIII.

V. 1. *Lo*—*All* this which either you or I have discoursed concerning the infinite power and wisdom of God, I know, both by *seeing* it, by my own observation and experience, and by *hearing* it from my ancestors.

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3 [b] Surely I would ſpeak to the Almighty, and I deſire to reaſon with God.

4 But ye *are* forgers of lies, [c] ye *are* all phyſicians of no value.

5 O that you would altogether hold your peace, and [d] it ſhould be your wiſdom.

6 Hear now my reaſoning, and hearken to the pleadings of my lips.

7 [e] Will you ſpeak wickedly for God? and talk deceitfully for him?

8 Will ye accept his perſon? will ye contend for God?

9 Is it good that he ſhould ſearch you out? or as one man mocketh another, do ye *ſo* mock him?

10 He will ſurely reprove you, if ye do ſecretly accept perſons.

11 Shall not his excellency make you afraid? and his dread fall upon you?

12 Your remembrances *are* like unto aſhes, your bodies to bodies of clay.

13 [*] Hold your peace, let me alone, that I may ſpeak, and let come on me what *will*.

14 Wherefore [f] do I take my fleſh in my teeth, and [g] put my life in mine hand?

15 [h] Though he ſlay me, yet will I truſt in him: [i] but I will † maintain mine own ways before him.

16 He alſo *ſhall be* my ſalvation: for an hypocrite ſhall not come before him.

17 Hear diligently my ſpeech, and my declaration with your ears.

18 Behold now, I have ordered *my* cauſe; I know that I ſhall be juſtified.

19 [k] Who *is* he *that* will plead with me? for now if I hold my tongue, I ſhall give up the ghoſt.

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20 [l] Only do not two *things* unto me: then will I not hide myſelf from thee.

21 Withdraw thine hand far from me: and let not thy dread make me afraid.

22 Then call thou, and I will anſwer: or let me ſpeak, and anſwer thou me.

23 How many *are* mine iniquities and ſins? make me to know my tranſgreſſion and my ſin.

24 [m] Wherefore hideſt thou thy face, and [n] holdeſt me for thine enemy?

25 [o] Wilt thou break a leaf driven to and fro? and wilt thou purſue the dry ſtubble?

26 For thou writeſt bitter things againſt me, and [p] makeſt me to poſſeſs the iniquities of my youth.

27 [q] Thou putteſt my feet alſo in the ſtocks, and ‡ lookeſt narrowly unto all my paths; thou ſetteſt a print upon the ‖ heels of my feet.

28 And he, as a rotten thing conſumeth, as a garment that is moth-eaten.

CHAP. XIV.

MAN *that is* born of a woman, *is* * of few days, and [a] full of trouble.

2 [b] He cometh forth like a flower, and is cut down: he fleeth alſo as a ſhadow, and continueth not.

3 And doſt thou open thine eyes upon ſuch an one, and bringeſt me into judgment with thee?

4 † Who [c] can bring a clean *thing* out of an unclean? not one.

5 Seeing

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b Chap. 23. 3. & 31. 35.
c Chap. 6 21. & 16. 2.
d Prov. 17. 28.
e Chap. 17 5. & 32. 21. & 36. 4.
* Heb. Be ſilent from me.
f Chap. 18. 4.
g 1 Sam. 28. 21. Pſa. 119. 109.
h Pſa. 23 4. Prov. 14. 32.
i Chap. 27 5.
† Heb prove, or, argue.
k Chap. 33. 6.
l Chap. 9 34. & 33 7.
m Deut. 32. 20. Pſal. 13. 1.
n Deut. 32. 42. Ruth 1. 21. Chap. 16. 9. & 19. 11. & 33 10. Lam. 2. 5. Iſai. 42 3.
o Iſai. 42 3.
p Pſal. 25. 7.
q Chap. 33. 11.
‡ Heb. obſerveſt.
‖ Heb. roots.
* Heb. ſhort of days.
a Eccleſ. 2. 23.
b Chap. 8. 9. Pſal. 90. 5, 6, 9. & 102. 11. & 103. 15. & 144 4. Iſai. 40. 6. James 1. 10, 11. & 4. 14. 1 Pet. 1. 24.
† Heb. Who will give?
c Gen. 5 3. Pſal. 51. 5. John 3. 6. Rom. 5. 12. Eph. 2. 3.

V. 3. *Surely*—I had rather debate the matter with God than with you. I am not afraid of preſenting my perſon and cauſe before him, who is a witneſs of my integrity. And bleſſed are they that can appeal unto God at all times, as the conſtant witneſs of their ſincere devotion to his holy will.

V. 8. *Accept*—Not judging according to the right of the cauſe, but the quality of the perſon.

V. 12. *Remembrances*—Mouldering and coming to nothing. And the conſideration of our mortality ſhould make us afraid of offending God.

V. 14. *Wherefore*—And this may be a reaſon of his deſire of liberty of ſpeech, becauſe he could hold his tongue no longer. The phraſe having his *life in his hand*, denotes a condition extremely dangerous.

V. 17. *Hear*—He now comes more cloſely to his buſineſs, the foregoing verſes being moſtly in way of preface.

V. 18. *Behold*—I have ſeriouſly conſidered the ſtate of my caſe.

V. 19. *The ghoſt*—My grief would break my heart, if I ſhould not give it vent.

V. 21. *Withdraw*—Suſpend my torments during the time of my pleading with thee, that my mind may be at liberty. Do not preſent thyſelf to me in terrible majeſty, neither deal with me in rigorous juſtice.

V. 22. *Then*—This propoſal ſavoured of ſelf-confidence, and of irreverence towards God; for which, and the like ſpeeches, he is afterwards reproved by God.

V. 23. *My ſin*—That I am a ſinner I confeſs; but not that I am guilty of ſuch crimes as my friends ſuppoſe; if it be ſo, do thou, O Lord, diſcover it.

V. 25. *Leaf*—One that can no more reſiſt thy power, than a leaf, or a little dry ſtraw can reſiſt the wind or fire.

V. 26. *Writeſt*—Thou appointeſt or inflicteſt. A metaphor from princes or judges, who uſed to write their ſentences.

V. 28. *He*—He ſpeaks of himſelf in the third perſon, as is uſual in this and other ſacred books. So the ſenſe is, *he*, this poor frail creature, this body of mine; which poſſibly he pointed at with his finger, *conſumeth* or pineth away.

CHAP. XIV.

V. 1. *Man*—A weak creature, and by nature corrupt and ſinful.

V. 2. *Flower*—The flower is fading, and all its beauty ſoon withers and is gone. The ſhadow is fleeting, and its very being will ſoon be loſt in the ſhadows of night.

V. 4. *Not one*—No man. This is the prerogative of thy grace, to tranſform the ſinful human mind, which therefore I humbly implore.

V. 5. *Determined*

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5 [d] Seeing his days *are* determined, the number of his months *are* with thee, thou haſt appointed his bounds that he cannot paſs.

6 [e] Turn from him that he may ‡ reſt, till he ſhall accompliſh, [f] as an hireling his day.

7 For there is hope of a tree, if it be cut down, [g] that it will ſprout again, and that the tender branch thereof will not ceaſe.

8 Though the root thereof wax old in the earth, and the ſtock thereof die in the ground:

9 *Yet* through the ſcent of water it will bud, and bring forth boughs like a plant.

10 But man dieth, and § waſteth away: yea, man giveth up the ghoſt, and where *is* he?

11 *As* the waters fail from the ſea, and the flood decayeth and drieth up:

12 So man lieth down, and riſeth not [h] till the heavens *be* no more, they ſhall not awake, nor be raiſed out of their ſleep.

13 O that thou wouldeſt hide me in the grave, that thou wouldeſt keep me ſecret, until thy wrath be paſt, that thou wouldeſt appoint me a ſet time, and remember me!

14 If a man die, ſhall he live *again?* all the days of my appointed time, [i] will I wait, [k] till my change come.

15 Thou ſhalt call, and I will anſwer thee: thou wilt have a deſire to the work of thine hands.

16 [l] For now thou numbereſt my ſteps, doſt thou not watch over my ſin?

17 [m] My tranſgreſſion *is* ſealed up in a bag, and thou ſeweſt up mine iniquity.

18 And ſurely the mountain falling ‖ cometh to nought: and the rock is removed out of his place.

19 The waters wear the ſtones: thou * waſheſt away the things which grow *out* of the duſt of the earth, and thou deſtroyeſt the hope of man.

20 Thou prevaileſt for ever againſt him, and he paſſeth: thou changeſt his countenance, and ſendeſt him away.

21 His ſons come to honour, and [n] he knoweth *it* not; and they are brought low, but he perceiveth *it* not of them.

22 But his fleſh upon him ſhall have pain, and his ſoul within him ſhall mourn.

CHAP. XV.

THEN anſwered Eliphaz the Temanite, and ſaid,

2 Should a wiſe man utter * vain knowledge, and fill his belly with the eaſt wind?

3 Should

d Chap. 7 1.
e Chap. 7. 16, 19 & 10 20. Pſal. 39. 13.
‡ Heb. ceaſe.
f Chap. 7 1.
g Verſe 14.
§ Heb. is weakened, or, cut off.
h Pſal. 102. 26. Iſai. 51 6. & 65. 17. & 66. 22. Acts 3. 21. Rom. 8. 20 2 Pet. 3. 7, 10, 11. Rev. 20. 11. & 21. 1.
i Chap. 13. 15.
k Verſe 7.
l Chap. 10. 6, 14 & 31. 4. & 34 21. Pſal 56. 8. & 139 1, 2, 3. Prov. 5. 21. Jer. 32. 19.
m Deut. 32. 34 Hoſ. 13 12.
‖ Heb. fadeth.
* Heb. overfloweſt.
n Eccleſ. 9 5. Iſai. 63. 16.
* Heb. knowledge or wind.

V. 5. *Determined*—Limited to a certain period. *With thee*—In thy power and diſpoſal. Thou haſt appointed a certain end of his days, beyond which he cannot by any means prolong his life.

V. 6. *Turn*—Withdraw thine afflicting hand from him, that he may have ſome preſent eaſe. *Till*—He come to the period of his life, which thou haſt allotted to him, as a man appoints a ſet time to an hired ſervant.

V. 10. *Man*—Two words are here uſed for man. *Geber, a mighty man*, though mighty, dies. *Adam, a man of earth*, returns to it. Before death he is dying daily, continually *waſting* away. In death, he *giveth up the ghoſt*, the ſpirit returns to God that gave it. After death, *where is he?* Not where he was: his place knows him no more. But is he no where? Yes, he is gone to the world of ſpirits, gone into eternity, gone, never to return to this world!

V. 11. *As*—So it is with man, as *when the waters fail from the ſea*, which, by the heat of the ſun, is daily ſending up pure ſupplies of water to the clouds, and theſe, driven by the wind, fall down in rain upon the earth; the ſea thus being the great fountain of ſprings and rivers as God is the fountain of life, which can no more continue, than the rivers to run when the ſea ſhall, by the will of the great Governor of all things, ceaſe or *fail* to ſend up the water, with which they are all ſupplied.

V. 12. *Lieth*—In his bed, the grave. *Till*—Until the time of the reſurrection, when theſe viſible heavens ſhall paſs away.

V. 13. *The grave*—The grave is not only a reſting place, but an hiding-place to the children of God. *Hide me* there, not only from the ſtorms, of this life, but for the glory of a better. *Until thy wrath be paſt*—As long as our bodies lie in the grave, there are ſome fruits of God's wrath againſt ſin: until the *ſet time* comes, for their being remembered, as Noah was remembered in the ark.

V. 14. *Shall he live again*—Yes, and live for ever both ſoul and body: all that come into life muſt go down to the grave, and all that die muſt live again; and they that have lived and died in the neglect of that great ſalvation for which they came into life, will, by an everlaſting power, be compelled to come forth from the grave and reap as they have ſown: whilſt they that have made their calling and election ſure, will ariſe in the glorious likeneſs of their Redeemer, and with immortal joy meet him in the air, and be for ever with their Lord.

V. 15. *Anſwer thee—Thou ſhalt call* my ſoul to thyſelf: and I will cheerfully anſwer, *Here I am:* knowing *thou wilt have a deſire to the work of thy hands*—A love for the ſoul which thou haſt made, and by thy grace created a new, and ſealed with thine own holy image.

V. 16. *Numbereſt*——Thou makeſt a ſtrict inquiry into all my actions.

V. 17. *Sealed*—As writings or other choice things, that they may all be brought forth upon occaſion, and not one of them forgotten; till they are blotted out for the ſake of the Son of thy love, for which merciful purpoſe thou haſt commanded, invited, and intreated all to believe, that for his ſake thou ever waiteſt to be gracious to the chief of ſinners.

V. 18. *And*—As all things are ſubject to decay and periſh, ſo in like manner, *thou deſtroyeſt the hope of man:* when man dies, all hope of his living again in this world is for ever loſt.

V. 20. *Prevaileſt*—When once thou takeſt away this life, it is gone for ever. *Sendeſt*—To his eternal home.

V. 21. *Knoweth not*——Either is ignorant of all ſuch events: or, is not concerned or affected with them. The dead mind not theſe things.

CHAP. XV.

V. 2. *Fill*—Satisfy his mind and conſcience. *Eaſt wind*—With diſcourſes as pernicious both to himſelf and others; as the eaſt wind was in thoſe parts.

V. 4. *Caſteſt*

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3 Should he reason with unprofitable talk? or with speeches wherewith he can do no good?

† Heb. thou makest void. ‡ Or, speech. § Or, teacheth.

4 Yea, † thou castest off fear, and restrainest ‡ prayer before God.

5 For thy mouth § uttereth thine iniquity, and thou choosest the tongue of the crafty:

6 Thine own mouth condemneth thee, and not I: yea, thine own lips testify against thee.

a Psal. 90. 2. Prov. 8. 25.

7 *Art* thou the first man *that* was born; [a] or wast thou made before the hills?

b Rom. 11. 34.

8 [b] Hast thou heard the secret of God? and dost thou restrain wisdom to thyself?

9 What knowest thou that we know not? *what* understandest thou, which *is* not in us?

c Chap. 32. 6, 7.

10 [c] With us *are* both the grey-headed, and very aged men, much elder than thy father.

11 *Are* the consolations of God small with thee? is there any secret thing with thee?

12 Why doth thine heart carry thee away? and what do thine eyes wink at,

d 1 Kings 8. 46. 2 Chron. 6. 36. Chap. 14. 4. Psal. 14. 3. Prov. 20. 9. Eccles. 7. 20. 1 John 1. 8, 10.

13 That thou turnest thy spirit against God, and lettest such words go out of thy mouth?

14 [d] What *is* man, that he should be clean? and *he which is* born of a woman, that he should be righteous?

e Chap. 4. 18. & 25. 5.

15 [e] Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight.

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f Chap. 4. 19. Psal. 14. 3. & 53. 3.

16 [f] How much more abominable and filthy *is* man, [g] which drinketh iniquity like water?

g Chap. 34. 7. Prov. 19. 28.

17 I will shew thee, hear me, and that *which* I have seen, I will declare,

h Chap. 8. 8.

18 Which wise men have told [h] from their fathers, and have not hid *it*:

19 Unto whom alone the earth was given, and no stranger passed among them.

20 The wicked man travaileth with pain all *his* days, [i] and the number of years is hidden to the oppressor.

i Psa. 90. 12.

21 * A dreadful sound *is* in his ears; [k] in prosperity the destroyer shall come upon him.

* Heb. A sound of fears. k 1 Thess. 5. 3.

22 He believeth not that he shall return out of darkness, and he is waited for of the sword.

23 He [l] wandereth abroad for bread, *saying*, Where *is it?* he knoweth that [m] the day of darkness is ready at his hand.

l Psal. 59. 15. & 109. 10. m Chap. 18. 12.

24 Trouble and anguish shall make him afraid; they shall prevail against him, as a king ready to the battle.

25 For he stretcheth out his hand against God, and strengtheneth himself against the Almighty.

26 He runneth upon him, *even* on *his* neck,

V. 4. *Castest off*—The fear of God, piety, and religion, by thy unworthy speeches of God, and by those false and pernicious principles, that God makes no difference between good and bad in the course of his providence, but equally prospers or afflicts both; thou dost that which tends to the subversion of the fear and worship of God. *Restrainest prayer*—Thou dost by thy words and principles, as far as in thee lies, banish prayer out of the world, by making it useless.

V. 5. *Uttereth*—Thy words discover the naughtiness of thy heart. *Crafty*—Thou speakest wickedly, and craftily: thou covereſt thy impious principles with fair pretences of piety.

V. 11. *Are*—Are those comforts, which we have propounded to thee on condition of thy repentance, small and contemptable in thine eyes? *Secret*—Hast thou any secret and peculiar way of comfort which is unknown to us, and to all other men?

V. 12. *Why*—Why dost thou suffer thyself to be transported by the pride of thine heart, to use such unworthy expressions?

V. 13. *Against God*—Eliphaz here does in effect give the cause on satan's side, and affirms that Job had done as he said he would, *Curse God to his face.*

V. 15. *Saints*—The angels that dwell in heaven; heaven being put for its inhabitants. None of these are pure, simply and perfectly, and comparatively to God.

V. 16. *Who*—Who besides his natural proneness to sin, has contracted habits of sinning; and sins as freely, as greedily as men drink up water.

V. 17. *I*—I will prove what I have affirmed, that such sufferings as thine are peculiar to hypocrites. *Seen*—I speak not by hear-say, but from my own experience.

V. 18. *Hid*—They judged it to be so certain and important a truth, that they would not conceal it in their own breasts.

V. 19. *To whom*—By the gracious gift of God: this he alledges to make their testimony more considerable, because these were no obscure men, but the most worthy and famous men in their ages; and to confute what Job had said, that *the earth was given into the hand of the wicked.* By *the earth* he means the dominion and possession of it. *Passed*—Through their land, so as to disturb, or spoil them, as the Sabeans and Chaldeans did thee. God watched over those holy men so, that no enemy could invade them; and so he would have done over thee, if thou hadst been such an one.

V. 20. *Pain*—Lives a life of care, and fear, and grief, by reason of God's wrath. *Hidden*—He knows not how short the time of his life is, and therefore lives in continual fear of loosing it.

V. 21. *A sound*—Even when he feels no evil, he is tormented with perpetual fears. *Come upon him*—Suddenly and unexpectedly.

V. 22. *Believeth not*—When he falls into trouble, he despairs of deliverance, by reason of his guilty conscience. *Waited for*—Besides the calamity which is upon him, he is in constant expectation of greater; *the sword* is used for any grievous affliction.

V. 23. *Knoweth*—From his own guilty conscience.

V. 25. *For*—Now he gives the reason of all the fore-mentioned calamities, which was his great wickedness. *Against God*—He sinned against God with an high hand. *The Almighty*—Which aggravates the madness of those that durst fight against the omnipotent God.

V. 26. *He*—The wicked man acts in opposition to God, both to his precepts and providences.

V. 27. *Because*

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neck, upon the thick boſſes of his bucklers:

27 [a] Becauſe he covereth his face with his fatneſs, and maketh collops of fat on *his* flanks.

a Pſal. 17. 10.

28 And he dwelleth in deſolate cities, *and* in houſes which no man inhabiteth, which are ready to become heaps.

29 He ſhall not be rich, neither ſhall his ſubſtance continue, neither ſhall he prolong the perfection thereof upon the earth.

30 He ſhall not depart out of darkneſs, the flame ſhall dry up his branches, and [o] by the breath of his mouth ſhall he go away.

o Chap. 4. 9.

31 Let not him that is deceived, truſt in vanity: for vanity ſhall be his recompence.

† Or, cut off.

32 It ſhall be † accompliſhed [p] before his time, and his branch ſhall not be green.

p Chap. 22. 16. Pſal. 55. 23

33 He ſhall ſhake off his unripe grape as the vine, and ſhall caſt off his flower as the olive.

34 For the congregation of hypocrites *ſhall be* deſolate, and fire ſhall conſume the tabernacles of bribery.

35 [q] They conceive miſchief, and bring forth ‡ vanity, and their belly prepareth deceit.

q Pſal. 7. 14. Iſai. 59. 4. Hoſ. 10. 13.

‡ Or, iniquity.

CHAP. XVI.

THEN Job anſwered and ſaid,

2 I have heard many ſuch things: * [a] miſerable comforters *are* ye all.

* Or, troubleſome. a Chap. 13. 4.

3 Shall † vain words have an end? or what emboldeneth thee that thou anſwereſt?

† Heb. words of wind.

4 I alſo could ſpeak as ye *do*: if your ſoul were in my ſoul's ſtead, I could heap up words againſt you, and [b] ſhake mine head at you.

b Pſal. 22. 7 & 109. 25. Lam. 2. 15.

5 *But* I would ſtrengthen you with my mouth, and the moving of my lips ſhould aſſuage *your grief*.

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6 Though I ſpeak, my grief is not aſſuaged: and *though* I forbear, ‡ what am I eaſed?

‡ Heb. what goeth from me.

7 But now he hath made me weary: thou haſt made deſolate all my company.

8 And thou haſt filled me with wrinkles, *which* is a witneſs *againſt me*: and my leanneſs riſing up in me, beareth witneſs to my face.

9 [c] He teareth *me* in his wrath, who hateth me: he gnaſheth upon me with hit teeth: [d] mine enemy ſharpeneth his eyes upon me.

c Chap. 10. 16, 17. d Chap. 13. 24.

10 They have gaped upon me with their mouth, they [e] have ſmitten me upon the cheek reproachfully, they have gathered themſelves together againſt me.

e Lam. 3. 30. Mic. 5. 1.

11 God [f] ‖ hath delivered me to the ungodly, and turned me over into the hands of the wicked.

f Chap. 1. 15, 17. ‖ Heb. hath ſhut me up.

12 I was at eaſe, but he hath broken me aſunder: he hath alſo taken *me* by my neck, and ſhaken me to pieces, and [g] ſet me up for his mark.

g Chap. 7. 20.

13 His archers compaſs me round about, he cleaveth my reins aſunder, and doth not ſpare; he poureth out my gall upon the ground.

14 He breaketh me with breach upon breach, he runneth upon me like a giant.

15 I have ſewed ſackcloth upon my ſkin, and [h] defiled my horn in the duſt.

h Chap. 30. 9.

16 My face is foul with weeping, and on my eye-lids *is* the ſhadow of death:

V. 27. *Becauſe*—This is mentioned as the reaſon of his inſolent carriage towards God, becauſe he was fat, rich, potent, and ſucceſsful. His great proſperity made him proud and ſecure, and regardleſs of God and men. *Fat*—His only care is to pamper himſelf.

V. 28. *But*—This is oppoſed to the proſperity laſt mentioned, and is the beginning of the deſcription of his miſery.

V. 29. *Subſtance*——What he had gotten ſhall be taken from him.

V. 30. *Depart*—His miſery ſhall have no end. *Flame*—God's anger and judgment upon him. *Branches*—His wealth, and power, and glory, wherewith he was encompaſſed, as trees are with their branches. *His mouth*—And this expreſſion intimates, with how much eaſe God ſubdueth his enemies: his word, his blaſt; one act of his will is ſufficient.

V. 31. *Vanity*—In the vain and deceitful things of this world.

V. 32. *Accompliſhed*——That *vanity ſhould be his recompence. Before*—When by the courſe of nature and common providence he might have continued much longer.

CHAP. XVI.

V. 2. *Such things*——Theſe things are but vulgar and trivial. And ſo are all creatures, to a ſoul under deep conviction of ſin, or the arreſt of death.

V. 3. *End*—When wilt thou put an end to theſe diſcourſes?

V. 7. *He*—God, as appears by the following words. *Weary*—Either of complaining, or, of my life. *Deſolate*——Haſt turned my ſociety into deſolation, and turned the few friends that have been left me into enemies, and ſuch as add weight to my ſorrows.

V. 9. *Eyes*—Looks upon me with a fierce eye, as enraged perſons uſe to do.

V. 10. *They*—My friends. *Gaped*—Opened their mouths wide againſt me. In all this Job was a type of Chriſt. Theſe very expreſſions are uſed in the predictions of his ſufferings, (Pſal. xxii. 13.) *They gaped upon me with their mouths*, and (Mic. v. 1.) *They ſhall ſmite the judge of Iſrael upon the cheek.*

V. 11. *The wicked*—And thus Chriſt was *delivered into wicked hands, by the determinate counſel of God.*

V. 12. *Shaken*—As a mighty man doth with ſome ſtrippling, when he wreſtleth with him. *Mark*—That he may ſhoot all his arrows in me.

V. 13. *His archers*—Whoever are our enemies, we muſt look on them as God's archers, and ſee him directing the arrow.

V. 15. *I have*—So far am I from *ſtretching out my hands againſt God*, that I have humbled myſelf deeply under his hand. I have not only put on ſackcloth, but *ſewed it on*, as being reſolved to continue my humiliation as long as my affliction continues. *Defiled my horn*—I have willingly parted with all my wealth, and power, and glory, (as *the horn* often ſignifies in ſcripture) and been content to lie in the duſt.

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17 Not for *any* injuſtice in mine hands: alſo my prayer *is* pure.

18 O earth, cover not thou my blood, and [i] let my cry have no place.

19 Alſo now behold my witneſs *is* in heaven, and my record *is* * on high.

20 My friends † ſcorn me: *but* mine eye poureth out *tears* unto God.

21 [k] O that one might plead for a man with God, as a man *pleadeth* for his ‡ neighbour!

22 When † a few years are come, then I ſhall go the way *whence* I ſhall not return.

CHAP. XVII.

MY ‡ breath is corrupt, my days are extinct, the graves *are ready* for me.

2 *Are there* not mockers with me? and doth not mine eye † continue in their provocation?

3 Lay down now, put me in a ſurety with thee; who *is* he *that* [a] will ſtrike hands with me?

4 For thou haſt hid their heart from underſtanding: therefore ſhalt thou not exalt *them.*

5 He that ſpeaketh flattery to *his* friends, even the eyes of his children ſhall fail.

6 He hath made me alſo [b] a by-word of the people, and ‡ aforetime I was as a tabret.

7 [c] Mine eye alſo is dim by reaſon of ſorrow, and all § my members *are* as a ſhadow.

8 Upright *men* ſhall be aſtoniſhed at this, and the innocent ſhall ſtir up himſelf againſt the hypocrite.

9 The righteous alſo ſhall hold on his way, and he that hath clean hands ‖ ſhall be ſtronger and ſtronger.

10 But as for you all, [d] do you return, and come now: for I cannot find *one* wiſe *man* among you.

11 [e] My days are paſt, my purpoſes are broken off, *even* * the thoughts of my heart.

12 They change the night into day: the light *is* † ſhort, becauſe of darkneſs.

13 If I wait, the grave *is* mine houſe: I have made my bed in the darkneſs.

14 I have § ſaid to corruption, Thou *art* my father: to the worm, *Thou art* my mother, and my ſiſter.

15 And where *is* now my hope? as for my hope, who ſhall ſee it?

16 They ſhall go down [f] to the bars of the pit, when *our* [g] reſt together *is* in the duſt.

CHAP.

i Chap. 27. 9. Pſal. 66. 18, 19.
* Heb. in the high places.
† Heb. are my ſcorners.
k Chap. 31. 35. Eccleſ. 6. 10. Iſai. 45. 9. Rom. 9. 20.
‡ Or, friend.
† Heb. years of number.
‡ Or, ſpirit is ſpent.
† Heb. lodge.
a Prov. 6. 1. & 17. 18. & 22. 26.
b Chap. 30. 9.
‡ Or, before them.
c Pſal. 6. 7.
§ Or, my thoughts.
‖ Heb. ſhall add ſtrength.
d Chap. 6. 29.
e Chap. 7. 6. & 9. 25.
* Heb. the poſſeſſions.
† Heb. near.
§ Heb. cried, or, called.
f Chap. 18. 13.
g Chap. 3. 17, 18, 19.

V. 17. *Not*—And all this is not come upon me for any injurious dealing, but for other reaſons known to God only. *Pure*—I do not caſt off God's fear and ſervice, I do ſtill pray and worſhip God, and my prayer is accompanied with a ſincere heart.

V. 18. *Earth*—The earth is ſaid to cover that blood, which lies undiſcovered and unrevenged: but, ſaith Job, if I be guilty of deſtroying any man, let the earth diſcloſe it; let it be brought to light. *Cry*—Let the cry of my complaints to men, or prayers to God, find no place if this be true.

V. 19. *Witneſs*—Beſides the witneſs of my conſcience, God is witneſs of my integrity.

V. 22. *Go*—To the ſtate and place of the dead, whence men cannot return to this life. The meaning is, my death haſtens, and therefore I earneſtly deſire that the cauſe depending, between me and my friends, may be determined, that if I be guilty of theſe things, I may bear the ſhame of it before all men; and if I be innocent, that I may ſee my own integrity, and the credit of religion, (which ſuffers upon this occaſion) vindicated. How very certainly, and how very ſhortly are we likewiſe to go this journey?

CHAP. XVII.

V. 1. *The graves*—He ſpeaks of *the ſepulchres of his fathers*, to which he muſt be gathered. *The graves* where they are laid, are ready for me alſo, the grave is ever ready for us: and if the grave be ready for us, how much does it concern us to be ready for the grave?

V. 2. *Are not*—Do not my friends, inſtead of comforting, mock me?

V. 3. *Surety*—Theſe words contain an humble deſire to God that he would be his ſurety, or appoint him a ſurety who ſhould maintain his righteous cauſe againſt his oppoſers. *Strike hands*—Be ſurety to me; whereof that was the uſual token.

V. 4. *Hid*—Thou haſt blinded the minds of my friends: therefore I deſire a more wiſe and able judge. *Therefore*—Thou wilt not give them the victory over me in this conteſt, but wilt make them aſhamed of their confidence.

V. 7. *As a ſhadow*—I am grown ſo poor and thin, that I am not to be called a man, but the *ſhadow of a man.*

V. 8. *Aſtoniſhed*—At the depth and myſteriouſneſs of God's judgments, which fall on innocent men, while the worſt of men proſper. *Yet*—Notwithſtanding all theſe ſufferings of good men, and the aſtoniſhment occaſioned by them, he ſhall the more zealouſly oppoſe thoſe hypocrites, who make theſe ſtrange providences of God an objection to religion.

V. 10. *Come*—And renew the debate, as I ſee you are reſolved to do.

V. 11. *My days*—The days of my life, I am a dying man, and therefore the hopes you give me of the bettering of my condition, are vain. *Purpoſes*—Which I had in my proſperous days, concerning myſelf and children: and how will every purpoſe appear as nothing, which had not the glory of God and eternity in view, when we come to take leave of this world, and are about to enter upon an endleſs and unchangeable life?

V. 13. *Wait*—For deliverance, I ſhould be diſappointed; for I am upon the borders of the grave, I expect no reſt but in the dark grave, for which, therefore, I prepare myſelf. I endeavour to make it eaſy, by keeping my conſcience pure, and by looking beyond it to the reſurrection unto everlaſting life, through Chriſt my Redeemer.

V. 14. *Corruption—To the pit* of corruption, the grave. *Father*—I am near a kin to thee, and thou wilt receive and keep me in thy houſe, as parents do their children.

V. 15. *Hope*—The happineſs you would have me expect.

V. 16. *They*——My hopes, of which he ſpake in the ſingular number, ver. 15. which he here changes into the plural, as is uſual in theſe poetical books. *Bars*—Into the innermoſt parts of the pit: my hopes are dying, and will be buried in my grave.

CHAP.

CHAP. XVIII.

Before Christ cir. 1520.

THEN answered Bildad the Shuhite, and said,

2 How long *will it be*, *ere* you make an end of words? mark, and afterwards we will speak.

3 Wherefore are we counted as beasts, *and* reputed vile in your sight?

a Chap. 13. 14. * Heb. his soul.

4 [a] He teareth * himself in his anger: shall the earth be forsaken for thee? and shall the rock be removed out of his place?

5 Yea, the light of the wicked shall be put out, and the spark of his fire shall not shine.

b Chap. 21. 17. Psal. 18. 28. ‡ Or, lamp.

6 The light shall be dark in his tabernacle, [b] and his ‡ candle shall be put out with him.

7 The steps of his strength shall be straitened, and his own counsel shall cast him down.

c Chap. 22. 10.

8 For [c] he is cast into a net by his own feet, and he walketh upon a snare.

d Chap. 5. 5.

9 [d] The gin shall take *him* by the heel, *and* the robber shall prevail against him.

‡ Heb. hidden.

10 The snare *is* ‡ laid for him in the ground, and a trap for him in the way.

e Chap. 15. 21. Jer. 6. 25 & 20. 3. & 46. 5. & 49. 29. ‖ Heb. scatter him.

11 [e] Terrors shall make him afraid on every side, and shall ‖ drive him to his feet.

f Chap. 15. 23. * Heb. bars

12 His strength shall be hunger-bitten, and [f] destruction *shall be* ready at his side.

g Chap. 8. 14. & 11. 20. Psal. 112. 10. Prov. 10. 28.

13 It shall devour the * strength of his skin: *even* the first-born of death shall devour his strength.

14 [g] His confidence shall be rooted out of his tabernacle, and it shall bring him to the king of terrors.

15 It shall dwell in his tabernacle, because *it is* none of his: brimstone shall be scattered upon his habitation.

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16 [h] His roots shall be dried up beneath, and above shall his branch be cut off.

h Chap. 29. 19. Isai. 5. 24. Amos 2. 9. Mal. 4. 1.

17 His remembrance shall perish from the earth, and he shall have no name in the street.

i Psal. 109. 13. Prov. 2. 22. and 10. 7. § Heb. They shall drive him.

18 § He shall be driven from light into darkness, and chased out of the world.

k Isai. 14. 22. Jer. 22. 30.

19 [k] He shall neither have son nor nephew among his people, nor any remaining in his dwellings.

20 They that come after *him*, shall be astonished at his day, as they that ‡ went before, * were affrighted.

‡ Or, lived with him. * Heb. laid hold on horror.

21 Surely such *are* the dwellings of the wicked, and this *is* the place *of him that* knoweth not God.

CHAP. XIX.

THEN Job answered and said,

2 How long will ye vex my soul, and break me in pieces with words?

a Gen. 31. 7. Lev. 26. 26. * Or, harden yourselves against me.

3 These [a] ten times have ye reproached me: you are not ashamed *that* you * make yourselves strange to me.

4 And it be indeed *that* I have erred, mine error remaineth with myself.

5 If indeed ye will magnify *yourselves* against me, and plead against me my reproach:

6 Know now that God hath overthrown me, and hath compassed me with his net.

‖ Or, violence.

7 Behold, I cry out of ‖ wrong, but I am not heard: I cry aloud, but *there is* no judgment.

b Chap. 3. 23.

8 [b] He hath fenced up my way that I cannot

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by fire and brimstone. He seems to allude both to the destruction of Sodom, and to the judgment which befel Job.

V. 18. *Darkness*—From a prosperous life to disgrace and misery, and to the grave, the land of darkness.

V. 20. *Astonished*——At the day of his destruction. They shall be amazed at the suddenness and dreadfulness of it. *Before*——Before the persons last mentioned. Those who lived in the time and place where this judgment was inflicted.

V. 21. *The place*—The condition.

CHAP. XIX.

V. 3. *Ten*—Many times. *Strange*—That you carry yourselves like strangers to me, and condemn me as if you had never known my integrity.

V. 4. *Erred*—If I have sinned, I myself suffer for my sins, and therefore deserve your pity rather than reproaches.

V. 7. *Cry*—Unto God. *Out of wrong*—That I am oppressed by my friends.

V. 8. *He hath fenced up my way*—And this God doth to great and small that they may see his hand in their straits and difficulties, and so humble themselves before him, whose power they cannot overcome, whose wisdom they cannot evade.

V. 9. *Glory*—Of my estate, children, authority, and all my comforts.

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not pass, and he hath set darkness in my paths.

9 He hath stript me of my glory, and taken the crown *from* my head.

10 He hath destroyed me on every side, and I am gone: and mine hope hath he removed like a tree.

11 He hath also kindled his wrath against me, and [c] he counteth me unto him, as *one* of his enemies.

12 His troops come together, and [d] raise up their way against me, and encamp round about my tabernacle.

13 [e] He hath put my brethren far from me, and mine acquaintance are verily estranged from me.

14 My kinsfolk have failed, and my familiar friends have forgotten me.

15 They that dwell in mine house, and my maids, count me for a stranger: I am an alien in their sight.

16 I called my servant, and he gave *me* no answer: I intreated him with my mouth.

17 My breath is strange to my wife, though I intreated for the children's *sake* of ‖ mine own body.

18 Yea, * young children despised me; I arose, and they spake against me.

19 [f] All † my inward friends abhorred me: and they whom I loved, are turned against me.

20 [g] My bone cleaveth to my skin, ‡ and to my flesh, and I am escaped with the skin of my teeth.

21 Have pity upon me, have pity upon me, O ye my friends, [h] for the hand of God hath touched me.

22 Why do ye persecute me as God, and are not satisfied with my flesh?

23 § Oh that my words were now written! oh that they were printed in a book!

24 That they were graven with an iron pen and lead, in the rock for ever.

25 For I know *that* my redeemer liveth, and *that* he shall stand at the latter *day* upon the earth.

26 ‖ And *though* after my skin, *worms* destroy this *body*, yet [i] in my flesh shall I see God:

27 Whom I shall see for myself, and mine eyes shall behold, and not * another: ‡ *though*

c Chap. 13. 24. Lam. 2. 5.
d Chap. 30. 12.
e Psal. 31. 11. & 38. 11. & 69. 8. & 88. 8, 18.
‖ Heb. my belly.
* Or, the wicked.
f Psal. 41. 9. & 55. 13, 14, 20.
† Heb. the men of my secret.
g Chap. 30. 30. Psa. 102. 5. Lam. 4. 8.
‡ Or, as.
h Chap. 1. 11. Psal. 38. 2.
§ Heb. Who will give, &c.
‖ Or, After I shall awake, though this body be destroyed, yet out of my flesh shall I see God.
i Psa. 17. 15. 1 Cor. 13. 12. 1 John 3. 2.
* Heb. a stranger.
‡ Or, my reins within me are consumed with earnest desire [for that day.]

comforts. *Crown*——All my power, and laid my honour in the dust.

V. 10. *Every side*—In all respects, my person, and family, and estate. *Gone*—I am as a lost and dead man. *Hope*—All my hopes of the present life, but not of the life to come. *Tree*——Which being once plucked up by the roots, never grows again. Hope in this life is a perishing thing. But the hope of good men, when it is cut off from this world, is but removed like a tree, transplanted from this nursery to the garden of God.

V. 12. *Troops*—My afflictions, which are God's soldiers marching under his conduct. *Raise*—Cast up a trench round about me.

V. 13. *Estranged*—As we must eye the hand of God, in all the injuries we receive from our enemies, so likewise in all the slights and unkindnesses we receive from our friends.

V. 15. *Maids*—Who, by reason of their sex, commonly have more compassionate hearts than men.

V. 18. *Arose*——From my seat, to shew my respect to them, though they were my inferiors.

V. 19. *Inward*—My intimates and confidents, to whom I imparted all my thoughts and counsels—my spiritual friends with whom I used to take sweet counsel as to things of God.

V. 21. *Touched me*—My spirit is touched with a sense of his wrath, a calamity of all others the most grievous.

V. 22. *As God*——As if you had the same infinite knowledge which God hath, whereby you can search my heart and know my hypocrisy, and the same sovereign authority to say and do what you please with me.

V. 23. *My words*—The words which I am now about to speak. And that which Job wished for, God granted him. His *words* are *written* in God's *book*; so that wherever that book is read, there shall this glorious confession be declared, for a memorial of him.

V. 24. *Lead*——Anciently they used to grave the letters in a stone with an iron tool, and then to fill up the cuts with lead, that the words might be more plainly seen.

V. 25. *For*—This is the reason of his confidence in the goodness of his cause, and his willingness to have the matter depending between him and his friends, published and submitted to any trial, because he had a living and powerful Redeemer to plead his cause, and to give sentence for him. *My Redeemer*—In whom I have a particular interest. The word *Goel*, here used, properly agrees to Jesus Christ: for this word is primarily used of the next kinsman, whose office it was to redeem by a price paid, the sold or mortgaged estate of his deceased kinsman; to revenge his death, and to maintain his name and honour, by raising up seed to him. All which agrees to Christ, who is our nearest kinsman and *brother*, as having taken our nature upon him; who hath redeemed that everlasting inheritance which our first parents had utterly lost, by the price of his own blood; and hath revenged the death of mankind upon the great contriver of it, the devil. And it is observed, that after these expressions, we meet not with such impatient or despairing passages, as we had before; which shews that they had inspired him with new life and comfort. *Latter day*—At the day of the general resurrection and judgment, which, as those holy patriarchs well knew, and firmly believed, was to be at the end of the world. *The earth*—The place upon which Christ shall appear and stand at the last day in which his saints and members lie or sleep, whom he will raise out of it. And therefore he is said to *stand upon the dust*, or the grave, or death; because then he will *put* that, among other *enemies*, *under his feet*.

V. 26. *Though*——Though my skin is now in a great measure consumed, and the rest of it, together with this body, shall be devoured by the worms, which may seem to make my case desperate. *Flesh*—Or with bodily eyes; my flesh or body being raised from the grave, and re-united to my soul. *God*——The same whom he called his Redeemer, who having taken flesh, and appearing in his flesh or body with and for Job upon the earth, might well be seen with his bodily eyes. Nor is this understood of a simple *seeing* of him; but of that glorious and beautifying vision of God, which is promised to all that believe in him.

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though my reins be consumed § within me.

28 But ye should say, [k] Why persecute we him, ‖ seeing the root of the matter is found in me?

29 Be ye afraid of the sword: for wrath *bringeth* the punishments of the sword, that ye may know *there is* a judgment.

§ Heb. in my bosom.
k Verse 22.
‖ Or, and what root of matter is found in me?

CHAP. XX.

THEN answered Zophar the Naamathite, and said,

2 Therefore do my thoughts cause me to answer, and for *this* * I make haste.

* Heb. my haste is in me.

3 I have heard the check of my reproach, and the spirit of my understanding causeth me to answer.

4 Knowest thou *not* this of old, since man was placed upon earth,

5 [a] That the triumphing of the wicked *is* ‡ short, and the joy of the hypocrite *but* for a moment?

a Psal. 37. 35, 36.
‡ Heb. from near.

6 [b] Though his excellency mount up to the heavens, and his head reach unto the § clouds:

b Isai. 14. 13, 14. Obad. 3. 4.
§ Heb. cloud.

7 *Yet* he shall perish for ever, like his own dung: they which have seen him shall say, Where *is* he?

8 He shall fly away [c] as a dream, and shall not be found: yea, he shall be chased away as a vision of the night.

c Psal. 73. 20. & 90. 5.

9 [d] The eye also *which* saw him, shall *see him* no more: neither shall his place any more behold him.

d Chap. 8. 18. & 7. 8, 10. Psal. 37. 36. & 103. 16.

10 * His children shall seek to please the poor, and his hands [e] shall restore their goods.

* Or, The poor shall oppress his children.

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11 His bones are full *of* [f] *the sin* of his youth, [g] which shall lie down with him in the dust.

e Verse 18.
f Chap. 13. 26. Psal. 25. 7.
g Chap. 21. 26.

12 Though wickedness be sweet in his mouth, *though* he hide it under his tongue;

13 *Though* he spare it, and forsake it not; but keep it still † within his mouth:

† Heb. in the midst of his palate.

14 *Yet* his meat in his bowels is turned, *it is* the gall of asps within him.

15 He hath swallowed down riches, and he shall vomit them up again: God shall cast them out of his belly.

16 He shall suck the poison of asps: the vipers tongue shall slay him.

17 He shall not see [h] the rivers, * the floods, the brooks of honey and butter.

h Psal. 36. 9.
* Or, streaming brooks.

18 That which he laboured for, [i] shall he restore, and shall not swallow *it* down: ‡ according to *his* substance *shall* the restitution *be*, and he shall not rejoice *therein*.

i Verse 10.
‡ Heb. according to the substance of his exchange.

19 Because he hath § oppressed, *and* hath forsaken the poor; *because* he hath violently taken away an house which he builded not:

§ Heb. crushed.

20 [k] Surely he shall not * feel quietness in his belly, he shall not save of that which he desired.

k Eccles. 5. 13, 14.
* Heb. know.

21 ‡ There shall none of his meat be left; therefore shall no man look for his goods.

‡ Or, There shall be none left for his meat.

22 In the fulness of his sufficiency he shall be in straits: every hand of the § wicked shall come upon him.

§ Or, troublesome.

23 *When*

V. 27. *See*—No wonder he repeats it again, because the meditation of it was most sweet to him. *For*—For my own benefit and comfort. *Another*—For me, or in my stead. I shall not see God by another's eyes, but by my own, and by these self-same eyes, in this same body which now I have. *Though*—This I do confidently expect, though the grave and the worms will consume my whole body.

V. 28. *Therefore*——Because my faith and hope are in God. *The root*—The root denotes, a root of true religion. And the root of all true religion is living faith in the only Mediator between God and man.

V. 29. *Sword*—Of some considerable judgment to be inflicted on you which is called *the sword*. *That*—This admonition I give you, that you may know it in time, and prevent it. *A judgment*—God sees and observes, and will judge all your words and actions.

CHAP. XX.

V. 2. *Therefore*—For this thy severe sentence. *Make haste*—I speak sooner than I intended. And possibly interrupted Job, when he was proceeding in his discourse.

V. 3. *The check*—Thy opprobrious reproofs of us. *Understanding*—I speak, not from passion, but certain knowledge.

V. 4. *This*—Which I am now about to say. *Since*—Since the world was made.

V. 6. *Though*—Though he be advanced to great dignity and authority.

V. 11. *Bones*—His whole body, even the strongest parts of it. *The sin*—Of the punishment of it.

V. 12. *Mouth*—To his taste; though it greatly please him for the present.

V. 14. *Turned*—From sweet to bitter. *Gall of asps*—Exceeding bitter and pernicious.

V. 15. *Vomit*—Be forced to restore them. If no man's hand can reach him, God shall find him out.

V. 17. *See*—Not enjoy that comfort, which good men through God's blessings enjoy.

V. 18. *Swallow*—He shall not possess it long, nor to any considerable purpose. Yea, he shall be forced to part with his estate to make compensations for his wrongs. So that he shall not enjoy what he had gotten, because it shall be taken from him.

V. 20. *Belly*—He shall have no peace in his mind. *Desired*—Any part of his desirable things, but shall forfeit and lose them all.

V. 21. *Therefore*—It being publicly known that he was totally ruined, none of his kindred shall trouble themselves about any relicks of his estate.

V. 22. *In*—In the height of prosperity he shall be distressed. His wickedness shall be punished by those as wicked as himself.

V 23. *Rain*—This phrase denotes both the author of his plagues, God, and the nature and quality of them, that they shall come upon him like rain; with great vehemency, so that he cannot prevent or avoid it.

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23 *When* he is about to fill his belly, *God* shall cast the fury of his wrath upon him, and shall rain *it* upon him while he is eating.

Isai. 24. 18. Jer. 48. 43. Amos 5. 19.

24 [l] He shall flee from the iron weapon, *and* the bow of steel shall strike him through.

25 It is drawn and cometh out of the body; yea, [m] the glittering sword cometh out of his gall; [n] terrors *are* upon him.

m Chap. 16. 13.
n Chap. 18. 11.

26 All darkness *shall be* hid in his secret places: a fire not blown shall consume him; it shall go ill with him that is left in his tabernacle.

27 The heaven shall reveal his iniquity: and the earth shall rise up against him.

28 The increase of his house shall depart, *and his goods* shall flow away in the day of his wrath.

o Chap. 27. 13. & 31. 2.
‡ Heb. of his decree from God.

29 [o] This *is* the portion of a wicked man from God, and the heritage ‡ appointed unto him by God.

CHAP. XXI.

BUT Job answered and said,

2 Hear diligently my speech, and let this be your consolations.

a Chap. 16. 20. & 17. 2.
* Heb. shortened.
‡ Heb. Look unto me.
b Judg. 18. 19. Chap. 29. 9. & 40. 4. Psal. 39. 9.

3 Suffer me that I may speak, and after that I have spoken, [a] mock on.

4 As for me, *is* my complaint to man? and if *it were so*, why should not my spirit be * troubled?

5 ‡ Mark me, and be astonished, [b] and lay *your* hand upon *your* mouth.

6 Even when I remember, I am afraid, and trembling taketh hold on my flesh.

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7 [c] Wherefore do the wicked live, become old, yea, are mighty in power?

c Chap. 12. 6. Psal. 17. 10. & 73. 3, 12. Jer. 12. 1. Hab. 1. 16.

8 Their seed is established in their sight with them, and their offspring before their eyes.

9 Their houses ‖ *are* safe from fear, neither *is* the rod of God upon them.

‖ Heb. are peace from fear.

10 Their bull gendereth, and faileth not, their cow calveth, and casteth not her calf.

11 They send forth their little ones like a flock, and their children dance.

12 They take the timbrel and harp, and rejoice at the sound of the organ.

13 They [d] spend their days * in wealth, and in a moment go down to the grave.

d Chap. 36. 11.
* Or, in mirth.

14 [e] Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways.

e Chap. 22. 17.

15 [f] What *is* the Almighty, that we should serve him? and [g] what profit should we have if we pray unto him?

f Exod. 5. 2. Chap. 34. 5.
g Chap. 35. 3. Mal. 3. 14.

16 Lo, their good *is* not in their hand: [h] the counsel of the wicked is far from me.

h Chap. 22. 18.
i Chap. 18. 6.
† Or, lamp.
k Psal. 1. 4. & 35. 5. Isai. 29. 5. Hos. 13. 3.
‡ Heb. stealeth away.
‖ That is, the punishment of his iniquity.
l Exod. 20. 5.

17 [i] How oft is the † candle of the wicked put out? and *how oft* cometh their destruction upon them? *God* distributeth sorrows in his anger.

18 [k] They are as stubble before the wind, and as chaff that the storm ‡ carrieth away.

19 God layeth up ‖ his iniquity [l] for his children:

V. 3. *Speak*—Without interruption. *Mock*—If I do not defend my cause go on in your scoffs.

V. 4. *Is*—I do not make my complaint to, or expect relief from you, but from God only: I am pouring forth my complaints to God. *If*—If my complaint were to man, have I not cause?

V. 5. *Mark*—Consider what I am about to say concerning the prosperity of the worst of men, and the pressures of some good men, and it is able to fill you with astonishment. *Lay*—Be silent.

V. 6. *Remember*—The very remembrance of what is past, fills me with dread and horror.

V. 11. *Their children dance*—This is one mark of the wicked.

V. 13. *They spend their days in mirth*—Another mark of those that forget God, and misapply that time which was given them to prepare for eternity.

V. 14. *Therefore*—Because of their constant prosperity. *Say*—Sometimes in words, but commonly in their thoughts and the language of their lives.

V. 16. *Lo*—But wicked men have no reason to reject God because of their prosperity, for their wealth is not *in their hand*; neither obtained nor kept by their own might, therefore I am far from approving their opinion, or following their course.

V. 17. *Often*—I grant that this happens often, though not constantly, as you affirm. *Lamp*—Their glory and outward happiness.

V. 19. *Layeth up*—In his treasures. *Iniquity*—*The punishment of his iniquity*; he will punish him both in his person and in his posterity that imitate his example.

V. 24. *Flee*—From the sword or spear; and so shall think himself out of danger.

V. 25. *It*—The arrow, that *came out of his body*. *Terrors*—The terrors of death; because he perceived his wound was incurable.

V. 26. *Darkness*—All sorts of miseries. *Hid*—Or, *laid up*; by God for him. *Secret*—In those places where he confidently hopes to hide himself from all evil: even there God shall find him out. *Not blown*—By man, but kindled by God himself. He thinks by his might and violence to secure himself from men, but God will find him out. *With him*—With his family, who shall inherit his curse as well as his estate.

V. 27. *Heaven*——God shall be a swift witness against him by extraordinary judgments; still he reflects upon Job's case, and the fire from heaven. *Earth*—All creatures upon earth shall conspire to destroy him. If the God of heaven and earth be his enemy, neither heaven nor earth will shew him any kindness, but all the host of both are, and will be, at war with him.

V. 28. *Increase of his house*—His estate. *Depart*——Shall be lost. *Flow*—Like waters, swiftly and strongly, and so as to return no more.

V. 29. *Heritage*—So called, to denote the assurance of it, that it is as firm as an inheritance to the right heir.

CHAP. XXI.

V. 2. *Hear*——If you have no other comfort to administer, at least afford me this. And it will be a comfort to yourselves in the reflection, to have dealt tenderly with your afflicted friend.

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children: he rewardeth him, and he shall know *it*.

20 His eyes shall see his destruction, and [m] he shall drink of the wrath of the Almighty.

21 For what pleasure *hath* he in his house after him, when the number of his months is cut off in the midst?

22 [n] Shall *any* teach God knowledge? seeing he judgeth those that are high.

23 One dieth ‡ in his full strength, being wholly at ease and quiet.

24 His § breasts are full of milk, and his bones are moistened with marrow.

25 And another dieth in the bitterness of his soul, and never eateth with pleasure.

26 They shall lie down alike in the dust, and the worms shall cover them.

27 Behold, I know your thoughts, and the devices *which* ye wrongfully imagine against me.

28 For ye say, [o] Where *is* the house of the prince? and where *are* ‖ the dwelling-places of the wicked?

29 Have ye not asked them that go by the way? and do ye not know their tokens?

30 [p] That the wicked is reserved to the day of destruction; they shall he brought forth to * the day of wrath.

31 Who shall declare his way to his face? and who shall repay him *what* he hath done?

32 Yet shall he be brought to the † grave, and shall ‡ remain in the tomb.

33 The clods of the valley shall be sweet unto him, and every man shall draw after him, as *there are* innumerable before him.

34 How then comfort ye me in vain, seeing in your answers there remaineth ‖ falsehood?

[m] Psa. 75 8. Jer 25 15. Rev. 14. 10. & 19. 15.

[n] Isai. 40. 13. & 45 9. Rom 11. 34. 1 Cor. 2 16.

‡ Heb. in his very perfection, or, in the strength of his perfection.

§ Or, milk-pails.

[o] Chap. 20. 7.

‖ Heb. the tent of the tabernacles of the wicked.

[p] Prov. 16. 4.

* Heb. the day of wraths.

† Heb. graves.

‡ Heb. watch in the heap.

‖ Heb. transgression.

CHAP. XXII.

THEN Eliphaz the Temanite answered and said,

2 [a] Can a man be profitable unto God, * as he that is wise may be profitable unto himself?

3 *Is it* any pleasure to the Almighty, that thou art righteous? or *is it* gain *to him*, that thou makest thy ways perfect?

4 Will he reprove thee for fear of thee? will he enter with thee into judgment?

5 *Is* not thy wickedness great? and thine iniquities infinite?

6 For thou hast [b] taken a pledge from thy brother for nought, and † stripped the naked of their clothing.

7 Thou hast not given water to the weary to drink, and thou hast withholden bread from the hungry.

8 But

[a] Chap. 35. 7. Psal. 16. 2. Luke 17. 10.

* Or, If he may be profitable, doth his good success depend thereon?

[b] Exod. 22. 26, 27. Deut. 24. 10, &c.

† Heb. stripped the clothes off the naked.

V. 20. *See*—He shall be destroyed; as *to see death*, is to die.

V. 21. *For*, &c.—What delight can ye take in the thoughts of his posterity, when he is dying an untimely death?

V. 22. *Teach God*—How to govern the world: For so you do, while you tell him that he must not afflict the godly, nor give the wicked prosperity. That he must invariably punish the wicked, and reward the righteous in this world. No: he will act as sovereign, and with great variety in his providential dispensations. *High*——The highest persons, on earth, he exactly knows them, and gives sentence concerning them, as he sees fit.

V. 25. *Another*—Another wicked man. So there is a great variety of God's dispensations; he distributes great prosperity to one, and great afflictions to another, according to his wise, but secret, counsel.

V. 26. *Alike*—All these worldly differences are ended by death, and they lie in the grave without any distinction. So that no man can tell who is good, and who is bad by events which befall them in this life. And if one wicked man die in a palace, and another in a dungeon, they will meet where the worm that dieth not, and the fire that is not quenched, will be the same to both: which makes those differences inconsiderable, and not worth perplexing ourselves about.

V. 27. *Me*—I know that your discourses, though they be of wicked men in general, yet are particularly levelled at me.

V. 29. *Them*——Any person that passes along the high-way, every one you meet with. It is so vulgar a thing, that no man of common sense is ignorant of it. *Tokens*—The examples of this truth, which they that go by the way can produce.

V. 30. *They*—He speaks of the same person; only the singular number is changed into the plural, possibly to intimate, that although for the present only some wicked men were punished, yet then all of them should suffer. *Brought*—As malefactors are brought forth from prison to execution.

V. 32. *And*——The pomp of his death shall be suitable to the glory of his life. *Brought*——With pomp and state, as the word signifies. *Grave*——To an honourable and eminent grave: He shall not die a violent but a natural death.

V. 33. *Valley*—Of the grave, which is low and deep like a valley. *Sweet*—He shall sweetly rest in his grave. *Draw*—All that live after him, whether good or bad, shall follow him to the grave. He is figuratively said to *draw* them, because they come after him, as if they were drawn by his example.

V. 34. *How*—Why then do you seek to comfort me with vain hopes of recovering my prosperity, seeing your grounds are false, and experience shews, that good men are often in great tribulation, while the vilest of men prosper?

CHAP. XXII.

V. 2. *Can*—Why dost thou insist so much upon thy own righteousness, as if thou didst oblige God by it.

V. 3. *Is it*—Such a pleasure as he needs for his own happiness. We are undone, for ever undone without *him*: but he is happy, for ever happy without *us*.

V. 4. *Reprove*—Punish thee. Because he is afraid, lest if he should let thee alone, thou wouldst grow too great and powerful for him: surely no. As thy righteousness cannot profit him, so thy wickedness can do him no hurt.

V. 5. *Evil*—*Is not thy evil* thy affliction, are not thy calamities procured by thy sins?

V. 6. *Surely*—He speaks thus by way of strong presumption, when I consider thy unusual calamities, I conclude thou art guilty of all, or some of these crimes.

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8 But *as for* ‡ the mighty man, he had the earth, and the ‖ honourable man dwelt in it.

9 Thou haſt ſent widows away empty, and the arms of the fatherleſs have been broken.

10 Therefore [c] ſnares *are* round about thee, and ſudden fear troubleth thee;

11 Or darkneſs *that* thou canſt not ſee, and abundance of waters cover thee.

12 *Is* not God in the height of heaven? and behold * the height of the ſtars, how high they are.

13 And thou ſayeſt, † [d] How doth God know? can he judge through the dark cloud?

14 Thick clouds *are* a covering to him, that he ſeeth not; and he walketh in the circuit of heaven.

15 Haſt thou marked the old way which wicked men have trodden?

16 Which [e] were cut down out of time, ‖ whoſe foundation was overflown with a flood.

17 [f] Which ſaid unto God, Depart from us: and what can the Almighty do ‡ for them?

18 Yet he filled their houſes with good *things*: but [g] the counſel of the wicked is far from me.

19 [h] The righteous ſee *it*, and are glad: and the innocent laugh them to ſcorn.

20 Whereas our † ſubſtance is not cut down, but ‖ the remnant of them the fire conſumeth.

21 Acquaint now thyſelf * with him, and [i] be at peace: thereby good ſhall come unto thee.

22 Receive, I pray thee, the law from his mouth, and lay up his words in thine heart.

23 [k] If thou return to the Almighty, thou ſhalt be built up, thou ſhalt put away iniquity far from thy tabernacles.

24 Then ſhalt thou [l] lay up gold † as duſt, and the *gold* of Ophir as the ſtones of the brooks.

25 Yea, the Almighty ſhall be thy ‡ defence, and thou ſhalt have § plenty of ſilver.

26 For then ſhalt thou have thy delight in the Almighty, and [m] ſhalt lift up thy face unto God.

27 Thou

‡ Heb. the man of arm
‖ Heb. eminent, or, accepted for countenance.
c Chap. 18. 8. 9, 10. & 19. 6.
* Heb. the head of the ſtars.
† Or, What
d Pſal. 10. 11. & 59. 7. & 73. 11. & 94. 7.
e Chap. 15. 32. Pſal. 55. 23. & 102. 24. Eccleſ. 7. 17.
‖ Heb. a flood was poured upon their foundation.
f Chap. 21. 14.
‡ Or, to them.
g Chap. 21. 16.
h Pſal. 107. 42.
† Or, eſtate.
‖ Or, their excellency.
* That is, with God.
i Iſai. 27. 5.
k Chap. 8. 5, 6. & 11. 13.
l 1 Chron. 1. 15.
† Or, on the duſt.
‡ Or, gold.
§ Heb. ſilver of ſtrength.
m Chap. 11. 15.

V. 8. *Dwelt*—Had a peaceable and ſure poſſeſſion of it, whether he had right to it, or no.

V. 9. *Arms*—Their ſupports and rights.

V. 11. *Or*—Either thou art troubled with *fear* of further evils, or with the groſs *darkneſs* of thy preſent ſtate of miſery. *Waters*—Variety of ſore afflictions, which are frequently compared to *water*.

V. 12. *Heaven*—And from that high tower *looketh down upon men*, to behold, and govern, and recompence all their actions, whether good or bad.

V. 14. *Walketh*—His delight is in heaven, which is worthy of his care, but he will not burden himſelf with the care of earth: this was the opinion of many Heathens, and, as they fancied, was Job's opinion alſo.

V. 15. *Old way*—*The way of antiquity*, of men living in ancient times, their end or ſucceſs.

V. 16. *Out of*—Before their time. *A flood*—Who, together with their *foundation*, the earth, and all their ſupports and enjoyments in it, were deſtroyed by the general deluge.

V. 17. *Who*—He repeats Job's words, but to a contrary purpoſe. Job alledged them to ſhew that they proſpered notwithſtanding their wickedneſs; and Eliphaz produces them to ſhew that they were cut off for it.

V. 18. *Yet*—Yet it is true, that for a time God did proſper them, but at laſt cut them off in a tremendous manner. *But*—He repeats Job's words, not without reflection: thou didſt ſay ſo, but againſt thy own principle, that God carries himſelf indifferently towards good and bad; but I, who have obſerved God's terrible judgments upon wicked men, have much more reaſon to abhor their counſels.

V. 20. *Becauſe*—Becauſe when wicked men are deſtroyed, they are preſerved. He ſhould have ſaid *their ſubſtance*; but he changes the perſon, and ſaith, *our ſubſtance*; either as including himſelf in the number of righteous perſons, and thereby intimating that he pleaded the common cauſe of all ſuch, while Job pleaded the cauſe of the wicked, or becauſe he would hereby thankfully acknowledge ſome eminent and particular preſervation given to him amongſt other righteous men. *Remnant*—All that was left undeſtroyed in the general calamity. *Fire*—Sodom and Gomorrah. As if he had ſaid, thou mayſt find here and there an inſtance of a wicked man dying in peace. But what is that to the two great inſtances of the final perdition of ungodly men, the drowning the whole world, and the burning of Sodom and Gomorrah.

V. 21. *Him*—With God, renew thy acquaintance with God by prayer and repentance for all thy ſins, and true humiliation under his hand, and hearty compliance with all his commands, and diligent care to ſerve and enjoy him. It is our honour, that we are made capable of this acquaintance; our miſery, that by ſin we have loſt it; our privilege, that through Chriſt we may return to it; and our unſpeakable advantage, to renew and cultivate it. *And be at peace*—At peace with God, and at peace with thyſelf, not fretful or uneaſy. *Good ſhall come unto thee*—All the good thou canſt deſire, temporal, ſpiritual, eternal.

V. 22. *Receive*——Take the rule whereby thou governeſt thy thoughts, and words, and whole life, not from thy own imaginations or paſſions, but from God, from his law, which is written in thy own mind, and from the doctrines and inſtructions of the holy men of God. And do not only hear them with thine ears, but let them ſink into thy heart.

V. 23. *If*—The phraſe implies a thorough turning from ſin to God, ſo as to love him, and cleave to him, and ſincerely devote a man's ſelf to his fear and ſervice. *Built*——God will repair thy ruins, and give thee more children, and bleſs thee with proſperity. *Thou ſhalt*—If thou doſt ſincerely repent, God will give thee grace effectually to reform thyſelf, and *thou ſhalt put away iniquity*, or the puniſhment of thy ſins: *Far from thy tabernacles*—From all thy dwellings and poſſeſſions.

V. 25. *The Almighty ſhall be thy defence*——As he ever is of all them that turn unto him by true repentance, and believe in his willingneſs to ſhew mercy, and give grace for the ſake of, and through the Son of his love.

V. 26. *Thou ſhalt have thy delight in the Almighty*—And when thou haſt, he ſhall give thee the deſires of thine heart. *And ſhalt lift up*—Look up to him with cheerfulneſs and confidence.

V. 27. *Make*

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27 [n] Thou shalt make thy prayer unto him, and he shall hear thee, and thou shalt pay thy vows.

n Psal. 50. 14, 15.

28 Thou shalt also decree a thing, and it shall be established unto thee: and the light shall shine upon thy ways.

29 When *men* are cast down, then thou shalt say, *There is* lifting up: and [o] he shall save || the humble person.

o Prov. 29. 23. James 4. 6. 1 Pet. 5. 5.
|| Heb. him that hath low eyes.
* Or, The innocent shall deliver the island.

30 * He shall deliver the island of the innocent: and it is delivered by the pureness of thine hands.

CHAP. XXIII.

THEN Job answered and said,

2 Even to day *is* my complaint bitter: * my stroke is heavier than my groaning.

* Heb. my hand.

3 [a] O that I knew where I might find him! *that* I might come *even* to his seat!

a Chap. 13. 3. & 16. 21.

4 I would order *my* cause before him, and fill my mouth with arguments.

5 I would know the words *which* he would answer me, and understand what he would say unto me.

6 [b] Will he plead against me with *his* great power? No, but he would put *strength* in me.

b Isai. 27. 4. 8.

7 There the righteous might dispute with him; so should I be delivered for ever from my judge.

8 [c] Behold, I go forward, but he *is* not *there*; and backward, but I cannot perceive him:

c Chap 9 11.

9 On the left hand where he doth work, but I cannot behold *him*: he hideth himself on the right hand, that I cannot see *him*.

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10 But he knoweth † the way that I take: *when* [d] he hath tried me, I shall come forth as gold.

† Heb. the way, that is, with me.
d Psal. 17. 3. & 66. 10.

11 My foot hath held his steps, his way have I kept, and not declined.

12 Neither have I gone back from the commandment of his lips, ‡ I have esteemed the words of his mouth, more than § my necessary *food*.

‡ Heb. I have hid, or, laid up.
§ Or, my appointed portion.

13 But he *is* in one *mind*, and [e] who can turn him? and *what* [f] his soul desireth, even *that* he doeth.

e Chap. 9. 12, 13. & 12. 14.
f Psal. 115. 3.

14 For he performeth *the thing that is* appointed for me: and many such things *are* with him.

15 Therefore am I troubled at his presence: when I consider, I am afraid of him.

16 For God [g] maketh my heart soft, and the Almighty troubleth me:

g Psal. 22. 14.

17 Because I was not cut off before the darkness, *neither* hath he covered the darkness from my face.

CHAP. XXIV.

WHY, seeing [a] times are not hidden from the Almighty, do they that know him, not see his days?

a Acts 1. 7.

2 *Some*

V. 27. *Make*—The word is, *thou shalt multiply thy prayer*. Under all thy burdens, in all thy wants, cares, and fears, thou shalt apply to him for wisdom, strength, and comfort. *Pay*—Thou shalt obtain those blessings for which thou didst make vows to God, and therefore, according to thy obligation, shalt pay thy vows to him.

V. 28. *Established*—Thy purposes shall not be disappointed, but ratified by God. And in all thy counsels, and actions, God shall give thee the light of his direction and governance, and of comfort and success.

V. 29. *Cast down*—All round about thee, in a time of general calamity. *There is*—God will deliver thee. *He*—*God shall save the humble person*—Because God himself, by his holy Spirit, will dwell with them that are of a lowly and a contrite heart.

V. 30. *He*—God will have so great a respect to the humble, that for thy sake he will deliver those that belong to thee, or live with thee, or near thee, though in themselves they be ripe for destruction. So Eliphaz and his two friends, who in this matter *were not innocent*, were delivered *by the pureness of* Job's *hands*: and in this Job was a type of the Saviour of the world, who saveth the guilty from the wrath of God.

CHAP. XXIII.

V. 2. *To day*—Even at this time, notwithstanding all your pretended consolations. *Stroke*—The hand or stroke of God upon me. *Groaning*—Doth exceed my complaints.

V. 3. *O*—I desire nothing more than his acquaintance and presence; but alas he hides his face from me. *Seat*—To his throne or judgment-seat to plead my cause before him.

V. 5. *Know*—If he should discover to me any secret sins, for which he contendeth with me, I would humble myself before him, and accept of the punishment of mine iniquity.

V. 6. *No*—He would not use his power against me, but for me; by enabling me to plead my cause, and giving sentence according to that clemency, which he uses towards his children.

V. 7. *There*—At that throne of grace, where God lays aside his majesty, and judges according to his wonted clemency. *Dispute*—Humbly propounding the grounds of their confidence. *So*—Upon such a fair and equal hearing. *Delivered*——From the sentence of God. This and some such expressions of Job cannot be excused from irreverence towards God, for which God afterwards reproves him, and Job abhorreth himself.

V. 8. *Is not*—As a judge to hear and determine my causes, otherwise he knew God was essentially present in all places.

V. 10. *He knoweth the way that I take*—And this is the consolation of all the upright in heart. *When he hath tried me*—My faith, my patience, and resignation to his will, *I shall come* out of the afflictions with which he hath been pleased to visit me. *As gold*—Which comes out of the furnace pure from all dross.

V. 11. *Steps*—The steps or paths which God hath appointed men to walk in.

V. 14. *Performeth*—Those calamities which he hath allotted to me. *And*—There are many such examples of God's proceeding with men.

V. 16. *Soft*—He hath bruised, and broken, or melted it, so that I have no spirit in me.

V. 17. *Because*—God did not cut me off by death. *Before*—These miseries came upon me. *Covered*—By hiding me in the grave.

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2 *Some* remove the [b] land-mark; they violently take away flocks, and * feed *thereof*.

3 They drive away the ass of the fatherless, they [c] take the widow's ox for a pledge.

4 They turn the needy out of the way: [d] the poor of the earth hide themselves together.

5 Behold, *as* wild asses in the desart, go they forth to their work, rising betimes for a prey: the wilderness *yieldeth* food for them *and* for *their* children.

6 They reap *every one* his ‡ corn in the field: and § they gather the vintage of the wicked.

7 They cause the naked to lodge without clothing, that *they have* no covering in the cold.

8 They are wet with the showers of the mountains, and [e] embrace the rock for want of a shelter.

9 They pluck the fatherless from the breast, and take a pledge of the poor.

10 They cause *him* to go naked without clothing, and they take away the sheaf *from* the hungry;

11 *Which* make oil within their walls, *and* tread *their* wine-presses, and suffer thirst.

12 Men groan from out of the city, and the soul of the wounded crieth out: yet God layeth not folly *to them*.

13 They are of those that rebel against the light, they know not the ways thereof, nor abide in the paths thereof.

14 [f] The murderer rising with the light, killeth the poor and needy, and in the night is as a thief.

15 [g] The eye also of the adulterer waiteth for the twilight, [h] saying, No eye shall see me: and ‖ disguiseth *his* face.

16 In the dark they dig through houses, *which* they had marked for themselves in the day-time: [i] they know not the light.

17 For the morning *is* to them even as the shadow of death: if *one* know *them; they are in* the terrors of the shadow of death.

18 He *is* swift as the waters, their portion is cursed in the earth: he beholdeth not the way of the vineyards.

19 Drought and heat * consume the snow-waters: *so doth* the grave *those which* have sinned.

20 The womb shall forget him, the worm shall feed sweetly on him, he shall be no more remembered, and wickedness shall be broken as a tree.

21 He evil intreateth the barren *that* beareth not: and doeth not good to the widow.

22 He draweth also the mighty with his power: he riseth up, † and no *man* is sure of life.

23 *Though* it be given him *to be* in safety, whereon he resteth; yet his eyes *are* upon their ways.

24 They are exalted for a little while, but are

[b] Deut. 19. 14. & 27. 17. Prov. 22. 28. & 23. 10.
* Or, feed them.
[c] Chap. 22. 6. Deut. 24. 6, 10, 12, 17.
[d] Prov. 28. 28.
‡ Heb. mingled corn, or, dredge.
§ Heb. the wicked gather the vintage.
[e] Lam. 4. 5.
[f] Psal. 10. 8.
[g] Prov. 7. 9.
[h] Psal. 10. 11.
‖ Heb. setteth his face in secret.
[i] John 3. 20.
* Heb. violently take.
† Or, he trusteth not his own life.

CHAP. XXIV.

V. 1. *Why*—How comes it to pass *seeing times*, the fittest seasons for every action, and particularly for the punishment of wicked men, *are not hidden from the Almighty; do they that know him*, who love and obey him, *not see* God's days, his times, and seasons, which he takes for the punishment of ungodly men?

V. 3. *Pledge*—Contrary to God's law, first written in men's hearts, and afterwards in holy Scripture.

V. 4. *Way*—Out of the path or place in which these oppressors walk and range. They labour to keep out of their way for fear of their farther injuries. *Hide*—For fear of these tyrants.

V. 5. *Wild asses*—Which are lawless, fierce, and greedy. *Desart*—Which is the proper habitation of wild asses. *They*—The oppressors. *Go*—To spoil and rob.

V. 6. *They*—The oppressors. *Wicked*—Of such as themselves: so they promiscuously robbed all, even those that were as wicked as themselves.

V. 7. *Naked*——Those whom they stripped of their garments and coverings.

V. 8. *Wet*—With the rain-water, which runs down the rocks or mountains into the caves, to which they fled for shelter. *Rock*—Are glad when they can find a cleft of a rock in which they may have some protection against the weather.

V. 9. *They*——The oppressors. *Pluck*—Out of covetousness; they will not allow the mother time for the suckling of her infant.

V. 10. *The sheaf*—That single sheaf which the poor man had got with the sweat of his brow to satisfy his hunger.

V. 11. *Walls*—Within the walls of the oppressors for their use. *Suffer*—Because they are not permitted to quench their thirst out of the wine which they make.

V. 12. *Groan*—Under grievous oppressions. *Soul*—The life or blood of those who are *wounded* to death, as this word properly signifies, *crieth* aloud to God for vengeance. *Yet*——Yet God doth not immediately punish them.

V. 13. *Light*—As well the light of reason and of that grace which lighteneth every man that cometh into the world. *Know not*—They do not approve, nor love, or choose the ways thereof.

V. 14. *Poor*—Where he finds nothing to satisfy his covetousness, he exercises his cruelty.

V. 16. *They*—The robber: having inserted the mention of the adulterer as one who acted his sin in the same manner as the robber, he now returns to him again.

V. 17. *Is*—Terrible and hateful.

V. 18. *Swift*—That is, he quickly passeth away with all his glory, *as the waters* which never stay in one place, but are always hasting away. *Portion*—His habitation and estate which he left behind him. *He*—He shall never more see or enjoy his vineyards, or other pleasant places and things.

V. 20. *Womb*—His mother that bare him. *Wickedness*—The wicked man. *Broken*—Violently broken down. *Tree*—Which being once broken down, grows not again.

V. 21. *He*—He here returns to the declaration of his farther wickednesses, the cause of these judgments. *Barren*—Barrenness was esteemed a curse and reproach; and so he added affliction to the afflicted.

V. 22. *Draweth*—Into his net.

V. 23. *Yet*

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* are gone and brought low, they are † taken out of the way as all *other*, and cut off as the tops of the ears of corn.

* Heb. are not.
† Heb. closed up.

25 And if *it be* not so now, who will make me a liar, and make my speech nothing worth?

CHAP. XXV.

THEN answered Bildad the Shuhite, and said,

2 Dominion and fear *are* with him, he maketh peace in his high places.

3 Is there any number of his armies? and upon whom doth not his light arise?

a Chap. 4. 17, &c. & 15. 14, &c. Psal. 130. 3 & 143. 2.

4 [a] How then can man be justified with God? or how can he be clean *that is* born of a woman?

5 Behold, even to the moon, and it shineth not; yea, the stars are not pure in his sight.

b Psal. 22. 6.

6 How much less man *that is* [b] a worm: and the son of man *which is* a worm?

CHAP. XXVI.

BUT Job answered and said,

2 How hast thou helped *him that is* without power? *how* savest thou the arm *that hath* no strength?

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3 How hast thou counselled *him that hath* no wisdom? and *how* hast thou plentifully declared the thing, as it is?

4 To whom hast thou uttered words? and whose spirit came from thee?

5 Dead *things* are formed from under the waters, * and the inhabitants thereof.

* Or, with the inhabitants.

a Psal. 139. 8, 11. Prov. 15. 11. Heb. 4. 13.

6 [a] Hell *is* naked before him, and destruction hath no covering.

b Chap. 9 8. Psal. 104. 2, &c.

7 [b] He stretcheth out the north over the empty place, *and* hangeth the earth upon nothing.

8 He bindeth up the waters in his thick clouds, and the cloud is not rent under them.

9 He holdeth back the face of *his* throne, *and* spreadeth his cloud upon it.

c Chap 38 8. Psal. 33. 7. & 104. 9. Prov. 8. 29. Jer. 5. 22.

10 [c] He hath compassed the waters with bounds, † until the day and night come to an end.

† Heb. until the end of light with darkness.

11 The pillars of heaven tremble, and are astonished at his reproof.

V. 23. *Yet—Yet his eyes* are *upon their ways;* although God gives them such strange successes, yet he sees and observes them all, and will in due time punish them.

V. 24. *The way*—Out of this world. *Other*—They can no more prevent or delay their death, than the meanest men in the world. *As corn*—In its maturity.

CHAP. XXV.

V. 1. *Answered*—Not to that which Job spake last, but to that which seemed most reprovable in all his discourses; his censure of God's proceedings with him, and his desire of disputing the matter with him. Perhaps Bildad and the rest now perceived that Job and they did not differ so much as they thought. They owned that the wicked might prosper for a while. And Job owned, they would be destroyed at the last.

V. 2. *Dominion*—Sovereign power over all persons and things. *Fear*—Terror, that which justly makes him dreadful to all men, and especially to all that undertake to dispute with him. *He*—This clause, as well as the following verse, seems to be added to prove God's dominion and dreadfulness: he keepeth and ruleth all persons and things in heaven, in peace and harmony. The angels, though they be very numerous, all own his sovereignty, and acquiesce in his pleasure. The stars, though vast in their bulk, and various in their motions, exactly keep the order which God hath appointed them: and therefore it is great folly for thee to quarrel with the methods of God's dealings with thee.

V. 3. *Armies*—Of the angels, and stars, and other creatures, all which are his hosts. *Light*—The light of the sun is communicated to all parts of the world. This is a faint resemblance of the cognisance and care which God takes of the whole creation. All are under the light of his knowledge: all partake of the light of his goodness: his pleasure is to shew mercy: all the creatures live upon his bounty. But to whom hath not the light of his grace appeared—that grace which bringeth salvation to all that will obey it?

V. 4. *Man*—The word signifies man that is *miserable*, which supposes him to be sinful; and shall such a creature quarrel with that dominion of God, to which the sinless, and happy, and glorious angels submit? *God*—Before God's tribunal, to which thou dost so boldly appeal.

V. 5. *Moon*—The moon, though bright and glorious, if compared with the Divine Majesty, is without any lustre or glory.

V. 6. *Worm*—Mean, and vile, and impotent; proceeding from corruption, and returning to it. *The son*—For *miserable man* in the last branch he here puts *the son of* any *man*, to shew that this is true even of the greatest and best of men. Who then can sufficiently adore him who hath condescended to call such his friends?

CHAP. XXVI.

V. 4. *To whom*—For whose instruction hast thou uttered these things? For mine? Dost thou think I do not know, that which the meanest persons are not unacquainted with, that God is incomparably greater and better than his creatures? *Whose spirit*—Who inspired thee with this discourse of thine.

V. 5. *Dead things*—Job having censured Bildad's discourse, proceeds to shew that the power and providences of God reaches not only to the things we see, but also to the invisible parts of the world, not only to the heavens above and their inhabitants, and to men upon earth, of which Bildad discoursed, but also to such persons or things as are under the earth, or under the waters which are out of our sight. God's dominion is over all, even over the dead, and the worst of them, who, though they would not own God nor his providence while they lived, yet now are forced to acknowledge and feel that power which they despised, and bitterly mourn under the sad effects of it in their infernal habitations.

V. 6. *Hell*—Is in his presence, and under his providence. Hell itself, that place of utter darkness, is not hid from his sight. *Destruction*—The place of destruction.

V. 7. *North*—The northern part of the heavens, which is put for the whole visible heaven. *Nothing*—Upon no props or pillars, but supported by his own power.

V. 9. *Holdeth*—From our view, that his glory may not dazzle our sight; he covereth it with a cloud. *Throne*—The heaven of heavens, where he dwelleth.

V. 11. *Pillars*——Perhaps the mountains, which, by their height and strength, seem to reach and support the heavens. *Astonished*—When God reproveth not them, but men by them, manifesting his displeasure by thunders or earthquakes.

V. 14. *Parts*

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12 [d] He divideth the sea with his power, and by his understanding he smiteth through ‡ the proud.

13 [e] By his spirit he hath garnished the heavens: his hand hath formed the crooked serpent.

14 Lo, these *are* parts of his ways, but how little a portion is heard of him? but the thunder of his power who can understand?

d Isai. 51. 15. Jer. 31. 35.
‡ Heb. pride.
e Psal. 33. 6.

CHAP. XXVII.

Moreover, Job * continued his parable, and said,

* Heb. added to take up.

2 *As* God liveth, [a] *who* hath taken away my judgment, and the Almighty, *who* hath † vexed my soul;

a Chap. 34. 5.

3 All the while my breath *is* in me, and ‡ the spirit of God *is* in my nostrils;

† Heb. made my soul bitter. Ruth 1. 20. 2 Kings 4. 27.
‡ That is, the breath which God gave him.

4 My lips shall not speak wickedness, nor my tongue utter deceit.

5 God forbid that I should justify you: till I die, [b] I will not remove my integrity from me.

b Chap. 2. 9. & 13. 15.

6 My righteousness I hold fast, and will not let it go: my heart shall not reproach *me* § so long as I live.

§ Heb. from my days.
c Matth. 16. 26. Luke 12. 20.

7 Let mine enemy be as the wicked, and he that riseth up against me, as the unrighteous.

8 [c] For what *is* the hope of the hypocrite, though he hath gained, when God taketh away his soul?

d Chap. 35. 12. Psal. 18. 41. & 109. 7. Prov. 1. 28. & 28. 9. Isai. 1. 15. Jer. 4. 12. Ezek. 8. 18. Mic. 3. 4. John 9. 31. James 4. 3.

9 [d] Will God hear his cry when trouble cometh upon him?

10 Will he delight himself in the Almighty? will he always call upon God?

11 I will teach you ‖ by the hand of God: *that* which *is* with the Almighty, will I not conceal.

‖ Or, being in the hand, &c.

12 Behold, all ye yourselves have seen *it*, why then are ye thus altogether vain?

13 [e] This *is* the portion of a wicked man with God, and the heritage of oppressors, *which* they shall receive of the Almighty.

e Chap. 20. 29.

14 [f] If his children be multiplied, *it is* for the sword: and his offspring shall not be satisfied with bread.

f Deut. 28. 41. Hos. 9. 13, 14.

15 Those that remain of him shall be buried in death: and [g] his widows shall not weep.

g Psal. 78. 64.

16 Though he heap up silver as the dust, and prepare raiment as the clay;

17 He may prepare *it*, but [h] the just shall put *it* on, and the innocent shall divide the silver.

h Prov. 28. 8. Eccles. 2. 26.

18 He buildeth his house as a moth, and [i] as a booth *that* the keeper maketh.

i Isai. 1. 8. Lam. 2. 6.

19 The rich man shall lie down, but he shall not be gathered: he openeth his eyes, and he *is* not.

20 [k] Terrors take hold on him as waters, a tempest stealeth him away in the night.

k Chap. 18. 11.

21 The east wind carrieth him away, and he departeth: and as a storm hurleth him out of his place.

22 For *God* shall cast upon him, and not spare: * he would fain flee out of his hand.

* Heb. in fleeing he would flee.

23 *Men* shall clap their hands at him, and shall hiss him out of his place.

CHAP. XXVIII.

Surely, there is * a vein for the silver, and a place for gold *where* they fine *it*.

* Or, a mine.

2 Iron

V. 14. *Parts*—But small parcels, the outside and visible work. *Portion*—Of his power, and wisdom, and providence. *His power*—His mighty power is compared to thunder; in regard of its irresistible force, and the terror which it causes to wicked men.

CHAP. XXVII.

V. 1. *Parable*—His grave and weighty discourse.

V. 2. *Who*—Though he knows my integrity, yet doth not plead my cause against my friends.

V. 6. *Reproach*—With betraying my own cause and innocency.

V. 7. *Let*—I am so far from practising wickedness, that I abhor the thoughts of it, and if I would wish to be revenged of my enemy, I could wish him no greater mischief than to be a wicked man.

V. 8. *Though*—Though they prosper in the world. God, as the judge, takes it away, to be tried, and determined to its everlasting state. And what will his hope be then? It will be vanity and a lie; it will stand him in no stead.

V. 10. *Delight*—When he has nothing else to delight in?—No: his delight is in the things of the world, which now sink under him. And those who do not delight in God, will not *always*, will not long, *call upon him.*

V. 12. *Have seen*—I speak what is confirmed by your own, as well as others experiences. *Vain*—To condemn me for a wicked man, because I am afflicted.

V. 19. *Lie down*—In death. *Not gathered*—Instead of that honourable interment with his fathers, his carcase shall lie like dung upon the earth. *One openeth his eyes*—That is, while a man can open his eyes, in the twinkling of an eye. He is as if he had never been, dead and gone.

V. 20. *Terrors*—From the sense of approaching death. *A tempest*—God's wrath cometh upon him like a tempest, and withal unexpectedly like a thief in the night.

V. 21. *East wind*—Some terrible judgment, compared to the east wind. Which *carrieth him*—Out of his place where he expected long to dwell.

V. 22. *Cast*—His darts or plagues one after another. *Would flee*—He earnestly desires to escape the judgments of God, whose mercy he has despised, but in vain.

V. 23. *Hiss*—In token of detestation and derision.

CHAP. XXVIII.

V. 1. *Surely*——Job having in the last chapter discoursed of God's various providences toward wicked men, and shewed that God doth sometimes, for a season, give them prosperity, but afterwards calls them to a sad account; and having shewed that God doth sometimes prosper the wicked all their days, so they live and die without any visible token of God's displeasure, when, on the contrary, good men are exercised with many calamities; and perceiving that his friends were scandalized at these methods of Divine

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2 Iron is taken out of the † earth, and braſs *is* molten *out of* the ſtone.

† Or, duſt.

3 He ſetteth an end to darkneſs, and ſearcheth out all perfection: the ſtones of darkneſs and the ſhadow of death.

4 The flood breaketh out from the inhabitant; *even the waters* forgotten of the foot: they are dried up, they are gone away from men.

5 *As for* the earth, out of it cometh bread: and under it is turned up as it were fire.

‡ Or, gold ore.

6 The ſtones of it *are* the place of ſapphires: and it hath ‡ duſt of gold.

7 *There is* a path which no fowl knoweth, and which the vulture's eye hath not ſeen.

8 The lions whelps have not trodden it, nor the fierce lion paſſed by it.

§ Or, flint.

9 He putteth forth his hand upon the § rock; he overturneth the mountains by the roots.

10 He cutteth out rivers among the rocks, and his eye ſeeth every precious thing.

‖ Heb. from weeping.

11 He bindeth the floods ‖ from overflowing, and *the thing that is* hid, bringeth he forth to light.

a Verſe 20. Eccleſ. 7. 24.

12 [a] But where ſhall wiſdom be found? and where *is* the place of underſtanding?

13 Man knoweth not the price thereof; neither is it found in the land of the living.

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14 [b] The depth ſaith, It *is* not in me: and the ſea ſaith, *It is* not with me.

b Verſe 22. Rom. 11. 33, 34.

15 * It [c] cannot be gotten for gold, neither ſhall ſilver be weighed *for* the price thereof.

* Heb. fine gold ſhall not be given for it.

16 It cannot be valued with the gold of Ophir, with the precious onyx or the ſapphire.

c Prov. 3. 13, 14. & 8. 11, 19 & 16. 16.

17 The gold and the cryſtal cannot equal it, and the exchange of it *ſhall not be for* † jewels of fine gold.

† Or, veſſels of fine gold.

‡ Or, Ramoth.

18 No mention ſhall be made of ‡ coral, or of pearls: for the price of wiſdom *is* above rubies.

19 The topaz of Ethiopia ſhall not equal it, neither ſhall it be valued with pure gold.

d Verſe 12.

20 [d] Whence then cometh wiſdom? and where *is* the place of underſtanding?

‖ Or, heaven.

21 Seeing it is hid from the eyes of all living, and kept cloſe from the fowls of the ‖ air.

e Verſe 14.

22 [e] Deſtruction and death ſay, We have heard the fame thereof with our ears.

23 God underſtandeth the way thereof, and he knoweth the place thereof.

24 For he looketh to the ends of the earth, *and* ſeeth under the whole heaven;

25 To

vine providence, and denied the thing, becauſe they could not underſtand the reaſon of ſuch diſpenſations. In this chapter he declares that this is one of the depths of Divine wiſdom, not diſcoverable by any mortal man, and that although men had ſome degree of wiſdom whereby they could ſearch out many hidden things, as the veins of ſilver and gold, yet this was a wiſdom of an higher nature; the caverns of the earth he may diſcover, but not the counſels of heaven.

V. 3. *Perfection*—Whatever is deeply wrought. *Stones of darkneſs*—The precious ſtones which lie hid in the bowels of the earth.

V. 4. *Breaketh out*—While men are ſearching, water breaks in upon them. *Inhabitants*—Out of that part of the earth which the miners inhabit. *Forgotten*—Untrodden by the foot of man. *Dried up—They are dried up*, (or, *drawn up*, by engines made for that purpoſe) *from men*, from the miners, that they may not be hindered in their work.

V. 5. *Fire*—Coals and brimſtone, and other materials of fire.

V. 6. *Sapphires*—Of precious ſtones; the ſapphire, as one of the moſt eminent, being put for all the reſt. *Duſt*——Diſtinct from that gold which is found in the maſs.

V. 7. *A path*—In the bowels of the earth. *Vulture's eye*——Whoſe eye is quick, and ſtrong, and ſearcheth all places.

V. 8. *Lion*—Which rangeth for prey; but they could not lead them to theſe mines, the finding out of them is a ſpecial gift of God, and all that is brought from thoſe mines intended by him to be uſed for his glory, by contributing to the happineſs of mankind in this life, and not to their miſery, which ariſes from the abuſe of the gifts of God, and the want of that charity which his grace inſpires.

V. 9. *He*—This and the two next verſes mention other eminent works of God.

V. 10 *Seeth*—Whatever is *precious* in the bowels of the earth, and obſerves every ſentiment and deſire of the ſoul of man.

V. 12. *That wiſdom*—Man hath one kind of wiſdom, to diſcover the works of nature, and to perform the operations of art; but as for that ſublime wiſdom which conſiſts in the knowledge of God and ourſelves, no man can diſcover this, but by the ſpecial gift of the grace of God.

V. 13. *Found*—Among men upon earth, but only among thoſe bleſſed ſpirits that dwell above.

V. 14. *The depth*—This is not to be found, though a man may dig or dive never ſo deep to find it, nor to be learned from any creature.

V. 20. *Whence*—By a diligent inquiry, we find at length, that there is a twofold wiſdom; one *hid in God*, which *belongs not to us*; the other revealed to man, which *belongs to us* by the mercy of God, for the Redeemer's ſake, and is in its value above all price.

V. 21. *Hid*—The line and plummet of human reaſon can never fathom the abyſs of the Divine counſels. Who can account for the maxims, meaſures, and methods of God's government? Let us then be content, not to know the future events of providence, till time diſcover them: and not to know the ſecret reaſons of providence, till eternity brings them to light.

V. 22. *Death*——The grave, the place of the dead, to which theſe things are here aſcribed, as they are to *the depths*, and to *the ſea*, by a common figure. Though they cannot give an account of it themſelves, ye there is a world on which theſe dark regions border, where we ſhall ſee it clearly. When the veil of fleſh is rent, and the interpoſing clouds are ſcattered, we ſhall know what God doth, though we know not now.

V. 23. *God*—God alone. *The way*—The methods which he takes in the management of all affairs. *The place*——Where it dwells, which is only in his own mind.

V. 24. *For*—He, and he only knows it, becauſe his providence is infinite and univerſal, reaching to all places, and times, paſt, preſent, and to come; whereas the moſt knowing men have narrow underſtandings, and the wiſdom, and juſtice, and beauty of God's works are not fully ſeen till all the parts of them be laid together.

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25 [f] To make the weight for the winds, and he weigheth the waters by measure.

26 When he made a decree for the rain, and a way for the lightning of the thunder:

27 Then did he see it, and § declare it, he prepared it, yea, and searched it out.

28 And unto man he said, Behold, [g] the fear of the Lord, that *is* wisdom, and to depart from evil *is* understanding.

CHAP. XXIX.

MOreover, Job * continued his parable, and said,

2 Oh that I were [a] as *in* months past, as *in* the days *when* God preserved me:

3 [b] When his † candle shined upon my head, *and when* by his light I walked *through* darkness:

4 As I was in the days of my youth, when the secret of God *was* upon my tabernacle:

5 When the Almighty *was* yet with me, *when* my children *were* about me:

6 When [c] I washed my steps with butter, and [d] the rock poured ‡ me out rivers of oil:

7 When I went out to the gate, through the city, *when* I prepared my seat in the street.

8 The young men saw me, and hid themselves: and the aged arose, *and* stood up.

9 The princes refrained talking, and laid *their* hand on their mouth.

10 § The nobles held their peace, and their tongue cleaved to the roof of their mouth.

11 When the ear heard *me*, then it blessed me; and when the eye saw *me*, it gave witness to me:

12 Because [e] I delivered the poor that cried, and the fatherless, and *him that had* none to help him.

13 The blessing of him that was ready to perish,

f Psa. 135. 7

§ Or, number it.

g Deut. 4. 6. Psa. 111. 10. Prov. 1. 7. & 9. 10. Eccles. 12. 13.

* Heb. added to take up.

a See Chap. 7. 3.

b Chap. 18. 6. † Or, lamp. Psa. 18. 28.

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c Deu. 32. 13 & 33. 24. Chap. 20. 17.

d Psal 81. 16. ‡ Heb. with me.

§ Heb. the voice of the nobles was hid.

e Psal. 72. 12. Prov. 21. 13. & 24. 11.

V. 25. *Winds*—God manageth them all by weight, appointing to every wind that blows, its season, its proportion, its bounds, when, and where, and how much, and how long each shall blow. He only doth all these things, and he only knows why he doth them. He instanceth in some few of God's works, and those which seem to be most trivial and uncertain, that thereby he might more strongly imply that God doth the same in other things which are more considerable, that he doth all things in the most exact order, and weight, and measure. *The waters*——Namely, the rain-waters, which God layeth up in his store-houses, the clouds, and thence draws them forth, and sends them down upon the earth in such times and proportions as he thinks fit. *Measure*—For liquid things are examined by measure, as other things are by weight: and here is both *weight* and *measure*, to signify with what perfect wisdom God governs the world.

V. 26. *When*—At the first creation when he settled that course and order which should be continued. *A decree*——An appointment, that it should fall upon the earth, in such times, and places, and proportions; but still keeping all things in continual subjection to his Almighty will, that by the works of nature his rational creatures might, by the assistance of his grace, be taught their entire dependance on God alone, for every blessing.

V. 27. *It*—Wisdom, which is the subject of the present discourse. This God *saw* within himself; he looked upon it in his own mind, as the rule by which he would proceed in the creation and government of all things. *Declare*—Or reveal it. *Prepared*—He had it in readiness for doing all his works, as if he had been for a long time preparing materials for them. So it is a speech of God after the manner of men. *Searched*—Not properly; for so searching implies ignorance, and requires time and industry, all which is repugnant to the Divine perfections; but figuratively, he did, and doth, all things with that absolute and perfect wisdom, so exactly, and perfectly, as if he had bestowed a long time in searching to find them out.

V. 28. *Man*—Unto Adam in the day in which he was created. And in him to all his posterity. *Said*—God spake it, at first to the mind of man, in which he wrote this with his own finger, and afterwards by the holy patriarchs, and prophets, and other teachers whom he sent into the world to teach men true wisdom. *Behold*—Which expression denotes the great importance of this doctrine, and withal man's backwardness to apprehend it. *The fear of the Lord*—True religion. *Wisdom*—Is man's wisdom, because that, and that only, is his duty, and safety, and happiness, both for this life and for the next. *Evil*—From sin, which is called *evil* eminently, as being the chief evil, and the cause of all other evils. All true religion proceeds from the grace of God, and when that becomes the governing principle of the mind of man, it shews itself in two branches, doing good, and forsaking evil; the first is expressed in the former clause of this verse, and the last in these words; and this is the best kind of knowledge or wisdom to which man can attain in this life. The design of Job, in this close of his discourse, is not to reprove the boldness of his friends only, in prying into God's secrets, and passing such a rash censure upon him, and upon God's carriage towards him; but also to vindicate himself from the imputation of hypocrisy, which they fastened upon him, by shewing that he had ever esteemed it to be his best wisdom, to fear God, and to depart from evil.

CHAP. XXIX.

V. 2. *Preserved*—From all those miseries which now I feel.

V. 3. *Darkness*—I passed safely through many difficulties, and dangers, and common calamities.

V. 7. *Seat*—When I caused the seat of justice to be set for me. By this, and several other expressions, it appears that Job was a magistrate. *Street*—In that open place, near the gate, where the people assembled for the administration of justice.

V. 10. *Cleaved*—It lay as still as if he had done so. Job, in his prosperity, was so highly honoured for his piety, his integrity, and his wisdom, that the most honourable persons were entirely silent whenever he had occasion to speak: None interrupted him, or opposed their judgment to his.

V. 11. *Witness*—Gave testimony to my pious, and just, and blameless conversation.

V. 12. *Because I delivered the poor that cried*—Under the severe treatment which they received at the hands of those that were above them; *and the fatherless* found in Job a parent, when they required his aid as the civil magistrate; *and him that had none to help him*—was sure to find a friend in Job.

V. 13. *The blessing*—The prayer to God, and the good wishes *of him that was ready to perish* in want and distress *came upon me*—Was made for Job in return for his tender care of them, in those seasons when they were the least able to help themselves, or requite any one for the kindness done them. *I caused the widows heart*, in their deepest sorrow, to be turned into joy and gladness,

at

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perish, came upon me: and I caused the widow's heart to sing for joy.

14 [f] I put on righteousness, and it clothed me: my judgment *was* as a robe and a diadem.

15 I was eyes to the blind, and feet *was* I to the lame.

16 I *was* a father to the poor: and [g] the cause *which* I knew not, I searched out.

17 And I brake [h] ‖ the jaws of the wicked, and * plucked the spoil out of his teeth.

18 Then I said, I shall die in my nest, and I shall multiply *my* days as the sand.

19 [i] My root *was* ‡ spread out [k] by the waters, and the dew lay all night upon my branch.

20 My glory *was* § fresh in me, and [l] my bow was ‖ renewed in my hand.

21 Unto me *men* gave ear, and waited, and kept silence at my counsel.

22 After my words they spake not again, and my speech dropped upon them.

23 And they waited for me, as for the rain, and they opened their mouth wide, *as* for [m] the latter rain.

24 *If* I laughed on them, they believed *it* not, and the light of my countenance they cast not down.

25 I chose out their way, and sat chief, and dwelt as a king in the army, as one *that* comforteth the mourners.

f Deut. 24. 13. Psal. 132. 9. Isai. 59. 17. & 61. 10. Ephes. 6. 14, &c. 1 Thess. 5. 8.
g Prov. 29. 7.
h Prov. 30. 14.
‖ Heb. the jaw-teeth, or, the grinders.
* Heb. cast.
i Chap. 18. 16.
‡ Heb. opened
k Psal. 1. 3. Jer. 17. 8.
§ Heb. new.
l Gen. 49. 24.
‖ Heb. changed.
m Zech. 10. 1.

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CHAP. XXX.

BUT now *they that are* * younger than I, have me in derision, whose fathers I would have disdained to have set with the dogs of my flock.

2 Yea, whereto *might* the strength of their hands *profit* me, in whom old age was perished?

3 For want and famine *they were* † solitary: fleeing into the wilderness ‡ in former time desolate and waste:

4 Who cut up mallows by the bushes, and juniper-roots *for* their meat.

5 They were driven forth from among *men*, (they cried after them, as *after* a thief)

6 To dwell in the clefts of the valleys, *in* § caves of the earth, and *in* the rocks.

7 Among the bushes they brayed, under the nettles they were gathered together.

8 *They were* children of fools, yea, children of ‖ base men: they were viler than the earth.

9 [a] And now am I their song, yea, I am their by-word.

10 They abhor me, they flee far from me, * and spare not [b] to spit in my face.

11 Because [c] he hath loosed my cord and afflicted

* Heb. of fewer days than I.
† Or, dark as the night.
‡ Heb. yesternight.
§ Heb. holes.
‖ Heb. men of no name.
a Chap. 17. 6. Psal. 35. 15. & 62. 12. Lam. 3. 14, 63.
* Heb. and withhold not spittle from my face.
b Numb. 32. 14. Deut. 25. 9. Isai. 50. 6. Matt. 26. 67. & 27. 30.
c See Chap. 12. 18.

at finding in Job that friendly concern, and watchful care for their welfare, which, by the death of their husbands, they found themselves so much in need of.

V. 14. *Put on*——His steady justice was to him instead of all those ornaments.

V. 15. *I was eyes to the blind*—By giving them all that assistance, which they would have been able to have procured for themselves, had they possessed the blessing of sight. *And feet was I to the lame*—They were left without cause to lament the loss of their limbs, by that constant relief which they received from Job under all their difficulties.

V. 16. *I was a father to the poor*——Job considered himself as God's steward, and accountable to him for all the abundance that was given him, that he laid it out agreeable to the will of the Great Giver of all; and this Job did, with the same constancy to the poor, as if they had been his own children; *and the cause* which did not come before him as a public magistrate, *he searched out*, that he might relieve and protect those that were unable or afraid to make their injuries known, lest they should be increased by their oppressors.

V. 17. *I brake the jaws of the wicked*—Job destroyed the very power of the cruel and the unjust; *and plucked the spoil out of his teeth*—The helpless whom he had got in his power, Job delivered, and made the wicked restore what he had got by oppression. And in all these kind and merciful actions, which made the ordinary course of Job's conduct, we have a type and representation of the continual interposition of the Father of mercies, whose watchful providence, and infinite love, is ever performing the part of the nearest and tenderest relation to all, but especially to them who stand most in need of his gracious aid; and to him every cause of complaint is known, the oppressed and the oppressor are alike before him, and they that have none to help on earth, have ONE to save and support them, of whom Job's conduct, great and excellent as it was, is but a faint resemblance.

V. 18. *Multiply*—See how apt even good men are, to set death at a distance from them!

V. 20. *Glory*—My reputation was growing every day. *Bow*—My strength, which is signified by a *bow*, because in ancient times the bow and arrows were the principal instruments of war.

V. 22. *Dropped*—As the rain, which when it comes down gently upon the earth, is most acceptable and beneficial to it.

V. 24. *Laughed*—Carried myself so familiarly with them. *Cast not down*—They were cautious not to give me any occasion to change my countenance towards them.

V. 25. *I chose*—They sought to me for advice in all difficult cases, and I directed them what methods they should take. *Sat*—As a prince or judge, while they stood waiting for my counsel. *A king*—Whose presence puts life and courage into the whole army. *As one*—As I was ready to comfort any afflicted persons, so my consolations were always welcome to them.

CHAP. XXX.

V. 1. *Younger*—Whom both universal custom, and the light of nature, taught to reverence their elders and betters. *Whose fathers*—Whose condition was so mean, that, in the opinion of the world, they were unworthy to be my shepherds, the companions of my dogs, which watch my flocks.

V. 10. *Spit*—Figuratively; they use all manner of reproachful expressions, even to my face. Herein also we see a type of Christ, who was thus made *a reproach of men, and despised of the people.*

V. 11. *He*—God. *Hath loosed my cord*—Hath slackened the string of my bow, and so hath deprived me of my strength or defence. *Let loose*—They cast off all former restraint, and do those things before mine eyes, which formerly they trembled lest they should come to my knowledge.

V. 12. *Right*

afflicted me, they have also let loose the bridle before me.

12 Upon *my* right *hand* rise the youth, they push away my feet, and they [d] raise up against me the ways of their destruction.

13 They mar my path, they set forward my calamity, they *have* no helper.

14 They came *upon me* as a wide breaking in *of waters*: in the desolation they rolled themselves *upon me*.

15 Terrors are turned upon me: they pursue † my soul as the wind: and my welfare passeth away as a cloud.

16 [e] And now my soul is poured out upon me; the days of affliction have taken hold upon me.

17 My bones are pierced in me in the night-season; and my sinews take no rest.

18 By the great force *of my disease*, is my garment changed: it bindeth me about as the collar of my coat.

19 He hath cast me into the mire, and I am become like dust and ashes.

20 I cry unto thee, and thou dost not hear *me*: I stand up, and thou regardest me *not*.

21 Thou art ‡ become cruel to me: with § thy strong hand thou opposest thyself against me.

22 Thou liftest me up to the wind: thou causest me to ride *upon it*, and dissolvest my ‖ substance.

23 For I know *that* thou wilt bring me *to* death, and *to* the house [f] appointed for all living.

24 Howbeit he will not stretch out *his* hand to the ‡ grave, though they cry in his destruction.

25 [g] Did not I weep * for him that was in trouble? was *not* my soul grieved for the poor?

26 When I looked for good, then evil came *unto me*: and when I waited for light, there came darkness.

27 My bowels boiled, and rested not: the days of affliction prevented me.

28 [h] I went mourning without the sun: I stood up, *and* I cried in the congregation.

29 [i] I am a brother to dragons, and a companion to ‡ owls.

30 [k] My skin is black upon me, and [l] my bones are burnt with heat.

31 My harp also is *turned* to mourning, and my organ into the voice of them that weep.

CHAP. XXXI.

I Made a covenant with mine [a] eyes; why then should I think upon a maid?

2 For what [b] portion of God *is there* from above? and *what* inheritance of the Almighty from on high?

3 *Is* not destruction to the wicked? and a strange *punishment* to the workers of iniquity?

4 [c] Doth not he see my ways, and count all my steps?

5 If

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d Chap. 19. 12.

† Heb. my principal one

e Psal. 42. 4.

‡ Heb. turned to be cruel. § Heb. the strength of thy hand.

‖ Or, wisdom.

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f Heb. 9. 27.

‡ Heb. help.

g Psa. 35. 13, 14. Rom. 12. 15.

* Heb. for him that was hard of day.

h Psal. 38. 6. & 42. 9. & 43. 2.

i Psa. 102. 6. Mic. 1. 8.

‡ Or, ostriches

k Psa. 119. 83. Lam. 4. 8. & 5. 10.

l Psa. 102. 3.

a Matt. 5. 28.

b Chap. 20. 29. & 27. 13.

c 2 Chron. 16. 9. Chap. 34. 21. Prov. 5. 21. & 15. 3. Jer. 32. 19.

V. 12. *Right hand*—This was the place of adversaries or accusers in courts of justice. *The youth*—Young striplings, who formerly hid themselves from my presence. *Push*—Endeavour to overwhelm me.

V. 13. *Mar*—As I am in great misery, so they endeavour to stop all my ways out of it. *Set forward my calamity*—Increasing it by their invectives and censures. *Even they*—Who are themselves in a forlorn and miserable condition.

V. 15. *Terrors*—If he endeavoured to shake them off, they turned furiously upon him.

V. 20. *I stand*—I pray importunately and continually.

V. 21. *Turned*—As if thou hadst changed thy very nature, which is kind, and merciful, and gracious.

V. 22. *Thou*—Thou exposest me to all sorts of storms and calamities; so that I am like chaff lifted up to the wind, and violently tossed hither and thither in the air. *Substance*—By which my body is almost consumed, and my heart is melted within me.

V. 23. *House appointed*—The grave. It is an house appointed for us, by him that has appointed the bounds of all our habitations. And it is *appointed for all living*. It is the common receptacle for rich and poor: and to which all are every moment approaching.

V. 24. *To the grave*—The hand of God's wrath will not follow me beyond death; I shall then be safe and easy: *Though men cry in his destruction*: though most men cry and are affrighted, while they are dying, while the body is sinking into destruction; yet I desire it. I have nothing to fear in death, because *I know that my Redeemer liveth*.

V. 25. *Did not I*—Have I now judgment without mercy, because I afforded no mercy to others in misery? No; my conscience acquits me from this inhumanity: I did mourn over others in their miseries.

V. 27. *Affliction*—Came upon me suddenly and unexpectedly, when I promised myself peace and prosperity.

V. 28. *Without the sun*—Such were my sufferings and my sorrows, that I avoided the light of the day.

V. 29. *A brother*—By imitation of their cries: persons of like qualities are often called *brethren*. *Dragons*—Which howl and wail mournfully in the deserts.

CHAP. XXXI.

V. 1. *I made*—So far have I been from any gross wickedness, that I have abstained from the least occasions and appearances of evil.

V. 2. *For*—What recompence may be expected from God for those who do otherwise? *Above*——How secretly soever unchaste persons carry themselves, so that men cannot reprove them, yet there is one who stands upon an higher place, whence he seeth in what manner they act.

V. 3. *Is not destruction to the wicked?*—Is not everlasting ruin and banishment from the presence of God, the certain consequence of living and dying impenitent?

V. 4. *Doth not he*—God. *See my ways*—My designs. *And count my steps*—Constantly observe all my actions.

V. 5. *Walked*—Dealt with men. *Vanity*—With lying or falsehood. *Deceit*—If when I had an opportunity of enriching myself,

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5 If I have walked with vanity, or if my foot hath hasted to deceit;

6 * Let me be weighed in an even balance, that God may know mine integrity.

7 If my step hath turned out of the way, and [d] mine heart walked after mine eyes, and if any blot hath cleaved to my hands:

8 *Then* [e] let me sow, and let another eat; yea, let my offspring be rooted out.

9 If mine heart have been deceived by a woman, or *if* I have laid wait at my neighbour's door:

10 *Then* let my wife grind unto another, and let others bow down upon her.

11 For this *is* an heinous crime, yea, [f] it *is* an iniquity *to be punished by* the judges.

12 For it *is* a fire *that* consumeth to destruction, and would root out all mine increase.

13 If I did despise the cause of my manservant, or of my maid-servant, when they contended with me:

14 What then shall I do when [g] God riseth up? and when he visiteth, what shall I answer him?

15 [h] Did not he that made me in the womb, make him? and § did not one fashion us in the womb?

16 If I have withheld the poor from *their* desire, or have caused the eyes of the widow to fail:

17 Or have eaten my morsel myself alone, and the fatherless hath not eaten thereof:

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18 (For from my youth he was brought up with me, as *with* a father, and I have guided ‖ her from my mother's womb)

19 If I have seen any perish for want of clothing, or any poor without covering:

20 If his loins have not [i] blessed me, and *if* he were *not* warmed with the fleece of my sheep;

21 If I have lift up my hand against the fatherless, when I saw my help in the gate:

22 *Then* let mine arm fall from my shoulder blade, and mine arm be broken from § the bone.

23 For [k] destruction *from* God *was* a terror to me, and by reason of his highness I could not endure.

24 [l] If I have made gold my hope, or have said to the fine gold, *Thou art* my confidence:

25 [m] If I rejoiced because my wealth *was* great, and because mine hand had ‖ gotten much:

26 [n] If I beheld * the sun when it shined, or the moon walking † *in* brightness:

27 And my heart hath been secretly inticed, or ‡ my mouth hath kissed my hand:

28 This also *were* [o] an iniquity *to be punished by* the judge: for I should have denied the God *that is* above.

* Heb. Let him weigh me in balances of justice.
d See Numb. 15. 39. Ezek. 6. 9. Matt. 5. 29.
e Lev. 26. 16. Deut. 28. 30, 38, &c.
f Gen. 38. 24. Lev. 20. 10. Deut. 22. 22. See Ver. 28.
g Psa. 44. 21.
h Chap. 34. 19. Prov. 14. 31. & 22. 2. Mal. 2. 10.
§ Or, did he not fashion us in one womb?
‖ That is, the widow.
i Deut. 24. 13.
§ Or, the channel-bone.
k Isai. 13. 6. Joel 1. 15.
l Mark 10. 24. 1 Tim. 6. 17.
m Psal. 62. 10. Prov. 11. 28.
‖ Heb. found much.
n Deut. 4. 19. & 17. 3.
* Heb. the light.
† Heb. bright.
‡ Heb. my hand hath kissed my mouth.
o Verse 11.

self, by wronging others, I have readily and greedily complied with it.

V. 6. *Let me*——I desire nothing more than to have my heart and life weighed in just balances, and searched out by the All-seeing God. *That God*—Or, *and he will know;* (upon search he will find out: which is spoken of God after the manner of men:) *Mine integrity*—So this is an appeal to God to be witness of his sincerity.

V. 7. *Heart*——If I have let my heart loose to covet forbidden things, which mine eyes have seen: commonly sin enters by the eye into the heart. *Any blot*—Any unjust gain, or impure or sinful action.

V. 8. *Increase*—All my plants, and fruits, and improvements.

V. 10. *Then*—Not as if Job desired this; but that if God should give up his wife to such wickedness, he should acknowledge his justice in it.

V. 11. *This*—Adultery. *It is an iniquity*—Which belongs to the judges to take cognizance of, and to punish, even with death; and that not only by the law of Moses, but even by the law of nature, as appears from the known laws and customs of the *heathen* nations.

V. 12. *Destruction*—Lust is a fire in the soul; it consumes all that is good there, the convictions, the comforts; and lays the conscience waste. It consumes the body. It kindles the fire of God's wrath, which, if not quenched by the blood of Christ, will burn to the lowest hell.

V. 16. *If I have*—Denied them what they desired of me. *To fail*—With tedious expectation of my justice or charity. Job is most large upon this head, because in this Eliphaz had most particularly accused him.

V. 18. *Youth*—As soon as I was capable of managing mine own affairs. *With me*—Under my care. *A father*—With all the diligence and tenderness of a father. *Her*—The widow mentioned ver. 16. *From*—From my tender years; ever since I was capable of discerning good and evil.

V. 19. *Perish*—When it was in my power to help them.

V. 21. *If I have lift up my hand*—In judgment, and awarded severe justice. *Against the fatherless*——When I saw my own strength and their weakness.

V. 23. *For*—I stood in awe of God and of his judgments. *I could not*—I knew myself unable either to oppose his power, or to bear his wrath: good men have need to restrain themselves from sin, with the fear of *destruction from God.* Even when salvation from God is a comfort to us, yet destruction from God should be *a terror to us.* Adam in innocency was awed by a threatning.

V. 26. *If*—This place speaks of the worship of the host of heaven, and especially of the sun and moon, the most eminent and glorious of that number, which was the ancient idolatry, and most frequent in the eastern countries.

V. 27. *Kissed*—In token of worship.

V. 28. *The judge*—The civil magistrate; who, being advanced and protected by God, is obliged to maintain and vindicate his honour, and consequently to punish idolatry. *Denied God*—Not directly but by consequence, because this was to rob God of his prerogative, by giving to the creature that worship which is alone due to him.

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29 [p] If I rejoiced at the destruction of him that hated me, or lift up myself when evil found him:

30 ([q] Neither have I suffered ‖ my mouth to sin, by wishing a curse to his soul)

31 If the men of my tabernacle said not, O that we had of his flesh! we cannot be satisfied.

32 [r] The stranger did not lodge in the street: *but* I opened my doors * to the traveller.

33 If I covered my transgressions † [s] as Adam: by hiding mine iniquity in my bosom:

34 Did I fear a great multitude, or did the contempt of families terrify me: that I kept silence, *and* went not out of the door?

35 [t] O that one would hear me! ‡ behold, my desire *is*, [u] *that* the Almighty would answer me, and *that* mine adversary had written a book.

36 Surely I would take it upon my shoulder, *and* bind it *as* a crown to me.

37 I would declare unto him the number of my steps, as a prince would I go near unto him.

38 If my land cry against me, or that the furrows likewise thereof § complain:

39 If I have eaten ‖ the fruits thereof without money, or have * caused the owners thereof to lose their life:

40 Let [x] thistles grow instead of wheat, and * cockle instead of barley. The words of Job are ended.

CHAP. XXXII.

SO these three men ceased * to answer Job, because he *was* righteous in his own eyes.

2 Then was kindled the wrath of Elihu the son of Barachel [a] the Buzite, of the kindred of Ram: against Job was his wrath kindled, because he justified † himself rather than God.

3 Also against his three friends was his wrath kindled, because they had found no answer, and *yet* had condemned Job.

4 Now Elihu had ‡ waited till Job had spoken, because they *were* § elder than he.

5 When Elihu saw that *there was* no answer in the mouth of *these* three men, then his wrath was kindled.

6 And Elihu the son of Barachel, the Buzite, answered and said, I *am* ‖ young, [b] and ye *are* very old, wherefore I was afraid, and * durst not shew you mine opinion.

7 I said, Days should speak, and multitude of years should teach wisdom.

8 But *there is* a spirit in man: and [c] the inspiration of the Almighty giveth them understanding.

9 Great men are not *always* wise: neither do the aged understand judgment.

10 Therefore I said, Hearken to me, I also will shew mine opinion.

11 Behold, I waited for your words; I gave ear to your † reasons, whilst you searched out ‡ what to say.

12 Yea, I attended unto you: and behold, *there was* none of you that convinced Job, *or* that answered his words:

13 Lest ye should say, We have found out wisdom: God thrusteth him down, not man.

14 Now

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p Prov. 17. 5. q Matt. 5. 44. Rom. 12. 14. ‖ Heb. my palate.

r Rom. 12. 13. Heb. 13. 2. 1 Pet. 4. 9. * Or, to the way. † Or, after the manner of men.

s Gen. 3. 8, 12. Hos. 6. 7.

t Chap. 33. 6. ‡ Or, behold my sign is that the Almighty will answer me. u Chap. 13. 22.

§ Heb. weep. ‖ Heb. the strength thereof. * Heb. caused the soul of the owners thereof to expire, or, breathe out.

x Gen. 3. 18. * Or, noisome weeds. * Heb. from answering.

a Gen. 22. 21. † Heb. his soul.

‡ Heb. expected Job in words. § Heb. older for days.

‖ Heb. few of days. b Chap. 15. 10. * Heb. feared.

c Chap. 35. 11 & 38. 36. Prov. 2. 6. Eccles. 2. 26. Dan. 1. 17. & 2. 21. James 1. 5.

† Heb. understanding. ‡ Heb. words.

V. 29. *Lift up myself*—To rejoice and insult over his misery.

V. 30. *Neither have I*—So much as spoken a word, expressive of any desire that the least evil should befal my greatest enemy.

V. 31. *If*—My domestics and familiar friends were so zealous in Job's quarrel, that they protested they could eat the flesh of his enemies, yet he restrained both them and himself from executing vengeance upon them.

V. 33. *As Adam*—As Adam endeavoured to do in *Paradise*.

V. 34. *Did I fear*—No: All that knew Job knew him to be a man of resolution, that boldly appeared, spoke and acted, in defence of religion and justice. He durst not *keep silence*, or stay within, when called to speak or act for God. He was not deterred by the number, or quality, or insults of the injurious, from reproving them, and doing justice to the injured.

V. 35. *Had written*—Had given me his charge written in a book, as the manner was in judicial proceedings. This shews that Job did not live before letters were in use. And undoubtedly the first letters were those wrote on the two tables by the finger of God. He wishes his friends, who charged him with hypocrisy, would draw up the charge in writing.

V. 36. *Take it*—As a trophy or badge of honour.

V. 37. *Him*—My judge, or adversary. *My steps*—The whole course of my life. *A prince*—With undaunted courage and confidence.

V. 38. *Cry*—Because I have gotten it by fraud or violence.

V. 39. *Without money*—Either without paying the price for the land, or by defrauding my workmen of their wages. *Life*—Killing them that I might have undisturbed possession of it.

CHAP. XXXII.

V. 1. *Because*—So they said: but they could not answer him.

V. 2. *The Buzite*——Of the posterity of Buz, Nahor's son. *Ram*—Or, of Aram; for Ram and Aram are used promiscuously. *He justified*—Himself, not without reflection upon God, as dealing severely with him, he took more care to maintain his own innocency than God's glory.

V. 6. *Afraid*—Of being thought forward and presumptuous.

V. 8. *Spirit*—The spirit of God. *Giveth understanding*—To whom and when he pleaseth.

V. 9. *Judgment*—What is just and right.

V. 12. *Convinced*—By solid and satisfactory answers.

V. 13. *Lest*—God thus left you to your own weakness, lest you should ascribe the conquering or silencing of Job to your own wisdom. *God*—This is alledged by Elihu, in the person of Job's three friends; the sense is, the judgments which are upon Job, have not been brought upon him by man originally, but by the hand of God, for his gross, though secret sins: but, saith Elihu, this argument doth not satisfy me, and therefore bear with me if I seek for better.

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14 Now he hath not § directed *his* words against me: neither will I answer him with your speeches.

§ Or, ordered his words.

15 They were amazed, they answered no more: ‖ they left off speaking.

‖ Heb. they removed speeches from themselves.

16 When I had waited, (for they spake not, but stood still, *and* answered no more)

17 *I said*, I will answer also my part, I also will shew mine opinion.

18 For I am full of * matter, † the spirit within me constraineth me.

* Heb. words.
† Heb. the spirit of my belly.

19 Behold, my belly *is* as wine *which* ‡ hath no vent, it is ready to burst like new bottles.

‡ Heb. is not opened.

20 I will speak, § that I may be refreshed: I will open my lips, and answer.

§ Heb. that I may breathe.

21 Let me not, I pray you, accept any man's person, neither let me give flattering titles unto man.

22 For I know not to give flattering titles, *in so doing* my maker would soon take me away.

CHAP. XXXIII.

WHerefore Job, I pray thee, hear my speeches, and hearken to all my words.

2 Behold, now I have opened my mouth, my tongue hath spoken * in my mouth.

* Heb. in my palate.

3 My words *shall be of* the uprightness of my heart: and my lips shall utter knowledge clearly.

4 [a] The spirit of God hath made me, and the breath of the Almighty hath given me life.

a Gen. 2. 7.

5 If thou canst answer me, set *thy words* in order before me, stand up.

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6 [b] Behold, I *am* † according to thy wish in God's stead: I also am ‡ formed out of the clay.

b Chap. 9. 34. 35. & 13. 20, 21, & 31. 35.
† Heb. according to thy mouth.
‡ Heb. cut out of the clay.

7 [c] Behold, my terror shall not make thee afraid, neither shall my hand be heavy upon thee.

c Chap. 9. 34. & 13. 21.

8 Surely thou hast spoken § in mine hearing, and I have heard the voice of *thy* words, *saying*,

§ Heb. in mine ears.

9 [d] I *am* clean without transgression, I *am* innocent; neither *is there* iniquity in me.

d Chap. 9. 17. & 10. 7. & 13. 4. & 16. 17. & 23. 10, 11 & 27. 5 & 29. 14. & 31. 1.

10 Behold, he findeth occasions against me, * he counteth me for his enemy.

* Heb. he counteth me for his enemies.

11 [e] He putteth my feet in the stocks, he marketh all my paths.

e Chap. 13. 27. & 14. 16.

12 Behold, *in* this thou art not just: I will answer thee, that God is greater than man.

13 Why dost thou strive against him? for ‖ he giveth not account of any of his matters.

‖ Heb. he answereth not.

14 [g] For God speaketh once, yea, twice, *yet man* perceiveth it not.

g Chap. 40. 5. Psal. 62. 11.

15 In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed:

16 [h] Then * he openeth the ears of men, and sealeth their instruction,

h Chap. 36. 10. 15.
* Heb. he revealeth, or, uncovereth.

17 That he may withdraw man *from his* † purpose, and hide pride from man.

† Heb. work.

18 He keepeth back his soul from the pit, and his life ‡ from perishing by the sword.

‡ Heb. from passing by the sword.

19 He

V. 22. *I know not*——The more closely we eye the majesty of God as our maker, the more we dread his wrath and justice, the less danger shall we be in of a sinful fearing or flattering of men.

CHAP. XXXIII.

V. 3. *My words*——I will not speak passionately or partially, but from a sincere desire to do thee good. *Clearly*—What I speak will be plain, not hard to be understood.

V. 4. *The spirit of God hath made me*—It gave me life, and the soul of man was breathed into him by God himself, and therefore incapable of death.

V. 6. *Behold*—I will plead with thee in God's name and stead, which thou hast often wished, and I am God's creature like thyself.

V. 9. *Clean*—Not absolutely, for he often confesses himself to be a sinner, but no such *transgression*, as might give God just occasion to punish him so severely, as is implied, where he blames God for *finding occasions against him*, implying that he had given him none by his sins. Elihu's charge differs from the charge of Job's three friends, who often accuse him for asserting his own innocency; although they did it, because they thought him an hypocrite, whereas Elihu does it because Job's justification of himself was accompanied with reflections upon God.

V. 10. *Marketh*—He narrowly pries into all my actions, that he may find matter against me.

V. 12. *Not just*—Thou art in the wrong. *Greater*—Not only in power and majesty, but also in justice, and wisdom, and goodness, and therefore thou dost foolishly in censuring his judgments, thou castest off that awe and reverence which thou shouldest constantly maintain towards thy sovereign Lord.

V. 13. *He*——Useth not to give an account to his creatures of the grounds and reasons of his judgments or dispensations, as being the supreme governor of all persons and things, in whose will it becometh all men to acquiesce.

V. 14. *Yet*—Although he doth not give men an account of his matters, yet he doth that which is sufficient for them. *Twice*—When once speaking doth not awaken men, God is graciously pleased to give them another admonition: Though he will not gratify men's curiosity in inquiring into his hidden judgments, yet he will acquaint them with their duty. God speaks to us by conscience, by providence, and by ministers, of all which Elihu here treats at large, to shew Job, that God was now telling him his mind, and endeavouring to do him good. He shews first, how God admonishes men by their own consciences.

V. 16. *Sealeth*——He imprints those instructions upon their minds.

V. 17. *Pride*——And God by this means is said to *hide pride from man*, because by these glorious representations of his Divine majesty to man, he takes him off from the admiration of his own excellency, and brings him to a sight of his own weakness, and to an humble submission to his will.

V. 18. *Keepeth*—By his gracious admonitions, whereby he leads him to repentance.

V. 19. *Pain*

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19 He is chaſtened alſo with pain upon his bed, and the multitude of his bones with ſtrong *pain:*

20 [i] So that his life abhorreth bread, and his ſoul § dainty meat.

21 His fleſh is conſumed away that it cannot be ſeen, and his bones *that* were not ſeen, ſtick out.

22 Yea, his ſoul draweth near unto the grave, and his life to the deſtroyers.

23 If there be a meſſenger with him, an interpreter, one among a thouſand, to ſhew unto man his uprightneſs.

24 Then he is gracious unto him, and ſaith, Deliver him from going down to the pit, I have found ‖ a ranſom.

25 His fleſh ſhall be freſher * than a child's: he ſhall return to the days of his youth.

26 He ſhall pray unto God, and he will be favourable unto him, and he ſhall ſee his face with joy: for he will render unto man his righteouſneſs.

27 † He looketh upon men, and *if any* ſay, I have ſinned, and perverted *that which was* right, and it profited me not;

28 ‡ He will deliver his ſoul from going into the pit, and his life ſhall ſee the light.

29 Lo, all theſe *things* worketh God § oftentimes with man,

30 [k] To bring back his ſoul from the pit, to be enlightened with the light of the living.

31 Mark well, O Job, hearken unto me, hold thy peace, and I will ſpeak.

32 If thou haſt any thing to ſay, anſwer me: ſpeak, for I deſire to juſtify thee.

33 If not, hearken unto me: hold thy peace, and I ſhall teach thee wiſdom.

CHAP. XXXIV.

FUrthermore Elihu anſwered and ſaid,

2 Hear my words, O ye wiſe *men*, and give ear unto me, ye that have knowledge.

3 [a] For the ear trieth words, as the * mouth taſteth meat.

4 Let us chooſe to us judgment: let us know among ourſelves what *is* good.

5 For Job hath ſaid, [b] I am righteous: and [c] God hath taken away my judgment.

6 [d] Should I lie againſt my right? † my wound *is* incurable without tranſgreſſion.

7 What man *is* like Job, [e] *who* drinketh up ſcorning like water?

8 Which goeth in company with the workers of iniquity, and walketh with wicked men.

9 For [f] he hath ſaid, It profiteth a man nothing, that he ſhould delight himſelf with God.

10 Therefore hearken unto me, ye ‡ men of underſtanding: [g] far be it from God, *that he ſhould do* wickedneſs, and *from* the Almighty, *that he ſhould commit* iniquity.

11 [h] For the work of a man ſhall he render

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[i] Pſal. 107. 18.
§ Heb. meat of deſire.

‖ Or, an atonement.
* Heb. than childhood.

† Or, He ſhall look upon men, and ſay, I have ſinned, &c.
‡ Or, he hath delivered my ſoul, &c. and my life.
§ Heb. twice and thrice.
[k] Pſal. 46. 13.

[a] Chap. 6. 30. & 12. 11.
* Heb. palate.
[b] Chap 33. 9.
[c] Chap. 27. 2.
[d] Chap. 9. 17.
† Heb. mine arrow.
Chap. 6. 4. & 16. 13.
[e] Chap. 15. 16.
[f] Chap. 9. 22, 23, 30. & 35. 3.
‡ Heb. men of heart.
[g] Deut. 32. 4. 2 Chron. 19. 7. Chap. 8. 3. & 36. 23. Pſal. 92. 15. Rom. 9. 14.
[h] Pſal. 62. 12. Prov. 24. 12. Jer. 32. 19. Ezek. 33. 20. Mat. 16. 27. Rom. 2. 6. 2 Cor. 5. 10. 1 Pet. 1. 17. Rev. 22. 12.

V. 19. *Pain*—The ſecond way whereby God inſtructs men and excites them to repentance.

V. 22. *The deſtroyers*—The pangs of death, here called *the deſtroyers*, are juſt ready to ſeize him.

V. 23. *A meſſenger*—A prophet or teacher. To expound the providence, and ſhew the deſign of God therein. *One*—A perſon rightly qualified for this great work. *To ſhew*—To direct him to the right way how he may pleaſe God, and procure that mercy which he thirſts after; which is not by quarrelling with God, but by an humble confeſſion, and ſupplication for mercy through Chriſt the Redeemer.

V. 24. *He*—God. *A ranſom*—Although I might juſtly deſtroy him, yet I will ſpare him, for I have found out a way of ranſoming ſinners from death, which is by the death of my Son the Redeemer of the world, and with reſpect to which I will pardon them that repent and ſue for mercy. Obſerve how God glories in the invention! *I have found—I have found* a ranſom; a ranſom for poor, undone ſinners! I, even I am he that hath done it.

V. 26. *Render*—He will deal with him as with one reconciled to him through the Mediator, and turned from ſin to righteouſneſs.

V. 28. *Life*—His life, which was endangered, ſhall be reſtored and continued. Yea farther, God ſhall *deliver his ſoul from going into the pit* of hell: and his life ſhall ſee the light, all good in the ſight and favour of God.

V. 29. *Lo*——All theſe ways God uſes to convince and ſave ſinners.

V. 30. *To bring*—That he may ſave men from being for ever miſerable, and make them for ever happy.

CHAP. XXXIV.

V. 2. *Ear*—The ear is put for the mind, to which things are conveyed by it.

V. 4. *Let us*—Not contend for victory, but for truth and equity. *Know*—Let us ſhew one another who hath the beſt cauſe.

V. 5. *Said*—I am ſo far righteous, that I have not deſerved ſuch hard uſage from God. *Hath taken*—He denies me that which is juſt and equal, to give me a fair hearing.

V. 6. *Should I lie*——Should I falſly accuſe myſelf of ſins of which I am not guilty? *Without tranſgreſſion*—Without any ſuch crying ſin as might reaſonably bring down ſuch terrible judgments upon my head.

V. 7. *Like water*—Abundantly and greedily: who makes uſe of ſcornful expreſſions, not only againſt his friends, but in ſome ſort againſt God himſelf.

V. 8. *Who goeth*—Although I dare not ſay, that he is a wicked man, yet in this matter he ſpeaks and acts like one of them.

V. 9. *He ſaid*—Not in expreſs terms, but by conſequence; becauſe he ſaid that good men were no leſs, nay, ſometimes more miſerable here than the wicked.

V. 11. *For the work of a man*—All that he deſigns, or ſays, or does, *ſhall* God the righteous judge render unto him, and by his judgment ſhall *every man find* the return of his own conduct, and none eſcape the puniſhment due to whatever is ſinful, but by the ſacrifice of the Son of God, and the Saviour of all them that believe.

V. 12. *Pervert*—As Job hath affirmed.

V. 13. *Who*

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der unto him, and cause every man to find according to *his* ways.

12 Yea, surely God will not do wickedly, neither will the Almighty pervert judgment.

13 Who hath given him a charge over the earth? or who hath disposed § the whole world?

14 [i] If he set his heart ‖ upon man, *if* he gather unto himself his spirit and his breath;

15 [k] All flesh shall perish together, and man shall turn again unto dust.

16 If now *thou hast* understanding, hear this: hearken to the voice of my words.

17 [l] Shall even he that hateth right * govern? and wilt thou condemn him that is most just?

18 *Is it fit* to say to a king, *Thou art* wicked? *and* to princes, *Ye are* ungodly?

19 *How much less to him* that [m] accepteth not the persons of princes, nor regardeth the rich more than the poor? for [n] they all *are* the work of his hands.

20 In a moment shall they die, and the people shall be troubled at midnight, and pass away: and † the mighty shall be taken away without hand.

21 [o] For his eyes *are* upon the ways of man, and he seeth all his goings.

§ Heb. all of it.

i Psal. 104. 29.

‖ Heb. upon him.

k Gen. 3. 19. Eccles. 12. 7.

l Gen. 18. 25.

* Heb. bind.

m Deut. 10. 17. 2 Chron. 19. 7. Acts 10. 34. Rom. 2. 11. Gal. 2. 6. Ephes. 6. 9. Col. 3. 25. 1 Pet. 1. 17.

n Chap. 31. 15.

† Heb. they shall take away the mighty.

o 2 Chron. 16. 9. Chap. 31. 4. Psal. 34. 15. Prov. 5. 21. & 15. 3. Jer. 16. 17. & 32. 19.

22 [p] *There is* no darkness, nor shadow of death, where the workers of iniquity may hide themselves.

23 For he will not lay upon man more *than right*; that he should ‡ enter into judgment with God.

24 He shall break in pieces mighty men § without number, and set others in their stead.

25 Therefore he knoweth their works, and he overturneth *them* in the night, so that they are ‖ destroyed.

26 He striketh them as wicked men * in the open sight of others:

27 Because they turned back † from him, and [q] would not consider any of his ways.

28 So that they cause the cry of the poor to come unto him, and he heareth the cry of the afflicted.

29 When he giveth quietness, who then can make trouble? and when he hideth *his* face, who then can behold him? whether *it be done* against a nation, or against a man only:

30 That the hypocrite reign not, lest the people be ensnared.

31 Surely it is meet to be said unto God, I have borne *chastisement*, I will not offend *any more*.

32 *That*

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p Psal. 139. 12. Amos 9. 2, 3. Heb. 4. 13.

‡ Heb. go.

§ Heb. without searching out.

‖ Heb. crushed.

* Heb. in the place of beholders.

† Heb. from after him.

q Psal. 28. 5. Isai. 5. 12.

V. 13. *Who*—Who, or where is his superior that made the world, and then delivered the government of it to God? God himself is the sole Creator, the absolute Lord of all, and therefore cannot do unjustly: because the Creator and Lord of the world must needs have all possible perfections in himself, and amongst others, perfect justice.

V. 15. *All*—The design of this, and the foregoing verse, is, to declare God's absolute and uncontrolable sovereignty over all men.

V. 17. *Shall he*—That is unrighteous, *govern?* If *God be unrighteous, how shall he judge or govern the world?* If God were unjust, there would be nothing but unjustice in the world; whereas we see there is a great deal of justice administered in the world, and all this must proceed from him who is the fountain of all justice, and rule, and authority. And he that makes men just, shall he be unjust? *Most just*—God, who hath given so many proofs of his justice, in giving just and holy laws, in encouraging and rewarding righteous persons in this life, and inflicting dreadful judgments upon tyrants, oppressors, and those that do wickedly.

V. 18. *Is it fit?*——Is it becoming in inferiors to speak evil of their superiors, especially of princes?

V. 21. *For*—God doth not destroy either prince or people unjustly, no nor out of his meer pleasure, but for their sins, and of which, God is the witness and observer.

V. 23. *For* God *will not lay upon* any *man* greater afflictions *than* is *right*—Consistent with that infinite wisdom, justice, and goodness of God.

V. 26. *As—Because they are wicked men. In the open sight*—In public view, that by the example of their sufferings, all that see or hear of them, may be taught to fear to offend God, from whose justice none can escape.

V. 27. *Because they would not consider his ways*—Regard what God required of them, but conducted themselves as if they were independant of God, and no way accountable to him. How full of danger is that day, or hour, or moment which is spent after this example?

V. 28. *Cry of the poor*—Their case is bad, who have the prayers and tears of the poor against them: for these will draw down vengeance sooner or later, on the heads of their oppressors; for God *heareth the cry of the afflicted*—Not as one unconcerned in their sufferings, but as a Father beholds the unjust or cruel treatment of his children, and as a king whose government is dishonoured by the oppression of innocent subjects, unable to defend themselves against their oppressors.

V. 29. *When* God *giveth quietness* to a single person, a family, or a nation, *who then*, without his leave, can interrupt the peace he gives? *And when he hideth his face*——Withdraws his grace or takes away his blessings, who against his will can *behold* his face, recover his grace and favour; and when he resists for sin, he can execute his justice, as irresistible upon a whole nation as upon one particular person.

V. 30. *Reign not*—God doth this to free oppressed people from the snares which ungodly men lay for them.

V. 31. *Surely it is meet*—For all mankind, there being none by nature righteous, to say *unto God, I will, in* submission to thy righteous will, *bear chastisement*, and by this confess my sin, and how justly I might be much more severely punished. And how ought those that regard the glory of God, whose government is reproached by every murmur, and by all discontent, to supplicate the throne of grace; that they may be preserved in a uniform spirit of submission, and entire resignation to the will of God.

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32 *That which* I see not, teach thou me; if I have done iniquity, I will do no more.

† Heb. Should it be from with thee?

33 † *Should it be* according to thy mind? he will recompense it, whether thou refuse, or whether thou choose, and not I: therefore speak what thou knowest.

‡ Heb. of heart.

34 Let men ‡ of understanding tell me, and let a wise man hearken unto me.

r Chap. 35. 16.

35 r Job hath spoken without knowledge, and his words *were* without wisdom.

§ Or, My father, let Job be tried.

36 § My desire *is that* Job may be tried unto the end, because of *his* answers for wicked men.

37 For he addeth rebellion unto his sin, he clappeth *his hands* amongst us, and multiplieth his words against God.

C H A P. XXXV.

ELIHU spake moreover, and said,

2 Thinkest thou this to be right, *that* thou saidst, My righteousness *is* more than God's?

a Chap. 21. 15. & 34. 9. * Or, by it more than by my sin. † Heb. I will return to thee words.

3 For a thou saidst, What advantage will it be unto thee, *and*, What profit shall I have * *if I be cleansed* from my sin?

4 † I will answer thee, and thy companions with thee.

5 b Look unto the heavens, and see, and behold the clouds *which* are higher than thou.

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b Chap. 22. 12.

6 If thou sinnest, what doest thou against him? or *if* thy transgressions be multiplied, what doest thou unto him?

c Chap. 22. 2, 3. Psal. 16. 2. Prov. 9. 12. Rom. 11. 35.

7 c If thou be righteous, what givest thou him? or what receiveth he of thine hand?

8 Thy wickedness *may hurt* a man as thou *art*, and thy righteousness *may profit* the son of man.

9 By reason of the multitude of oppressions, they make *the oppressed* to cry: they cry out by reason of the arm of the mighty.

d Psal. 42. 8. & 149. 5.

10 But none saith, Where *is* God my maker, d who giveth songs in the night?

11 Who teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven.

e Prov. 1. 28.

12 e There they cry, (but none giveth answer) because of the pride of evil men.

f Chap. 27. 9. Prov. 15. 29. Isai. 1. 15. Jer. 11. 11.

13 f Surely God will not hear vanity, neither will the Almighty regard it.

g Chap. 9. 11.

14 g Although thou sayest thou shalt not see him, *yet* judgment *is* before him, therefore trust thou in him.

15 But

V. 5. *Clouds*——They are far above us, and God is far above them. How much then is he out of the reach of any thing we can do against him, and how little does he stand in need of any of our services? Only such is his love and goodness to mankind for his dear Son's sake that he offers his grace to all, that all may be holy and happy in the knowledge of their Creator and Redeemer, and in the resignation and devotion of themselves to his gracious will.

V. 9. *Cry*—Thus one man's wickedness may hurt another.

V. 10. *None*—Few or none of the great numbers of oppressed persons. *God*——They cry out to men, but they seek not God, and therefore if God do not hear their cries it is not unjust. *Maker*—Who alone made me, and who only can deliver me. Who, when our condition is ever so dark and sad, can turn our darkness into light, can quickly put a new song in our mouth, a thanksgiving unto our God. But how often do we, under our share of sufferings, go about inquiring of our fellow-creatures to shew us some way or manner of good, and neglect to say unto God, whoever waiteth to be gracious—Lord, lift thou upon us the light of thy reconciled countenance; without which, did we possess every created good, we must be strangers to peace.

V. 11. *Who*—This is an aggravation of our neglect of God in our misery. God hath given us what he hath denied to beasts, wisdom to know God and ourselves. Therefore we are inexcusable, for not using that wisdom, by calling on God in the time of trouble.

V. 12. *Because*—God doth not answer prayer when it is made, when we are not humbled for those sins for which God brought miseries upon us.

V. 13. *Vanity*——Vain persons that are without godly sorrow for sin.

V. 14. *See him*—Thou canst not understand his dealings with thee. Here Elihu answers another objection of Job's: and tells him that though God may for a season delay to answer, yet he will certainly

V. 32. *That*—The secret sins which I cannot discover, manifest thou to me.

V. 33. *Should it be*—Doth God need thy advice how to govern the world, and whom, and when to reward or punish? *Refuse*—To submit. *Therefore*—If thou canst say any thing for thyself, I am ready to hear thy defence.

V. 34. *Let*—I am content that any wise man should judge of my words, and let such consider what I say.

V. 36. *End*—Thoroughly and exactly, till the cause be brought to an issue. *Wicked men*—On their behalf; he hath put arguments into their mouths against God and his providence.

V. 37. *Addeth*——He sinned before by impatience under his afflictions; now he is grown obstinate, and instead of humbling himself for his sins, justifies himself, and accuses the blessed God. *Clapped*——Insulting and triumphing. *Against God*—In effect, though not directly.

C H A P. XXXV.

V. 2. *Thou saidst*—Not that Job said this in express terms, but by what he had said in answer to the accusations of his friends as to his sincerity in true religion, and the bitterness of his complaints under his sufferings, Elihu concluded that Job in his heart thought the Almighty had laid upon him more than was right, and therefore that it was in vain that he had, with so much integrity of mind, walked in the ways of true religion.

V. 3. *Thou saidst what profit*——What real benefit shall I reap, *if I be cleansed from* the last remains of the sinful nature in which I was born? But in this Elihu evidently charges Job with the very contrary of his real meaning: It was Job's desire, expressed in the strongest terms, that it might never be forgotten of him, that in the midst of his afflictions he knew his Redeemer lived—appeared in the presence of God in his behalf, to send him the grace of his holy Spirit, by which alone the heart is cleansed from all that is unholy, and the mind that was in Jesus communicated to the mind of man.

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15 But now because *it is* not *so*, ‡ he hath visited in his anger, yet ‡ he knoweth *it* not in great extremity:

‡ That is, God.

16 [h] Therefore doth Job open his mouth in vain: he multiplieth words without knowledge.

‡ That is, Job.

h Chap. 34. 35.

CHAP. XXXVI.

ELIHU also proceeded, and said,

2 Suffer me a little, and I will shew thee, § that *I have* yet to speak on God's behalf.

§ Heb. that there are yet words for God.

3 I will fetch my knowledge from afar, and will ascribe righteousness to my maker.

4 For truly, my words *shall* not *be* false: he that is perfect in knowledge *is* with thee.

5 Behold, God *is* mighty, and despiseth not *any*: [a] *he is* mighty in strength *and* ‖ wisdom.

a Chap. 9. 4. & 12. 13. 16. & 37. 23. Psal. 99. 4.

‖ Heb. heart.

6 He preserveth not the life of the wicked: but giveth right to the † poor.

† Or, afflicted.

7 [b] He withdraweth not his eyes from the righteous: but [c] with kings *are they* on the throne, yea, he doth establish them for ever, and they are exalted.

b Psal. 33. 18. & 34. 15.

c Psal. 113. 8.

8 And [d] if *they be* bound in fetters, *and* he holden in cords of affliction:

d Psal. 107. 10.

9 Then he sheweth them their work, and their transgressions that they have exceeded.

10 [e] He openeth also their ear to discipline, and commandeth that they return from iniquity.

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e Chap. 33. 16, 23.

11 If they obey and serve *him*, they shall [f] spend their days in prosperity, and their years in pleasures.

f Chap. 21. 13.

12 But if they obey not, ‡ they shall perish by the sword, and they shall die without knowledge.

‡ Heb. they shall pass away by the sword.

13 But the hypocrites in heart [g] heap up wrath: they cry not when he bindeth them.

g Rom. 2. 5.

14 [h] ‖ They die in youth, and their life *is* among the * unclean.

h Chap. 15. 32. & 22. 16. Psal. 55. 23.

‖ Heb. Their soul dieth.

* Or, sodomites.

15 He delivereth the † poor in his affliction, and openeth their ears in oppression.

† Or, afflicted.

16 Even so would he have removed thee out of the strait *into* a broad place where *there is* no straitness, and ‡ [i] that which should be set on thy table, *should be* full of fatness.

‡ Heb. the rest of thy tables.

i Psal. 23. 5.

17 But thou hast fulfilled the judgment of the wicked: † judgment and justice take hold *on thee*.

† Or, judgment and justice should uphold thee.

18 Because *there is* wrath, *beware* lest he take thee away with *his* stroke: then [k] a great ransom cannot * deliver thee.

k Psal. 49 7.

* Heb. turn thee aside.

19 Will he esteem thy riches? *no*, not gold, nor all the forces of strength.

certainly do him right. *Judgment*—Justice is at his tribunal, and in all his ways and administrations. *Trust*—Instead of murmuring, repent of what is past, humble thyself under God's hand, wait patiently in his way, till deliverance come; for it will certainly come if thou dost not hinder it by thy want of faith in his goodness.

V. 15. *Because*—Because Job doth not acknowledge God's justice and his own sins. *He*—God. *Anger*—Hath laid grievous afflictions upon him. *He*—Job is not sensible of it, so as to be humbled under God's hand.

CHAP. XXXVI.

V. 3. *Afar*—From remote times, and places, and things. I will not confine my discourse to thy particular case, but will justify God by declaring his great and glorious works of creation and providence, both in the heaven and in the earth, and the manner of his dealing with men in other parts and ages of the world. *Ascribe*—I will clear and maintain this truth, that God is righteous in all his ways.

V. 4. *He*—Thou hast to do with a God of perfect knowledge, by whom all thy words and actions are weighed.

V. 5. *Despiseth*—His greatness doth not make him (as it doth men) despise, or oppress the meanest. *Wisdom*—His strength is guided by wisdom, and therefore cannot do any thing unbecoming God, or unjust to his creatures.

V. 6. *But*—He will certainly in his time deliver his oppressed ones.

V. 7. *He*—Never ceases to care for, and watch over them that put their trust in him; and whatever may be the difficulties of their station, they that have God for their support can never be finally cast down.

V. 8. *If*—Through the vicissitude of worldly affairs, they are brought from their throne into a prison, as sometimes hath been done.

V. 9. *Work*—Their evil works: by these afflictions he brings them to a sight of their sins. *Exceeded*—That they have greatly sinned by abusing their power and prosperity.

V. 10. *Openeth*—He inclines them to hearken to what God speaks by the rod. *And commandeth that they return from iniquity*—When his judgments for sin are upon them, that they truly repent and seek for mercy from God, whom they in their prosperity offended.

V. 12. *If they obey not, they shall perish by the sword*—They that continue impenitent, and harden their hearts under the judgments of God, he cannot change his course and be reconciled to them that will continue in a state of rebellion against him; neglecting and despising the provision God has made for shewing mercy, they that continue in sin of any kind, unavoidably stand exposed to his justice, till they perish and are destroyed under the execution of it.

V. 13. *Cry not*—Unto God for mercy, *when he bindeth*—With the cords of affliction.

V. 14. *Die*—They provoke God to cut them off before their time. *Unclean*——They shall die by some stroke of Divine vengeance; and after death, *their life is among the unclean*, the unclean spirits, the devil and his angels, for ever excluded from the new *Jerusalem*, into which *no unclean thing shall enter*.

V. 15. *Openeth*—Causeth them to hear, and understand, and do the will of God.

V. 16. *He would*—If thou hadst opened thine ear to God's counsels. *Into*—A state of ease and freedom.

V. 17. *The judgment*—Or, *the sentence*, thou hast justified the hard speeches which wicked men utter against God. *Therefore*—Therefore the just judgment of God *takes hold* on thee. Thou hast maintained their cause against God, and God passes against thee the sentence of condemnation due to wicked men.

V. 18. *Wrath*—Conceived by God against thee. *Then*—If once God's wrath take hold of thee, no ransom will be accepted for thee.

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20 Desire not the night, when people are cut off in their place.

21 Take heed, regard not iniquity: for this hast thou chosen rather than affliction.

l Isai. 40. 13, 14. Rom. 11. 34. 1 Cor. 2. 16.

22 Behold, God exalteth by his power: [l] who teacheth like him?

m Chap. 34. 23.

23 [m] Who hath enjoined him his way: or [n] who can say, Thou hast wrought iniquity?

n Chap. 34. 10.

24 Remember that thou magnify his work, which men behold.

25 Every man may see it, man may behold *it* afar off.

q Psal. 90. 2. & 102. 24, 27. Heb. 1. 12.

26 Behold, God *is* great, and we know *him* not, [q] neither can the number of his years be searched out.

27 For he maketh small the drops of water: they pour down rain according to the vapour thereof:

28 Which the clouds do drop, *and* distil upon man abundantly.

29 Also can *any* understand the spreadings of the clouds, *or* the noise of his tabernacle?

30 Behold, he spreadeth his light upon it, and covereth * the bottom of the sea.

* Heb. the roots.

31 For [p] by them judgeth he the people, he giveth meat in abundance.

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32 With clouds he covereth the light; and commandeth it *not to shine*, by *the cloud* that cometh betwixt.

p Chap. 37. 13. & 38. 23.

33 The noise thereof sheweth concerning it, the cattle also concerning * the vapour.

* Heb. that which goeth up.

CHAP. XXXVII.

AT this also my heart trembleth, and is moved out of his place.

2 * Hear attentively the noise of his voice, and the sound *that* goeth out of his mouth.

* Heb. Hear in hearing.

3 He directeth it under the whole heaven, and his † lightning unto the ‡ ends of the earth.

† Heb. light. ‡ Heb. wings of the earth.

4 After it [a] a voice roareth: he thundereth with the voice of his excellency, and he will not stay them when his voice is heard.

a Psal. 29. 3. & 68. 33.

5 God thundereth marvellously with his voice; [b] great things doeth he which we cannot comprehend.

b Chap. 5. 9. & 9. 10. & 36. 26. c Psal. 147. 16, 17.

6 For [c] he saith to the snow, Be thou *on* the earth § likewise to the small rain, and to the great rain of his strength.

§ Heb. and to the shower of rain, and to the showers of rain of his strength.

7 He

V. 19. *Thy riches*—If thou hadst as much of them as ever. *Forces*—The strongest forces cannot prevent the execution of God's displeasure.

V. 20. *The night*—The night of death, which Job had often desired, for then, thou art irrecoverably gone: take heed of thy foolish and often repeated desire of death, lest God inflict it upon thee in anger.

V. 21. *Chosen*—Thou hast chosen rather to quarrel with God, and censure his judgments, than quietly to submit to them.

V. 22. *Behold*—God is omnipotent; and therefore can either punish thee far worse, or deliver thee, if thou dost repent.

V. 24. *Remember*—Call to mind this thy duty. *Magnify*—Every work which he doth; do not condemn any of his providential works, but adore them as done with wisdom and justice.

V. 25. *It*—The power, and wisdom, and greatness of God are so manifest in all his works, that all may see and acknowledge it. *Afar off*—The works of God are so great that they may be seen at a distance. Elihu proceeds to give some instances in the works of nature and providence. His general aim is to shew, 1. That God is the first cause and supreme director of all the creatures: 2. That it is presumption in us to prescribe to him in his special providence toward men, when the operations even of common providence are so mysterious and unaccountable.

V. 26. *Neither*—He is eternal, as in his being, so in all his counsels; which therefore must be infinitely above the comprehension of short-lived men.

V. 27. *For*—Having affirmed that God's works are incomprehensibly great and glorious, he now proves it from the most common works of nature and providence. And hence he leaves it to Job to consider how much more deep and inconceivable the secret counsels of God must be. *Water*——He orders matters so wisely, that the waters which are in the clouds do not fall down at once in spouts, which would be pernicious to the earth and to mankind; but by degrees, and in drops. *According*—According to the proportion of vapours which the heat of the sun hath drawn up from the earth or sea.

V. 29. *Understand*—Whence it comes to pass, that a small cloud, no bigger than a man's hand, suddenly spreads over the whole heavens: how the clouds come to be suddenly gathered, and so condensed as to bring forth thunder and lightning. *Noise*—The thunder produced in the clouds, which are often called God's *tent* or *tabernacle*.

V. 30. *Light*—The lightning; fitly *God's light*, because God only can light it. *It*—Upon the cloud, which is in a manner the candlestick in which God sets up this light. *The sea*—The lightning spreads far and wide over all the parts of the sea.

V. 31. *Judgeth*—By thunder and lightning, and rain from the clouds, he executes his judgments against ungodly people. *Meat*—*Giveth meat.* By the same clouds, he provides plentiful showers dropping fatness on the earth.

V. 32. *Clouds*——With thick and black clouds spread over the whole heavens. *Light*—The sun. *The cloud*—Which God interposes as a veil between the sun and the earth.

V. 33. *The noise*—The thunder gives notice of the approaching rain. *Also*—And as the thunder, so *also the cattle* sheweth, *concerning the vapour*, concerning the coming of the rain, by a strange instinct, seeking for shelter, when a change of weather is near.

CHAP. XXXVII.

V. 2. *Voice*—The thunder is called *God's voice.* Because by it God speaks to the children of men, to fear before him. *Mouth*—That is produced by God's word or command, which is often signified by his *mouth.*

V. 3. *Directeth*—His voice: which he guideth like an arrow to the mark, that it may do that work for which he sends it.

V. 4. *After*——After the lightning, which is seen before the thunder is heard. *Them*—The lightnings spoken of in the beginning of the verse.

V. 5. *Great things doth* God *which we cannot comprehend*—It is therefore our duty humbly to adore him, and thankfully receive whatever he sends, and cheerfully resign ourselves to his infinitely wise and gracious government, however unable we may be to understand his designs and dealings with us; it being enough to know

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7 He sealeth up the hand of every man; that all men may know his work.

8 Then the beasts go into dens, and remain in their places.

‖ Heb. Out of the chamber.

9 ‖ Out of the south cometh the whirlwind: and cold out of the * north.

* Heb. scattering winds.

d Chap. 38. 29, 30. Psal. 147. 17, 18.

10 d By the breath of God frost is given: and the breadth of the waters is straitened.

† Heb. the cloud of his light.

11 Also by watering he wearieth the thick cloud: he scattereth † his bright cloud.

12 And it is turned round about by his counsels: that they may do whatsoever he commandeth them upon the face of the world in the earth.

e Exod. 9. 18, 23. 1 Sam. 12. 18, 19. Ezra 10. 9. Chap. 36. 31.

‡ Heb. a rod.

f Chap. 38. 26, 27.

g 2 Sam. 21. 10. 1 Kings 18. 45.

13 e He causeth it to come, whether for ‡ correction, or f for his land, or g for mercy.

14 Hearken unto this, O Job: stand still, and consider the wondrous works of God.

15 Dost thou know when God disposed them, and caused the light of his cloud to shine?

16 Dost thou know the balancings of the clouds, the wondrous works of him which is perfect in knowledge? Before Christ cir. 1520.

17 How thy garments *are* warm, when he quieteth the earth by the south *wind?*

h Gen. 1. 6.

18 Hast thou with him h spread out the sky, *which is* strong, *and* as a molten looking-glass?

19 Teach us what we shall say unto him; *for* we cannot order *our speech* by reason of darkness.

20 Shall it be told him that I speak? if a man speak, surely he shall be swallowed up.

21 And now *men* see not the bright light which *is* in the clouds: but the wind passeth and cleanseth them.

‖ Heb. cold.

22 ‖ Fair weather cometh out of the north: with God *is* terrible majesty.

i 1 Tim. 6. 16.

k Chap. 36. 5.

23 *Touching* the Almighty, i we cannot find him out: k *he is* excellent in power, and in judgment, and in plenty of justice: he will not afflict.

24 Men

know that whatever God does or suffers to be done must be consistent with himself; and can never in the end be contrary to their highest possible good, who believe in him as their God and their Redeemer.

V. 6. *Strength*—Those storms of rain which come with great force and irresistible violence.

V. 7. *God sealeth up the hand of every man*—Who labours but in vain, whatever is his employment, unless the Lord is pleased to give him success. Without his blessing the swift—the diligent, the strong—the laborious, the wise—the prudent shall find themselves disappointed in their expectations from their best-laid designs. *That all men may know his work*——And that it is God alone that governs; and in seeing this may fear him, and depend upon his goodness for all things. How does every winter's frost prove how suddenly and effectually God can seal up every man's hand, and render all their labours void and useless in cultivating the ground, was it his Almighty will that the earth and water should thus continue like one solid mass of stone.

V. 10. *By the breath of God frost is given*—By the least motion of his will, which the whirlwinds of the south, and the freezing blasts of the north equally obey; and seas and rivers swell or are *straitned* at his pleasure.

V. 11. *Watering*—The earth. *Wearieth*—Them, making them to go long journeys to water remote parts, and at last to empty themselves there: which things make men weary; and therefore are here said to make the clouds weary by a common figure. *Scattereth*—The white lightsome clouds far and wide, sending them over the whole earth.

V. 12. *Turned*—The clouds are carried about to this or that place. Not by chance (though nothing seems to be more casual than the motions of the clouds) but by his order and constant government.

V. 13. *Correction*—To scourge or correct men by immoderate showers. *Mercy*—For the benefit of mankind. And what must be the guilt of that ingratitude in the human mind, which sends up no thanksgiving, no praises to God in return for those kindly descending showers which cool the air we breathe, refresh the earth and make it fruitful, and are the means by which the Father of mercies continually bestows such countless blessings upon us.

V. 14. *Consider*—If there be so much matter of wonder in the most obvious works of God, how wonderful must his secret counsels be? How often are we reminded in the Scriptures of that great duty to God and to our own happiness—*Consideration*—The stedfast application of our hearts and minds to the works, the ways and will of God: and of all our sufferings by the want of *consideration*, those which arise from not *considering* His WORD cannot but be the greatest; because it contains the fullest and plainest discoveries of himself, whom truly to know is everlasting life—the very nature of heaven begun on earth, as not to know the blessed God is want, and poverty, and misery, the nature of hell itself.

V. 15. *Dost thou know*—Did God acquaint thee with his counsels in the producing and ordering of them?

V. 16. *Balancings*—How God doth as it were weigh the clouds in balances, so that although they are full of water, yet they are kept up by the thin air.

V. 17. *Quieteth*—The air about the earth.

V. 18. *With him*—Wast thou his assistant in spreading out the sky like a canopy over the earth? *Strong*—Which though it be very thin and transparent, yet is also firm, and compact, and stedfast. *Looking-glass*—Made of brass and steel, as the manner then was. Smooth and polished, without the least flaw. In this, as in a glass, we may behold *the glory of God* and the wisdom of *his handy work.*

V. 19. *Teach us*—If thou canst. *Say unto him*—Of these things. *Order*—To maintain discourse with him, both because of the darkness of God's counsels, and of the darkness of our minds.

V. 20. *Shall*—I send a message to him, that I am ready to debate with him concerning his proceedings? *Speak*—If a man should be so bold to enter the lists with God. *Swallowed up*—With the sense of his infinite majesty.

V. 21. *Light*—The sun; which is emphatically called *light*, and here *the bright light*: which men cannot behold or gaze on when the sky is very clear: and therefore it is not strange if we cannot see God, or discern his counsels and ways.

V. 22. *North*——From the northern winds which scatter the clouds, and clear the sky. Elihu concludes with some short, but great sayings, concerning the glory of God. He speaks abruptly and in haste, because it should seem, he perceived God was approaching, and presumed he was about to take the work into his own hands.

V. 23. *Find*—We cannot comprehend him: his power, wisdom, justice, and his counsels proceeding from them are past our finding out.

Before Christ cir. 1520.

24 Men do therefore fear him: he respecteth not any *that are* wise of heart.

CHAP. XXXVIII.

a So Exod. 19. 16, 18. 1 Kings 19. 11. Ezek. 1. 4. Nah. 1. 3.

THEN the Lord answered Job [a] out of the whirlwind, and said,

b Chap. 34. 35. & 42. 3.

2 [b] Who *is* this that darkeneth counsel by words without knowledge?

c Chap. 40. 7. * Heb. make me know.

3 [c] Gird up now thy loins like a man; for I will demand of thee, and * answer thou me.

d Psal. 104. 5. Prov. 8. 29. & 30. 4. † Heb. if thou knowest understanding.

4 [d] Where wast thou when I laid the foundations of the earth; declare, † if thou hast understanding.

5 Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?

‡ Heb. sockets. § Heb. made to sink.

6 Whereupon are the ‡ foundations thereof § fastened? or who laid the corner-stone thereof?

e Gen. 1. 9. Psal. 33. 7. & 104. 9. Prov. 8. 29.

7 When the morning stars sang together, and all the sons of God shouted for joy.

8 [e] Or *who* shut up the sea with doors, when it brake forth *as if* it had issued out of the womb?

Before Christ cir. 1520.

9 When I made the cloud the garment thereof, and thick darkness a swaddling-band for it,

§ Or, established my decree upon it. f Chap. 26. 10. ‖ Heb. the pride of thy waves.

10 And § [f] brake up for it my decreed *place*, and set bars and doors,

11 And said, Hitherto shalt thou come, but no further: and here shall ‖ thy proud waves be stayed.

12 Hast thou commanded the morning since thy days? *and* caused the day-spring to know his place,

* Heb. wings.

13 That it might take hold of the * ends of the earth, that the wicked might be shaken out of it?

14 It is turned as clay *to* the seal, and they stand as a garment.

g Psal. 10. 15.

15 And from the wicked their light is withholden, and [g] the high arm shall be broken.

16 Hast thou entered into the springs of the

out. *Power*—Therefore as he doth not need any unrighteous action to advance himself, so he cannot do it, because all such things are acts of weakness. *Judgment*——In the just administration of judgment, he never did nor can exercise that power unjustly, nor *Afflict*—Without just cause, or for some purpose worthy of himself; for the punishing of the impenitent, or for the perfecting of those by sufferings who see his hand in their afflictions, and who look to him for grace to sanctify them to them.

V. 24. *Fear—Reverence him*, and humbly submit to him, and do not presume to dispute with him. *He respecteth not any that are wise of heart*—However highly they may think of themselves, or be thought of by others, all that wisdom which is merely human, is of no esteem with God; all the wisdom of this world, did one man possess it all, it would entitle him to no respect from God; with him it would be foolishness: and in whatever degree the soul exalted itself on account of its wisdom, instead of its being a real good to the possessor, it would separate him from God; whilst one that had little of this wisdom, but who, by yielding to his grace, had obtained a lowly and a contrite heart, God would with such a one delight to dwell; and esteem the meek and quiet spirit at a great price, because a partaker of the mind that was in his beloved Son. *Wise of heart*—Wise in their own eyes.

CHAP. XXXVIII.

V. 1. *Lord*—The eternal word, Jehovah, the same who spake from mount Sinai. *Answered*—Out of a dark and thick cloud, from which he sent a tempestuous wind, as the harbinger of his presence. In this manner God appears and speaks to awaken Job and his friends, to the more serious attention to his words; and to testify his displeasure both against Job, and them, that all of them might be more deeply humbled and prepared to receive, and retain the instructions which God was about to give them.

V. 2. *Counsel*——God's counsel. For the great matter of the dispute between Job and his friends, was concerning God's counsel and providence in afflicting Job.

V. 3. *Gird up*—As warriors then did for the battle.

V. 4. *Where*—Thou art but of yesterday; and dost thou presume to judge of my eternal counsels!

V. 6. *Foundations*—Who was it that built this goodly fabrick, and established it so firmly that it cannot be moved.

V. 7. *Stars*—The angels, called *morning-stars*, because of their lustre and glory, and *the sons of God*, because they had their whole being from him, and partakers of his Divine and glorious image. *Shouted*—Rejoiced in and blessed God for his works, whereby he intimates, that they neither did advise or any way assist him, nor dislike or censure any of his works or government, as Job had presumed to do.

V. 8. *Doors*—Who was it that set bounds to the vast and raging ocean, and shut it up, as it were with doors, within its proper place, that it might not overflow the earth? *Break forth*—As if they had issued from the bowels of the earth.

V. 9. *The cloud*—When I covered it with vapours and clouds which rise out of the sea, and hover above it, and cover it like a garment. *Darkness*—Black and dark clouds. *Swaddling band*—Having compared the sea to a new-born infant, he continues the metaphor, and makes the clouds as swaddling-bands, to keep it within its bounds: though neither clouds, nor air, nor sands, nor shores, can bound the sea, but God alone.

V. 12. *Morning*—Didst thou create the sun, and appoint the order and succession of day and night? *Since*—Since thou wast born: *To know*—To observe the punctual time when, and the point of the heavens where it should arise; which varies every day.

V. 14. *It*——The earth is changed in its appearance. *By the seal*——The seal makes a beautiful impression upon the clay, which in itself hath no form or comeliness. So the earth, which in the darkness of night lies like a confused heap without either form or beauty, when the light arises and shines upon it, appears in excellent order and glory. *They*—The men and things of the earth, whether natural, as living creatures, herbs and trees; or artificial, as houses or other buildings. *Stand*—Present themselves to our view. *Garment*—Wherewith the earth is in a manner clothed and adorned.

V. 15. *Withheld*——That light which is enjoyed by others is withheld from them, because they choose darkness rather than light. *Arms*—Their great strength which they used to the oppression of others.

V. 16. *Depth*——Hast thou found out the utmost depth of the sea, which in divers places could never be reached by the mariner? And how then canst thou fathom the depths of my counsels?

V. 17. *Death*

Before Christ cir. 1520.

the sea? or hast thou walked in the search of the depth?

h Psal. 9. 13.

17 Have h the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death?

18 Hast thou perceived the breadth of the earth? declare, if thou knowest it all.

19 Where *is* the way *where* light dwelleth? and *as for* darkness, where *is* the place thereof,

† Or, at.

20 That thou shouldest take it † to the bound thereof, and that thou shouldest know the paths *to* the house thereof?

21 Knowest thou *it*, because thou wast then born? or *because* the number of thy days *is* great?

i Psal. 135. 7.

22 Hast thou entered into i the treasures of the snow? or hast thou seen the treasures of the hail,

k Exod. 9. 18. Josh. 10. 11. Isai. 30. 30.

23 k Which I have reserved against the time of trouble, against the day of battle and war?

24 By what way is the light parted, *which* scattereth the east wind upon the earth?

25 Who hath divided a watercourse for the overflowing of waters? or a way for the lightning of thunder,

26 To cause it to rain on the earth, *where* no man *is; on* the wilderness, wherein *there is* no man?

l Psal. 107. 35.

27 l To satisfy the desolate and waste *ground*, and to cause the bud of the tender herb to spring forth?

Before Christ cir. 1520.

28 Hath the rain a father? or who hath begotten the drops of the dew?

29 Out of whose womb came the ice? and the hoary frost of heaven, who hath gendered it?

30 The waters are hid as *with* a stone, and the face of the deep * is frozen.

* Heb. is taken.

31 Canst thou bind the sweet influences of m † ‡ Pleiades, or loose the bands of ‖ Orion?

m Chap. 9. 9. Amos 5. 8.
† Or the seven stars.
‡ Heb. Cimah.
‖ Heb. Cesil.

32 Canst thou bring forth * Mazzaroth in his season, or canst thou † guide Arcturus with his sons?

* Or, the twelve signs.
† Heb. guide them.

33 Knowest thou n the ordinances of heaven? canst thou set the dominion thereof in the earth?

n Jer. 31. 35.

34 Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee.

35 Canst thou send lightnings, that they may go, and say unto thee, ‡ Here we *are?*

‡ Heb. Behold us.

36 o Who hath put wisdom in the inward parts? or who hath given understanding to the heart?

o Chap. 32. 8. Psal. 51. 6. Eccles. 2. 26.

37 Who can number the clouds in wisdom? or ‖ who can stay the bottles of heaven,

‖ Heb. who can cause to lie down.

38 § When the dust * groweth into hardness, and the clods cleave fast together?

§ Or, When the dust is turned into mire.
* Heb is poured.

39 Wilt

V. 17. *Death*—Hast thou seen, or dost thou know the place and state of the dead; the depths and bowels of that earth in which the generality of the dead are buried? Who but God can tell when or by what means we shall be brought to death; by what road we must go the way, whence we shall not return. We cannot describe what death is; how the knot is untied between soul and body, or how the spirit goes into that unchangeable state of bliss or woe, which are so clearly revealed from God to man.

V. 18. *Breadth*—The whole compass and all the parts of it!

V. 19. *Dwelleth*—Hath its constant and settled abode. And as there was a time when there was nothing but gross darkness upon the face of the earth, what way came light into the world? Which was the place were light dwelt at that time, and whence was it fetched? And whence came that orderly constitution and constant succession of light and darkness! Was this thy work? Or wast thou privy to it, or an assistant in it?

V. 22. *Treasures*—Dost thou know where I have laid up those vast quantities of snow and hail which I draw forth when I see fit?

V. 23. *Trouble*——When I intend to bring trouble upon any people for their sins.

V. 24. *Distributed*—In the air, and upon the face of the earth. This is variously distributed in the world, shining in one place and time, when it doth not shine in another, or for a longer time, or with greater brightness and power than it doth in another. All which are the effects of God's infinite wisdom and power, and such as were out of Job's reach to understand.

V. 25. *Overflowing*—For the showers of rain which come down orderly, and gradually, as if they were conveyed in pipes or channels; which, without the care of God, would fall and overwhelm the earth. *Lightning* and *thunder*—Who opened a passage for them out of the cloud in which they were imprisoned?

V. 26. *To cause*—That the clouds being broken by lightning and thunder might pour down rain. *No man*——To water those parts by art and industry, as in cultivated places.

V. 27. Hitherto God has put such questions to Job, as were proper to convince him of his ignorance. Now he comes to convince him of his weakness. As it is but little that he can know, and therefore he ought not to arraign the Divine counsels, so it is but little he can do; and therefore he ought not to oppose Divine providence.

V. 28. *Father*—Is there any man that can produce rain at his pleasure?

V. 31. *Bind*—Restrain or hinder them. *Pleiades*—The seven stars, which bring in the spring. *Bands*—By which it binds up the air and earth, by bringing storms of rain and hail, or frost and snow. *Orion*—This constellation rises in *November*, and brings in winter. Both summer and winter will have their course; God indeed can change them when he pleases, can make the spring cold, and so *bind the influences of Pleiades*; and the winter warm, and so *loose the bands of Orion*; but we cannot.

V. 32. *Bring forth*—Canst thou make the stars in the southern signs arise and appear? *Arcturus*—Those in the northern. *His sons*—The lesser stars, which are placed round about them; and attend upon them, as children upon their parents.

V. 33. *Ordinances*—The laws which are firmly established concerning their order, motion, and their powerful influences upon this lower world. Didst thou give these laws? Or dost thou perfectly know them? *Canst thou*—Manage and over-rule them.

V. 34. *Cover thee*—Thy land when it needs rain.

V. 38. *Mire*—By reason of much rain.

V. 39. *Hunt*—Is it by thy care that the lions who live in desert places are furnished with necessary provisions?

V. 41. *Raven*

Before Christ cir. 1520.

39 [p] Wilt thou hunt the prey for the lion? or fill † the appetite of the young lions,

40 When they couch in *their* dens, *and* abide in the covert to lie in wait?

41 [q] Who provideth for the raven his food? when his young ones cry unto God, they wander for lack of meat.

p Pſ. 104 21. † Heb. the life.

q Pſal. 147. 9. Matt. 6. 26.

CHAP. XXXIX.

KNoweſt thou the time when the wild goats of the rock bring forth? *or* canſt thou mark when [a] the hinds do calve?

a Pſal. 29. 9.

2 Canſt thou number the months *that* they fulfil? or knoweſt thou the time when they bring forth?

3 They bow themſelves, they bring forth their young ones, they caſt out their ſorrows.

4 Their young ones are in good liking, they grow up with corn: they go forth, and return not unto them.

5 Who hath ſent out the wild aſs free? or who hath looſed the bands of the wild aſs?

6 [b] Whoſe houſe I have made the wilderneſs, and the * barren land his dwellings.

b Chap 24. 5. Jer. 2. 24. Hoſ. 8. 9. * Heb. ſalt places.

7 He ſcorneth the multitude of the city, [c] neither regardeth he the crying ‡ of the driver.

c Chap. 3 18. ‡ Heb. of the exacter.

8 The range of the mountains *is* his paſture, and he ſearcheth after every green thing.

9 Will the unicorn be willing to ſerve thee, or abide by thy crib?

10 Canſt thou bind the unicorn with his band in the furrow? or will he harrow the valleys after thee?

11 Wilt thou truſt him becauſe his ſtrength *is* great? or wilt thou leave thy labour to him?

12 Wilt thou believe him that he will bring home thy ſeed, and gather *it into* thy barn?

Before Christ cir. 1520.

13 *Gaveſt thou* the goodly wings unto the peacocks? or § wings and feathers unto the oſtrich?

§ Or, the feathers of the ſtork and oſtrich.

14 Which leaveth her eggs in the earth, and warmeth them in the duſt.

15 And forgetteth that the foot may cruſh them, or that the wild beaſt may break them.

16 She is hardened againſt her young ones, as though *they were* not hers: her labour is in vain without fear;

17 Becauſe God hath deprived her of wiſdom, neither hath he imparted to her underſtanding.

18 What time ſhe lifteth up herſelf on high, ſhe ſcorneth the horſe and his rider.

19 Haſt thou given the horſe ſtrength? haſt thou clothed his neck with thunder?

20 Canſt thou make him afraid as a graſhopper? the glory of his noſtrils *is* ‖ terrible.

‖ Heb: terrors.

21 * He paweth in the valley, and rejoiceth in *his* ſtrength: he goeth on to meet ‡ the armed men.

* Or, His feet dig. ‡ Heb. the armour.

22 He mocketh at fear, and is not affrighted: neither turneth he back from the ſword.

23 The quiver rattleth againſt him, the glittering ſpear and the ſhield.

24 He ſwalloweth the ground with fierceneſs and rage: neither believeth he that *it is* the ſound of the trumpet.

25 He ſaith among the trumpets, Ha, ha; and he ſmelleth the battle afar off, the thunder of the captains, and the ſhouting.

26 Doth the hawk fly by thy wiſdom, *and* ſtretch her wings toward the ſouth?

V. 41. *Raven*—Having mentioned the nobleſt of brute creatures, he now mentions one of little eſteem; to ſhew the care of God's providence overall creatures, both great and ſmall. Their young ones are ſo ſoon forſaken by their dams, that if God did not provide for them in a more than ordinary manner, they would be ſtarved to death. And will he that provides for the young ravens, fail to provide for his own children?

CHAP. XXXIX.

V. 4. *Young ones*——Notwithſtanding their great weakneſs. *Grow up*—As *with corn*, as if they were fed with corn. *Go forth*—Finding ſufficient proviſions abroad by the care of God's providence.

V. 5. *Sent*—Who hath given him this diſpoſition that he loves freedom, and hates that ſubjection which other creatures quietly endure? *Looſed*—Who keeps him from receiving the bands, and ſubmitting to the ſervice of man.

V. 7. *Scorneth*—He feareth them not when they purſue him, becauſe he is ſwift, and can eaſily eſcape them. *Driver*——He will not be brought to receive his yoke, nor to do his drudgery.

V. 8. *Mountains*——He prefers that mean proviſion with his freedom, before the fatteſt paſtures with ſervitude.

V. 9. *Unicorn*—the *Rhinoceros*; or a kind of wild bull.

V. 16 *Her labour*—Is without fear, becauſe ſhe is without tender concern for them.

V. 17. *Deprived*—Becauſe God hath not implanted in her that inſtinct, and affection, which he hath put into other birds and beaſts toward their young.

V. 18. *Liſteth*—To flee from her purſuer. *Scorneth*—She deſpiſes them through her ſwiftneſs.

V. 19. *Thunder*—A ſtrong metaphor, to denote force and terror.

V. 21. *Valley*—Battles with horſes uſed to be pitched in valleys, or low grounds

V. 23. *Quiver*—The *quiver* is here put for the arrows contained in it.

V. 24. *Swalloweth*—He is ſo full of rage and fury, that he is ready to tear the very ground on which he goes. *Believeth*—He is ſo pleaſed with the approach of the battle, and the ſound of the trumpet calling to it, that he can ſcarce believe his ears for gladneſs.

V. 25. *Ha, ha*—An expreſſion of joy and alacrity, declared by his proud neighings. *Thunder*—The loud and joyful clamour begun by the commanders, and followed by the ſoldiers when they are ready to join battle.

V. 26. *Fly*—So ſtrongly, unweariedly, and ſwiftly. *South*—At the approach of winter, when wild hawks fly into warmer countries, as being impatient of cold. The birds of the air are proofs of the wonderful providence of God, as well as the beaſts of the earth.

V. 27. *Mount*

Before Christ cir. 1520.

27 Doth the eagle mount up § at thy command, and [d] make her neſt on high?

§ Heb. by thy mouth.

28 She dwelleth and abideth on the rock, upon the crag of the rock, and the ſtrong place.

[d] Jer. 49. 16. Obad. 4.

29 From thence ſhe ſeeketh the prey, *and* her eyes behold afar off.

30 Her young ones alſo ſuck up blood: and [e] where the ſlain *are*, there *is* ſhe.

[e] Matth. 24. 28. Luke 17. 37.

CHAP. XL.

MOreover, the Lord anſwered Job, and ſaid,

2 Shall he that contendeth with the Almighty, inſtruct *him?* he that reproveth God, let him anſwer it.

3 ¶ Then Job anſwered the Lord, and ſaid,

[a] Chap. 42. 6.

4 [a] Behold, I am vile, what ſhall I anſwer thee? [b] I will lay mine hand upon my mouth.

[b] Pſal. 39. 9.

5 Once have I ſpoken, but I will not anſwer: yea, twice, but I will proceed no further.

[c] Chap. 38. 1.

6 ¶ [c] Then anſwered the Lord unto Job out of the whirlwind, and ſaid,

[d] Chap. 38. 3. [e] Chap. 42. 4.

7 [d] Gird up thy loins now like a man: [e] I will demand of thee, and declare thou unto me.

[f] Pſal. 51. 4. Rom. 3. 4.

8 [f] Wilt thou alſo diſannul my judgment? wilt thou condemn me, that thou mayeſt be righteous?

9 Haſt thou an arm like God? or canſt thou thunder with a voice like him?

Before Christ cir. 1520.

10 [g] Deck thyſelf now *with* majeſty and excellency, and array thyſelf with glory and beauty.

[g] Pſal. 104. 1

11 Caſt abroad the rage of thy wrath: and behold every one *that is* proud, and abaſe him.

12 Look on every one *that is* proud, *and* bring him low: and tread down the wicked in their place.

13 Hide them in the duſt together, *and* bind their faces in ſecret.

14 Then will I alſo confeſs unto thee, that thine own right hand can ſave thee.

15 ¶ Behold now ‖ behemoth which I made with thee, he eateth graſs as an ox.

‖ Or, the elephant, as ſome think.

16 Lo now, his ſtrength *is* in his loins, and his force *is* in the navel of his belly.

17 * He moveth his tail like a cedar: the ſinews of his ſtones are wrapt together.

* Or, He ſetteth up.

18 His bones *are as* ſtrong pieces of braſs, his bones *are* like bars of iron.

19 He *is* the chief of the ways of God: he that made him, can make his ſword to approach *unto him.*

20 Surely the mountains bring him forth food:

V. 27. *Mount*—Fly directly upward till ſhe be out of ſight.

V. 29. *Her eyes*—Her ſight is exceeding ſharp and ſtrong, ſo that ſhe is able to look upon the ſun with open eyes, and to behold the ſmalleſt prey upon the earth or ſea at a vaſt diſtance.

V. 30. *She*—With all the capacity that is given her to fly up to the very heavens, yet where the carcaſes are, there ſhe abides: and thus is it with the earthly-minded ſoul, with capacities to aſcend up to heaven, it deſires to remain on earth by the objects of its ſenſual deſires.

CHAP. XL.

V. 1. *Anſwered*—Having made a little pauſe to try what Job could anſwer. This is not ſaid to be ſpoken out of the whirlwind, and therefore ſome think God ſaid it in a ſtill, ſmall voice, which wrought more upon Job, (as upon Elijah) than the whirlwind did. Though Job had not ſpoken any thing, yet God is ſaid to *anſwer* him. For he knows men's thoughts, and can return anſwers to their ſilence.

V. 2. *Reproveth*—That boldly cenſureth his ways or works; it is at his peril.

V. 4. *I am vile*—When God ſpake to Job, then did he know what he was in his ſight.

V. 5. *Anſwer*—*Speak* again; I will contend no more with thee. *Twice*—Often.

V. 6. *Whirlwind*—Which was renewed when God renewed his charge upon Job, whom he intended to humble more thoroughly.

V. 8. *Wilt thou*—Art thou reſolved not only to vindicate thyſelf, but alſo accuſe me. *Diſannul*—Not only queſtion, but even repeal and make void, as if it were unjuſt, *my judgment?* My ſentence againſt thee, and my government of human affairs? Wilt thou make me unrighteous that thou mayſt ſeem to be righteous?

V. 10. *Deck*—Seeing thou makeſt thyſelf equal, yea, ſuperior to me, take to thyſelf thy great power, come and ſit in my throne, and diſplay thy Divine perfections in the ſight of the world.

V. 11. *Caſt abroad the rage of thy wrath*—Let thy experience convince thee of thy weakneſs, and that inſtead of thinking that thou art equal to the Moſt High in any of his perfections, thou mayſt know that without thy Creator's leave and aid, thou canſt not lift thy hand to thy head.

V. 12. *Abaſe him*—That is proud, as a proof of thy power. No, but for the infinite wiſdom of God, which knows how to hedge about the proud mind of man, and confound him with his own devices, and ſoften his heart by the influence of his All-ſufficient grace, pride would rule and reign in the ſoul of man ſo long as it remained in the body; and when death removed it to the world of ſpirits, pride would be its inſeparable companion, and one great, conſtant, and endleſs cauſe of its miſery.

V. 13. *Hide*—Kill *every one* of them. *Bind*—Condemn or deſtroy them. *In ſecret*—Bury them in their graves; ſee if thou canſt finally overcome the wicked.

V. 15. *Behemoth*—Thought to be the river-horſe, which may fitly be joined with the crocodile, both being well known to Job and his friends, as being frequent in the adjacent parts, both amphibious, living and preying both in the water and upon the land, and both creatures of great bulk and ſtrength. *Made*—As I made thee. *Graſs*——The river-horſe comes out of the river upon the land to feed upon graſs, as an ox doth, to whom alſo he is not unlike in the form of his head and feet, and in the bigneſs of his body, whence the *Italians* call him *the ſea-ox.*

V. 16. *Strength*—He hath ſtrength anſwerable to his bulk, but this ſtrength, by God's wiſe and merciful providence, is not an offenſive ſtrength, conſiſting in or put forth by horns or claws, as it is in ravenous creatures, but only defenſive and ſeated in his loins.

V. 19. *The chief*—He is one of the chief of God's works, in regard of his ſtrength.

V. 20. *Mountains*—Though he lives moſt in the water, yet he often fetches his food from the land, and from the mountains or hills

food: where all the beasts of the field play.

21 He lieth under the shady trees, in the covert of the reed, and fens.

22 The shady trees cover him *with* their shadow: the willows of the brook compass him about.

23 Behold, ‡ he drinketh up a river, *and* hasteth not: he trusteth that he can draw up Jordan into his mouth.

24 ‖ He taketh it with his eyes: *his* nose pierceth through snares.

CHAP. XLI.

CAnst thou draw out * leviathan with an hook? or his tongue with a cord ‡ *which* thou letteſt down?

2 Canst thou put an hook into his nose? or bore his jaw through with a thorn?

3 Will he make many supplications unto thee? will he speak soft *words* unto thee?

4 Will he make a covenant with thee? wilt thou take him for a servant for ever?

5 Wilt thou play with him as *with* a bird? or wilt thou bind him for thy maidens?

6 Shall the companions make a banquet of him? shall they part him among the merchants?

7 Canst thou fill his skin with barbed irons? or his head with fish-spears?

8 Lay thine hand upon him, remember the battle, do no more.

9 Behold, the hope of him is in vain: shall not *one* be cast down even at the sight of him?

10 None *is so* fierce that dare stir him up: who then is able to stand before me?

11 [a] Who hath prevented me that I should repay *him?* [b] *whatsoever is* under the whole heaven is mine.

12 I will not conceal his parts, nor his power, nor his comely proportion.

13 Who can discover the face of his garment? *or* who can come *to him* ‡ with his double bridle?

14 Who can open the doors of his face? his teeth *are* terrible round about.

15 *His* ‖ scales *are his* pride, shut up together *as with* a close seal.

16 One is so near to another, that no air can come between them.

17 They are joined one to another, they stick together, that they cannot be sundered.

18 By his neesings a light doth shine, and his eyes *are* like the eye-lids of the morning.

19 Out of his mouth go burning lamps, *and* sparks of fire leap out.

20 Out of his nostrils goeth smoke, as *out* of a seething pot or caldron.

21 His breath kindleth coals, and a flame goeth out of his mouth.

22 In his neck remaineth strength, and * sorrow is turned into joy before him.

23 ‡ The flakes of his flesh are joined together: they are firm in themselves, they cannot be moved.

24 His heart is as firm as a stone, yea, as hard as a piece of the nether *millstone.*

Before Christ cir. 1520.

‡ Heb. he oppresseth.

‖ Or, Will any take him in his sight, or, bore his nose with a gin?

* That is, a whale, or, a whirlpool.

‡ Heb. which thou drowneſt.

Before Christ cir. 1520.

[a] Rom. 11. 35

[b] Exod. 19 5. Deut 10. 14. Psal. 24. 1. & 50. 12. 1 Cor. 10. 26, 28.

‡ Or, within.

‖ Heb. strong pieces of shields.

* Heb. sorrow rejoiceth.

‡ Heb. The fallings.

which are nigh the rivers. *Play*—They not only feed securely, but sport themselves by him, being taught by experience that he is gentle and harmless.

V. 23. *River*—A great quantity of water, hyperbolically called a river. *Hasteth not*—He drinks not with fear and caution; but such is his courage, that he fears no enemy either by water or by land. He drinks as if he designed to drink up the whole river.

V. 24. *Sight—Can* any man take him openly and by force?

CHAP. XLI.

V. 1. *Leviathan*—Several particulars in the following description, agree far better with the crocodile than the whale. It is probable, that this is the creature here spoken of. *Cord*—Canst thou take him with a hook and a line, as anglers take ordinary fishes?

V. 2. *Thorn*—Or, with an iron hook, or instrument as sharp as a thorn.

V. 3. *Supplications*—Doth he dread thine anger or power? Or will he earnestly beg thy favour? It is a metaphor from men in distress, who use these means to them to whose power they are subject.

V. 7. *Fill*—A whale's may: but the skin of a crocodile is so hard that an iron spear will not pierce it.

V. 8. *Lay*—Seize upon him, if thou dareſt. *Battle*—But ere thou attempt it consider what thou art doing, and with whom thou art going to fight. *Do no more*—Proceed no further, draw back thy hand.

V. 9. *Hope*—The hope of taking or conquering him.

V. 10. *Who then is able to stand before me*—Who hath created him? Thus do the things that are made, discover to mankind the nature of God, and of his great power with whom all have to do as the righteous governor of the world, and the final judge of all his rational creatures.

V. 11. *Prevented*—Hath laid the first obligation upon me, for which I am indebted to him. Who can be before-hand with me in kindnesses, since all things under heaven are mine.

V. 13. *Who can discover the face of his garment*—By the garment is meant the skin which covers the whole body; who dare attempt to touch his very skin? much less to give him a wound. *His double bridle*—His fast jaws, which have some resemblance to a double bridle.

V. 14. *Doors*—His mouth.

V. 15. *Shut*—Closely compacted together, as things that are fastened together by a seal.

V. 18. *Sneesings*—This the crocodile is said frequently to do. *Eyes*—The eyes of the crocodile are said to appear dull and dark under the water, but as soon as they come above water, cast a bright and clear light; like the morning light, suddenly breaking forth after the dark night.

V. 21. *Kindleth coals*—An hyperbolical expression, denoting extraordinary heat.

V. 22. *And sorrow*—Sorrow is his companion and harbinger, which attends upon him wheresoever he goes.

V. 24. *Nether millstone*—Which being to bear the weight of the upper, ought to be the harder and stronger of the two.

V. 25. *Raiseth*

Before Christ cir. 1520.

25 When he raiſeth up himſelf, the mighty are afraid: by reaſon of breakings they purify themſelves.

26 The ſword of him that layeth at him cannot hold: the ſpear, the dart, nor the § habergeon.

§ Or, breaſt-plate.

27 He eſteemeth iron as ſtraw, *and* braſs as rotten wood.

28 The arrow cannot make him flee: ſling-ſtones are turned with him into ſtubble.

29 Darts are counted as ſtubble: he laugheth at the ſhaking of a ſpear.

‖ Heb. Sharp pieces of the pot-ſherd.

30 ‖ Sharp ſtones *are* under him: he ſpreadeth ſharp-pointed things upon the mire.

31 He maketh the deep to boil like a pot: he maketh the ſea like a pot of ointment.

32 He maketh a path to ſhine after him; *one* would think the deep *to be* hoary.

* Or, who behave themſelves without fear.

33 Upon earth there is not his like: * who is made without fear.

34 He beholdeth all high *things:* he *is* a king over all the children of pride.

CHAP. XLII.

Before Christ cir. 1520.

THEN Job anſwered the Lord, and ſaid,

2 I know that thou canſt *do* every *thing*, and *that* * no thought can be withholden from thee.

* Or, no thought of thine can be hindered.

3 [a] Who *is* he that hideth counſel without knowledge? therefore have I uttered that I underſtood not, [b] things too wonderful for me, which I knew not.

a Chap. 38. 2.

b Pſal. 40. 5. & 131. 1. & 139. 6.

4 Hear, I beſeech thee, and I will ſpeak: [c] I will demand of thee, and declare thou unto me.

c Chap. 38. 3. & 40. 7.

5 I have heard of thee by the hearing of the ear: but now mine eye ſeeth thee.

6 Wherefore I abhor *myſelf*, and repent in duſt and aſhes.

7 ¶ And it was *ſo*, that after the Lord had ſpoken theſe words unto Job, the Lord ſaid to Eliphaz the Temanite, My wrath is kindled againſt thee, and againſt thy two friends: for ye have not ſpoken of me *the thing that is* right, as my ſervant Job *hath.*

V. 25. *Raiſeth*—Upon the top of the waters. *Mighty*—Even the ſtout-hearted. *Breakings*—By reaſon of their great danger and diſtreſs. *They purify themſelves*—Thoſe who ordinarily live in the neglect of God, *they cry unto him in their trouble*, and endeavour to purge their conſciences from the guilt of their ſins.

V. 26. *Hold*—cannot pierce.

V. 28. *Turned*—Hurt him no more than a blow with a little ſtubble.

V. 30. *Stones*—His ſkin is ſo impenetrable, that the ſharpeſt ſtones or ſhells are eaſy to him.

V. 31. *Boil*—To ſwell, and foam, by his motion.

V. 34. *King*—He can tame both the behemoth and leviathan, as ſtrong and ſtout-hearted as they are. This diſcourſe concerning them was brought in, to prove that it is God only who can *look upon proud men and abaſe them, bring them low, and hide them in the duſt*; he it is that *beholdeth all high things*, and wherein men deal proudly, he is above them. *He is king over all the children of pride*, brutal or rational, and makes them either bend or break before him.

CHAP. XLII.

V. 1, 2. *Then*—When God had made known his power, *Job anſwered the* LORD *and ſaid, I know* now *that thou canſt do every thing*, and that there is nothing too hard for thee. (Jer. xxxii. 17.) *And no thought* that ariſes in the heart of man, *can be withholden from thee*—and thou therefore art alone able to judge whether chaſtenings or comforts, afflictions or proſperity, will produce the beſt effects on the minds of all the children of men, who, by thy merciful diſpoſals, thou art preparing to receive that knowledge of thyſelf, which ſhall lead them to love thee with all the powers of their ſouls.

V. 3. *Who*—What am I that I ſhould be guilty of ſuch madneſs! *Therefore*——Becauſe my mind was without knowledge. *Knew not*—I have ſpoken fooliſhly and unadviſedly of things far above my reach.

V. 4. *Hear*—Hear and accept my humble confeſſion. *Inquire*—I will no more diſpute the matter with thee, but beg information from thee.

V. 5. *Seeth thee*—The knowledge which I had of thy nature, perfections, and counſels, was hitherto grounded chiefly upon the inſtructions of men; but now it is clear and certain, as being immediately communicated to my mind by thy holy ſpirit; which makes theſe things as evident to me, as if I ſaw them with my bodily eyes. When the mind is enlightened by the ſpirit of God, our knowledge of Divine things as far exceeds what we had before, as knowledge, by ocular demonſtration, exceeds that by common fame; and to this gracious influence it is that all are indebted for every good and perfect gift. (James i. 17. 1 John ii. 20.)

V. 6. *I abhor myſelf*——On account of my utter ſinfulneſs, my great preſumption, my ingratitude and diſobedience; of which *I repent in duſt and aſhes*—With deep ſorrow and humiliation, entirely reſigning myſelf to thee my gracious God and Redeemer; of whom, if I am but accepted, I will not turn away my face any more with ſcorn from him that reproacheth me, nor again attempt to vindicate myſelf to men, whilſt I am ſo guilty as I now ſee myſelf before thee O my God, of whoſe mercy alone it is that I am not utterly conſumed, and becauſe thy compaſſions failed not. (Lam. iii. 22.)

V. 7. *Eliphaz*—As the chief of the three. *The Lord ſaid to Eliphaz, My wrath is kindled againſt thee and thy two friends.* Elihu is not included in this ſentence: Elihu had declared Job's ſinfulneſs and that of all mankind; he had alſo declared the majeſty and holineſs of God, and then that God had found out a ranſom for fallen ſinful man: on this account Elihu is not included in the declaration of God's wrath againſt the other three, becauſe what he ſaid agrees with the revelation which God hath given from the beginning. And why was the wrath of God kindled againſt Eliphaz and his two friends? Becauſe they laid the foundation of the favour of God to man, in man's ſincerity and integrity, ſaying in ſubſtance, That if man would be good he would be ſure to be bleſſed of God, and that Job's ſufferings were inflicted upon him, becauſe he was not what he pretended to be. And this is the language of all them that believe not the record which God hath given of his Son, and the diſcoveries he hath made in his word of the way of ſalvation; againſt which unbelief God's wrath was and is ever kindled, becauſe it not only denies the foundation which God hath laid for reconciling ſinful men unto himſelf, but alſo preſumes to lay inſtead thereof a foundation altogether falſe, and which muſt be fatal to all who finally truſt to it—that man can, in whole or in part, juſtify himſelf in the ſight of God, and obtain his favour by works of righteouſneſs which he can do. Againſt this moſt dangerous ſnare of ſatan, and deluſion of the human heart, Job is here made an eminent

Before Christ cir. 1520.

8 Therefore take unto you now seven bullocks, and seven rams, and [d] go to my servant Job, and offer up for yourselves a burnt-offering, and my servant Job shall pray for you, for † him will I accept: lest I deal with you *after your* folly, in that ye have not spoken of me *the thing which is* right, like my servant Job.

9 So Eliphaz the Temanite, and Bildad the Shuhite, *and* Zophar the Naamathite went and did according as the Lord commanded them: the Lord also accepted ‡ Job.

10 [e] And the Lord turned the captivity of Job, when he prayed for his friends: also the Lord § gave Job [f] twice as much as he had before.

11 Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house: and they bemoaned him, and comforted him over all the evil that the Lord had brought upon him: every man also gave him a piece of money, and every one an ear-ring of gold.

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12 So the Lord blessed the latter end of Job more than his beginning: for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she-asses.

13 He had also seven sons and three daughters.

14 And he called the name of the first, Jemima, and the name of the second, Kezia, and the name of the third, Keren-happuch.

15 And in all the land were no women found *so* fair as the daughters of Job: and their father gave them inheritance among their brethren.

16 After this lived Job an hundred and forty years, and saw his sons, and his sons sons, *even* four generations.

17 So Job died, *being* old and full of days.

d Matt. 5. 24.

† Heb. his face, or, person.

‡ Heb. the face of Job.

e Psal. 14. 7. & 126. 1.

§ Heb. added all that had been to Job unto the double.

f Isai. 40. 2.

eminent witness—upright, patient, just and merciful as he was, when God speaks to him, he sees and abhors himself as the chief of sinners; he repents in dust and ashes, and he returns to the ransom which God had found out for the sinful human race: and God, to shew the only channel through which his mercy and grace flows to the souls of men, when Job thus came unto God to be saved for the sake of his Redeemer, utterly renouncing his own righteousness, then the Lord turned his captivity—saved him from his sinful and miserable state and from the power of satan, and bestowed all those blessings upon him, which he remained in possession of till his spirit ascended to that blessed world, which none can enter but those who receive forgiveness, and are partakers of holiness, as the free gift of God through Jesus Christ.

V. 8. *My servant*—Whom though you condemned as an hypocrite, I own for my faithful servant. *Offer*—By the hand of Job, whom I hereby constitute your priest to pray and sacrifice for you. *Lest I deal*—Lest my just judgment come upon you.

V. 9. *The* Lord *accepted Job*—Not only forgave him all the debt of sin which he had contracted during his sufferings, but accepted him into his favour, and called him his servant, and by adoption and grace made him his child, and an heir of the kingdom of heaven. And as Job prayed and offered sacrifice for those who had grieved and wounded his spirit, so Christ prayed and died for his persecutors.

V. 10. *Captivity*——All his bodily distempers were thoroughly healed, and probably in a moment. His mind was calmed, his peace returned, and *the consolations of God were not small with him. Prayed*—Whereby he manifests his obedience to God and his true love to them.

V. 11. *Then*—When Job had humbled himself, and God was reconciled to him. *Sisters*—His kindred. *Eat*—Feasted with him, to congratulate him on God's great mercy and favour. *Bemoaned*—They declared the sense which they had of his calamities while they were upon him, although they had hitherto wanted opportunity to express it.

V. 12. *Blessed*—Not only with spiritual, but also with temporal blessings.

V. 14. *Jemima—The day*, either because of her eminent beauty, or because she was born in the day of his prosperity, after a dark night of affliction. *Kezia* is the name of a spice of a very fragrant smell, commonly called *Cassia*. *Keren-happuch* signifies *plenty restored.*

V. 15. *So fair*——In the Old Testament we often find women praised for their beauty, but never in the New, because the beauty of holiness is brought to a much clearer light by the gospel, and compared with that spiritual beauty and excellence, no other is ever to be named or compared.

V. 16. *After this Job lived an hundred and forty years*—How contrary was this to Job's thoughts in his distress, when he said, The Lord should look for him in the morning, and he should not be found among the living, vii. 21. He lived to see *his sons, and his sons sons, even four generations*; thus did that God, whom he believed could do every thing, restore him to more than all he had lost.

V. 17. *So Job died*—Exchanged a life of danger for a state of endless safety and blessedness among the redeemed of the Lord. And when he died he was *old and full of days*—Fully ripe for everlasting glory.

PSALMS.

A short Account of the Life of DAVID, by whom the PSALMS were chiefly written.

DAVID the son of Jesse, of the tribe of Judah, of the lineage of Abraham, in the fourteenth generation, was born in Bethlehem, a town in the tribe of Judah, in the land of Canaan, when Samuel the Prophet was Judge of Israel. He was the seventh and youngest of all Jesse's sons, of least esteem among them, and employed in keeping his father's sheep. In the twenty-third year of his life, he was, by Samuel the Prophet, privately in Bethlehem anointed King over Israel, and the spirit of the Lord came upon him from that day forward. He was ruddy, of a beautiful countenance, and goodly to look to; a skilful player on the harp, a valiant man and prudent, and the Lord was with him: Who also gave him these testimonies and promises; I have found David, the son of Jesse, a man after mine own heart, which shall fulfil all my will. I have laid help on one that is mighty, I have exalted one chosen out of the people, with whom my hand shall be established, mine arm also shall strengthen him; I will beat down his foes before his face, and plague them that hate him. In my name shall his horn be exalted; I will set his hand in the sea, and his right hand in the rivers; I will make him higher than the Kings of the earth. My mercy will I keep for him for ever, and my covenant shall stand fast with him; his seed will I make to endure for ever, and his throne as the days of heaven.

After David's anointing in Bethlehem, he went again and fed his father's sheep: but the spirit of God wrought mightily in him. He killed Goliah, the Philistian giant, from whose face all the men of Israel fled away for fear: David overcame him (in the name of the Lord of hosts) with a sling and with a stone. He was employed in wars against the Philistines: and whithersoever Saul sent him, he behaved himself wisely and prospered, and was accepted in the eyes of all the people; so that the women of Israel sang of him, Saul hath slain his thousands, and David his ten thousands. But that praise procured him envy from Saul ever after, and he sought to slay him: but all Israel loved him. And though he after took to wife Michal, Saul's daughter, yet Saul continued his hatred against his son in law; and first secretly, then openly sought his life: so that David fled to hide himself in the land of Israel, and in strange countries, to the great affliction of his soul.

When Saul was dead, and David thirty years of age, the men of Judah anointed him King the second time, in Hebron, over the house of Judah. Ishbosheth, Saul's son, resisted him; but David waxed stronger and stronger Then all Israel anointed him King over them, and he reigned in Jerusalem. So the time of all his reign was forty years. In Hebron he reigned over Judah seven years and six months, and in Jerusalem he reigned thirty-three years over all Israel and Judah. During which space, the Lord still exercised him with many wars abroad, and troubles at home; as by the defiling of his daughter Tamar, the killing of his son Amnon, the treason and death of his son Absalom, the rebellion of Sheba, and other sorrows which God for his sins chastised him with, so many and so great, that the pangs of death compassed him about, the floods of Belial (the ungodly men) made him afraid, the cords of hell compassed him, the snares of death prevented him, his heart was sore pained within him, and the terrors of death fell upon him; fearfulness and trembling came upon him, and horror overwhelmed him. His life was spent with grief, his years with sighing, his strength failed, and his bones were consumed.

But always in his fears he trusted in God, and was not afraid what flesh could do unto him; in his distress he called upon the Lord, and cried to his God, who heard his voice out of his temple, and drew him out of many waters from his strong enemy, and from them that hated him, and brought him forth into a large place, and delivered him, because he delighted in him. He gave him the shield of his salvation, and girded him with strength, and gave him the necks of his enemies, that he destroyed those that hated him. Therefore he gave thanks unto the Lord among the nations, and sang praises unto his name among the people; he sang of his power, he sang loud of his mercy in the morning, that God had been his defence and refuge in the day of his distress.

And of this, the book of Psalms (most whereof David made) is a glorious testimony how he set forth the praises of God, his own faith in his word, exercise and delight in his law, with narrations of God's former and present mercies, and prophesies of future graces to be fulfilled in Christ, whom he (being a Prophet) knew that he should be the fruit of his loins concerning the flesh, and should sit upon his throne, whose incarnation, afflictions, death, resurrection, ascension, and eternal glorious kingdom and priesthood, he sang by the spirit, with such heavenly melody, as may not only delight, but draw into admiration every understanding heart, and comfort the afflicted soul with such consolation as David himself was comforted of the Lord.

And these his Psalms have ever since, by the church of Israel, by Christ and his Apostles, and by the Saints in all ages, been received and honoured as the oracles of God, cited for confirmation of true religion, and sung in the public assemblies, as in God's tabernacle and temple, where they sang praise unto the Lord, with the words of David, and with the instruments which he had made over their burnt-offerings and sacrifices.

The Psalms of David are a treasure of a peculiar kind. They are the devotional writings of a man of like passions with ourselves, under a great variety of religious experience, passing through many circumstances and conditions of life, which gave him occasion to know much of himself and of mankind; and the genuine feelings and thoughts of his heart being presented to our view in these his writings, they enable us to account for many things in our own experience, and furnish us with language to express the feelings of our minds under many of those conflicts and states, through which the human mind passes from nature's sinfulness, to a death unto sin and a life unto righteousness. And besides this, we find in them that instruction, compared with which, all that man can know is of little and will soon be of no value—the Psalms of David teach us how to pray and praise our God and Saviour; the one the most beneficial, the other the most happy employment that immortal spirits can be engaged in, short of that blissful state where holy joy and love will, with a constant increase, be expressed in heavenly songs of praise to God and to the Lamb for ever.

That which is to be observed in reading any part of the Scriptures, is in a particular manner to be kept in mind on reading the Psalms, and this is to look for the high and happy privilege which God, for his dear Son's sake, offers to us——to hold communon with Him in his word; by which the soul is led into the path of life.

CONTENTS.

To converſe with our fellow-creatures, when their ſouls are ſet on living to the glory of God, is an happy means of raiſing the ſoul into a purer air above the miſts and clouds of mere mortal life: but they who turn from creatures to the fountain of life, and converſe with the Author and Finiſher of their faith, and have communion with the true God and Jeſus Chriſt by the ſpirit, and are ever uſing his word as the means to this end, ſuch muſt find their minds ennobled from one degree to another, till they are joined to the LORD in one Spirit. (1 Cor. vi. 17.)

THE book of Pſalms begins with a deſcription of bleſſed perſons, Pſa. 1. and then ſhews wherein true bleſſedneſs does conſiſt, and the way how to attain it—By repentance and faith in the Redeemer of the world;—by becoming members of the kingdom of God's dear Son, and ſubmitting to him, Pſa. 2. And the book concludes with that which ſhall be the work of the bleſſed to all eternity.—The praiſes of God. Pſal. 145. 147. 148. 149. 150.

THE Pſalms may be divided into the following ſubjects:

1. *Doctrinal.* Concerning the bleſſedneſs of the godly, and miſery of the wicked, Pſalm 1. The ſecurity of God's protection, 3. The providence and juſtice of God, 11. Several things, 4. Corruption of natural men, 14. 53. Properties of the godly, 15. The glory of God in the creation, and his grace in his word, 19. God's manifold favours, 23. God's dominion and our ſubjection, 24. God's power, 29. Bleſſedneſs of pardon, 32. Wickedneſs of the wicked, and the greatneſs of God's mercy, 36. The ſhortneſs and vanity of this life, 39. 90. God's mercy to the merciful, 41. Security of the church, 46. And her privileges, 48. Certainty of death and the reſurrection, 49. God's majeſty in the church, and his preference of morals above ceremonials, 50. Bleſſedneſs of God's choſen, 65. Proſperity of the wicked and their ſudden deſtruction: Happineſs of the godly, 74. God's majeſty in the church, 76. Safety of the godly, 91. 121. Majeſty of the Redeemer's kingdom, 93. 97. 99. Power and Providence of God, 104. Greatneſs and mercy of God in his works, 111. Bleſſedneſs of the godly, 112. 128. Dumb creatures obedience to God, 114. God's mercy, in oppoſition to idols, 115. Excellency of the word, 119. Children of the gift of God, 127. Sufferings of the righteous and their deliverance, 129. Benefit of communion of Saints, 133. Happineſs of thoſe that truſt in God, 146.

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To converſe with our fellow-creatures, when their ſouls are ſet on living to the glory of God, is an happy means of raiſing the ſoul into a purer air above the miſts and clouds of mere mortal life: but they who turn from creatures to the fountain of life, and converſe with the Author and Finiſher of their faith, and have communion with the true God and Jeſus Chriſt by the ſpirit, and are ever uſing his word as the means to this end, ſuch muſt find their minds ennobled from one degree to another, till they are joined to the LORD in one Spirit. (1 Cor. vi. 17.)

THE book of Pſalms begins with a deſcription of bleſſed perſons, Pſa. 1. and then ſhews wherein true bleſſedneſs does conſiſt, and the way how to attain it—By repentance and faith in the Redeemer of the world;—by becoming members of the kingdom of God's dear Son, and ſubmitting to him, Pſa. 2. And the book concludes with that which ſhall be the work of the bleſſed to all eternity.—The praiſes of God. Pſal. 145. 147. 148. 149. 150.

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THE Pſalms are 150 in number:

PSALM I. The happineſs of the godly. The unhappineſs of the ungodly.—II. The kingdom of Chriſt: kings are exhorted to accept it.—III. The ſecurity of God's protection.—IV. David prayeth for audience: he reproveth and exhorteth his enemies. Man's happineſs is in God's favour.—V. David prayeth, and profeſſeth his ſtudy in prayer. God favoureth not the wicked. David, profeſſing his faith, prayeth unto God to guide him, to deſtroy his enemies, and to preſerve the godly.—VI. David's complaint in his ſickneſs: by faith he triumpheth over his enemies.—VII. David prayeth againſt the malice of his enemies, profeſſing his innocence: by faith he ſeeth his defence, and the deſtruction of his enemies.—VIII. God's glory is magnified by his works, and by his love to man.—IX. David praiſeth God for executing of judgement: he inciteth others to praiſe him, he prayeth that he may have cauſe to praiſe him.—X. David complaineth to God of the outrage of the wicked, he prayeth for remedy: he profeſſeth his confidence.—XI. David encourageth himſelf in God againſt his enemies. The providence and juſtice of God.—XII. David, deſtitute of human comfort, craveth help of God: he comforteth himſelf with God's judgements on the wicked, and confidence in God's tried promiſes.—XIII. David complaineth of delay in help: he prayeth for preventing grace: he boaſteth of divine mercy.—XIV. David deſcribeth the conception of a natural man: he convinceth the wicked by the light of their conſcience: he glorieth in the ſalvation of God.—XV. David deſcribeth a citizen of Zion.—XVI. David, in diſtruſt of merits, and hatred of idolatry, fleeth to God for preſervation: he ſheweth the hope of his calling, of the reſurrection, and life everlaſting.—XVII. David, in confidence of his integrity, craveth defence of God againſt his enemies: he ſheweth their pride, craft, and eagerneſs: he prayeth againſt them in confidence of his hope.—XVIII. David praiſeth God for his manifold and marvellous bleſſings.—XIX. The creatures ſhew God's glory. The word: his grace: David prayeth for grace.—XX. The church bleſſeth the king in his exploits: Her confidence in God's ſuccour.—XXI. A thankſgiving for victory. Confidence of further ſucceſs.—XXII. David complaineth in great diſcouragement: he prayeth in great diſtreſs: he praiſeth God.—XXIII. David's confidence in God's grace.—XXIV. God's dominion in the world. The citizens of his ſpiritual kingdom. An exhortation to receive him.—XXV. David's confidence in prayer: he prayeth for remiſſion of ſins, and for help in affliction.—XXVI. David reſorteth unto God, in confidence of his integrity.—XXVII. David ſuſtaineth his faith by the power of God, by his love to the ſervice of God, by prayer.—XXVIII. David prayeth earneſtly againſt

againſt his enemies: He bleſſeth God: he prayeth for the people.—XXIX. David exhorteth princes to give glory to God, by reaſon of his power, and protection of his people.—XXX. David praiſeth God for his deliverance: he exhorteth others to praiſe him by example of God's dealing with him.—XXXI. David, ſhewing his confidence in God, craveth his help: he rejoiceth in his mercy: he prayeth in his calamity: he praiſeth God for his goodneſs.—XXXII. Bleſſedneſs conſiſteth in remiſſion of ſins. Confeſſion of ſins giveth eaſe to the conſcience. God's promiſes bring joy.—XXXIII. God is to be praiſed for his goodneſs, for his power, and for his providence. Confidence is to be placed in God.——XXXIV. David praiſeth God, and exhorteth others thereto by his experience. They are bleſſed that truſt in God: he exhorteth to the fear of God.—XXXV. David prayeth for his own ſafety, and his enemies confuſion: he complaineth of their wrongful dealing: thereby he inciteth God againſt them.—XXXVI. The grievous eſtate of the wicked. The excellency of God's mercy. David prayeth for favour to God's children.—XXXVII. David perſuadeth to patience and confidence in God, by the different eſtate of the godly and the wicked.—XXXVIII. David moveth God to take compaſſion of his pitiful caſe.—XXXIX. David's care of his thoughts. The conſideration of the brevity and vanity of life. The reverence of God's judgments, and prayer, are his bridles of impatience.—XL. The benefit of confidence in God. Obedience is the beſt ſacrifice. The ſenſe of David's evils inflameth his prayer.—XLI. God's care of the poor. David complaineth of his enemies treachery.—XLII. David's zeal to ſerve God in the temple: he encourageth his ſoul to truſt in God.—XLIII. David praying to be reſtored to the temple, promiſeth to ſerve God joyfully: he encourageth his ſoul to truſt in God.—XLIV. The church, in memory of former favours, complaining of her preſent evils: proteſting her integrity, ſhe fervently prayeth for ſuccour.—XLV. The majeſty and grace of Chriſt's kingdom. The duty of the church and the benefits thereof.——XLVI. The confidence which the church hath in God. An exhortation to behold it.—XLVII. The nations are exhorted cheerfully to entertain the kingdom of Chriſt.—XLVIII. The ornaments and privileges of the church.—XLIX. An earneſt perſuaſion to build the faith of the reſurrection, not on worldly power, but on God. Worldly proſperity is not to be deſired.—L. The majeſty of God in the church: his order to gather ſaints. The pleaſure of God is not in ceremonies, but in ſincerity of obedience.—LI. David prayeth for remiſſion of ſins, whereof he maketh a deep confeſſion: he prayeth for ſanctification. God delighteth not in ſacrifice, but in ſincerity of faith: David prayeth for the church.—LII. David condemning the ſpiteſulneſs of Doeg, propheſieth his deſtruction. The righteous ſhall rejoice at it. David, upon his confidence in God's mercy, giveth thanks.—LIII. David deſcribeth the corruption of a natural man: he convinceth the wicked by the light of their own conſcience: he glorieth in the ſalvation of God.—LIV. David complaining of the Ziphims, prayeth for ſalvation: upon his confidence in God's help he promiſeth ſacrifice.—LV. David in his prayer complaineth of his ſcarful caſe: he prayeth againſt his enemies, of whoſe wickedneſs and treachery he complaineth: he comforteth himſelf in God's preſervation of him, and confuſion of his enemies.—LVI. David, praying to God in confidence of his word, complaineth of his enemies: he profeſſeth his confidence in God's word, and promiſeth to praiſe him.—LVII. David in prayer fleeing unto God: complaineth of his dangerous caſe: he encourageth himſelf to praiſe God.—LVIII. David, reproving wicked judges, deſcribeth the nature of the wicked, and devoteth them to God's judgements.—LIX. David prayeth to be delivered from his enemies: he complaineth of their cruelty: he truſteth in God: he prayeth againſt them: he praiſeth God.—LX. David complaining to God of former judgements, now upon better hope, prayeth for deliverance: comforting himſelf in God's promiſes, he craveth that help whereon he truſteth.—LXI. David fleeth to God upon his former experience: he voweth perpetual ſervice unto him, becauſe of his promiſes.—LXII. David, profeſſing his confidence in God, diſcourageth his enemies. In the ſame confidence he encourageth the godly. No truſt is to be put in worldly things. Power and mercy belong to God.—LXIII. David's thirſt for God: his manner of bleſſing God: his confidence of his enemies deſtruction, and his own ſafety.—LXIV. David prayeth for deliverance, complaining of his enemies: he promiſeth himſelf to ſee ſuch an evident deſtruction of his enemies that the righteous ſhall rejoice at it.—LXV. David praiſeth God for his grace. The bleſſedneſs of God's choſen by reaſon of benefits.—LXVI. David exhorteth to praiſe God, to obſerve his great works, to bleſs him for his gracious benefits: he voweth for himſelf religious ſervice to God: he declareth God's ſpecial goodneſs to himſelf.—LXVII. A prayer for the enlargement of God's kingdom to the joy of the people, and to the increaſe of God's bleſſings.—LXVIII. A prayer at the removing of the ark. An exhortation to praiſe God for his mercies, for his care of the church, and for his great works.—LXIX. David complaineth of his affliction: he prayeth for deliverance: he devoteth his enemies to deſtruction: he praiſeth God with thankſgiving.—LXX. David ſoliciteth God to the ſpeedy deſtruction of the wicked, and preſervation of the godly.—LXXI. David, in conſequence of faith and experience of God's favour, prayeth both for himſelf, and againſt the enemies of his ſoul: he promiſeth conſtancy: he prayeth for perſeverance: he praiſeth God, and promiſeth to do it cheerfully.—LXXII. David, praying for Solomon, ſheweth the goodneſs and glory of Chriſt's kingdom: he bleſſeth God.——LXXIII. The prophet prevailing in a temptation, ſheweth the occaſion thereof. The proſperity of the wicked: the wound given thereby: diffidence; the victory over it: knowledge of God's purpoſe in deſtroying of the wicked, and ſuſtaining the righteous.—LXXIV. The prophet complaineth of the deſolation of the ſanctuary: he moveth God to help, in conſideration of his power, of his reproachful enemies, of his children, and of his covenant.—LXXV. The prophet praiſeth God: he promiſeth to judge uprightly: he rebuketh the proud by conſideration of God's providence: he praiſeth God, and promiſeth to execute juſtice.—LXXVI. A declaration of God's majeſty in the church. An exhortation to ſerve him reverently.—LXXVII. The Pſalmiſt ſheweth what fierce combat he had with diffidence. The victory which he had by conſideration of God's great and gracious work.——LXXVIII. An exhortation both to learn and to preach the law of God. God's wrath againſt the incredulous and diſobedient. The Iſraelites being rejected, God choſe Judah, Zion, and David.—LXXIX. The Pſalmiſt complaineth of the deſolation of Jeruſalem: he prayeth for deliverance, and promiſeth thankfulneſs.—LXXX. The Pſalmiſt his prayer complaineth of the miſeries of the church. God's former favours are turned into judgements: he prayeth for deliverance.—LXXXI. An exhortation to a ſolemn praiſing of God. God challengeth that duty by reaſon of his benefits. God exhorting to obedience, complaineth of their diſobedience, which proveth their own hurt.—LXXXII. The Pſalmiſt having exhorted the judges, and reproved their negligence, prayeth God to judge.—LXXXIII. A complaint to God of the enemies conſpiracies: a prayer againſt them that oppreſs the church.——LXXXIV. The prophet, longing for the communion of the ſanctuary, ſheweth how bleſſed they are that dwell therein: he prayeth to be reſtored unto it.—LXXXV. The Pſalmiſt, out of the experience of former mercies, prayeth for the continuance thereof: he promiſeth to wait thereon, out of confidence of God's goodneſs.—LXXXVI. David ſtrengtheneth his prayer by the conſcience of his religion, by the goodneſs and power of God: he deſireth the continuance of former grace: complaining of the proud: he craveth ſome token of God's goodneſs.—LXXXVII. The nature and glory of the church; the increaſe, honour, and comfort of the members thereof.—LXXXVIII. A prayer containing a grievous complaint.—LXXXIX. The Pſalmiſt praiſeth God for his covenant, for his wonderful power, for the care of his church, for his favour to the kingdom of David; then complaining of contrary events, he expoſtulateth, prayeth, and bleſſeth God.—XC. Moſes ſetting

forth God's providence, complaineth of human fragility, divine chastiſements, and brevity of life: he prayeth for the knowledge and ſenſible experience of God's good providence.—XCI. The ſtate of the godly: their ſafety: their habitation: their ſervants: their friends, with the effects of them all.—XCII. The Prophet exhorteth to praiſe God, for his great works, for his Judgements on the wicked, and for his goodneſs to the godly.—XCIII. The majeſty, power, and holineſs of Chriſt's kingdom.—XCIV. The prophet, calling for juſtice, complaineth of tyranny and impiety: he teacheth God's providence: he ſheweth the bleſſedneſs of affliction: God is the defender of the afflicted.—XCV. An exhortation to praiſe God, for his greatneſs, and for his goodneſs; and not to tempt him.—XCVI. An exhortation to praiſe God, for his greatneſs, for his kingdom, and for his general judgment.—XCVII. The majeſty of God's kingdom. The church rejoiceth at God's judgments upon idolators. An exhortation to godlineſs and gladneſs.—XCVIII. The Pſalmiſt exhorteth the Jews, the Gentiles, and all creatures to praiſe God.—XCIX. The Prophet ſetteth forth the kingdom of God in Zion: exhorteth all, by the example of their foreſathers, to worſhip God at his holy hill.—C. An exhortation to praiſe God cheerfully, for his greatneſs and for his power.—CI. David maketh a vow and profeſſion of godlineſs.—CII. The prophet in his prayer maketh a grievous complaint: he taketh comfort in the eternity and mercy of God. The mercies of God are to be recorded: he ſuſtaineth his weakneſs by the unchangeableneſs of God.—CIII. An exhortation to bleſs God for his mercy and for the conſtancy thereof.—CIV. A meditation upon the mighty power and wonderful providence of God. God's glory is eternal. The Prophet voweth perpetually to praiſe God.—CV. An exhortation to praiſe God, and to ſeek out his works. The ſtory of God's providence over Abraham, over Joſeph, over Jacob in Egypt, over Moſes delivering the Iſraelites, over the Iſraelites brought out of Egypt, fed in the wilderneſs, and planted in Canaan.—CVI. The Pſalmiſt exhorteth to praiſe God: he prayeth for pardon of ſins. God's dealings with the fathers. The ſtory of the people's rebellion, and God's mercy: he concludeth with prayer and praiſe.—CVII. The Pſalmiſt exhorteth the redeemed, in praiſing God, to obſerve his manifold providence, over travellers, over captives, over ſick men, over ſeamen, and many varieties of life.—CVIII. David encourageth himſelf to praiſe God: he prayeth for God's aſſiſtance according to his promiſe: his confidence in God's help.—CIX. David complaining of his ſlanderous enemies, under the perſon of Judas, devoteth them: he ſheweth their ſin: complaining of his own miſery, he prayeth for help: he promiſeth thankfulneſs.—CX. The kingdom, the prieſthood, the conqueſt, and the paſſion of Chriſt.—CXI. The Pſalmiſt by his example exciteth others to praiſe God for his glorious and gracious works.—CXII. Godlineſs hath the promiſes of this life, and of the life to come. The proſperity of the godly ſhall be an eyeſore to the wicked.——CXIII. An exhortation to praiſe God for his excellency, and for his mercy.—CXIV. An exhortation, by the example of the dumb creatures, to fear God in his church.—CXV. Becauſe God is truly glorious, and idols are vanity: he exhorteth to confidence in God. God is to be praiſed for his bleſſings.—CXVI. The Pſalmiſt profeſſeth his love and duty to God for his deliverance: he ſtudieth to be thankful.—CXVII. An exhortation to praiſe God for his mercy and truth.—CXVIII. An exhortation to praiſe God for his mercy. The Pſalmiſt ſheweth how good it is to truſt in God. The coming of Chriſt's kingdom typified.—CXIX. This Pſalm containeth ſundry prayers, praiſes, and profeſſions of obedience.—CXX. David prayeth againſt Doeg, and reproveth his tongue.—CXXI. The great ſafety of the godly who put their truſt in God's protection.—CXXII. David profeſſeth his joy for the church, and prayeth for the peace thereof.——CXXIII. The godly profeſs their confidence in God, and pray to be delivered from contempt.——CXXIV. The church bleſſeth God for a miraculous deliverance.—CXXV. The ſafety of ſuch as truſt in God. A prayer for the godly and againſt the wicked.—CXXVI. The church celebrating her incredible return out of captivity, prayeth for, and propheſieth the good ſucceſs thereof.——CXXVII. The virtue of God's bleſſing. Good children are his gift.—CXXVIII. The ſundry bleſſings which follow them that fear God.—CXXIX. An exhortation to praiſe God for ſaving Iſrael in their great afflictions: the haters of the church are curſed.—CXXX. The Pſalmiſt profeſſeth his hope in prayer, and his patience in hope: he exhorteth Iſrael to hope in God.—CXXXI. David, profeſſing his humility, exhorteth Iſrael to hope in God.—CXXXII. David in his prayer commendeth unto God the religious care he had for the ark: his prayer at the removing of the ark, with a repetition of God's promiſes.—CXXXIII. The benefit of the communion of ſaints.—CXXXIV. An exhortation to bleſs God.—CXXXV. An exhortation to praiſe God for his mercy, for his power, and for his judgments. The vanity of idols. An exhortation to bleſs God.——CXXXVI. An exhortation to give thanks to God for particular mercies. CXXXVII. The conſtancy of the Jews in captivity. The prophet curſeth Edom and Babel.—CXXXVIII. David praiſeth God for the truth of his word: he propheſieth that the kings of the earth ſhall praiſe God.——CXXXIX. David praiſeth God for his all-ſeeing providence.——CXL. David prayeth to be delivered from Saul and Doeg: he prayeth againſt them: he comforteth himſelf by confidence in God.—CXLI. David prayeth that his ſuit may be acceptable, his conſcience ſincere, and his life ſafe from ſnares.—CXLII. David ſheweth that, in his trouble, all his comfort was in prayer unto God.—CXLIII. David prayeth for favour in judgement: he complaineth of his grief: he prayeth for grace, for deliverance, for ſanctification, for the deſtruction of his enemies.——CXLIV. David bleſſeth God for his mercy, both to him and to man: he prayeth that God would powerfully deliver him from his enemies: he promiſeth to praiſe God.—CXLV. David praiſeth God for his fame, goodneſs, kingdom, providence, and for his ſaving mercy.—CXLVI. The Pſalmiſt voweth perpetual praiſes to God: he exhorteth not to truſt in man. God, for his power, juſtice, mercy, and kingdom, is only worthy to be truſted.—CXLVII. The prophet exhorteth to praiſe God for his care of the church, his power, and his mercy: to praiſe him for his providence: to praiſe him for his bleſſings upon the kingdom, for his power over the meteors, and for his ordinances in the church.—CXLVIII. The Pſalmiſt exhorteth the celeſtial, the terreſtrial, and the rational creatures to praiſe God.——CXLIX. The prophet exhorteth to praiſe God for his love to the church, and for that power which he hath given to the church.—CL. An exhortation to praiſe God with all kind of inſtruments.

1. Day. *Morning Prayer.*

PSAL. I.

a Prov. 4. 14, 15. b Or, wicked, b Pſal. 26. 4. Jer. 15. 17.

BLESSED a *is* the man that walketh not in the counſel of the * ungodly, nor ſtandeth in the way of ſinners, b nor ſitteth in the ſeat of the ſcornful.

2 But his delight *is* in the law of the Lord, c and in his law doth he meditate day and night.

c Joſh. 1. 8. Pſal. 119. 2, 97.

3 And he ſhall be like a tree d planted by the rivers of water, that bringeth forth his fruit in his ſeaſon; his leaf alſo ſhall not † wither, and whatſoever he doeth ſhall proſper.

d Jer. 17. 8, Ezek. 47. 12. † Heb. fade.

4 The

PSAL. I.

V. 1. *Bleſſed is the man that walketh not*—Joins not with them in any evil. *Nor*—Continues in thoſe courſes, which they live in, who make ſin their trade and delight. *Nor ſitteth*—Reſolvedly perſeveres

4 The ungodly *are* not so: but *are* [e] like the chaff which the wind driveth away.

5 Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.

6 For [f] the Lord knoweth the way of the righteous: but the way of the ungodly shall perish.

[e] Job 21. 18. Psal. 35. 5. Isai. 17. 13. & 29. 5. Hos. 13. 3.

[f] Nah. 1. 7.

1047.

PSAL. II.

WHY [a] do the heathen * rage, and the people † imagine a vain thing?

2 The kings of the earth set themselves, and the rulers take counsel together against the Lord, and against his [b] anointed, *saying*,

3 [c] Let us break their bands asunder, and cast away their cords from us.

4 [d] He that sitteth in the heavens shall laugh: the Lord shall have them in derision.

5 Then shall he speak unto them in his wrath, and ‡ vex them in his sore displeasure.

6 Yet have I § set my king ‖ [e] upon my holy hill of Zion.

7 I will declare ‖ the decree: the Lord hath said unto me, [f] Thou *art* my Son, this day have I begotten thee.

8 [g] Ask of me, and I shall give *thee* the heathen *for* thine inheritance, and the uttermost parts of the earth *for* thy possession.

9 [h] Thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potter's vessel.

10 Be wise now therefore, O ye kings: be instructed, ye judges of the earth.

11 [i] Serve the Lord with fear, and rejoice with trembling.

12 [k] Kiss the son, lest he be angry, and ye perish *from* the way, when his wrath is kindled but a little: [l] blessed *are* all they that put their trust in him.

[a] Psal. 46. 6. Acts 4. 25.

* Or, tumultuously assemble.

† Heb. meditate.

[b] Psa. 45. 7.

[c] Jer. 5. 5. Luke 19. 14.

[d] Psa. 37. 13. & 59. 8. Prov. 1. 26.

‡ Or, trouble.

§ Heb. anointed.

‖ Heb. upon Zion, the hill of my holiness.

[e] 2 Sam. 5. 7.

‖ Or, for a decree.

[f] Acts 13. 33. Heb. 1. 5. & 5. 5.

[g] Psa. 22. 27. & 72. 8. & 89. 27. Dan. 7. 13, 14.

[h] See John 17. 4, 5. Psa. 89. 23. Rev. 2. 17. & 12. 5. & 19. 15.

[i] Heb. 12. 28.

[k] Gen. 41. 40. 1 Sam. 10. 1. 1 Psal. 34. 8. Prov. 16. 20. Isai. 30. 18. Jer. 17. 7. Rom. 9. 33. & 10. 11. 1 Per. 2. 6.

PSAL. III.

¶ A Psalm of David, * when he fled from Absalom his son.

LORD, [a] how are they increased that trouble me? many *are* they that rise up against me.

1023.

[a] 2 Sam. 16. 15.

2 Many

perseveres to be one of them who mock and deride at all religion.

V. 2. *But his delight is*—In the study and practice of the word of God in all the parts of it. *Meditate day and night*—Diligently and constantly upon all occasions.

V. 3. *And he*—His soul shall be plentifully fed from heaven with the never-failing influences of grace and consolation, whereby he shall be made fruitful in every good word and work. *His leaf*—He shall persevere in holiness, and his happiness shall be fixed, and durable, even everlasting. *Whatsoever he doeth shall prosper*—Be crowned with such an issue as shall conduce most to his advantage, (Rom. viii. 28.)

V. 4. *The ungodly are not so*—Shall have no firm footing in any good condition. *But are like the chaff*—All their designs and endeavours to root themselves in the earth, shall be blasted and come to nothing.

V. 5. *Therefore*—Because they are ungodly. *The ungodly shall not stand*—Be able to justify themselves, or endure the wrath of the Almighty at the last day. *Nor sinners*—Have fellowship or share in the happiness of the righteous.

V. 6. *For*——And the reason of this different dispensation, is, because—*The Lord knoweth*—Approves of, and accordingly will bless and prosper them. *The righteous: but the way of the ungodly*—All their wicked designs and courses shall come to nothing, and they shall perish with them.

PSAL. II.

V. 1. *Why do the heathen rage*—It is both causeless and foolish. This psalm relates immediately to David, and the opposition he met with in his coming to the kingdom, wherein he was a type of Christ; of whom therefore it is chiefly meant. The Philistines, and others among us and about us, violently oppose my government, and refuse subjection to me. *And the people*—Yea, many of Israel too, entertain frivolous projects to their own destruction, particularly to hinder my government, and oppose the spiritual kingdom of Christ, which yet shall prosper. (Matth. xvi. 18.)

V. 2. *The kings*—The Roman governor Pilate, and Herod, and other wicked kings in all ages, resolvedly combine together. *And the rulers*—The Jewish rulers. *Against the Lord*—His counsel and command. *And against his anointed*—The Messiah—The Lord Jesus Christ.

V. 3. *Let us break*—Cast off their government, and free ourselves from subjection to their laws, which like fetters and shackles restrain us; this is the language of the human mind in its natural state, saying to the spirit of the Lord, We will not have thee to reign over us.

V. 4. *He shall laugh*——Despise and deride their contrivances, and fruitless attempts.

V. 5. *Then*—When they spun their thread to its full length, and are ripe for destruction, he will manifest his fury against them, by the punishments he inflicts upon them. *Vex them*—Whereby they shall be tormented both inwardly in their consciences, and outwardly in their bodies.

V. 6. *Yet*—In spite of them all I will establish the Messiah in his throne, in and over the church, whereof mount Zion and the temple built there, was a type. These are the words of God the Father concerning Christ. *Have I*—Set up my kingdom, and in this God the Son speaks in his own name.

V. 7. *I will*—These are also the words of God the Son. *Declare*—Publish and make known, partly in my own person, and partly by my ministers, to all the world my regal office. *Thou art my son*—Eternal Son. *This day*—Partly at his birth, and during his life, but chiefly at his resurrection. *Have I begotten thee*—Manifested and declared thee to be my Son. (Rom. i. 4.)

V. 8—10. *Ask of me*—By thy intercession the Gentiles shall become subjects of thy kingdom, to be redeemed, converted, governed, and saved by thee. *Thou shalt break them*—Such as refuse subjection to thee. *Be wise now*—While you have time and space for repentance and submission.

V. 11. *Serve the Lord with fear*—With an awful sense of his greatness and majesty, that you may be careful to please him, and fearful to offend him. *And rejoice*—In the sense of God's grace and goodness to you. *With trembling*—Lest you walk unworthy of it.

V. 12. *Kiss the son*——Submit to him, worship and love him. *Lest he be angry*—Turn that grace and favour he has offered you into heavy displeasure. *And ye perish*—Be cut off suddenly in the midst of your counsels. *When his wrath is kindled but a little*—The least spark whereof will be of dreadful consequence to the rebellious, much more when it flames out in a high degree.

2 Many *there be* which ſay of my ſoul, [b] *There is* no help for him in God. Selah.

3 But thou, O Lord, *art* a ſhield † for me; my glory, and [c] the lifter up of mine head.

4 I cried unto the Lord with my voice, and he heard me out of his holy hill. Selah.

5 [d] I laid me down and ſlept; I awaked, for the Lord ſuſtained me.

6 [e] I will not be afraid of ten thouſands of people, that have ſet *themſelves* againſt me round about.

7 Ariſe, O Lord, ſave me, O my God; [f] for thou haſt ſmitten all mine enemies *upon* the cheek-bone: thou haſt broken the teeth of the ungodly.

8 [g] Salvation *belongeth* unto the Lord: thy bleſſing *is* upon thy people. Selah.

b 2 Sam. 16. 8.
† Or, about.
c Iſai. 27. 6.
d Pſal. 4. 8. Prov. 3. 24. Ezek. 26. 6.
e Pſal. 27. 3.
f Job 16. 10. Pſal. 58. 6. Lam. 3. 30.
g Prov. 21. 31. Iſai. 43. 11. Jer. 3. 23. Hoſ. 13. 4. Jonah 2. 9. Rev. 7. 10. & 19. 1.

PSAL. IV.

¶ To the ‖ chief muſican on Neginoth, A pſalm of David.

HEAR me when I call, O God of my righteouſneſs: thou haſt enlarged me *when I was* in diſtreſs, * have mercy upon me, and hear my prayer.

2 O ye ſons of men, how long *will ye turn* my glory into ſhame? *how long* will ye love vanity, *and* ſeek after leaſing? Selah.

‖ Or, overſeer.
Hab. 3. 19.
* Or, be gracious unto me.

3 But know that the Lord hath ſet apart him that is godly, for himſelf: the Lord will hear when I call unto him.

4 [a] Stand in awe, and ſin not: [b] commune with your own heart upon your bed, and be ſtill. Selah.

5 Offer [c] the ſacrifices of righteouſneſs: and put your truſt in the Lord.

6 *There be* many that ſay, Who will ſhew us, *any* good? [d] Lord, lift thou up the light of thy countenance upon us.

7 Thou haſt put gladneſs in my heart, more than in the time *that* their corn and their wine increaſed.

8 [e] I will both lay me down in peace, and ſleep: [f] for thou, Lord, only makeſt me dwell in ſafety.

a Epheſ. 4. 26.
b Pſal. 77. 6.
c Deut. 33. 19. Pſal. 50. 14. & 51. 19.
d Num. 6. 26. 2 Sam 15 12. Pſal. 80. 3, 7, 19. & 119. 135.
e Job 11. 18, 19. Pſal. 3. 5.
f Lev. 25. 18, 19 & 26. 5. Deut. 12. 10.

PSAL. V.

¶ To the chief muſician upon Nehiloth, A pſalm of David.

GIVE ear to my words, O Lord, conſider my meditation.

2 Hearken unto the voice of my cry, my King, and my God: for unto thee will I pray.

3 [a] My voice ſhalt thou hear in the morning, O Lord; in the morning will I direct *my prayer* unto thee, and will look up.

a Pſal. 30. 5. & 130. 6.

PSAL. III.

V. 1, 2. *Many*—Moſt give me for loſt. *There is no help for him in God*—God will help me no more. *Selah*—Probably, this is a muſical note and direction for the raiſing up of the voice, but chiefly for the elevation of the heart, as being affixed to ſomething that deſerves obſervation; and ſo here it is the ſame as if it had been ſaid, How ſad indeed were my condition, if God ſhould not help me!

V. 3. *Thou, O Lord, art my glory*—The Author of that royal dignity to which I am advanced. *And the lifter up of mine head*—Who wilt reſtore me to my former dignity, and in the mean while doſt ſuſtain me in my troubles, that I am not overwhelmed thereby; yea, makeſt me cheerful and comfortable therein. (Luke xxi. 28.)

V. 4. *The Lord heard me*—This my confidence to find mercy, I care not who knows, ſo ſure am I of it.

V. 5. *I laid me down*—And this confidence in God my Saviour, has ſo comfortably ſecured me in my own mind, that I can ſleep quietly, and in ſafety.

V. 6, 7. *Ariſe*—Let it appear that I ſpeak the truth, and that thou owneſt me, by thy helping me. *For*—I do the more confidently now implore thy help from former experience of it. *Thou haſt ſmitten*—Put them to ſhame, and diſabled them from hurting me.

V. 8. *Salvation*—To preſerve and deliver me from this conſpiracy. *Belongeth unto the Lord*—O that I could believe this, and praiſe him for it.

PSAL. IV.

V. 1. *O God of my righteouſneſs*—The witneſs and defender of my righteous cauſe. *Thou haſt enlarged me*—Freed me from my former ſtraits and troubles.

V. 2. *O ye ſons*—Grandees. *How long will ye turn*—Seek to diſgrace and diſparage me for that which is my greateſt honour, viz. my deſignment for the kingdom; becauſe I am not yet put into actual poſſeſſion of the whole. *How long will ye love vanity*—Purſue your vain attempts to hinder me from, or diſpoſſeſs me of the kingdom. *And ſeek*—Endeavour, by your ſlanders and falſe reports, to make me odious.

V. 3. *The Lord hath ſet apart him that is godly*——Choſen my tribe, family, and perſon for the royal dignity: and alſo will own every truly pious perſon for one of his peculiar people. *The Lord will hear when I call unto him*—Relieve me, and give me the better of my enemies.

V. 4. *Stand in awe*—Be afraid of oppoſing me, and God in me, who has undertaken my cauſe and quarrel. *Commune*—Conſider ſeriouſly what you do. *And be ſtill*——Suppreſs your anger and rage againſt me, and give over oppoſing me.

V. 5. *Offer the ſacrifices of righteouſneſs*—Make your peace with God for your former miſcarriages, by ſacrifices offered by ſincerely holy perſons, in a right manner—by faith in the great ſacrifice made from the foundation of the world by God my Redeemer, by whoſe blood ſhedding you only can receive remiſſion of your ſins. *And put your truſt in the Lord*—And then truſt in him for mercy and grace, and not in your own power and policy.

V. 6. *Many*—The generality—*Who will ſhew*——Beſtow any outward good thing upon us, which they count the chiefeſt good. *Lord, lift thou up the light of thy countenance upon us*—Manifeſt thy love and favour to me and mine; for it is thy preſence that makes my heaven.

V. 7. *Thou haſt put gladneſs in my heart*—By the light of thy countenance. *More*—Above the joy of harveſt, which is a time of great rejoicing.

V. 8. *I will*—I am ſo comforted with the hopes of thy favour, and confident of thy faithfulneſs in protecting me, that all my troubles and dangers ſhall not diſquiet me, but I will compoſe myſelf to reſt with calmneſs of ſpirit.

PSAL. V.

V. 1, 2. *O Lord, conſider my meditation*—Prayer, which proceeds from my heart. *Unto thee will I pray*——I will never ceaſe calling upon thee, nor will I ſeek to any other but thee: being aſſured that thou wilt give whatever I aſk in humble confidence in thee, through thy beloved Son, and only delay to anſwer or refuſe

4 For thou *art* not a God that hath pleasure in wickedness: neither shall evil dwell with thee.

5 [b] The foolish shall not stand * in thy sight: thou hatest all workers of iniquity.

6 Thou shalt destroy them that speak leasing: [c] the Lord will abhor † the bloody and deceitful man.

7 But as for me, I will come *into* thy house in the multitude of thy mercy: *and* in thy fear will I worship [d] toward ‡ thy holy temple.

8 Lead me, O Lord, in thy righteousness, because of § mine enemies; [e] make thy way straight before my face.

9 For *there is* no ‖ faithfulness * in their mouth, their inward part *is* ‡ very wickedness; [f] their throat *is* an open sepulchre, [g] they flatter with their tongue.

10 ‡ Destroy thou them, O God; let them fall § by their own counsels: cast them out in the multitude of their transgressions, for they have rebelled against thee.

11 But let all those that put their trust in thee, rejoice: let them ever shout for joy: because ‖ thou defendest them: let them also that love thy name, be joyful in thee.

12 For thou, Lord, wilt bless the righteous, with favour wilt thou * compass him, as *with* a shield.

I. Day. *Evening Prayer.*

PSAL. VI.

¶ To the chief musician on Neginoth * † upon Sheminith, A psalm of David.

O [a] Lord, rebuke me not in thine anger, neither chasten me in thy hot displeasure.

2 Have mercy upon me, O Lord, for I *am* weak: O Lord, heal me, for my bones are vexed.

3 My soul is also sore vexed: but thou, O Lord, how long?

4 Return, O Lord, deliver my soul: Oh save me for thy mercies sake.

5 [b] For in death *there is* no remembrance of thee: in the grave who shall give thee thanks?

6 I am weary with my groaning, ‡ all the night make I my bed to swim: I water my couch with my tears.

7 [c] Mine eye is consumed because of grief; it waxeth old because of all mine enemies.

8 [d] Depart from me, all ye workers of iniquity;

b Hab. 1. 13. * Heb. before thine eyes. c Psa. 55. 23. † Heb. the man of bloods and deceit. d Psal. 28. 2. & 132. 7. & 138. 2. ‡ Heb. the temple of thy holiness. § Heb. those which observe me. e Psal. 25. 4. & 27. 11. ‖ Or, stedfastness. * Heb. in his mouth, that is, in the mouth of any of them. ‡ Heb. wickednesses f Rom. 3. 13. Luke 11. 44. g Psal. 62. 4. ‡ Or, Make them guilty. § Or, from their counsels. ‖ Heb. thou covereſt over, or, protecteſt them.

* Heb. crown him.

* Or, upon the eighth: See 1 Chron. 15. 21. † Psal. 12. title. a Psal. 38. 1. Jer. 10. 24. & 46. 28.

b Psal. 30. 9. & 88. 11. & 115. 17. & 118. 17. Isai. 38. 18. ‡ Or, every night. c Job 17. 7. Psal. 31. 9. & 38. 10. & 88. 9. Lam. 5. 17. d Psal. 119. 115. Matt. 7. 23. & 25. 41. Luke 13. 27.

to give, when to do so is more consistent with thine own infinite wisdom and compassion.

V. 3. *I direct my prayer unto thee, and will look up*—For a gracious answer from thee.

V. 4. *For*—And I expect acceptance of thee only for my Redeemer's sake. *Thou art not a God that hath pleasure in wickedness*—So as to approve of those that practise it, or to hear their prayers. *Neither shall evil dwell with thee*—Find favour with, be acceptable to, or blessed by thee, so long as they either wilfully or carelessly continue in any known sin, and without true repentance for sins past.

V. 5. *The foolish*—Wicked men. *Shall not stand*—Be able to defend themselves when they come to be judged by thee.

V. 6. *Thou shalt destroy them that speak leasing*—Make it their business to raise and disperse false and scandalous reports. *The Lord will abhor the bloody and deceitful man*—Such as design mischief against me, or my friends, under a pretence of kindness and friendship.

V. 7. *I will come into thy house*—When I shall be delivered out of my troubles, which I do firmly believe will be, by thy abundant goodness and mercy to me. *In the multitude of thy mercy and in thy fear*—With a due sense and holy reverence of thy glorious majesty. *Will I worship*—Through the mediation of Christ my Lord.

V. 8. *Lead me*——Guide me by thy holy Spirit in the way of thy commandments, and according to thy faithfulness in the performance of thy promises; in which, if I did not entirely confide, all that has been reported to me by those that have known thee, and my own past experience of thy gracious dealings, would utterly condemn my unbelief, and leave me without excuse for doubting the truth of thy word, which all have so much cause to trust. *Mine enemies*—Who lay snares for me, and watch for some advantage against me. *Make thy way straight*—Plain and evident, that I may easily find it out, and walk uprightly therein.

V. 9. *For*—Otherwise I shall be ensnared by them; for they make no conscience of lying and dissembling. *Their inward part*—Their heart is full of all manner of wickedness; and therefore no wonder that it breaks forth at their mouth. *Their throat*—Their speech is most destructive and offensive. *They flatter*—They make a shew of friendship and piety, that they may the more easily deceive and destroy me.

V. 10. *Let them fall by their own counsels*—Make their counsels not only unsuccessful against me, but destructive to themselves. *Cast them out*—Of thy protection, and from among thy people. *For they have rebelled against thee*—In their opposition to me, whom thou thyself hath raised up; and by my words are they warned of their destruction, if they do not repent and sue unto thee for mercy, before their day of salvation is passed and gone for ever.

V. 11, 12. *Let all those that put their trust in thee, rejoice*—In their experience of thy goodness to them. *Let them also that love thy name*—Thy majesty, word, worship, and glory. *Be joyful in thee*—In their interest in thee, and thy love and favour to them, and all benefits flowing from thence: this peace and joy the natural man knoweth not of, nor can the world destroy it or take it from thy children; nay death itself, with all its terrors, will be gain unspeakable to all who are here, by thy unmerited goodness, able to rejoice in the knowledge of thy salvation.

PSAL. VI.

V. 1. *O Lord chasten me in thy hot displeasure*—When thou seest it necessary to afflict me, do it out of love, and according to thy fatherly compassion.

V. 2—4. *My bones are vexed*—The pain reaches to my bones and most inward parts. *How long*—Wilt thou suffer me to lie languishing in this condition? *Oh save me for thy mercies sake*—Deliver me from this sickness, and restore me to health and inward peace.

V. 5. *For*—And so shall I live to praise thee. *There is no remembrance of thee in the grave*—By way of thankfulness and praises before others in the land of the living.

V. 6, 7. *Mine eye*—My sight is decayed. *Waxeth old*—Is as dim as if I were grown old. *Because*—By reason of their multitude, rage, and treachery.

V. 8—10. *Depart*—Forbear any longer to oppose and molest me.

iniquity; for the Lord hath heard the voice of my weeping.

9 The Lord hath heard my ſupplication; the Lord will receive my prayer.

10 Let all mine enemies be aſhamed and ſore vexed: let them return *and* be aſhamed ſuddenly.

P S A L. VII.

* Heb. 3. 1. * 2 Sam. 16. cir. 1062. ‖ Or, buſnaſh.

¶ * Shiggaion of David, which he ſang unto the Lord, * concerning the ‖ words of Cuſh the Benjamite.

O Lord my God, in thee do I put my truſt: ſave me from all them that perſecute me, and deliver me.

a Iſai. 38. 13. † Heb. not a deliverer.

2 [a] Leſt he tear my ſoul like a lion, renting *it* in pieces, while *there is* † none to deliver.

b 2 Sam. 16. 7, 8.

3 O Lord my God, [b] if I have done this; if there be iniquity in my hands:

c 1 Sam. 24. 7. & 26. 9.

4 If I have rewarded evil unto him that was at peace with me: (yea, [c] I have delivered him that without cauſe is mine enemy)

5 Let the enemy perſecute my ſoul, and take *it*, yea, let him tread down my life upon the earth, and lay mine honour in the duſt. Selah.

d Pſal. 94. 2.

6 [d] Ariſe, O Lord, in thine anger, lift up thyſelf, becauſe of the rage of mine enemies: and

e Pſal. 44. 23.

[e] awake for me to the judgment *that* thou haſt commanded.

7 So ſhall the congregation of the people compaſs thee about: for their ſakes therefore return thou on high.

8 The Lord ſhall judge the people: judge me, O Lord, [f] according to my righteouſneſs, and according to mine integrity *that is* in me.

f Pſal. 18. 20.

9 O let the wickedneſs of the wicked come to an end, but eſtabliſh the juſt: [g] for the righteous God trieth the hearts and reins.

g 1 Sam. 16. 7. 1 Chron. 28. 9. Pſal. 139. 1. Jer. 11. 20. & 17. 10. & 20. 12. Rev. 2. 23.

10 ‡ My defence *is* of God, which ſaveth the upright in heart.

‡ Heb. My buckler is upon God.

11 § God judgeth the righteous, and God is angry *with the wicked* every day.

§ Or, God is a righteous judge.

12 If he turn not, he will [h] whet his ſword; he hath bent his bow, and made it ready.

h Deut. 32. 41.

13 He hath alſo prepared for him the inſtruments of death; [i] he ordaineth his arrows againſt the perſecutors.

i Deut. 32. 23. 42. Pſal. 64. 7.

14 [k] Behold, he travaileth with iniquity, and hath conceived miſchief, and brought forth falſhood.

k Job 15. 35. Iſai. 33. 11. & 59. 4. James 1. 15.

15 ‖ He made a pit, and digged it, [l] and is fallen into the ditch *which* he made.

‖ Heb. He hath digged a pit.

l Job 4. 8.

16 [m] His miſchief ſhall return upon his own head, and his violent dealing ſhall come down upon his own pate.

Pſal. 9. 15. & 10. 2. & 35. 8. & 94. 23. & 141. 10. Prov. 5. 22. & 26. 27.

17 I will praiſe the Lord according to his righteouſneſs: and will ſing praiſe to the name of the Lord moſt high.

m 1 Kings 2. 32.

P S A L. VIII.

* Pſal. 81. & 84. title.

¶ To the chief muſician * upon Gittith, A pſalm of David.

O Lord our Lord, how excellent *is* thy name in all the earth! who [a] haſt ſet thy glory above the heavens.

a Pſal. 113. 4. & 148. 13.

2 Out

me. *The Lord will receive my prayer*—Reſtore me to health and comfort, according to my prayer. *Let them return*—Be turned back and put to flight. (Pſal. lvi. 9.)

P S A L. VII.

V. 1, 2. *Leſt he tear*—Leſt if I fall into his hands he ſhould deſtroy me with rage and cruelty. *None to deliver*—That will, or dare ſtand my friend, and ſpeak a good word for me.

V. 3. *If I have done this*—That I am ſlanderouſly accuſed of. *If*—If I have any treacherous deſign againſt Saul, or broken covenant with him, as is ſuggeſted.

V. 4, 5. *Him that was at peace with me*—Carried himſelf peaceably and friendly towards me. *Yea, I have delivered him*—Let him eſcape, when I might have deſtroyed him. *Let him lay mine honour in the duſt. Selah*—Let Saul never ceaſe to ſeek my life till he have it. Even from my heart I wiſh it.

V. 6. *Ariſe*—But thou knoweſt it is otherwiſe, therefore, *Lift up thyſelf*—Manifeſt thyſelf to my help. *Awake for me*—Inflict that puniſhment upon mine enemies that thou haſt commanded, ſhould be inflicted upon malicious oppreſſors and perſecutors; and particularly execute thy righteous ſentence of Saul's depoſition, and ſettle me in that office thou haſt commanded me to undertake.

V. 7. *So ſhall the people compaſs thee about*—With praiſes for thy goodneſs to me, and for the manifold benefits they ſhall enjoy under my government. *For their ſakes*—That they may be delivered from oppreſſion, and reſtored to their civil and eccleſiaſtical liberties, ſhew thy power from heaven, and decide the cauſe between me and my enemy.

V. 8—11. *Judge me*—Give ſentence for me. *Mine integrity*—My upright heart towards Saul. *Eſtabliſh*—Make good thy promiſe of my eſtabliſhment on the throne. *For the righteous*—And thou who ſearcheſt the heart, knoweſt that I am ſuch an one. *God judgeth*—Defends and avenges. *God is angry with the wicked every day*—Even then when in his providence he forbears to puniſh them; or ſeems moſt favourable to them.

V. 12—14. *He will whet*—Prepare, and ſpeedly execute his judgments upon him. *He ordaineth his arrows againſt the perſecutors*—Deſigns and decrees them to be ſhot againſt perſecutors, and levels them accordingly. They that perſecute ſuch as fear God, make the Almighty their enemy, and are in a ſtate of open rebellion againſt him, God having promiſed to take all them under his care, that put their truſt in him: and ſuch is his care of them, that he hath ſaid, The very hairs of their head are numbered. *He hath brought forth falſhood*—At laſt he will be diſappointed of his expectation, both as to the righteous man's ruin and his own proſperity.

V. 15—17. *I will praiſe the Lord according to his righteouſneſs*—This I am ſure I ſhall live to ſee, and ſhall thereupon have cauſe to praiſe God for his righteous dealing in my deliverance, and my enemies deſtruction.

P S A L. VIII.

V. 1. *O Lord our Lord, how excellent is thy name*—Thy fame and renown, by reaſon of the creation; but eſpecially by reaſon of the redemption by Jeſus Chriſt. *Who haſt ſet thy glory above the heavens*—

Above

2 [b] Out of the mouth of babes and sucklings hast thou * ordained strength, because of thine enemies, that thou mightest still [c] the enemy and the avenger.

3 When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained;

4 [d] What *is* man, that thou art mindful of him? and the son of man, that thou visitest him?

5 For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

6 [e] Thou madest him to have dominion over the works of thy hands; [f] thou hast put all *things* under his feet:

7 ‖ All sheep and oxen, yea, and the beasts of the field:

8 The fowl of the air, and the fish of the sea, *and whatsoever* passeth through the paths of the seas.

9 O Lord our Lord, how excellent *is* thy name in all the earth!

II. Day. *Morning Prayer.*

PSAL. IX.

¶ To the chief musician upon Muthlabben, A psalm of David.

1018. I Will praise *thee*, O Lord, with my whole heart, I will shew forth all thy marvellous works.

2 I will be glad and rejoice in thee: I will sing praise to thy name, O [a] thou Most High.

3 When mine enemies are turned back, they shall fall and perish at thy presence.

4 For * thou hast maintained my right and my cause, thou sattest in the throne judging † right.

5 Thou hast rebuked the heathen, thou hast destroyed the wicked, [b] thou hast put out their name for ever and ever.

6 ‡ O thou enemy, destructions are come to a perpetual end: and thou hast destroyed cities, their memorial is perished with them.

7 [c] But the Lord shall endure for ever: he hath prepared his throne for judgment.

8 And [d] he shall judge the world in righteousness, he shall minister judgment to the people in uprightness.

9 [e] The Lord also will be § a refuge for the oppressed, a refuge in times of trouble.

10 And they that know thy name will put their trust in thee: for thou, Lord, hast not forsaken them that seek thee.

11 Sing praises to the Lord, which dwelleth in Zion: declare among the people his doings.

12 [f] When he maketh inquisition for blood,

b See Matth. 11. 25. & 21. 16. 1 Cor. 1. 27. * Heb. founded. c Psal. 44. 16.

d Job 7. 17. Psal. 144. 3. Heb. 2. 6.

e Gen. 1. 26, 28. f 1 Cor. 15. 27. Heb. 2. 7. ‖ Heb. Flocks and oxen all of them.

a Psal. 83. 18.

* Heb. thou hast made my judgment. † Heb. in righteousness

b Deut. 9. 14.

‡ Or, The destructions of the enemy are come to a perpetual end: and their cities hast thou destroyed, &c.

c Psal. 102. 12.

d Psal. 96. 13. & 98. 9.

e Psal. 32. 7. & 37. 39. & 46. 1. & 91. 2.

§ Heb. an high place.

f Gen. 9. 5.

Above the visible heavens; and which fills the highest heavens, where the angels celebrate thy praises, and Christ himself sits at thy right hand in glorious majesty. (Eph. iv. 10.)

V. 2. *Out of the mouth*—By the preachings and discourses of the disciples of Christ, who are weak, contemptible persons in the eyes of the world, thou hast made thy power wonderfully to appear, in that thou hast made use of these weak instruments to conquer, and subdue their most powerful and malicious enemies. *Babes*—In age and understanding. (Matth. xxi. 15, 16.) In disposition; such as resemble children in their humility, simplicity, weanedness from the world, &c. (Matth. xviii. 3. and xi. 25.) The apostles and disciples. *Hast thou ordained strength*—Made thy strength fully to appear in their weakness, (2 Cor. xii. 9.) which tends so much the more to the perfecting thy praise, and rendering it the more illustrious. *Because of thine enemies*—Thou hast endued them with this strength, that they might be able to overcome thy proudest enemies, and carry on thy work in despite of them all. *Still*—Confound, put to silence, and bring under all the enemies of thy people. *The avenger*—Such who bear an implacable enmity against thy people, and seek upon all occasions to wreak their spleen, and vent their malice upon them.

V. 3. *When I consider the heavens*—Such an immense, spacious, and wonderful fabric, and the place of thy glory. *Which thou hast ordained*—Appointed and disposed of, for their several excellent and universal uses.

V. 4. *What is man*—In comparison of thee, who hast manifested such infinite power, wisdom, and goodness in the making of these glorious creatures, and that for his use and service. *That thou art mindful of him*—Purposed to do him good. *That thou visitest him*—Exercisest such daily care and providence over him, and hast sent thy Son to redeem him by taking his nature, and so hast highly exalted it in the person of the Messiah.

V. 5. *Thou hast made him a little lower than the angels*—Restored him to his primitive condition, from which he was fallen by sin, which was but one degree below the angels; and this by thy Son's becoming for a while a little lower than the angels, by suffering death, which they are not capable of. *And hast crowned him with glory and honour*—And made him capable of eternal glory and happiness: by his Creator becoming his Redeemer.

V. 6. *Thou madest him*—Hast restored him, in and by Christ, to that right unto, and dominion over the creatures which he lost by the fall.

V. 7——9. *How*——In how many and sundry instances does thy power, wisdom, and goodness excel toward mankind, by what thou hast provided for him, and dost bestow upon him; furnishing every place, both above and below, throughout the whole world, with infinite store and variety of all good creatures for his sake.

PSAL. IX.

V. 1—3. *Marvellous works*—Wonderful deliverances wrought for me; and for thy church and people formerly. *When*—When the time comes that thou wilt foil them, and put them to flight. *At thy presence*—Upon thy appearance against them.

V. 4, 5. *My right*—My title to the kingdom to be right, and my cause to be honest. *Rebuked the heathen*—Punished my foreign enemies. *The wicked*—My wicked countrymen, and domestick foes. *Their name*—That renown they had gotten by their former exploits; yea, and sometimes destroyed their very memorial.

V. 6. *Enemy*—Of what sort or country soever. *Destructions*—All thy destructive plots and practices shall never trouble me more. *Thou hast destroyed*—True; thou hast formerly brought many famous places to utter ruin, and blotted out their very name from under heaven, but God shall judge thee at last.

V. 7. *The Lord shall endure for ever*—And this is sufficient matter of terror to the enemies, and comfort to the church. *He hath prepared*——He has been all this while fitting himself to execute judgment, when the time is come.

blood, he remembereth them: he forgetteth
‖ Or, afflicted. not the cry of the ‖ humble.

13 Have mercy upon me, O Lord, consider my trouble *which I suffer* of them that hate me, thou that liftest me up from the gates of death:

14 That I may shew forth all thy praise in the gates of the daughter of Zion: I will rejoice in thy salvation.

g Psal. 7. 15, 16. & 38. 8. & 57. 6. & 44. 23. & 94. 23. Prov. 5. 22. & 22. 8 & 26. 27.
15 g The heathen are sunk down in the pit *that* they made: in the net which they hid, is their own foot taken.

16 The Lord is known by the judgment *which* he executeth: the wicked is snared in
h Psal. 19. 14. & 92. 3. the work of his own hands. h Higgaion, Selah.

17 The wicked shall be turned into hell, *and* all the nations that forget God.

18 For the needy shall not alway be forgotten: the expectation of the poor shall *not* perish for ever.

19 Arise, O Lord, let not man prevail, let the heathen be judged in thy sight.

20 Put them in fear, O Lord, *that* the nations may know themselves *to be but* men. Selah.

P S A L. X.

WHY standest thou afar off, O Lord? *why* hidest thou *thyself* in times of trouble?

* Heb. In the pride of the wicked he doth persecute.
2 * The wicked in *his* pride doth persecute
a Psal. 7. 16. & 9. 15, 16. Prov. 5. 22. the poor: a let them be taken in the devices that they have imagined.

3 For the wicked boasteth of his † heart's desire, and b ‡ blesseth the covetous, *whom* the Lord abhorreth.

† Heb. souls.
b Prov. 28. 4. Rom. 1. 32.
‡ Or, the covetous blesseth himself, he abhorreth the LORD.

4 The wicked, through the pride of his countenance, c will not seek *after God:* § God *is* not in all his d thoughts.

c Psal. 14. 2.
§ Or, all his thoughts are, There is no God.
d Psal. 14. 1. & 53. 1.

5 His ways are always grievous; e thy judgments *are* far above out of his sight: *as for* all his enemies, f he puffeth at them.

e Prov. 24. 7.
f Psal. 12. 5.

6 g He hath said in his heart, I shall not be moved: for I *shall* ‖ never *be* in adversity.

g Eccles. 8. 11. Isai. 56. 12.
‖ Heb. unto generation and generation.

7 h His mouth is full of cursing, and * deceit, and fraud: under his tongue *is* mischief
i and † vanity.

h Rom. 3. 14.
* Heb. deceits
i Psal. 12. 2.
† Or, iniquity

8 He sitteth in the lurking-places of the villages: k in the secret places doth he murder the innocent: l his eyes ‡ are privily set against the poor.

k Hab. 3. 14.
l Psal. 17. 11.
‡ Heb. hide themselves.

9 m He lieth in wait § secretly as a lion in his den: he lieth in wait to catch the poor: he doth catch the poor when he draweth him into his net.

m Psal. 17. 12.
§ Heb. in the secret places.

10 ‖ He croucheth, *and* humbleth himself, that the poor may fall * by his strong ones.

‖ Heb. He breaketh himself.
* Or, into his strong parts.

11 He hath said in his heart, God hath forgotten: n he hideth his face, he will never see *it*.

n Job 22. 13. Psal. 73. 11. & 94. 7.

12 Arise, O Lord, O God, lift up thine hand: forget not the † humble.

† Or, afflicted.

13 Wherefore doth the wicked contemn God? he hath said in his heart, Thou wilt not require *it*.

14 Thou

V. 8—10. *They that know thy name will put their trust in thee*—Have had experience of thy power and goodness. (2 Cor. i. 10.)

V. 11. *Declare*—To the heathen nations, that they also may be brought to the knowledge and worship of the true God.

V. 12. *When he maketh inquisition for blood*—Calls his enemies to account for the blood of his people, which they have unjustly shed, or coveted. *He remembereth them*—He will right the innocent wronged, that trust in him, and seek to him, whom he seemed to have forgotten. *He forgetteth not the cry of the humble*——The afflicted, who cannot avenge themselves, but in singleness of heart and poverty of spirit made their addresses to him.

V. 13, 14. *The gates of death*—Imminent dangers. *In the gates*—In the solemn assemblies of thy people. *The daughter of Zion*—The inhabitants of Zion. *Thy salvation*—Thy saving grace and favour to me; for his sake with whom thou art ever well pleased.

V. 16, 17. *Higgaion*——This is a point deserves our deepest consideration and meditation. *Selah*—Yea, again and again I wish they would well consider this. *All that forget God*—Do not consider nor regard God's threatenings and judgments, but go on securely and presumptuously in their oppressive and wicked courses.

V. 18—20. *For*—And though he may defer to judge the wicked, and deliver the righteous very long, yet not always.

P S A L. X.

V. 1, 2. *The wicked in his pride*—Who, by thy forbearance, is puffed up exceedingly in wickedness, and takes a pride to vex and trample down the poor.

V. 3. *His heart's desire*—The accomplishment thereof. *Blesseth the covetous*—Esteems those only to be wise and happy that grow great and heap up riches, without regarding by what means.

V. 4. *The wicked, through*—By their success and prosperity are grown so high-minded and self-confident, which they manifest in their countenance, though it be lodged in the heart. *Will not seek after God*—Neither inquire nor consider whether there be a God or no.

V. 5, 6. *His ways are always grievous*—Troublesome and injurious to all about him.

V. 7. *His mouth is full of cursing*——Oaths and imprecations against himself to gain credit to his words, and so to deceive those he deals with. *Under his tongue is mischief*—Smooth and plausible language. *And vanity*—Falsehood.

V. 8, 9. *He sitteth*—Uses all kind of artifices to oppress and destroy the godly. *His eyes*—He watches all opportunities to mischief the poor, and to take me at unawares, who am helpless and friendless. *He doth catch*—By his fraudulent and dissembling dealings he crushes them without mercy.

V. 10. *He*—He can abase himself, and with fair speeches and fawning behaviour he endeavours to overthrow the innocent. *By his strong ones*——His own power, or theirs that join with him.

V. 11, 12. *He hath said, God hath forgotten*—To take care of the poor and humble. He takes no notice of their sufferings.

V. 13. *Wherefore*—Why dost thou, by thy forbearance, give the wicked occasion to insult over thee, and slight thy judgments, power, and providence?

V. 14. *Thou*

14 Thou haſt ſeen *it*, for thou beholdeſt miſchief and ſpite to requite *it* with thy hand: the poor ‡ committeth himſelf unto thee, [o] thou art the helper of the fatherleſs.

‡ Heb. leaveth.
o Pſal. 68. 5.

15 [p] Break thou the arm of the wicked, and the evil *man:* ſeek out his wickedneſs *till* thou find none.

p Pſal. 37. 17.

16 [q] The Lord *is* King for ever and ever: the heathen are periſhed out of his land.

q Pſal. 29. 10. & 145. 13. & 146. 10. Jer. 10. 10. Lam. 5. 19. Dan. 4. 34. & 6. 26. 1 Tim. 1. 17.

17 Lord, thou haſt heard the deſire of the humble: thou wilt § prepare their heart, thou wilt cauſe thine ear to hear:

§ Or, eſtabliſh.

18 To judge the fatherleſs and the oppreſſed, that the man of the earth may no more ‖ oppreſs.

‖ Or, terrify.

PSAL. XI.

¶ To the chief muſician, A pſalm of David.

cir. 1060.

IN the Lord put I my truſt: [a] how ſay ye to my ſoul, Flee *as* a bird to your mountain?

a See 1 Sam. 26. 19.

2 For lo, [b] the wicked bend *their* bow, [c] they make ready their arrow upon the ſtring: that they may * privily ſhoot at the upright in heart.

b Pſ. 64. 3, 4.
c Pſa. 21. 12.
* Heb. in darkneſs.

3 [d] If the foundations be deſtroyed, what can the righteous do?

d Pſa. 82. 5.

4 [e] The Lord *is* in his holy temple, the Lord's throne *is* in heaven: [f] his eyes behold, his eye-lids try the children of men.

e Hab. 2. 20.
f Pſa. 33. 13. & 34. 15, 16. & 66. 7.

5 The Lord trieth the righteous: but the wicked, and him that loveth violence, his ſoul hateth.

g Gen. 19. 24. Ezek. 38. 22.

6 [g] Upon the wicked he ſhall rain † ſnares, fire and brimſtone, and ‡ an horrible tempeſt: [h] *this ſhall be* the portion of their cup.

† Or, quick burning coals
‡ Or, a burning tempeſt.
h See Gen. 43. 34. 1 Sam. 1. 4. & 9. 23. Pſal. 75. 8.

7 For the righteous Lord loveth righteouſneſs, his countenance doth behold the upright.

II. Day. *Evening Prayer.*

PSAL. XII.

¶ To the chief muſician * ‖ upon Sheminith, A pſalm of David.

* Or, upon the eighth.
‖ Pſal. 6, title.

* HELP, Lord, for [a] the godly man ceaſeth; for the faithful fail from among the children of men.

* Or, Save.
a Iſa. 57. 1. Mic. 7. 2.

2 [b] They ſpeak vanity every one with his neighbour: [c] *with* flattering lips, *and* with † a double heart do they ſpeak.

b Pſal. 10. 2.
c Pſal. 28. 3. Jer. 9. 8.
† Heb. an heart and an heart.

V. 14. *Thou beholdeſt miſchief and ſpite to requite it*—All the injurious, malicious carriages of the wicked, are obſerved by thee, that by thy righteous judgments they may be made to recieve the return of their own conduct, and of the evil they would have done, had their ability been equal to their malice. *The poor committeth himſelf unto thee*—Knowing that their God and Saviour is merciful and gracious, and able to defend, ſupport, and keep all them that caſt their care upon him. (2 Tim. i. 12.) *Thou art the helper of the fatherleſs*—Such poor oppreſſed ones as have no friend nor helper.

V. 15. *The arm of the wicked*—All the inſtruments of his cruelty. *Seek out his wickedneſs*—Call him to account, and puniſh him ſeverely for all his wickedneſs. *Till thou find none*—Undiſcovered and unpuniſhed.

V. 16. *The Lord is King for ever and ever*—He is the king eternal, immortal, inviſible, the only wiſe God, the conſtant governor and judge over all the earth. (1 Tim. i. 17.) *The heathen are periſhed*—He deſtroyed the Canaanites, in this land which he promiſed to beſtow upon Iſrael, and ſo ſhall he do by the enemies of his people elſewhere.

V. 17, 18. *Lord, thou haſt heard the deſire of the humble*—For the thoughts and deſires of all hearts are known to thee, and the deſires of the poor in ſpirit that truſt in thee, are turned into prayers, and graciouſly heard and anſwered by thee. *Thou wilt prepare their heart*—Fit them by thy grace to pray acceptably, and ſo to receive the mercies they aſk: for it is the Spirit that helpeth our infirmities: for without our hearts are taught by his gracious ſuggeſtions and influence, we know not what we ſhould pray for as we ought. (Rom. viii. 26.) *To judge*—To defend and deliver them from their oppreſſors. *The man of the earth*—Mortal and earthly-minded men.

PSAL. XI.

V. 1. *In the Lord put I my truſt*—For the accompliſhment of his promiſe, to beſtow the kingdom upon me: believing in his word againſt all appearances, and them that thus believe, there ſhall be an accompliſhment of all the things for which God hath cauſed us to truſt in him: and this was counted unto the father of the faithful for righteouſneſs—that againſt hope he believed. (Rom. iv. 18.) *How ſay ye*—Whoever you be, whether friends or foes; out of good will, or as inſulting over me; yea, he himſelf under a temptation, ſaid, *Flee as a bird to your mountain*—Shift for thyſelf as well as thou canſt from Saul's malice; for there is no hopes of ever coming to the kingdom.

V. 2. *For*—And no wonder if they look upon me as a loſt perſon; for there are ſome who are always contriving my ruin. *The wicked bend their bow*—Make great preparations for my deſtruction. *That they may privily ſhoot at the upright in heart*—As then he that was born after the fleſh, perſecuted him that was born after the ſpirit, even ſo it is now. (Gal. iv. 29.)

V. 3. *If the foundations be deſtroyed*—Piety, juſtice, and the righteous adminiſtration of affairs be violated and overthrown. What can we do to preſerve public order? Or what can we expect but utter ruin?

V. 4. *The Lord is in his holy temple*—In heaven, which is ſufficient ground of hope and comfort in the worſt of times. *The Lord's eyes behold the children of men*—Sees innocency to reward it, and wickedneſs to defeat and puniſh it.

V. 5, 6. *The Lord trieth the righteous*—Takes ſpecial notice of him and his cauſe, to approve both him and it: and ſends him ſuch trials as ſhall prove the integrity of his heart, and make his faithfulneſs to God, and his upright dealings to all the world, appear both to angels and men. *Upon the wicked he ſhall rain ſnares*—Grievous judgments. *Fire and brimſtone*—Dreadful judgments in this world, and eternal vengeance in the world to come.

V. 7. *For the righteous Lord loveth righteouſneſs*—All that open their hearts to the influence of his grace, and do his holy will on earth, as it is done in heaven; he beholds them and loves the image of his Son in them; and the fruits of his Spirit appearing in their lives, renders them acceptable to God in Jeſus their living head, whoſe example they are carefully following. *His countenance doth behold the upright*—With favour and affection to defend and reward them.

PSAL. XII

V. 1. *Help, Lord*—Save me, and all that believe in thee, from the ſubtilty and rage of the wicked. *The godly man ceaſeth*—Few dare be ſeen to ſhew any kindneſs to us in our diſtreſſes.

V. 2. *They*

3 The Lord shall cut off all flattering lips, *and* the tongue that speaketh [d] ‡ proud things:

4 Who have said, With our tongue will we prevail, our lips § *are* our own: who *is* lord over us?

5 For the oppression of the poor, for the sighing of the needy, now will I arise (saith the Lord) I will set *him* in safety *from him that* ‖ [e] puffeth at him.

6 The words of the Lord *are* pure words: [f] *as* silver tried in a furnace of earth, purified seven times.

7 Thou shalt keep them, O Lord, thou shalt preserve ‡ them from this generation for ever.

8 The wicked walk on every side, when § the vilest men are exalted.

d Dan. 7. 8. 2 Sam. 2. 3.
‡ Heb. great things.
§ Heb. are with us.
‖ Or, would cassare him.
e Psal. 10. 5.
f 2 Sam. 22. 31. Psal. 18. 30. & 119. 140. Prov. 30. 5.
‡ Heb him: that is, every one of them.
§ Heb. the vilest of the sons of men are exalted.

PSAL. XIII.

¶ To the ‖ chief musician, A psalm of David.

HOW long wilt thou forget me, O Lord, for ever? [a] how long wilt thou hide thy face from me?

2 How long shall I take counsel in my soul, *having* sorrow in my heart daily? how long shall mine enemy be exalted over me?

3 Consider, *and* hear me, O Lord, my God: lighten mine eyes, [b] lest I sleep *the sleep* of death;

4 [c] Lest mine enemy say, I have prevailed against him; *and* those that trouble me, rejoice when I am moved.

5 But I have trusted in thy mercy, my heart shall rejoice in thy salvation.

6 I will sing unto the Lord, because he hath dealt bountifully with me.

‖ Or, overseer.
a Deut. 31. 17. Job 13. 24. Psal. 44. 24. & 89. 46.
b Jer. 51. 39.
c Psal. 25. 2.

PSAL. XIV.

¶ To the chief musician, A psalm of David.

THE [a] fool hath said in his heart, *There is* no God: [b] they are corrupt, they have done abominable works, *there is* none that doeth good.

2 [c] The Lord looked down from heaven upon the children of men; to see if there were any that did understand, *and* seek God.

3 They are all gone aside, they are *all* together become * filthy: [d] *there is* none that doeth good, no not one.

4 Have all the workers of iniquity no knowledge? who [e] eat up my people *as* they eat bread, and [f] call not upon the Lord.

5 There

a Psal. 10. 4. & 53. 1.
b Rom 3. 10, &c.
c Psal. 102. 19.
* Heb. stinking.
d Rom. 3. 10.
e Amos 8. 4. Mic. 3. 3.
f Isai. 64. 7.

V. 2. *They speak vanity*—They seek, by lies and falshood, to do me a mischief *A double heart*—Pretending one thing and intending another.

V. 3. *The tongue that speaketh proud things*—Boasting of their own abilities, and what great things they will do.

V. 4. *With our tongue will we prevail*——By our slanders and reports we shall set both Saul and the people against him, and so destroy him. *Our lips are our own*—To speak without controul. *Who is Lord over us*—We acknowledge no superior. And this is the language of their lips and of their lives who neither know nor fear God; and are ignorant that for all they think, and say, and do, they must soon give an account of themselves to God, to whose judgment-seat all the living approach nearer and nearer, in every breath they draw.

V. 5. *For*—But this shall be the issue, that God will help. *The poor*—Speedily, and sooner than they imagine.

V. 6. *The words of the Lord*—The promises which God has made to me and his people have no deceit in them, but shall certainly be fulfilled in their season. *Are pure words: as silver tried*—And so purified from all dross of fraud and uncertainty.

V. 7. *Thou shalt keep*—Preserve the poor and needy from the malice of their enemies. *From this generation*—This kind of scornful oppressors.

V. 8. *The wicked walk*—Abound every where, and shew themselves openly without any check or restraint; they are countenanced and encouraged in their wickedness. *The vilest men are exalted*—Are advanced to places of authority and trust.

PSAL. XIII.

V. 1, 2. *How long shall I take counsel*—Be always consulting and considering which way to get out of my troubles, but can resolve upon nothing.

V. 3. *O Lord, my God: lighten mine eyes*—Vouchsafe some comfort and refreshment to me, by my deliverance out of trouble, and preservation of my life.

V. 4, 5. *Moved*—Overthrown. *I have trusted in thy mercy*—In the times that are past, and I have ever found thee faithful and most gracious to me; therefore for the time to come, *My heart shall rejoice in thy salvation*—The assurance that I have, that thou wilt preserve, and in due time deliver me.

V. 6. *The Lord hath dealt bountifully with me*—Which I am as sure of, as if it were already done.

PSAL. XIV.

V. 1. *The fool*—All men in their natural condition, and every wicked man. *Hath said*—Does not firmly believe that there is a God, or at least, that he is the governor of the world, to observe and reward, as appears by the impiety of his life. *They are corrupt*—In their hearts, and hence flows all manner of wickedness in their lives. *There is none that doeth good*—Till they are endued with grace to do that which is spiritually good, and acceptable to God. Works done before the grace of Christ and the inspiration of his Spirit, are not pleasing to God; because without this nothing is, or can be done as God willeth: Whatsoever is not of faith, (Rom. xiv. 23 as a living principle in the heart, having for its object the Mediator between God and man) is sinful in itself; because all that proceeds not from grace, proceeds from the heart of man, which is deceitful and desperately wicked. On this see the XIIIth Article of the Church of England.

V. 2. *The Lord looked*—Made trial in the first ages of the world, from Adam to the giving of the law. *Any that did understand*—Had any right apprehensions of God, so as to love, fear, trust, and obey him. *And seek God*—Labour to know and worship him as their Redeemer, get an interest in him, partake of his grace and favour, and enjoy communion with him.

V. 3, 4. *Become filthy*—Loathsome and abominable to God and all good men. *There is none that doeth good, no not one*—There is no exception from the general corruption—by nature all are evil. (Mark vii. 21.) *No knowledge*—Of me, or their own duty or interest. *Who eat up*—Oppress and undo my subjects. *As they eat bread*—Freely without fear or regret; with greediness and delight. *And call not upon the Lord*—Neglect God's worship; despise it.

V. 5. *There*—While they were practising these impieties, they were seized upon with a groundless fear. *For God is in the generation*

† Heb. they feared a fear.

5 There † were they in great fear: for God *is* in the generation of the righteous.

6 You have ſhamed the counſel of the poor; becauſe the Lord *is* his refuge.

‡ Heb. Who will give, &c. See Rom. 11. 26.
g Job 42. 10. Pſal. 126. 1.

7 ‡ O that the ſalvation of Iſrael *were come* out of Zion! g when the Lord bringeth back the captivity of his people, Jacob ſhall rejoice, *and* Iſrael ſhall be glad.

III. Day. *Morning Prayer.*

PSAL. XV.

¶ A pſalm of David.

a Pſal. 24. 3. &c.
* Heb. ſojourn, Iſai. 33. 15.

LORD, a who ſhall * abide in thy tabernacle? who ſhall dwell in thy holy hill?

b He that walketh uprightly, and worketh righteouſneſs, and ſpeaketh the truth in his heart.

c Lev. 19. 16. Pſal. 34. 13.
d Exod. 23. 1.
† Or, receiveth, or, endureth.

3 c *He that* backbiteth not with his tongue, nor doeth evil to his neighbour, d nor † taketh up a reproach againſt his neighbour.

4 In whoſe eyes a vile perſon is contemned; but he honoureth them that fear the Lord: *he that* ſweareth to *his own* hurt, and changeth not.

e Exod. 22. 25. Lev. 25. 36. Deut. 23. 19. Ezek. 18. 8. & 22. 12.

5 e *He that* putteth not out his money to uſury, f nor taketh reward againſt the innocent. He that doeth theſe *things*, g ſhall never be moved.

f Exod. 23. 8. Deut. 16. 19.
g Pſal. 16. 8.

PSAL. XVI.

¶ * † Michtam of David.

* Or, A golden pſalm of David.
† So Pſal. 56. & 57. & 58. & 59. & 60.

PReſerve me, O God: a for in thee do I put my truſt.

a Pſal. 25. 20.
b Job 22. 2, 3. & 35. 7, 8. Pſal. 50. 9. Rom. 11. 35.

2 *O my ſoul*, thou haſt ſaid unto the Lord, Thou *art* my Lord: b my goodneſs *extendeth* not to thee:

3 *But* to the ſaints that *are* in the earth, and *to* the excellent, in whom *is* all my delight.

4 Their ſorrows ſhall be multiplied, *that* ‡ haſten *after* another *god*: their drink-offerings of blood will I not offer, c nor take up their names into my lips.

‡ Or, give gifts to another.
c Joſh. 23. 7. Hoſ. 2. 16, 17.

5 d The Lord *is* the portion § of mine inheritance, and e of my cup: thou maintaineſt my lot.

d Deut. 32. 9. Pſal. 73. 26. & 142. 5. Lam. 3. 24.
§ Heb. of my part.
e Pſal. 11. 6.

6 The lines are fallen unto me in pleaſant *places*; yea, I have a goodly heritage.

7 I will bleſs the Lord, who hath given me counſel: f my reins alſo inſtruct me in the night-ſeaſons.

f Pſal. 17. 3.

8 I

ration of the righteous—Becauſe God appears ſo remarkably many times for his ſervants. And hereafter he ſhall appear to be their God, their Father, and their Friend, before the aſſembled hoſts of heaven, and in the ſight of the ſpirits of all the juſt for ever.

V. 6. *You have ſhamed*—Derided him for his truſting in God, and laughed at thoſe that made conſcience of their duty.

V. 7. *O that the ſalvation of Iſrael were come*—O that the time were come for the full deliverance of all God's people out of all their troubles, both temporal and ſpiritual. *Out of Zion*—From God that dwells in heaven. *The Lord bringeth back the captivity of his people*—Delivers them from that bondage and ſlavery wherein they are held by ſin and ſatan.

PSAL. XV.

V. 1. *Who ſhall abide*—Be accounted a true member of the kingdom of grace here, and glory hereafter.

V. 2. *Uprightly*—Sincerely, as the covenant of grace requires. *And worketh righteouſneſs*—Makes it his buſineſs to do juſtly. To render unto God the praiſes due unto his name, loving him and doing his will from the heart, and giving unto all their due. *Speaketh the truth in his heart*—According to what he thinks in his heart: his heart and tongue agree.

V. 3. *Nor taketh up a reproach*—Neither into his ears, to hearken to it; nor into his tongue, to ſpread it. (Rom. i. 30.)

V. 4. *In whoſe eyes*—That gives no countenance or encouragement to wickedneſs, or wicked men, but declares againſt it and them. *Contemned*—In reſpect of his wickedneſs; though in other reſpects he may be reverenced. *Honoureth*—Highly eſteems, heartily loves, and ſhews great reſpect and kindneſs to them for their goodneſs ſake, though they be never ſo mean in the world. *He that ſweareth to his own hurt*—When he has ſworn, or laid any obligation upon himſelf, though it tend to his own prejudice, yet he will make good his engagement.

V. 5. *Putteth not*—Does not violate the laws of charity and juſtice, but lends to them that are in want, without taking advantage of their neceſſity. *Nor taketh reward againſt the innocent*—Being in office or place of judicature, gives judgment uprightly, not ſuffering himſelf to be perverted by bribes. *He that doeth theſe things, ſhall never be moved*—He that hath fled for mercy to the hope ſet before them, and continueth to live by faith in God his Saviour, humbly depending upon his grace to help him, he ſhall never be moved from that happy condition in which he is placed. (2 Pet. i. 10.)

PSAL. XVI.

V. 1, 2. *Thou art my Lord*—I have choſen thee for my Lord, to ſerve thee, and be ſaved by thee. *My goodneſs extendeth not to thee*—I renounce all worth and goodneſs of my own, as any way meritorious for myſelf, or beneficial to thee, to lay any obligation upon thee.

V. 4. *Their ſorrows*—Idolaters, notwithſtanding all their zeal and coſt about their idols, gain nothing to themſelves but ſorrow and miſery. *Their drink-offerings of blood*—I will have no communion with them in their idolatrous worſhip. *I will not*—The heathens uſed to offer, and ſometimes to drink part of the blood of their ſacrifices: that never-to-be forgotten truth—that without bloodſhedding there is no remiſſion of ſin, being made clearly known from God to man after his fall, and faith in the atonement made by the Lamb ſlain from the foundation of the world, being the conſtant ſubject of the believers in all ages, ſatan, the deceiver of mankind, ever bent upon their deſtruction, has always endeavoured to lead men from the Author of life and ſalvation, by inducing them to ſubſtitute ſome reſemblance to the true worſhip, and then he more eaſily prevails with others to follow their inventions: and the fairer ſhew his idolatrous worſhip makes, and the nearer it is made to reſemble the true, the more likely is it to miſlead the mind, and divert mankind from looking to the Author and Finiſher of their faith, Jeſus Chriſt the only Saviour of the fallen ſinful race of man.

V. 5. *The Lord is the portion of mine inheritance*—He whom I have choſen for my happineſs, and who has beſtowed himſelf upon me, wherewith I am abundantly ſatisfied. *Thou maintaineſt my lot*—Preſerveſt me in my right to, and poſſeſſion of thyſelf.

V. 6. *The lines*—In having thee for my everlaſting portion, and in having my habitation in the land of Iſrael, a pleaſant land, and the place which thou haſt choſen for thy dwelling and worſhip, I am fully ſatisfied both in temporal and ſpiritual reſpects.

V. 7. *The Lord hath given me counſel*—Revealed to me the way of life and ſalvation, and inclined me to chooſe him for my portion.

8 [g] I have set the Lord always before me: because [h] *he is* at my right hand, [i] I shall not be moved.

9 Therefore my heart is glad, [k] and my glory rejoiceth: my flesh also shall ‖ rest in hope.

10 [l] For thou wilt not leave [m] my soul in hell; neither wilt thou suffer thine holy One to see corruption.

11 Thou wilt shew me the path of life: [n] in thy presence *is* fulness of joy, [o] at thy right hand *there are* pleasures for evermore.

[g] Acts 2. 25.
[h] Psal. 73. 23. & 110. 5. & 121. 5.
[i] Psal. 15. 5.
[k] Psal 30. 12. & 57. 8.
‖ Heb. dwelt confidently.
[l] Psal. 49 15. Acts 2. 31. & 13. 35.
[m] Lev. 19. 28. Num. 6. 6.
[n] Psal 17. 15. & 21. 6. Matt. 5. 8. 1 Cor. 13. 12. 1 John 3. 2.
[o] Psal. 36 8.

PSAL. XVII.

¶ A prayer of David.

HEAR * the right, O Lord, attend unto my cry, give ear unto my prayer *that goeth* † not out of feigned lips.

2 Let my sentence come forth from thy presence: let thine eyes behold the things that are equal.

3 Thou hast proved mine heart, [a] thou hast visited *me* in the night, [b] thou hast tried me, *and* shalt find nothing: I am purposed *that* my mouth shall not transgress.

4 Concerning the works of men, by the word of thy lips, I have kept *me from* the paths of the destroyer.

*Heb. justice.

† Heb. without lips of deceit.

[a] Psal. 16. 7.
[b] Job 23. 10. Psal. 26. 2. & 66. 10. Zec. 13. 9. Mal. 3. 2, 3. 1 Pet. 1. 7.

5 [c] Hold up my goings in thy paths, *that* my footsteps * slip not.

6 [d] I have called upon thee, for thou wilt hear me, O God: incline thine ear unto me, *and* hear my speech.

7 [e] Shew thy marvellous loving kindness, O thou § that savest by thy right hand, them which put their trust *in thee*, from those that rise up *against them.*

8 [f] Keep me as the apple of the eye: hide me under the shadow of thy wings,

9 From the wicked ‖ that oppress me, *from* ‡ my deadly enemies, *who* compass me about.

10 They are inclosed in their [h] own fat: with their mouth they speak proudly.

11 They have now compassed us in our steps: [i] they have set their eyes bowing down to the earth:

12 ‖ Like as a lion *that* is greedy of his prey, and as it were a young lion ‡ lurking in secret places.

13 Arise, O Lord, § disappoint him, cast him down: deliver my soul from the wicked, [k] ‖ *which is* thy sword:

14 * From men *which are* thy hand, O

[c] Psal. 119. 133.
* Heb. be not moved.
[d] Psa. 116 2.
[e] Psa. 31. 21.
§ Or, that saveſt them which truſt in thee, from thoſe that riſe up againſt thy right hand.
[f] Deut 32. 10. Zec. 2. 8.
[g] Ruth 2. 12. Psal. 36. 7. & 57. 1. & 63. 7. & 91. 1, 4. Matt. 23 37.
‖ Heb. that waſte me.
‡ Heb. my enemies againſt the ſoul.
[h] Deut. 32. 15. Job 15. 27. Psal. 73 7. & 119. 70.
[i] Psal. 10. 8, 9, 10.
‖ Heb. The likeneſs of him (that is, of every one of them) is as a lion that deſireth to ravin. ‡ Heb. ſitting. § Heb. preſent his face. [k] Iſai. 10. 5 ‖ Or, by the ſword. * Or, From men by thine hand.

tion. *My reins*—My inward thoughts and affections, being moved by God's Spirit, direct me how to serve and please God, and put my whole trust and confidence in him.

V. 8. *I have set the Lord always before me*—Kept the eye of my faith fixed upon God, both as a witness and judge; and am continually meditating on his omniscience, and omnipresence; and considering that he is privy to all my thoughts, words, and actions. *He is at my right hand*—Ever ready to support, protect, and assist me. *I shall not be moved*—Overcome by my troubles, nor shaken in my obedience.

V. 9. *My glory rejoiceth*—(Gen. xlix. 6.) My tongue breaks out into holy boastings and praises. *My flesh also shall rest in hope*—My body shall remain in the grave in a confident assurance of its incorruption there, and of a joyful speedy resurrection.

V. 10. *Thou wilt not leave my soul in hell*—Suffer my body to continue long in the grave, or in a state of death.

V. 11. *Thou wilt shew me the path of life*—Raise my body from death to life, and conduct me to the place and state of everlasting happiness. *In thy presence is fulness of joy*—In the full enjoyment of thyself in heaven, whither I am to ascend, *there are pleasures for evermore.* Joys and pure delights so suited to the immortal nature of the soul, and in themselves so great, that the mind of man has never been able even to form any just apprehension of their excellence, and their glory. (1 Cor. ii. 9.) What must be the crime of not loving Him who made us for himself and for this blessedness; and when forfeited for ever by offences committed against him, did himself, by dying on the cross in our place and stead, become the restorer of it to all that believe. (Mark xvi. 16.)

PSAL. XVII.

V. 1. *Hear*—Consider the justice of my cause, and the prayer of me an innocent person. *That goeth not out of feigned lips*—Deceitful, dissembling lips, which agree not with my heart.

V. 2. *Let*—Let me be tried and judged by thee, to whom I appeal from the unjust accusations of men. *Let thine eyes behold*—Take notice of the equity of my cause.

V. 3. *Find nothing*—Of that whereof they accuse me. *My mouth shall not transgress*—Seek my own advantage by lying and dissembling, as my enemies do, but speak the truth in all uprightness.

V. 4. *The works of men*—Those evil works to which men are naturally carried, and which they commonly practise. *By the word of thy lips*—The consideration and observation of thy holy word, and of the rules laid down therein. *I have kept me from the paths of the destroyer*—Those injurious courses, which will prove destructive in the end to those that use them.

V. 5. *Hold up my goings*—Enable me to persevere in those ways of holiness wherein I have hitherto walked.

V. 7. *Shew thy marvellous loving kindness*—Thy love in marvellously delivering me, and bestowing the wonderful things thou hast promised me. *O thou that savest*—Useſt to employ thy power for their preservation that trust in thee.

V. 10. *They are inclosed in their own fat*—They live in great splendor and prosperity. *They speak proudly*—Boasting of their own power, and what great things they will do to me.

V. 11. *They have now compassed us*—Hunted me and my small company from place to place, and have now begirt us round. *They have set their eyes*—They look narrowly into every place to find us out.

V. 12, 13. *The wicked is thy sword*—The instrument thou useſt to employ for executing thy judgments.

V. 14. *Which are thy hand*—Wherewith thou dost correct me. *Men of the world*—Who mind only worldly things, and place all their happiness in them. *Which have their portion in this life*—All the good they are ever like to enjoy. *Whose belly*—Their mind and desire. *Thou fillest*—With worldly things. *With thy hid treasure*—Such choice and precious things as men use to keep in their

l Luke 16. 25. Lord, from men of the world, l *which have* their portion in *this* life, and whose belly thou fillest with thy hid *treasure:* † they are full of children, and leave the rest of their *substance* to their babes.

† Or, their children are full.

15 As for me, I will behold thy face in righteousness: m I shall be satisfied, when I awake, with thy likeness.

m Psa. 4. 6, 7. & 16. 11. & 65. 4.

III. Day. *Evening Prayer.*

PSAL. XVIII.

¶ To the chief musician, A psalm of David, † the servant of the Lord, who spake unto the Lord the words of ‡ this song in the day *that* the Lord delivered him from the hand of all his enemies, and from the hand of Saul: And he said,

† Psal. 36, title.
‡ 2 Sam. 22.

a Psa. 144. 1. I a Will love thee, O Lord, my strength.

2 The Lord *is* my rock, and my fortress, and my deliverer: my God, § my strength, b in whom I will trust, my buckler, and the horn of my salvation, *and* my high tower.

§ Heb. my rock.
b Heb. 2. 13.

c Psal. 76. 4. 3 I will call upon the Lord, c *who is* worthy to be praised: so shall I be saved from mine enemies.

d Psal. 116. 5. 4 d The sorrows of death compassed me, and the floods of ‡ ungodly men made me afraid.

‡ Heb. Belial.

5 The § sorrows of hell compassed me about: the snares of death prevented me.

§ Or, cords.

6 In my distress I called upon the Lord, and cried unto my God: he heard my voice out of his temple, and my cry came before him, *even* into his ears.

7 e Then the earth shook and trembled; the foundations also of the hills moved, and were shaken, because he was wroth.

e Acts 4. 31.

8 There went up a smoke * out of his nostrils, and fire out of his mouth devoured: coals were kindled by it.

* Heb. by his.

9 f He bowed the heavens also, and came down: and darkness *was* under his feet.

f Psal. 144. 5.

10 g And he rode upon a cherub, and did fly: yea, h he did fly upon the wings of the wind.

g Psal. 99. 1.
h Psa. 104. 3.

11 He made darkness his secret place: his pavilion round about him, *were* dark waters, *and* thick clouds of the skies.

i Psal. 97. 2.

12 k At the brightness *that was* before him, his thick clouds passed, hail-*stones* and coals of fire.

k Psal. 97. 3.

13 The Lord also thundered in the heavens, and the Highest gave l his voice; hail-*stones* and coals of fire.

l Psal. 29. 3.

14 m Yea, he sent out his arrows, and scattered them; and he shot out lightnings, and discomfited them.

m Josh. 10. 10. Psal. 144. 6. Isai. 30. 30.

15 n Then the channels of waters were seen, and the foundations of the world were discovered: at thy rebuke, O Lord, at the blast of the breath of thy nostrils.

n Exod. 15. 8. Psal. 106. 9.

16 He

their treasuries; riches, honours, and other delights and comforts of this present life. And if these are chosen as the chief good by the immortal soul to the last, it does that which he did who chose his portion in this world, till he went to that place of torment where misery is without abatement for ever, to all who live and die in the wilful or careless neglect of that great salvation which cost the life of the Son of God. (Luke xvi. Heb. ii. 3.)

V. 15. *As for me*—However thou dealest with them, or whatever reckoning they make of these worldy enjoyments, I am of another mind. *I will behold thy face in righteousness*—(1 Cor. xiii. 12. 1 John iii. 2.) I place my happiness only in the enjoyment of thy love and favour, which I am well assured, by thy spirit bearing witness to my spirit, that if I am faithful unto death, I shall be a partaker of for ever. *I shall be satisfied, when I awake, with thy likeness*—I shall be fully happy at the resurrection, being made perfectly like unto thee in holiness in this my life of trial. (1 Cor. xv. 49. Heb. xii. 14.)

PSAL. XVIII.

Title. *David the servant of the Lord*—One wholly devoted to the service of God, both in his private and public capacity. *In the day that the Lord delivered him from the hand of all his enemies, and from the hand of Saul*—Who was the most bitter and dangerous: and in these words may all address the God of their salvation, when by his grace he delivers them from evil, from the sin which did most easily beset them, and makes them partakers of the divine nature—the mind that was in Jesus. (Phil. ii. 5.)

V. 1, 2. *The Lord is my rock*—Protection from evil and foundation of good. *My fortress*—To defend me against all assaults. *The horn of my salvation*—He who saves and secures me.

V. 3, 4. *The sorrows of death*—Malicious enemies threatening present death and destruction to me. *The floods of ungodly*—The outrageous attempts of graceless and lawless persons struck terror into me.

V. 5. *The sorrows of hell compassed me*—Brought me to the very brink of the grave. *The snares of death*—Laid to take away my life, were ready to catch me before I was aware of my danger.

V. 6, 7. *Then the earth shook*—God appeared so wonderfully and miraculously for me, and manifested such displeasure against my enemies, as if he had sent some terrible earthquake. A poetical description to v. 16. of God's powerful appearing for him, and how he had appeared formerly for his people. *Because he was wroth*—Manifested his displeasure against my enemies.

V. 8, 9. *There went up a smoke*—He consumed my enemies as with fire and lightning. *He bowed*—He manifested his presence and power on my behalf. *Darkness was under his feet*—He used invisible and secret ways to rescue me.

V. 10—12. *He rode upon a cherub*—He used the ministry of angels in this work. *Did fly*—Came speedily to my rescue. *He made darkness*—He appeared terrible in dark watry clouds. *At the brightness*—At his glorious and powerful appearance, like lightning. *Coals of fire*—Flashes of lightning, like coals of fire, passed to and fro.

V. 13, 14. *The Highest gave his voice*—Which he utters for the terror of his proud enemies. *He sent out his arrows*—Lightnings.

V. 15, 16. *Then the channels of waters were seen*—He made the sea itself fordable for his people's safe passage, and his enemies ruin. *At the blast of the breath of thy nostrils*—By the winds that he raised to stop the course of the waters; and his spirit who did this, can by his powerful influence convert the foul, and sinful as

it

o Pſa. 144. 7. * Or, great waters.

16 o He ſent from above, he took me, he drew me out of * many waters.

17 He delivered me from my ſtrong enemy, and from them which hated me: for they were too ſtrong for me.

18 They prevented me in the day of my calamity: but the Lord was my ſtay.

p Pſal. 31. 8. & 118. 5.

19 p He brought me forth alſo into a large place: he delivered me, becauſe he delighted in me.

q 1 Sam. 24. 20.

20 q The Lord rewarded me according to my righteouſneſs, according to the cleanneſs of my hands hath he recompenſed me.

21 For I have kept the ways of the Lord, and have not wickedly departed from my God.

22 For all his judgments *were* before me, and I did not put away his ſtatutes from me.

† Heb. with.

23 I was alſo upright † before him: and I kept myſelf from mine iniquity.

r 1 Sam. 26. 23. † Heb. before his eyes.

24 r Therefore hath the Lord recompenſed me according to my righteouſneſs, according to the cleanneſs of my hands † in his eye-ſight.

s 1 Kings 8. 32.

25 s With the merciful thou wilt ſhew thyſelf merciful, with an upright man thou wilt ſhew thyſelf upright.

26 With the pure thou wilt ſhew thyſelf pure, and t with the froward thou wilt ‖ ſhew thyſelf froward.

t Lev. 26. 23, 24, 27, 28. Prov. 3. 34. ‖ Or, wreſtle.

27 For thou wilt ſave the afflicted people: but wilt bring down u high looks.

u Pſal. 101. 5. Prov. 6. 17.

28 x For thou wilt light my * candle: the Lord my God will enlighten my darkneſs.

x Job 18. 6. * Or, lamp, Job 29. 3.

29 For by thee I have § run through a troop: and by my God have I leaped over a wall.

§ Or, broken.

y Deut. 32. 4. Dan. 4. 37. Rev. 15. 3. z Pſal. 12. 6. & 119. 140. Prov. 30. 5. * Or, refined. a Pſal. 17. 7.

30 *As for* God, y his way *is* perfect: z the word of the Lord is * tried: he *is* a buckler a to all thoſe that truſt in him.

b Deut. 32. 31, 39. 1 Sam. 2. 2. Pſal. 86. 8. Iſai. 45. 5. c Pſal. 91. 2. d 2 Sam. 2. 18. Hab. 3. 19. e Deut. 32. 13. & 33. 29. f Pſal. 144. 1. * Or, with thy meekneſs thou haſt multiplied me. g Prov. 4. 12. † Heb. mine ankles.

31 b For who *is* God ſave the Lord? or who *is* a rock ſave our God?

32 *It is* God that c girdeth me with ſtrength, and maketh my way perfect.

33 d He maketh my feet like hinds *feet*, and e ſetteth me upon my high places.

34 f He teacheth my hands to war, ſo that a bow of ſteel is broken by mine arms.

35 Thou haſt alſo given me the ſhield of thy ſalvation: and thy right hand hath holden me up, and * thy gentleneſs hath made me great.

36 Thou haſt enlarged my ſteps under me; g that † my feet did not ſlip. 37 I

it is by nature, he can remove all inbred corruption as he did the waters of the ſea out of their place, and keep them from returning upon thoſe that truſt in him. *He ſent from above*——He reached out help to me, even from heaven, in a miraculous manner. *He drew me out of many waters*—Delivered me from manifold and great dangers, and from the ſtrivings of the people. (Rev. xvii. 15.)

V. 17—19. *My ſtrong enemy*—Saul. *They prevented me*—They were beforehand with me in their cunning plots, and had almoſt ſurpriſed me. *He brought me into a large place*—He ſet me in a ſtate of liberty and freedom from thoſe ſtraits I was in; and ſo enlarging my heart with joy and gladneſs.

V. 20—23. *My righteouſneſs*—Innocence and uprightneſs in reſpect of my enemies. *The cleanneſs of my hands*—Juſt dealings with them. *I have not wickedly departed from my God*—Reſolvedly, purpoſely, delightfully, ſtubbornly; as wicked men do *His judgments were before me*—His word and law, according to which he will judge. *I was alſo upright before him*—Did approve myſelf to him. *I kept myſelf from mine iniquity*—That ſin which I am moſt eaſily overcome by; I not only did not commit ſin, but kept at the utmoſt diſtance from whatever I knew would offend God and grieve his holy Spirit, by which I was warned of my danger and enabled to ſhun it.

V. 24, 25. *With the merciful thou wilt ſhew thyſelf merciful*——Bleſſed are the merciful, for they ſhall obtain mercy—forgive and you ſhall be forgiven; yield a faithful obedience to his holy Spirit, by which you are influenced to ſhew mercy and to forgive, and by that grace which thus you receive, you ſhall have power to become the Sons of God. (John i. 12.) *With an upright man thou wilt ſhew thyſelf upright*——He that exerciſes faith and love towards thee, ſhall find both love and faithfulneſs from thee again; and therefore ſince by thy grace I have behaved myſelf thus, I may aſſuredly expect that thou wilt deal with me accordingly.

V. 26. *With the pure*—All that live with a ſingle eye—a pure intention and deſire to pleaſe thee, and to have fellowſhip with the Father and the Son by the Spirit; to theſe thou wilt ſhew *thyſelf pure*. *Pure*——Free from the leaſt mixture or appearance of unrighteouſneſs, unfaithfulneſs, or unkindneſs. *With the froward*—Him that proudly and perverſly diſobeys thy commands, and ſets himſelf in a way diſpleaſing to thee. *Shew thyſelf froward*—Puniſh him accordingly.

V. 27, 28. *Thou wilt ſave the afflicted*——One unjuſtly oppreſt by his mighty enemies. *High looks*—Proud perſons, who diſcover the pride of their hearts by their haughty looks; (and ſuch are my enemies.) *Thou wilt light my candle*—Make my condition proſperous. *My God will enlighten my darkneſs*—Comfort me in my afflictions, and bring me into a proſperous condition.

V. 29, 30. *For*—By experience of what thou haſt done I judge of what thou wilt do. *By thee I have*—Been enabled to overcome the greateſt difficulties. *As for God, his way is perfect*—Fulfilling his promiſes to a tittle; and ever governing all events for the beſt poſſible ends, by means that are ever the wiſeſt, the pureſt, and the beſt: and bleſſed are they who ſo entirely believe this as to ſtay themſelves upon Him, and whoſe hearts on all occaſions ſay, It is the Lord, let him do what ſeemeth him good. *The word of the Lord is tried*—It has been proved ſo often under all circumſtances to be true, that to diſtruſt it is to render ourſelves inexcuſable to God. *He is a buckler*——A ſafeguard and a defence, *to all thoſe that truſt in him*——Believe in him—commit themſelves to him in well-doing.

V. 31, 32. *God maketh my way perfect*—Proſperous and ſucceſsful, ſo that I fail not to accompliſh and perfect what I undertake.

V. 33, 34. *He maketh*—Enables me to diſpatch all my material affairs with eaſe and expedition. *Setteth me upon my high places*—Enables me to rejoice in him as my ſalvation. *He teacheth*—Has beſtowed military ſkill and conduct upon me, much above my education.

V. 35. *The ſhield*—Thy ſafeguard and protection. *Thy right hand hath holden me*——That I might not fall into thoſe dangers that threatened me. *Thy gentleneſs*—Thy clemency, whereby thou haſt

37 I have purſued mine enemies, and overtaken them: neither did I turn again till they were conſumed.

38 I have wounded them that they were not able to riſe: they are fallen under my feet.

39 For thou haſt girded me with ſtrength unto battle: thou haſt ‡ ſubdued under me thoſe that roſe up againſt me.

40 Thou haſt alſo given me the necks of mine enemies: that I might deſtroy them that hate me.

41 They cried, but *there was* none to ſave *them:* [h] *even* unto the Lord, but he anſwered them not.

42 Then did I beat them ſmall as the duſt before the wind; I did [i] caſt them out as the dirt in the ſtreets.

43 [k] Thou haſt delivered me from the ſtrivings of the people: *and* [l] thou haſt made me the head of the heathen: [m] a people *whom* I have not known ſhall ſerve me.

44 ‖ As ſoon as they hear of me, they ſhall obey me: * the ſtrangers [n] ſhall † ‡ ſubmit themſelves unto me.

45 [o] The ſtrangers ſhall fade away, and be afraid out of their cloſe places.

46 The Lord liveth, and bleſſed *be* my rock; and let the God of my ſalvation be exalted.

47 *It is* God that ‖ avengeth me, [p] and * ſubdueth the people under me.

48 He delivereth me from mine enemies: yea, [q] thou lifteſt me up above thoſe that riſe up againſt me: thou haſt delivered me from the † violent man.

49 [r] Therefore will I ‡ give thanks unto thee, O Lord, among the heathen: and ſing praiſes unto thy name.

50 [s] Great deliverance giveth he to his king: and ſheweth mercy to his anointed, to David, and to his ſeed [t] for evermore.

‡ Heb. cauſed to bow.
h Job 27. 9 & 35. 12. Prov. 1. 28. Iſai. 1. 15. Jer. 11. 11. & 14. 12. Ezek. 8. 18. Mic. 3. 4. Zech. 7. 13.
i Zech. 10. 5.
k 2 Sam. 22. 9, 10. & 3. 1.
l 2 Sam. 8.
m Iſai 52. 15. & 55. 5.
‖ Heb. At the hearing of the ear.
* Heb. the ſons of the ſtranger.
n Deut. 33. 29. Pſal. 66. 3. & 81. 15.
† Or, yield feigned obedience.
‡ Heb. lie.
o Mic. 7. 17.
‖ Heb. giveth avengements for me.
p Pſal. 47. 3.
* Or, deſtroyeth.
q Pſal. 59. 1.
† Heb. man of violence.
r Rom. 15. 9.
‡ Or, confeſs
s Pſa. 144. 10.
t 2 Sam. 7. 13.

IV. Day. *Morning Prayer.*

PSAL. XIX.

¶ To the chief muſician, A pſalm of David.

THE [a] heavens declare the glory of God: and the firmament ſheweth his handy-work.

2 Day unto day uttereth ſpeech, and night unto night ſheweth knowledge.

3 *There is* no ſpeech nor language * † *where* their voice is not heard.

4 [b] † Their line is gone out through all the earth, and their words to the end of the world: in them hath he ſet a tabernacle for the ſun,

5 Which *is* as a bridegroom coming out of his chamber, [c] *and* rejoiceth as a ſtrong man to run a race.

6 His going forth *is* from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.

7 [d] The * law of the Lord *is* perfect, ‖ converting

a Gen. 1. 6. Iſai. 40. 22. Rom. 1. 19, 20.
* Or, without theſe their voice is heard.
† Heb. without their voice heard.
b Rom. 10. 18.
† Or, Their rule, or, direction.
c Eccleſ. 1. 5.
d Pſal. 111. 7.
* Or, doctrine
‖ Or, reſtoring

haſt pardoned my ſins, which otherwiſe would have undone me, and mitigated thy corrections which I have deſerved.

V. 36—40. *My feet did not ſlip*—I did not miſcarry; nor fail to accompliſh what I undertook. *Thou haſt given*—Brought them in ſubjection to me.

V. 41, 42. *Then*—When God withdraws his help from any, it is eaſy to ſubdue them.

V. 43—45. *Strivings*——Oppoſitions raiſed againſt me by my own countrymen. *The head of the heathen*—A type of Chriſt. *As ſoon as they hear of me*—Underſtand my will and pleaſure. *Fade away*—Their hearts ſhall fail them. *And be afraid*—Come and ſurrender to me.

V. 46—50. *It is God that avengeth me*—Taketh my cauſe into his own hands. *Thou haſt delivered me from the violent man*—Saul. *Therefore will I give thanks among the heathen*—Thoſe Gentiles that I have occaſion to converſe with; which is ſpoken prophetically of the calling of the Gentiles. *To David, and to his ſeed*—All true believers. (Heb. ii. 13.)

PSAL. XIX.

Title. Containing a ſweet meditation concerning the glory of God ſhining in the work of creation and providence, but eſpecially in the holy ſcriptures.

V. 1. *Firmament*—The viſible heavens afford matter and occaſion, in reſpect of their vaſt extent, glorious furniture, and powerful influences, to acknowledge and admire the glorious being, infinite wiſdom, and goodneſs of God. *His handy-work*—That they are the workmanſhip of an almighty all-wiſe God.

V. 2. *Day and night*—Every day and night ſucceſſively one after another, produced by the motion of the heavens, do as it were ſpeak aloud and proclaim conſtantly and abundantly the praiſes of their Creator. *Sheweth knowledge*—Evidently teach us, that there is a God, and that he is of infinite perfections.

V. 3. *There is no ſpeech*—There is no nation under heaven, however their languages are different and unintelligible one to another, to whom theſe things are not intelligible.

V. 4. *Their line*—That inſtruction which they give us, as by ſo many lines in a book; as the next clauſe explains it, reaches to all nations. *He ſet a tabernacle for the ſun*—Which is a moveable habitation, and therefore fitly applied to the ſun, which is in perpetual motion, v. 5, 6. and does not ſtand ſtill.

V. 5. *As a bridegroom*—Glorioufly adorned with the attire of light, heat, and influence, for the refreſhing the earth, and making it fruitful. *Chamber*—Where it has as it were lain hid all night. *And rejoiceth*—As being confident beforehand of victory.

V. 6. *His going*—His riſing is to the eaſt, and ſo fetches a compaſs to the weſt. *There is nothing hid from the heat thereof*—His piercing heat, in this his motion, reaches to the very loweſt parts of the earth, concocting minerals, and quickening vegetables, ſo that nothing is hid ſo deeply in the bowels of the earth, but does partake of his powerful influence.

V. 7. *The law of the Lord*—But, though the works of God do ſo evidently proclaim his glory, and teach ſo much of him; yet this is much more particularly and effectually done by his word, revealed to the church. *Is perfect*—Without fault or defect, and

converting the soul: the testimony of the Lord *is* sure, making wise the simple.

8 The statutes of the Lord *are* right, rejoicing the heart: [e] the commandment of the Lord *is* pure, enlightening the eyes.

9 The fear of the Lord *is* clean, enduring for ever: the judgments of the Lord *are* ‡ true *and* righteous altogether.

10 More to be desired *are they* than gold, [f] yea, than much fine gold: [g] sweeter also than honey, and † the honey-comb.

11 Moreover, by them is thy servant warned: *and* in keeping of them *there is* great reward.

12 [h] Who can understand *his* errors? cleanse thou me from [i] secret *faults*.

13 Keep back thy servant also from presumptuous *sins*, [k] let them not have dominion over me: then shall I be upright, and I shall be innocent from § the great transgression.

14 [l] Let the words of my mouth, and the meditation of my heart be acceptable in thy sight, O Lord, ‖ my strength and my redeemer.

e Psal. 12. 6.
‡ Heb. truth.
f Psal. 119. 72, 127. Prov. 8. 11, 19.
g Psal. 119. 103.
† Heb the cropping of hony-combs.
h Psa. 40. 12.
i Psa. 90. 8.
k Psa. 119. 133. Rom. 6. 12, 14.
§ Or, much.
l Psa. 51. 15.
‖ Heb. my rock.

PSAL. XX.

¶ To the chief musician, A psalm of David.

THE Lord hear thee in the day of trouble, the name of the God of Jacob * defend thee.

2 ‡ Send thee help from the sanctuary: and ‖ strengthen thee out of Zion.

3 Remember all thy offerings, and * accept thy burnt-sacrifice. Selah.

4 [a] Grant thee according to thine own heart, and fulfil all thy counsel.

5 We will rejoice in thy salvation, and [b] in the name of our God we will set up *our* banners: the Lord fulfil all thy petitions.

6 Now know I, that the Lord saveth his anointed: he will hear him * from his holy heaven, § with the saving strength of his right hand.

7 [c] Some *trust* in chariots, and some in horses: but we will remember the name of the Lord our God.

8 They are brought down and fallen, but we are risen, and stand upright. 9 Save,

* Heb. set thee on an high place.
‡ Heb. thy help.
‖ Heb. support thee.
* Heb. turn to ashes: or, make fat.
a Psal. 21. 2.
b Exod 17. 15. Psal. 60. 4.
* Heb. from the heaven of his holiness.
§ Heb. by the strength of the salvation of his right hand.
c Psal. 33. 16. Prov. 21. 31. Isai. 31. 1.

fully revealing to us the perfect and infallible way of life, and all things necessary to salvation, which the book of the creatures could not do. *Converting the soul*—Turning them from the misery of their natural condition, and bringing them into a state of favour and reconciliation with God, by directing them to himself, the fountain of living waters, to be baptized by his all-cleansing, healing, quickning Spirit. (John i. 33.) *The testimony*—The word, which testifies or declares what is to be known, believed, practised, and expected by us. *Is sure*——Of unquestionable truth, and so may be safely relied upon, and will infallibly bring to happiness if attended to. *Making wise the simple*—Sinful creatures, who have lost their understandings in spiritual things; yea, even those of the shallowest capacities, who, being sensible of their ignorance, do sincerely give up themselves to the instructions of the word of God, applied by his grace to their hearts and minds, making them wise unto salvation. (2 Tim. iii. 15.)

V. 8. *The statutes of the Lord are right*—Those laws which God has enacted in his word, that shew both our duty and our reward, are free from error, and shew the right way to happiness. *Rejoicing the heart*—By the manifold comforts contained therein. *The commandment of the Lord is pure*—Free from all mixture of any thing that might corrupt and defile it. *Enlightning the eyes*——Teaching all things necessary to salvation.

V. 9. *The fear of the Lord*—The holy law of God which works a due fear of God, and teaches men how to worship him. *Is clean*—Not requiring or allowing any wickedness, but cleansing from it. *Enduring for ever*—Not subject to such changes as human laws are, but the same for substance in all ages. *The judgments of the Lord are true*—The precepts and directions of the word, according to which God now governs the world, and will judge it at last. *And righteous*—Shewing what is just and righteous, and tending to make man such.

V. 10—12. *By them is thy servant warned*—I myself, and every one that desires to approve himself thy servant, is directed how to steer his course aright in every condition. *In keeping of them there is great reward*—The very exercise of piety is profitable, and delightful. *Who can understand his errors*—His transgressions against this pure and perfect law. *Cleanse thou me from secret faults*—Pardon my unknown sins.

V. 13. *Keep back*—Curb and restrain my natural inclinations to sins against knowledge, and with deliberation. *Let them not have dominion over me*—That I should yield up myself to be a slave to them. *Then shall I be upright*—Being thus pardoned and sanctified, I shall manifest myself both to others and my own soul, to be a sincere, upright person, notwithstanding my manifold past failings. *From the great transgression*—The guilt of presumptuous sins, which are heinous transgressions.

V. 14. *Let*—Not only my outward actions, but my words and thoughts be answerable to thy will and acceptable to thee. *O Lord, my strength and my redeemer*—Who alone canst enable me hereto. Who will deliver me from all my spiritual enemies.

PSAL. XX.

Title. *A Psalm of David*——To be used by the people for the king.

V. 1. *The Lord hear thee*—Thee, O king. *The name of the God of Jacob defend thee*—The grace and providence of that God who is in covenant with his people, which he shewed to our father Jacob, and promised to us his seed.

V. 2—4. *According to thine own heart*—The success thou desirest; so far as may stand with his good pleasure. *All thy counsel*—Designs for his glory and his people's good.

V. 5. *We will rejoice in thy salvation*—In confidence and assurance that God will protect thee, and that by thy means we shall enjoy safety and deliverance from dangers. *In the name of our God we will set up our banners*—In confidence of victory, and token of triumph.

V. 6. *Now know I*—Every one in particular shall say, I am already assured, by former experiences, and consideration of God's power, faithfulness and love, that God will preserve our king.

V. 7—9. *We will remember the name of the Lord*—So as to trust in him. *They are brought down*——That boasted of their own strength, and trusted in it. *Save, Lord*—Both us and our king. *Let the king hear us when we call*—Be both willing and able to help us whensoever we have occasion to seek to him for it.

9 Save, Lord; let the King hear us when we call.

PSAL. XXI.

¶ To the chief musician, A psalm of David.

THE king shall joy in thy strength, O Lord, and in thy salvation how greatly shall he rejoice!

Psal. 20. 5, 6.

2 [a] Thou hast given him his heart's desire, and hast not withholden the request of his lips. Selah.

3 For thou preventest him with the blessings of goodness: thou settest a crown of pure gold on his head.

b Psal. 61. 6.

4 [b] He asked life of thee, *and* thou gavest *it* him, [c] *even* length of days for ever and ever.

c 2 Sam. 7. 19. Psal. 91. 16.

5 His glory *is* great in thy salvation, honour and majesty hast thou laid upon him.

‖ Heb. set him to be blessings.

6 For thou hast ‖ made him most blessed for ever: [d] thou hast * made him exceeding glad with thy countenance.

d Psal. 45. 7. * Heb. gladded him with joy.

7 For the king trusteth in the Lord, and through the mercy of the Most High, he shall not be moved.

8 Thine hand shall find out all thine enemies, thy right hand shall find out those that hate thee.

e Mal. 4. 1.

9 [e] Thou shalt make them as a fiery oven in the time of thine anger: the Lord shall

f Psal. 18. 8.

swallow them up in his wrath, [f] and the fire shall devour them.

g Job 18. 16, 19. Psal. 37. 28. & 109. 13. Isai. 14. 20.

10 [g] Their fruit shalt thou destroy from the earth, and their seed from among the children of men.

11 For they intended evil against thee: they imagined a mischievous device, *which* they are not able *to perform.*

12 Therefore † shalt thou make them turn their ‡ back, *when* thou shalt make ready *thine arrows* upon thy strings, against the face of them.

† Or, thou shalt set them as a butt: See Job 7. 20. & 16. 12. Lam. 3. 12.

‡ Heb. shoulder.

13 Be thou exalted, Lord, in thine own strength: *so* will we sing and praise thy power.

IV. Day. *Evening Prayer.*

PSAL. XXII.

¶ To the chief musician upon ‡ Aijeleth Shahar, A psalm of David.

‡ Or, the hind of the morning

MY [a] God, my God, why hast thou forsaken me? *why art thou so* far § from helping me, *and from* [b] the words of my roaring?

a Mat. 27. 46. Mark 15. 34. § Heb. from my salvation. b Heb. 5. 7.

2 O my God, I cry in the day-time, but thou hearest not; and in the night-season, and ‡ am not silent.

‡ Heb. there is no silence to me.

3 But thou *art* holy, *O thou* that inhabitest the praises of Israel.

4 Our fathers trusted in thee: they trusted, and thou didst deliver them.

c Psal. 25. 2, 3 & 31. 1. & 71. 1. Isai. 49. 23. Rom. 9. 33.

5 They cried unto thee, and were delivered: [c] they trusted in thee, and were not confounded.

d Isai. 53. 3. e Mat. 27. 39. Mark 15. 29. ‖ Heb. open. f Job 16. 4. Psal. 109. 25. g Mat. 27. 43. * Heb. He rolled himself on the Lord.

6 But I *am* a worm, and no man; [d] a reproach of men, and despised of the people.

7 [e] All they that see me, laugh me to scorn: they ‖ shoot out the lip, [f] they shake the head, *saying,*

8 [g] * He trusted on the Lord, *that* he would

PSAL. XXI.

Title. *A Psalm of David*—Penned for the people's use, wherein they are brought in, praising God for bestowing the mercies prayed for in the former.

V. 1—3. *In thy strength*—Bestowed upon him by thee. *For thou preventest him*—Bestowed them upon him, even before he desired them of thee. *Thou settest a crown on his head*—Madest him king, when he dreamed not of any such thing.

V. 4, 5. *He asked life*—When he was many times in imminent danger of death by his enemies. *Even length of days for ever*—A long life here on earth, and assurance of eternal life in heaven. *His glory is great in thy salvation*—His renown is greatly spread abroad by reason of those wonderful deliverances vouchsafed to him, and favours conferred on him.

V. 6—9. *Thou hast made him glad with thy countenance*—The discoveries of thy love and favour to him. *Thine hand*—Thy power, O God, shall meet with and punish. *Thou shalt make them as a fiery oven*—Bring unavoidable destruction upon them.

V. 10—13. *Their fruit*—Posterity. *They intended evil*—Men may be punished for their evil intentions, though they cannot bring them into action. *Against thee*—In thy people. *Be thou exalted, O Lord, in thine own strength*—The manifestation thereof in behalf of thy king and people.

PSAL. XXII.

V. 1. *My God*—Whom still I own, cleave unto, and claim an interest in. *Why hast thou forsaken me*—Not in respect of union, or communion, but the comfortable sense of thy love, which I have always hitherto enjoyed, and hast filled me with the sense of thy wrath. *Why art thou so far from the words of my roaring*—The first words in this verse, are the same words which Jesus made use of when upon the cross, (Matth. xxvii. 46.) and these latter words are applied to the Lord, (Heb. v. 7.) in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears unto him that was able to save him from death, and was heard in that he feared.

V. 2. *Thou hearest not*—According to the judgment of sense, or, seemest not to hear.

V. 3. *But thou art holy*—Free from the least shadow of sin, and consequently faithful in keeping covenant; and therefore I may encourage myself to wait upon thee for audience. *That inhabitest the praises of Israel*—Whom thy people are continually praising for one mercy or other; and therefore I hope I shall have occasion to praise thee also.

V. 4—6. *I am*—Though they were delivered, yet it is not so with me. *A worm*—Dealt with like the most contemptible creature, and trampled underfoot.

V. 7. *They shoot out the lip*—Make mouths at me.

V. 8. *The Lord delighted in him*—As he used to alledge and boast, but how vainly the event now shews. The words of this verse are in substance the same as those that were used by the people

would deliver him: [h] let him deliver him, § seeing he delighted in him.

9 [i] But thou *art* he that took me out of the womb; thou ‡ didst make me hope, *when I was* upon my mother's breasts.

10 I was cast upon thee from the womb: [k] thou *art* my God from my mother's belly.

11 Be not far from me, for trouble *is* near; for *there is* ‖ none to help.

12 [l] Many bulls have compassed me: strong *bulls* of Bashan have beset me round.

13 [m] They ‡ gaped upon me *with* their mouths, *as* a ravening and a roaring lion.

14 I am poured out like water, [n] and all my bones are § out of joint: [o] my heart is like wax, it is melted in the midst of my bowels.

15 [p] My strength is dried up like a potsherd: and [q] my tongue cleaveth to my jaws; and thou hast brought me into the dust of death.

16 For dogs have compassed me, the assembly of the wicked have inclosed me: [r] they pierced my hands and my feet.

17 I may tell all my bones: [s] they look *and* stare upon me.

18 [t] They part my garments among them, and cast lots upon my vesture.

19 But be not thou far from me, O Lord; O my strength, haste thee to help me.

20 Deliver my soul from the sword: [u] § my darling ‖ from the power of the dog.

21 [x] Save me from the lions mouth: [y] for thou hast heard me from the horns of the unicorns.

22 [z] I will declare thy name unto [a] my brethren: in the midst of the congregation will I praise thee.

23 Ye that fear the Lord, praise him; all ye the seed of Jacob, glorify him; and fear him, all ye the seed of Israel.

24 For he hath not despised nor abhorred the affliction of the afflicted: neither hath he hid his face from him, but [b] when he cried unto him, he heard.

25 [c] My praise *shall be* of thee in the great congregation: [d] I will pay my vows before them that fear him.

26 [e] The meek shall eat and be satisfied: they shall praise the Lord that seek him; your heart shall live for ever.

27 [f] All the ends of the world shall remember and turn unto the Lord: [g] and all the kindreds of the nations shall worship before thee.

28 For

h Psal 91.14. § Or, if he delight in him.
i Psal. 71. 6. ‡ Or, keepest me in safety.
k Isai. 46. 3. ‖ Heb. not a helper.
l Deut. 32. 14. Psal. 68. 30. Ezek. 39. 18. Amos 4. 1.
m Job 16. 10. Lam. 2. 16. & 3. 46. ‡ Heb. opened their mouths against me.
n Dan. 5. 6. § Or, sundered.
o Job 23. 16.
p Prov. 17. 22.
q Job 29. 10. Lam. 4. 4. John 19. 28.
r Matth. 27. 35. Mark 15. 24. Luke 23. 33. John 19. 23, 37. & 20. 25.
s Luke 23. 34.
t Luke 23. 35. John 19. 24.
u Psal 35. 17. § Heb my only one. ‖ Heb. from the hand.
x 2 Tim. 4. 17.
y Isai. 34. 7. Acts 4. 27.
z Heb. 2. 12. Psal. 40. 9.
a John 20. 17. Rom. 8. 29.
b Heb. 5. 7.
c Psal. 35. 18.
d Psal. 116. 14.
e Lev. 7. 11, 12, 15, 16. Psal. 69. 32. Isai. 65. 13.
f Psal. 2. 8. & 72. 11. & 86. 9. & 98. 3. Isai. 49. 6.
g Psal. 96. 7.

ple that reviled the Lord Jesus on the cross. (Matth. xxvii. 43.)

V. 9. *That took me*—By the miraculous operation of the Holy Ghost, who formed me there. *Thou didst make me hope*—Gavest me ground to hope and trust in thee, by reason of thy wonderful and watchful care over me.

V. 10. *I was cast upon thee*—My mother and supposed father being unable of themselves to protect and provide for me, without thy special providence.

V. 11—13. *Bulls*—Powerful and furious enemies. *They gaped upon me*—This may be meant of the devil's assaulting Christ at his death; of which he speaks, (John xiv 30.) saying, The prince of this world cometh, and hath nothing in me.

V. 14, 15. *I am poured out*—My spirits are spent, and I am left as weak as water. *My strength*—My moisture is wasted by my sufferings. *My tongue cleaveth*—Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst. (John xix. 28.) *Thou hast brought me*—By delivering me to the power of my enemies, and by thy terrors in my mind and soul. *Into the dust*—The grave, where dead men lie.

V. 16. *Dogs*—A company of vile malicious men.

V. 17—20. *I may tell all my bones*—By being stretched upon the cross. *They look*—With delight in my misery. *They part my garments*—This was done by the soldiers that attended the crucifixion of Jesus. (John xix. 24.) *The sword*—The rage and violence of my enemies.

V. 21. *The lion's mouth*—The furious assaults of satan, or the rage of my enemies. *Thou hast heard me*—When I was exposed to the rage and power of satan, and those that were continually set against me by his temptations, and the natural enmity of their hearts. (Matth. iv. 1, &c. John vii. 30.)

V. 22. *I will declare*—Make known, both in my own person, and by my ambassadors, to the end of the world, thy grace and mercy to mankind, for whom I came upon earth to suffer and die, that by the atonement made by the shedding of my blood, infinite justice might be satisfied, and salvation be ascribed to God and the Lamb for ever. *My brethren*—My disciples and all true believers. *In the midst*—Publicly, among the people of God. *Will I praise thee*—This was done by the Lord Jesus, when it is said of him and his disciples, That they sung an hymn. (Matth. xxvi. 30.)

V. 23. *Ye that fear the Lord, praise him*—For those benefits you have received by me.

V. 24. *Despised nor abhorred*—As men do, but laid to heart, and helped me. *The afflicted*—Me his Son, in my trouble. *Neither hath he hid his face*—But looked upon me and my affliction with compassion. *He heard*—And graciously answered all my desires. (Heb. v. 7.)

V. 25. *My praise*—I will celebrate thy praises, and preach the gospel, by my ministers, in the universal church both of Jews and Gentiles. *I will pay my vows*—Of praise and service, which I made in my distress.

V. 26. *The meek*—Such whose fierce unruly spirits are tamed and subdued by the grace of God, and made gentle, patient, and submissive to God's hand and word, and are willing and desirous to be directed and governed by him. *Eat*—Partake of the blessings of the gospel, Christ, with all his benefits, whereby they shall be abundantly refreshed. *Your heart shall live for ever*—Be greatly comforted with never-failing consolations. (John iv. 14.)

V. 27. *All the ends of the world*—All nations from one end of the world to the other. *Remember*—Some of them shall call to mind, consider and be affected with their manifold heinous sins, and their lost condition. *And turn unto the Lord*—By repentance and faith—Repentance towards God, turning by his grace from all known sin; and faith in our Lord Jesus Christ, for whose sake the greatest sinners, by repentance and faith, shall be saved. (Acts xx. 21.)

V. 28. *He is the governor among the nations*—Gentiles as well

28 [h] For the kingdom *is* the Lord's: and he *is* the governor among the nations.

29 [i] All *they that be* fat upon earth, shall eat and worship: [k] all they that go down to the dust shall bow before him, and none can keep alive his own soul.

30 A seed shall serve him, [l] it shall be accounted to the Lord for a generation.

31 [m] They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done *this*.

h Obad. 21. Zech. 14. 9.
i Psal. 45. 12.
k Isai. 26. 19. Phil. 2. 10.
l Psal. 87. 6.
m Psal. 78. 6. & 86. 9. & 102. 18. Isai. 60. 3. See Rom. 3. 21, 22.

PSAL. XXIII.

¶ A psalm of David.

THE Lord *is* [a] my shepherd, [b] I shall not want.

2 [c] He maketh me to lie down in * green pastures: he leadeth me beside the † still waters.

3 He restoreth my soul: [d] he leadeth me in the paths of righteousness for his name's sake.

a Isa. 40. 11. Jer. 23. 4 Ezek. 34. 23. John 10. 11. 1 Pet. 2. 25. Rev. 7. 17.
b Phil. 4. 19.
c Ezek. 34. 14.
* Heb. pastures of tender grass.
† Heb. waters of quietness.
d Psal. 5. 8. & 31. 3.

4 Yea, though I walk through the valley of [e] the shadow of death, [f] I will fear no evil: for thou *art* with me, thy rod and thy staff they comfort me.

5 [g] Thou preparest a table before me in the presence of mine enemies: thou † anointest my head with oil, my cup runneth over.

6 Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord ‖ for ever.

e Job 3. 5. & 10. 21, 22. & 24. 17. Psal. 44. 19.
f Psal. 3. 6. & 118. 6.
g Psal. 104. 15.
† Heb. makest fat.
‖ Heb. to length of days

V. Day. *Morning Prayer.*

PSAL. XXIV.

¶ A psalm of David.

THE [a] earth *is* the Lord's, and the fulness thereof; the world, and they that dwell therein.

2 [b] For he hath founded it upon the seas, and established it upon the floods.

3 [c] Who shall ascend into the hill of the Lord?

1017.
a Exod. 9. 29. & 19. 5. Deut. 10. 14. Job 41. 11. Psal. 50. 12. 1 Cor. 10. 26, 28.
b Job 38. 6. Psal. 104. 5. & 136. 6. 2 Pet. 3. 5.
c Psal. 15. 1.

as Jews; and therefore shall set up his spiritual kingdom among them also.

V. 29. *All they that be fat*—Even many of the rich of the world. *Shall eat and worship*—Embrace the gospel, and submit to the sceptre of Christ. (Rev. xxi. 24.) *They that go down*——Such as are poor, and in great misery and distress, shall own, submit to, and adore him as their supreme Lord. (Phil. ii. 10.) *And none can keep alive his own soul*—Be able to help and save himself: all are dependant on him their common Lord and Saviour for the gift of spiritual life, and for the continuance of it: by faith in him can the strongest as well as the weakest only stand: without him to forgive, all would be condemned: without him to save by his grace, all would be lost.

V. 30. *A seed shall serve him*—Christ shall have some in all nations and ages of the world to worship and serve him: the Lord never was without witnesses: out of the mouths of babes his praise has been published for his power and infinite willingness to save. *A generation*—Of his people.

V. 31. *They shall come*—Some or other of them from time to time, the apostles and ministers of the gospel; and such as have by the spirit been made acquainted with the true God and Jesus Christ whom he hath sent. (John xvii. 3.) *Declare his righteousness*—That way of becoming righteous, that God has established under the gospel, by faith in Christ: the righteousness of God revealed from heaven, from faith to faith; by which the just shall live. (Rom. i. 17.) *A people that shall be born*—Succeding generations one after another. *That he hath done this*—That our salvation is his work alone. And happy are they that are made sensible of the inexpressible obligation, and, in consequence of being so, love the Lord their God and Saviour with all their hearts, and devote all the powers of their souls, with all the talents he has given them, to do his good and acceptable will on earth as it is done in heaven.

PSAL. XXIII.

Composed when he was quietly settled on the throne.

V. 1. *The Lord is my shepherd*—He provides for me, brings me out of the wrong way, and guides me in the right. *I shall not want*—Any thing that is truly good for me: the desire of my soul being after the God of my salvation—his kingdom, grace here, and his kingdom of glory hereafter, all other things shall be added to me; and so long as thus I live to my God alone, out of his fulness he will supply all my need, according to his riches in glory by Christ Jesus. (Matth. vi. 33. Phil. iv. 19.)

V. 2. *He*—He has made plentiful provision for me, both in respect of soul and body, not only for necessity, but delight. *He leadeth me*——Has brought me into a safe and happy condition, void of danger, and full of outward and inward tranquillity: And thus shall it be with the redeemed for ever: the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes. (Rev. vii. 17.) Who can sorrow that hath this hope?

V. 3. *He restoreth*—Raised me from a languishing and dejected to a comfortable condition. *Paths*—Right paths, agreeable to his word, and will bring us at length to eternal happiness. *For his name's sake*—To manifest his grace, mercy, power, and love to all that look to him through his beloved Son, for whose sake he will freely give us all things. (Rom. viii. 32.)

V. 4. *The valley*--In the depth of the most terrible and affrighting dangers. *Thou art with me*—And therefore no evil can betal me. (Isa. xliii. 2.) *Thy rod and thy staff*—Those means or instruments which thou makest use of in thy care over me.

V. 5. *In the presence of mine enemies*—In spite of all their envy, rage, and malice against me. *Thou anointest*—Bestowest upon me the consolations of thy spirit. *My cup runneth over*—I have a plentiful portion: I see myself deserving of nothing, and yet thy bounty has left me nothing to ask.

V. 6. *Surely goodness*—The favour of God, and all the comfortable fruits and effects thereof, shall attend upon me wherever I am. *I will dwell*—I promise myself, that I shall now constantly enjoy that blessed privilege of serving and enjoying God in his sanctuary; and accordingly I will diligently attend upon him there.

PSAL. XXIV.

Penned to be sung when the temple was built, and the ark brought into it.

V. 1. *The fulness*—All creatures; and especially its reasonable inhabitants wherewith it is replenished; and therefore God's singular kindness to Israel, in choosing them above all others, is so much the more remarkable.

V. 2. *The seas*——Which being lighter than the earth, should naturally be above it; but God has so ordered it that the waters

Lord? and who shall stand in his holy place?

d Isai. 33. 15, 16. * Heb. The clean of hands.

4 d * He that hath clean hands, and a pure heart; who hath not lift up his soul unto vanity, nor sworn deceitfully.

5 He shall receive the blessing from the Lord, and righteousness from the God of his salvation.

e Psal. 28. 8. ‡ Or, O God of Jacob. f Isai. 26. 2. g Psa. 97. 6. Hag. 2. 7. 1 Cor. 2. 8.

6 This *is* the generation of them that seek him, that e seek thy face, ‡ O Jacob. Selah.

7 f Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, g and the King of glory shall come in.

8 Who *is* this King of glory? the Lord strong and mighty, the Lord mighty in battle.

9 Lift up your heads, O ye gates, even lift *them* up, ye everlasting doors, and the King of glory shall come in.

10 Who is this King of glory? the Lord of hosts, he *is* the King of glory. Selah.

PSAL. XXV.

¶ A psalm of David.

a Psa. 86. 4. & 143. 8. Lam. 3. 41.

UNTO a thee, O Lord, do I lift up my soul.

2 O my God, I b trust in thee, let me not be ashamed: c let not mine enemies triumph over me.

b Psal. 22. 5. & 31. 1. & 34. 8. Isai 28. 16. & 49. 23. Rom. 10. 11. c Psal. 13. 4.

3 Yea, let none that wait on thee be ashamed; let them be ashamed which transgress without cause.

4 d Shew me thy ways, O Lord; teach me thy paths.

d Exod. 33. 13. Psal. 5. 8 & 27. 11. & 86. 11. & 119. & 143. 8, 10.

5 Lead me in thy truth, and teach me: for thou *art* the God of my salvation, on thee do I wait all the day.

6 Remember, O Lord, e ‡ thy tender mercies, and thy loving kindnesses: for they *have been* ever of old.

e Psal. 103. 17. & 106. 1. & 107. 1. Jer. 33. 11. ‡ Heb. thy bowels.

7 Remember not f the sins of my youth, nor my transgressions: according to thy mercy remember thou me, for thy goodness sake, O Lord.

f Job 13. 26. & 20. 11. Jer. 3. 25.

8 Good and upright *is* the Lord: therefore will he teach sinners in the way.

9 The meek will he guide in judgment: and the meek will he teach his way.

10 All

run down into channels, and caverns, and the bowels of the earth, so that the earth seems to stand upon the waters. (Gen. vii. 11.)

V. 3. *Who*—Though all the inhabitants of the world be the Lord's, and so bound to serve him; yet who are they that may and will do it acceptably, and whom he will own for his true servants? *Ascend*—Be admitted and accounted a true member of the church. *Stand*—Serve him acceptably and with advantage to themselves.

V. 4. *Clean hands*—A holy and unblameable conversation, free from all unrighteous and unjust dealings: *A pure heart*——Free from hypocrisy and all inward pollutions; being purified by faith, (Acts xv. 9.) and the sanctifying grace of God. *Lift up his soul unto vanity*—Set his affections immoderately and greedily on the empty, unprofitable things of this world. *Nor sworn deceitfully*—With a purpose to deceive.

V. 5. *The blessing*——He and he only shall be truly blessed. *Righteousness*——The reward of his righteousness, which God as a righteous Judge will bestow. (2 Tim. iv. 8.)

V. 6. *This is the generation*—Those before described are the persons, or sort of men, that do truly and acceptably seek and serve God; and not every one that is naturally descended from Abram or Jacob. (Matth. iii. 9. Rom. ix. 6, 7, 8.) *O Jacob*——Or, *This is Jacob*, The true church and people of God.

V. 7. *Lift up*—All ye, the true members of the church, raise up your hearts and souls, which are of an everlasting, immortal nature, from all earthly things, and set them wide open, (Rev. iii. 20.) to give full, free, and joyful entertainment to Christ, the Lord of glory, (James ii. 1.) as your Lord and King. A poetical passage, spoken with allusion to the entrance of the ark into the temple, when it should be built.

V. 8. *The Lord strong and mighty*—Who is able to destroy all those that will not submit to him, and to protect his people against all their enemies, and to make them victorious over them all.

PSAL. XXV.

Penned when he was in great distress; which makes him reflect upon his sins, the cause thereof, and beg pardon for them. His petitions are mingled with many sweet meditations.

V. 1, 2. *I lift up my soul*—Direct and make known my desires and prayers with hope of audience. *Let me not be ashamed*—Of my trust in thee, which I shall be, if I am disappointed of my expectations of relief and support from thee, O my God, who hast never failed them that put their trust in thy goodness and faithfulness. And if I am left and forsaken of thee, shame and confusion will cover me; as one to whom even thou canst not be gracious.

V. 3. *Let none that wait*—Patiently expect to see what the issue of thy dealings with me will be. *Be ashamed*—Frustrated in their wicked designs and carnal confidences. *Which transgress*—Oppose me and my government.

V. 4. *Shew me*—Teach me my duty, and cause me to keep close to it, notwithstanding all temptations to the contrary.

V. 5. *Lead me in thy truth*—In the right way prescribed in thy word, which is truth. (John xvii. 17.)

V. 6. *Remember*—(Isai. xliii. 26.) Consider thy own merciful nature, and thy former manifold favours vouchsafed to me and to other miserable sinners, and do to me, and all truly penitent minds, as graciously as thou hast always done, even from everlasting. (2 Tim. i. 9.)

V. 7. *Transgressions*—Any other sins committed since.

V. 8. *Good and upright is the Lord*—Gracious to sinners, and ready to do them good, and also sincere in all his promises and tenders of mercy to sinners, and ready to make them good. *Teach*—Guide by his word, spirit, and gracious providence, sensible humbled sinners.

V. 9. *The meek will he teach his way*—So as that they shall be able to discern and judge which is the right way; and then to walk in the way of his commandments, called his judgments. The way that God prescribes for the meek to walk in; and in which the meek will alone be taught to walk: none but the humble walk with God: the proud resist his grace, and so long as they remain in that spirit, they are resisted by him who only can guide and save poor, vain, sinful men.

V. 10. *The paths of the Lord*—Dealings and dispensations; even those that are most grievous and distasteful to flesh and blood. *Are mercy and truth*—The issue and product of God's goodness and faithfulness; being for our profit. (Heb. xii. 10.) *Unto such as keep his covenant*—Perform the conditions of the covenant of grace.

V. 11. *For*

10 All the paths of the Lord *are* mercy and truth, unto such as keep his covenant and his testimonies.

11 [g] For thy name's sake O Lord, pardon mine iniquity: [h] for it *is* great.

12 What man *is* he that feareth the Lord? him shall he teach in the way *that* he shall choose.

13 His soul shall † dwell at ease: and [i] his seed shall inherit the earth.

14 [k] The secret of the Lord *is* with them that fear him: * and he will shew them his covenant.

15 Mine eyes *are* ever towards the Lord: for he shall * pluck my feet out of the net.

16 Turn thee unto me, and have mercy upon me: for I *am* desolate and afflicted.

17 The troubles of my heart are enlarged: O bring thou me out of my distresses.

18 Look upon mine affliction, and my pain, and forgive all my sins.

19 Consider mine enemies, for they are many, and they hate me with ‡ cruel hatred.

20 O keep my soul, and deliver me: let me not be ashamed, for I put my trust in thee.

21 Let integrity and uprightness preserve me: for I wait on thee.

22 Redeem Israel, O God, out of all his troubles.

g Psa. 31. 3.
h See Rom. 5. 20.
† Heb. shall lodge in goodness.
i Psal. 37. 11. 22, 29.
k Prov. 3 32. See John 7. 17. & 15. 15.
* Or, and his covenant to make them know it.
* Heb. bring forth
‡ Heb. hatred of violence.

V. 11. *For thy name's sake*—The honour of thy goodness and truth, which is concerned therein. *For it is great*—And therefore I stand in great need of pardon, and do so earnestly beg it. None but such a God can pardon it, it will render thy mercy so much the more illustrious. (1 Tim. i. 13, 14. Rom. v. 20.)

V. 12. *What man*—Whoever he be. *Him shall he teach*—Direct him what course to take in any strait, doubt, or difficulty he meets with. (Prov. iii. 6.)

V. 13. *His soul*—He shall enjoy sweet inward content and satisfaction in his worldly comforts, and afterwards the fulness of all delight in heaven. *Inherit*—Partake of all the blessings of the covenant.

V. 14. *The secret*—The manifestation of the mysteries of the covenant, concerning our salvation by Christ, (Matth. xiii. 11.) and of his love and favour through him. (Rev. ii. 17.) *Will shew them*—Reveal to them the duties, and bestow on them the blessings of the covenant.

V. 15. *Mine eyes*—My expectation of help is only from him. *Pluck*—Deliver me out of all my temptations and tribulations.

V. 16—18 *Desolate*—Destitute of all other hopes and succours. *My sins*—The procuring and continuing cause of all my troubles.

V. 19—21. *O keep my soul*—My life. *Let integrity*—My just and honest dealing with all men, even mine enemies. Though it is true I have offended thee greatly. *Preserve me*—Be so far considered by thee, as to deal with me according to my carriage towards them.

PSAL. XXVI.

David being defamed by his enemies, appeals to God for his integrity, inoffensive walking, and holy purposes.

V. 1. *I have walked*—Behaved myself with a good conscience, and uprightly towards all men. *Trusted*—Committed my cause and affairs to thee. *Slide*—Fall from mine integrity, nor be overthrown by my enemies, but upheld by thee.

V. 2. *Examine me*—Because I may be mistaken, or be partial in my own cause, therefore I appeal to thee, and offer myself to thy trial concerning what my enemies charge me with.

V. 3. *For*—And I dare appeal to thee, because the sense of thy love unto me has made such a deep and durable impression upon my soul, that I dare do nothing to displease thee, nor be guilty of any of those indirect courses my enemies charge me with. *In thy truth*—According to the rule of thy word; which is truth.

V. 4. *Not sat*—Familiarly and delightfully conversed with wicked men, void of true piety, from whom nothing that is good can be expected or gotten. *Neither will I go*—Join in their counsels or courses.

V. 6. *I will wash*—Get my heart cleansed from hypocrisy and iniquity; by drawing nigh unto thee with a true heart in full assurance of faith; to have my heart sprinkled from an evil conscience, by thy grace communicated to me for thy own mercies sake. (Heb. x. 22.) *Compass thine altar*—Offer sacrifices of praise, and perform all other duties of thy worship.

V. 7—12. *Gather not*—Deal not with me as thou art wont to do with sinners, nor put me into the same miserable condition that they are in. *My foot standeth in an even place*—I am settled in a safe condition, because of my uprightness. (Prov. x. 9.)

PSAL. XXVI.

¶ A psalm of David.

JUDGE [a] me, O Lord, for I have walked in mine integrity: I have trusted also in the Lord: *therefore* I shall not slide.

2 [b] Examine me, O Lord, and prove me: try my reins and my heart.

3 For thy loving kindness *is* before mine eyes: and I have walked in thy truth.

4 [c] I have not sat with vain persons, neither will I go in with dissemblers.

5 I have hated the congregation of evil doers: [d] and will not sit with the wicked.

6 [e] I will wash mine hands in innocency: so will I compass thine altar, O Lord.

7 That I may publish with the voice of thanksgiving, and tell of all thy wondrous works.

8 Lord, [f] I have loved the habitation of thy house, and the place * where thine honour dwelleth.

9 † [g] Gather not my soul with sinners, nor my life with ‡ bloody men.

10 In whose hands *is* mischief: and their right hand is § full of bribes.

11 But as for me, I will walk in mine integrity: redeem me, and be merciful unto me.

12 [h] My foot standeth in an even place: in the congregations will I bless the Lord.

a Psal. 7. 8.
b Psal. 7. 9. & 17. 3. & 66 10. & 139. 23. Zech. 13. 9.
c Psal. 1. 1. Jer. 15. 17.
d Psal. 1. 1.
e See Exod. 30 19. 20. Psal. 73. 13.
f Psal. 27. 4.
* He. of the tabernacle of thy honour.
† Or, Take not away.
g See 1 Sam. 25. 29. Psal. 28. 3.
‡ Heb. men of blood.
§ Heb. filled with.
h Psal. 40. 2.

PSAL. XXVII.

V. 1. *The Lord is my light*—My wisdom and my guide in all my doubts, and my comforter and deliverer in all my distresses. *The Lord is the strength of my life*—The supporter and preserver of it.

V. 2, 3. *In*

V. Day. *Evening Prayer.*

PSAL. XXVII.

¶ A psalm of David.

THE Lord *is* [a] my light and my salvation, whom shall I fear? [b] the Lord *is* the strength of my life, of whom shall I be afraid?

2 When the wicked, *even* mine enemies and my foes, * came upon me to eat up my flesh, they stumbled and fell.

3 [c] Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this *will* I *be* confident.

4 [d] One *thing* have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold ‖ * the beauty of the Lord, and to inquire in his temple.

5 For [f] in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me, he shall set me up upon a rock.

6 And now shall [g] mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices § of joy; I will sing, yea, I will sing praises unto the Lord.

7 Hear, O Lord, *when* I cry with my voice: have mercy also upon me, and answer me.

8 * *When thou saidst*, [h] Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek.

9 [i] Hide not thy face *far* from me, put not thy servant away in anger: thou hast been my help, leave me not, neither forsake me, O God of my salvation.

10 [k] When my father and my mother forsake me, then the Lord * will take me up.

11 [l] Teach me thy way, O Lord, and lead me in † a plain path, because of ‡ mine enemies.

12 [m] Deliver me not over unto the will of mine enemies: for false witnesses are risen up against me, and such as breathe out cruelty.

13 *I had fainted*, unless I had believed to see the goodness of the Lord [n] in the land of the living.

14 [o] Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord.

a Psal. 84. 11. Isai. 60. 19. 20. Mic. 7. 8.
b Psal. 118. 6.
* Heb. approached against me.
c Psal. 3. 6.
d Psal. 26. 8.
‖ Or, the delight.
e Psal. 90. 17.
f Psal. 31. 20. & 83. 3 & 91. 1.
g Psal. 3. 3.
§ Heb. of shouting.
* Or, My heart said unto thee, Let my face seek thy face, &c.
h Psal. 24. 6. & 105. 4.
i Psal. 69. 17.
k Isai. 49. 15.
* Heb. will gather me.
l Psal. 25. 4. & 86. 11. & 119.
† Heb. a way of plainness
‡ Heb. those which observe me.
m Psal. 35. 25.
n Psal. 56. 13. & 116. 9 & 142. 5.
o Psal. 31. 24. & 130. 5. Isai. 25. 9. Hab. 2. 3.

PSAL. XXVIII.

¶ A psalm of David.

UNTO thee will I cry, O Lord my rock, [a] be not silent * to me: [b] lest *if* thou be silent to me, I become like them that go down into the pit.

2 Hear the voice of my supplications, when I cry unto thee: [c] when I lift up my hands † [d] toward thy holy oracle.

3 [e] Draw me not away with the wicked, and with the workers of iniquity: [f] which speak peace to their neighbours, but mischief *is* in their hearts.

4 [g] Give them according to their deeds, and according to the wickedness of their endeavours: give them after the work of their hands, render to them their desert.

5 Because [h] they regard not the works of the Lord, nor the operation of his hands, he shall destroy them, and not build them up.

6 Blessed *be* the Lord, because he hath heard the voice of my supplications.

a Psal. 83. 1.
* Heb. from me.
b Psal. 143. 7.
c 1 Kings 6. 22, 23. Psal. 5. 7.
† Or, towards the oracle of thy sanctuary.
d Psal. 138. 2.
e Psal 26. 9.
f Psal. 12. 2. & 55. 21. & 62. 4. Jer. 9. 8.
g 2 Tim. 4. 14. Rev. 18. 6.
h Job 34. 27.

V. 2, 3. *In this*—In his direction, and the experience of his favour.

V. 4. *I desired*—Chiefly and principally above all others. *That I may dwell*—Enjoy opportunities of constant attendance upon the public ordinances, and not be driven from them, as I have been. *To behold*—To exercise and delight myself in the contemplation of his amiable perfections and attributes. *Inquire*—Concerning his mind and will. *Temple*—Tabernacle, the same for substance with the temple. His heart being much set upon the temple, he calls the tabernacle so.

V. 5. *For*—And well may I prize his house and service so highly, since all my security depends upon him. *Hide me*—Secure me from danger, as if I were in the holy of holies where none may come. *In the secret*—By his secret power and providence, and by such ways which the world knows not, or does not take notice of.

V. 6. *And now*—By this means I shall be in a safe condition.

V. 7, 8. *Thou saidst*—Either inwardly, by thy spirit in my heart, fitting me in a more than ordinary manner for it; or outwardly, giving me by thy providence some special opportunity or occasion for it.

V. 9. *Hide not*—Withhold not, or withdraw not the sense of thy love and favour from me.

V. 10—12. *When*—Though all relations and friends should forsake me, the Lord, the rock of my salvation, will stand by me. (2 Tim. iv. 16, 17.) *Breathe out cruelty*—Discover their evil intentions against me in all their discourse.

V. 13. *I had fainted, unless I had believed to see*—To receive the mercy and favour God has promised in this world.

V. 14. *Wait on the Lord*—This he speaks to his own soul chiefly, as being conscious of his own weakness, and what need he had of God's strength. *Be of good courage, and he shall strengthen thine heart*—Do not give way to despondency and faint-heartedness, but stir up the grace of holy courage that is in thee, and God shall add fresh supplies of it to thee. (Matth. xiii. 12.)

PSAL. XXVIII.

V. 1, 2. *Be not silent*—Refuse not to hear and help me. *Like*—No better than a dead man.

V. 3. *Draw me not*——To punishment, let me not be involved in the same punishment with them.

V. 4. *Give them*——These imprecations were used by him by the guidance of the holy Spirit against the incorrigible enemies of God, as predictions of what should befal them, and therefore not to be imitated without the like warrant.

V. 5. *They regard not*—— His providential dispensations in the world, whether of mercy to his people, or judgment on his enemies, nor towards me in particular.

V. 6—9. *Saving*

7 The Lord *is* my ſtrength, and my ſhield, my heart truſted in him, and I am helped: therefore my heart greatly rejoiceth, and with my ſong will I praiſe him.

8 The Lord *is* ‡ their ſtrength, and he *is* the § ſaving ſtrength of his anointed.

9 Save thy people, and bleſs thine inheritance: ‖ feed them alſo, [i] and lift them up for ever.

‡ Or, his ſtrength.
§ Heb. ſtrength of ſalvations.
‖ Or, rule.
i Ezra 1. 4.

P S A L. XXIX.

¶ A pſalm of David.

GIVE [a] unto the Lord, O * ye mighty, give unto the Lord glory and ſtrength.

2 Give unto the Lord † the glory due unto his name; worſhip the Lord ‡ in [b] the beauty of holineſs.

3 The voice of the Lord *is* upon the waters: [c] the God of glory thundereth, the Lord *is* upon § many waters.

4 The voice of the Lord *is* ‡ powerful; the voice of the Lord *is* * full of majeſty.

5 The voice of the Lord breaketh the cedars: yea, the Lord breaketh the cedars of Lebanon.

6 [d] He maketh them alſo to ſkip like a calf: Lebanon, and [e] Sirion like a young unicorn.

7 The voice of the Lord † divideth the flames of fire.

8 The voice of the Lord ſhaketh the wilderneſs: the Lord ſhaketh the wilderneſs of Kadeſh.

9 The voice of the Lord maketh [f] the hinds * to calve, and diſcovereth the foreſts: and in his temple * doth every one ſpeak of *his* glory.

10 The Lord ſitteth upon the flood: yea, [g] the Lord ſitteth King for ever.

11 [h] The Lord will give ſtrength unto his people, the Lord will bleſs his people with peace.

a 1 Chron. 16. 28, 29. Pſa. 90. 7, 8, 9.
* Heb. ye ſons of the mighty.
† Heb. the honour of his name.
‡ Or, in his glorious ſanctuary.
b 2 Chron. 20. 21.
c Job 37. 4, 5.
§ Or, great waters.
‡ Heb. in power.
* Heb. in majeſty.
d Pſa. 114. 4.
e Deut. 3. 9.
† Heb. cutteth out.
f Job 39. 1, 2, 3.
* Or, to be in pain.
* Or, every whit of it uttereth, &c.
g Pſa. 10. 16.
h Pſal. 28. 8.

VI. Day. *Morning Prayer.*

P S A L. XXX.

¶ A pſalm *and* ſong, † *at* the dedication of the houſe of David.

† Deut. 20. 5. 2 Sam. 6. 20.

I Will extol thee, O Lord, for thou haſt lifted me up, and haſt not made my foes to rejoice over me. 1042.

2 O Lord my God, I cried unto thee, and thou haſt healed me.

3 O Lord, [a] thou haſt brought up my ſoul from the grave: thou haſt kept me alive, that I ſhould not go down to the pit.

4 [b] Sing unto the Lord, O ye ſaints of his, and give thanks ‖ at the remembrance of his holineſs.

5 For [c] ‡ his anger *endureth but* a moment; [d] in his favour *is* life: weeping may endure ‖ for a night, [e] but § joy *cometh* in the morning.

6 And [f] in my proſperity I ſaid, I ſhall never be moved.

7 Lord, by thy favour thou haſt ‖ made my mountain to ſtand ſtrong: [g] thou didſt hide thy face, *and* I was troubled.

8 I cried to thee, O Lord: and unto the Lord I made ſupplication.

9 What

a Pſa. 86. 13.
b 1 Chron. 16. 4. Pſal. 97. 12.
‖ Or, to the memorial.
c Pſal 103. 9. Iſai. 26 20. & 54 7, 8. 2 Cor. 4. 17.
‡ Heb. there is but a moment in his anger.
d Pſa. 63 3.
‖ Heb. in the evening.
e Pſa. 126. 5.
§ Heb. ſinging.
f Job 29. 18.
‖ Heb. ſettled ſtrength for my mountain.
g Pſal. 104. 29.

V. 6—9. *Saving ſtrength*—By whoſe ſtrength alone he has been ſaved and delivered. *Liſt them up*—Raiſe them up out of their low and weak condition, and advance them to a ſtate of ſafety and honour, which may continue to ſucceeding generations.

P S A L. XXIX.

V. 1. *Give unto the Lord, O ye mighty*—Acknowledge and aſcribe to him the praiſe of his glorious power, you great men of the world.

V. 2. *The glory due*—The honour which he deſerves; which is to forſake all your idols, and to own him as the only true God. *Worſhip the Lord*——Worſhip him in his holy temple, which is beautiful in regard of the excellent ornaments there uſed, and divine truths there prefigured, but eſpecially in regard of thoſe ſpiritual benefits there imparted and enjoyed.

V. 3. *Is upon the waters*—Among the thick watry clouds, which uſually pour down abundance of rain at that time.

V. 4—6. *Is full of majeſty*—An evident proof of his great majeſty. *Breaketh the cedars*—How much then ought reaſonable creatures to be affected therewith. *Lebanon*—The trees or people on thoſe mountains.

V. 7, 8. *The voice of the Lord*—Thunder breaks out of the clouds, and the lightnings ſuddenly diſperſe over the face of the earth. *Shaketh*—Affrights the beaſts of the wilderneſs.

V. 9. *Diſcovereth the foreſts*—By breaking down the trees, and laying the ground bare, which was covered before. *In his temple doth every one ſpeak of his glory*—Though thoſe glorious and dreadful effects of God's power ſhould affect all, and make them fear and obey him, yet only his people will be wrought upon thereby to praiſe and adore him in his temple.

V. 10, 11. *The Lord ſitteth*—Rules this unruly element; and alſo his raging enemies. *The Lord will give ſtrength unto his people*—To ſupport and preſerve them in the moſt dreadful tempeſts, and all other dangers, and againſt all their enemies. *The Lord will bleſs his people with peace;* for in himſelf all ſhall have peace that truly believe in him. (John xvi. 33.)

P S A L. XXX.

V. 1, 2. *Lifted me up*—Delivered me out of that danger I was in. *Thou haſt healed me*—Both in mind and body.

V. 3, 4. *Give thanks*—When you yourſelves call to mind, or others make mention of the holineſs of God manifeſted by his care of all them that put their truſt in him, as heirs of that bleſſed hope which he hath ſet before them through a Mediator.

V. 5. *In his favour is life*—When he withdraws his anger and manifeſts his favour, that is ſo refreſhing and reviving that they forget their former troubles, and may be truly ſaid to live, to live cheerfully and comfortably (whereas before they were in a manner dead.) *Weeping may endure for a night, but joy cometh in the morning*—Will ſucceed it in due ſeaſon: as the day does the night.

V. 6—8. *Made*—Firmly ſettled me in the kingdom, and eſtabliſhed my heart in his grace. And then is the mountain of every one made ſtrong, when in his light they ſee the channel through which all the mercies of God freely flow to them; and are aſſured

9 What profit *is there* in my blood, when I go down to the pit? [h] shall the dust praise thee? shall it declare thy truth?

10 Hear, O Lord, and have mercy upon me: Lord, be thou my helper.

11 [i] Thou hast turned for me my mourning into dancing: thou hast put off my sackcloth, and girded me with gladness:

12 To the end that ‖ *my* glory may sing praise to thee, and not be silent: O Lord, my God, I will give thanks unto thee for ever.

PSAL. XXXI.

¶ To the chief musician, A psalm of David.

IN [a] thee, O Lord, do I put my trust, let me never be ashamed: [b] deliver me in thy righteousness.

2 [c] Bow down thine ear to me, deliver me speedily: be thou * my strong rock, for an house of defence to save me.

3 [d] For thou *art* my rock, and my fortress: therefore [e] for thy name's sake lead me and guide me.

4 Pull me out of the net, that they have laid privily for me: for thou *art* my strength.

5 [f] Into thine hand I commit my spirit: thou hast redeemed me, O Lord God of truth.

6 I have hated them [g] that regard lying vanities: but I trust in the Lord.

7 I will be glad, and rejoice in thy mercy: for thou hast considered my trouble; thou hast known my soul in adversities;

8 And hast not shut me up into the hand of the enemy: [h] thou hast set my feet in a large room.

9 Have mercy upon me, O Lord, for I am in trouble; [i] mine eye is consumed with grief, *yea*, my soul and my belly.

10 For my life is spent with grief, and my years with sighing: my strength faileth because of mine iniquity, and [k] my bones are consumed.

11 [l] I was a reproach among all mine enemies, but [m] especially among my neighbours, and a fear to mine acquaintance: [n] they that did see me without, fled from me.

12 [o] I am forgotten as a dead man out of mind: I am like ‡ a broken vessel.

13 [p] For I have heard the slander of many, [q] fear *was* on every side, while they took counsel together against me, they devised to take away my life.

14 But I trusted in thee, O Lord, I said, Thou *art* my God.

15 My times *are* in thy hand: deliver me from the hand of mine enemies, and from them that persecute me.

16 [r] Make thy face to shine upon thy servant: save me for thy mercies sake.

17 [s] Let me not be ashamed, O Lord, for I have called upon thee: let the wicked be ashamed, *and* [t] ‡ let them be silent in the grave.

18 [u] Let the lying lips be put to silence: which [x] speak § grievous things proudly and contemptuously against the righteous.

19 [y] O how great *is* thy goodness, which thou hast laid up for them that fear thee; *which* thou hast wrought for them that trust in thee, before the sons of men!

20 [z] Thou shalt hide them in the secret of thy presence from the pride of man: [a] thou shalt keep them secretly in a pavilion from the strife of tongues.

21 Blessed

h Psa. 6. 5. & 88. 11. & 115. 17.
i 2 Sam. 6. 14. Isa. 61. 3.
‖ That is, my tongue, or, my soul: See Gen. 49. 6.
Psa. 16. 9. & 57. 8.
a Psal. 22. 5. & 25. 2. & 71. 1. Isa. 49. 23.
b Psa. 143. 1.
c Psa. 71. 2.
* Heb. to me for a rock of strength.
d Psa. 18. 1.
e Psa. 23. 3. & 25. 11.
f Luke 23. 46. Acts 7. 59.
g Jonah 2. 8.
h Psa. 4. 1. & 18. 19.
i Psa. 6. 7.
k Psa. 32. 3: & 102. 3.
l Psa. 41. 8. Isai. 53. 4.
m Job 19. 13. Psa. 38. 11. & 88. 8, 18.
n Psa. 64. 8.
o Psa 88. 4, 5.
‡ Heb. a vessel that perisheth.
p Jer. 20. 10:
q Jer. 6. 25. & 20. 3. Lam. 2. 22.
r Num. 6. 25, 26. Psa. 4. 6. & 67. 1.
s Psa. 25. 2.
t 1 Sam. 2. 9. Psa. 115. 17.
‡ Or, let them be cut off for the grave.
u Psa. 12. 3.
x 1 Sam. 2. 3. Psa. 94. 4. Jude 15.
§ Heb. a hard thing
y Isai. 64. 4. 1 Cor. 2. 9.
z Psa 27. 5. & 32. 7.
a Job 5. 21.

that every thing will be received or taken away as infinite wisdom and compassion shall see best for them. *I was troubled*—Brought into great distress, when by my unwatchfulness I had grieved the holy Spirit of God, and lost a sense of his favour. *Shall the dust*—The dead. *Shall it declare thy truth*—Thy faithfulness in performing thy promises to me.

V. 10—12. *Thou hast put off*—Removed the occasions of sadness.

PSAL. XXXI.

V. 1—3. *In thy righteousness!*—According to thy promise.

V. 4, 5. *I commit my spirit*—My life to be disposed of as thou pleasest at present, and so my soul saved at last. *Thou hast redeemed me*—Delivered me out of great dangers formerly, and therefore I may well trust thee for the future. I am the purchase of thy death, and hold myself as thine for ever.

V. 6, 7. *That regard*—Trust in any carnal helps, which will prove vain and deceitful. *Thou hast known my soul in adversities*—Pitied and helped me when I was in the deepest distress: for such is thy nature, that where thy aid is most wanted, there thou art nearest to save; and where thou art most desired, there thou art most willing to impart thy grace and favour.

V. 8, 9. *Thou hast set my feet in a large room*—Brought me out of my straits, and set me at liberty. *My soul*—My heart is ready to sink, and my spirits are wasted.

V. 10—12. *Mine iniquity*—Which have brought these calamities upon me. *My bones*—The marrow of them is dried up. *A fear to mine acquaintance*—They were afraid to shew me any kindness. *Without*—Abroad, in any public place. *A broken vessel*—Of no use or esteem.

V. 13—16. *Slander*—These false and scandalous reports, as if I were a factious person, an enemy to the king, and to the public peace. *Fear was on every side*—Which way soever I look, I see cause of fear. *I said, Thou art my God*—And when by thy grace I was possessed of this confidence, I thought myself in perfect safety, though surrounded with dangers. *My times*—The time of my life, but especially all the affairs and events of my life.

V. 17—19. *Silent*—Cast into the grave where they shall be silent. *Laid up*—Provided for them in the world to come. (1 Pet. i. 4. 1 John iii. 2.) *Wrought*—Bestowed upon them here in this world.

V. 20. *Hide*—Secure them with thy secret favour and providence, by hidden and unknown methods. *From the pride of man*—Their proud threats and attempts. *From the strife of tongues*—The mischief of contentious and slanderous tongues.

V. 21, 22. *Strong*

21 Bleſſed *be* the Lord: for [b] he hath ſhewed me his marvellous kindneſs, [c] in a § ſtrong city.

22 For [d] I ſaid in my haſte, [e] I am cut off from before thine eyes: nevertheleſs thou heardeſt the voice of my ſupplications, when I cried unto thee.

23 [f] O love the Lord, all ye his ſaints: *for* the Lord preſerveth the faithful, and plentifully rewardeth the proud doer.

24 [g] Be of good courage, and he ſhall ſtrengthen your heart, all ye that hope in the Lord.

b Pſa. 17. 7.
c 1 Sam. 23. 7.
§ Or, fenced city.
d 1 Sam. 23. 26. Pſa. 116. 11.
e Iſai. 38. 11, 12. Lam. 3. 54. Jonah 2. 4.
f Pſa. 34. 9.
g Pſa. 27. 14.

VI. Day. *Evening Prayer.*

P S A L. XXXII.

‡ A pſalm of David, Maſchil.

BLeſſed *is he whoſe* [a] tranſgreſſion *is* forgiven, *whoſe* ſin *is* covered.

2 Bleſſed *is* the man unto whom the Lord imputeth not iniquity, and [b] in whoſe ſpirit *there is* no guile.

3 When I kept ſilence, my bones waxed old; through my roaring all the day long.

4 For day and night thy hand was heavy upon me: my moiſture is turned into the drought of ſummer. Selah.

5 I acknowledged my ſin unto thee, and mine iniquity have I not hid: [c] I ſaid, I will confeſs my tranſgreſſions unto the Lord; and thou forgaveſt the iniquity of my ſin. Selah.

6 [d] For this ſhall every one that is godly, [e] pray unto thee, * in a time when thou mayeſt be found: ſurely in the floods of great waters, they ſhall not come nigh unto him.

7 [f] Thou *art* my hiding-place, thou ſhalt preſerve me from trouble: thou ſhalt compaſs me about with ſongs of deliverance. Selah.

‡ Or, A pſalm of David giving inſtruction.
a Pſa. 85. 2. Rom. 4. 6, 7, 8.
b John 1. 47.
c Prov. 28. 13. Iſai. 65. 24. 1 John 1. 9.
d 1 Tim. 1. 16.
e Iſai. 55. 6. John 7. 34.
* Heb. in a time of finding.
f Pſa. 9 9 & 27. 5. & 31. 20. & 119. 114.

8 I will inſtruct thee, and teach thee in the way which thou ſhalt go: † I will guide thee with mine eye.

9 [g] Be ye not as the horſe, *or* as the mule, *which* have no underſtanding: whoſe mouth muſt be held in with bit and bridle, leſt they come near unto thee.

10 [h] Many ſorrows *ſhall be* to the wicked: but he that truſteth in the Lord, mercy ſhall compaſs him about.

11 [i] Be glad in the Lord, and rejoice, ye righteous: and ſhout for joy, all *ye that are* upright in heart.

† Heb. I will counſel thee, mine eye ſhall be upon thee.
g Prov. 26 3. James 3. 3.
h Prov. 13. 21.
i Pſal. 64. 10. & 68. 3.

P S A L. XXXIII.

REjoice [a] in the Lord, O ye righteous, *for* [b] praiſe is comely for the upright.

2 Praiſe the Lord with harp: ſing unto him with the pſaltery, [c] *and* an inſtrument of ten ſtrings.

3 [d] Sing unto him a new ſong, play ſkilfully with a loud noiſe.

4 For the word of the Lord *is* right: and all his works *are done* in truth.

5 [e] He loveth righteouſneſs and judgment: [f] the earth is full of the ‖ goodneſs of the Lord.

6 [g] By the word of the Lord were the heavens made: and [h] all the hoſt of them [i] by the breath of his mouth.

7 [k] He gathereth the waters of the ſea together, as an heap: he layeth up the depth in ſtore-houſes.

a Pſa. 97. 12.
b Pſa. 147. 1.
c Pſa. 92. 3.
d Pſa. 96 1. & 98. 1. & 144. 9. Iſai. 42. 10. Rev. 5 9.
e Pſal. 45. 7.
f Pſal. 119. 64.
‖ Or, mercy
g Gen. 1. 6. Hebr. 11. 3. 2 Pet. 3. 5.
h Gen. 2. 1.
i Job 26. 13.
k Gen. 1 9. Job 26. 10. & 38. 8.

8 Let

V. 21, 22. *Strong city*—So that I have been as ſafe in woods and caves, as if I had been in a ſtrong city. *For I ſaid in my haſte.*—Raſhly; when the greatneſs of my danger had tranſported me with fear, and put me beſide the exerciſe of my grace. *I am cut off*—Caſt out of thy care, as if thou didſt not ſee me. *The proud doer*—Such as contradict the will of God and neglect his commandments.

P S A L. XXXII.

V. 1, 2. *Whoſe ſin is covered*—By the merits of Chriſt. *Imputeth not*—Charges it not upon him, ſo as to puniſh him for it. *No guile*—That does not deal deceitfully with God, but is free and ingenuous in his confeſſion of ſin, and hearty and ſincere in his profeſſion of repentance.

V. 3. *When I kept ſilence*—Concealed my ſins, and did not confeſs them and beg pardon, my ſtrength decayed through continual horrors of conſcience, and perplexity of ſpirit.

V. 4, 5. *Day and night thy hand*—Thoſe afflictions and terrors thou broughteſt me into. *I ſaid*—I fully reſolved at laſt. *The iniquity*—The guilt which oppreſſed my ſpirit; and alſo didſt remove the puniſhment thou hadſt laid upon me for it.

V. 6. *For this*—Becauſe thou haſt dealt ſo graciouſly with me, and ſo readily forgiven my ſins. *In a time*—While the day of grace continues, and God is inviting us by his word and ſpirit to be reconciled to him. *In the floods*—In time of the greateſt troubles and dangers. *Shall not come nigh unto him*——To hurt him.

V. 7. *Compaſs me with ſongs*—Vouchſafe ſo many deliverances to me as will afford matter for many ſongs of praiſe.

V. 8. *I will inſtruct thee*—O thou impenitent ſinner, whoever thou art, I ſpeak to thee in particular. *I will guide thee*—Watch over thee myſelf, directing thee in thy right way, and admoniſhing thee when thou turneſt aſide: thus does the Friend of ſinners wait to be gracious even to the evil and to the unthankful.

V. 9—11. *No underſtanding*——To hearken to good counſel. *Bit and bridle*——So God has ways to tame men, when ſtubborn and refractory. *Ye righteous*—Who have obtained pardon of your ſins, and ſo are bleſſed, v. 1.

P S A L. XXXIII.

V. 1. *Rejoice*—Let the conſideration of God's mercy in forgiving and ſaving, and his goodneſs manifeſted in the works of creation and providence, fill you with joy and praiſe. *Praiſe is comely for the upright*—It well becomes them to exerciſe themſelves in this work of praiſing and bleſſing God, who are reconciled to him, and have become his children by adoption and grace.

V. 2—4. *A new ſong*—With new, freſh, and lively affections. (Eph. v. 19.) *The word of the Lord is right*—All his purpoſes and precepts are juſt and equal. *Done in truth*—Agreeable with his word.

V. 5, 6. *He*

8 Let all the earth fear the Lord: let all the inhabitants of the world ſtand in awe of him.

9 For [l] he ſpake, and it was *done:* he commanded, and it ſtood faſt.

10 [m] The Lord ‡ bringeth the counſel of the heathen to nought: he maketh the devices of the people of none effect.

11 [n] The counſel of the Lord ſtandeth for ever, the thoughts of his heart * to all generations.

12 [o] Bleſſed *is* the nation whoſe God *is* the Lord: *and* the people *whom* he hath choſen for his own inheritance.

13 [p] The Lord looketh from heaven: he beholdeth all the ſons of men.

14 From the place of his habitation he looked upon all the inhabitants of the earth.

15 He faſhioneth their hearts alike: [q] he conſidereth all their works.

16 [r] There is no king ſaved by the multitude of an hoſt: a mighty man is not delivered by much ſtrength.

17 [s] An horſe *is* a vain thing for ſafety: neither ſhall he deliver *any* by his great ſtrength.

18 [t] Behold, the eye of the Lord *is* [u] upon them that fear him: upon them that hope in his mercy:

19 To deliver their ſoul from death, and [x] to keep them alive in famine.

20 [y] Our ſoul waiteth for the Lord: [z] he *is* our help and our ſhield.

21 For our heart ſhall rejoice in him: becauſe we have truſted in his holy name.

22 Let thy mercy, O Lord, be upon us according as we hope in thee.

PSAL. XXXIV.

¶ A pſalm of David, when he changed his behaviour before ‡ Abimelech: who drove him away, and he departed.

I [a] Will bleſs the Lord at all times: his praiſe *ſhall* continually *be* in my mouth.

2 My ſoul ſhall make her boaſt in the Lord; [b] the humble ſhall hear *thereof*, and be glad.

3 O magnify the Lord with me, and let us exalt his name together.

4 I ſought the Lord, and he heard me, and delivered me from all my fears.

5 § They looked unto him, and were lightened: and their faces were not aſhamed.

l Gen. 1. 3. Pſa. 148. 5.
m Iſai. 19. 3.
‡ Heb. maketh fruſtrate.
n Job 23. 13. Prov. 19. 21. Iſai. 46. 10.
* Heb. to generation and generation.
o Pſa. 65. 4. & 144. 15.
p 2 Coron. 16. 9. Job 28. 24. Pſa. 11. 4. & 14. 2.
q Job 34. 21. Jer. 32. 19.
r Pſa. 44. 6.
s Pſa. 147. 10. Prov. 21. 31.
t Job 36. 7. Pſal. 34. 15. 1 Pet. 3. 12.
u Pſa. 147. 11.
x Job 5. 20. Pſa. 37. 19.
y Pſa. 92. 1, 5. & 130. 6.
z Pſa. 115. 9, 10, 11.
‡ Or, Achiſh, 1 Sam. 21. 13.
a Epheſ. 5. 20. 1 Theſſ. 5. 18. 2 Theſſ. 1. 3. & 2. 13.
b Pſa. 119. 74. & 142. 7.
§ Or, They flowed unto him.

V. 5, 6. *He loveth righteouſneſs*—Not only to paſs righteous ſentence, but to ſee it executed.

V. 7—13. *Store-houſes*—The clouds and bowels of the earth.

V. 14, 15. *He faſhioneth*—Frames, diſpoſes, and inclines them which way he pleaſes. *Alike*—Equally, one as well as another, be he never ſo great, proud, or ſtout, all are alike ſubject to his juriſdiction. *He conſidereth all their works*——He is privy to the deepeſt plots of the moſt ſubtle, and conſiders the events, ſo as to order them according to his own mind.

V. 16, 17. *There is no king ſaved by the multitude of an hoſt*—But only by God's providence, who diſpoſes of victory and ſucceſs as he pleaſes.

V. 18. *The eye of the Lord*—His watchful providence and favour. *Is upon them that fear him*—But they that are deſtitute of the fear of God, can have no ground to hope for mercy. *Upon them that hope in his mercy*—So long as they will continue to live as without God in the world, and in a ſtate of rebellion againſt him.

V. 19—21. *To deliver*—When he ſees it good for them. *Becauſe*—Our hope and confidence is in God, therefore we may rejoice; and other ſolid ground of comforts there is none: and they that allow themſelves to live unpoſſeſſed of this truſt in the Creator and Redeemer of the world, could they gain the poſſeſſion of all their hearts can deſire, they would fall ſhort of the end for which they had a being: they that believe in Him ſhall be ſaved, as on the contrary, he that believeth not ſhall be damned. (Mark xvi. 16.) Can I now with an humble confidence truſt in the mercy of God my Saviour for the forgiveneſs of every offence I have committed againſt him ever ſince I have known right from wrong? Can I now truſt God my Creator, my Redeemer and Sanctifier, for grace to ſave me from the power and from the nature of ſin, and to enable me to do his will? Can I truſt him, as the God of all providence, and the governor of all things, for all that concerns me in this life? And do I live in the poſſeſſion of that calm confidence in him as the reſurrection and the life, and my great and everlaſting reward, that I can daily reſign myſelf to his all-wiſe diſpoſal for life or death, with Stephen, ſaying, Lord Jeſus receive my Spirit? (Acts vii. 59.)

PSAL. XXXIV.

V. 1—3. *I will bleſs the Lord*—For this miraculous deliverance. *At all times*—As long as I live. And they that would have an happy uſe of all their mercies, ought frequently to take opportunities of looking back to view the mercies of God to themſelves, and to thoſe with whom they are connected, by the various ties of kindred and affection; and whoever does this will ſoon find the ſum of the mercies of God to be far above their power to count, and by this they will ſee what cauſe they have for humiliation, that they have been ſo little penetrated with gratitude to the goodneſs of God, who has delivered them from ſo many evils and dangers, and beſtowed ſo many bleſſings upon them; and then with David they will ſee how much it is their duty to bleſs the Lord at all times, and have his praiſe continually in their hearts; and not only in their lips, but to breathe it in the language of a reſigned, thankful life, contented with all God gives, and all he takes away. *Make her boaſt*—Glory in this, that I have ſo powerful and gracious a Lord and Maſter. *The humble*—My well-wiſhers, who are meek, ſelf-denying believers, of a lowly diſpoſition: And this is the foundation of thankfulneſs and religious joy—none but they that are humble enough to ſee in ſome degree how much leſs they deſerve, than what the unmerited bounty of God has beſtowed upon them, will be thankful; and of courſe they who are moſt humble will ever be moſt thankful, and be bleſſed with the poſſeſſion of the moſt lively ſenſe of the goodneſs of God both to themſelves and others.

V. 4. How much is contained in theſe few words. The Lord's ways and dealings with mankind are equal: All that ſeek him are heard by him, and that which is beſt for them is done for them now, the ſame as in the days of David; God being the ſame from everlaſting to everlaſting. How great then are the advantages of *ſeeking* after the God of our ſalvation: And they that ſeek him with a mind fully ſet to be his ſubjects and to have him to reign

over

6 This poor man cried, and the Lord heard *him;* and ſaved him out of all his troubles.

c Dan. 6. 22. d See Gen. 32. 1, 2. 2 Kings 6. 17 Zech. 9. 8.

7 [c] The angel of the Lord [d] encampeth round about them that fear him, and delivereth them.

e 1 Pet. 2. 3. f Pſa. 2. 12.

8 O [e] taſte, and ſee, that the Lord *is* good: [f] bleſſed *is* the man *that* truſteth in him.

g Pſal. 31. 23.

9 [g] O fear the Lord, ye his ſaints: for *there is* no want to them that fear him.

h Job 4. 10, 11

10 [h] The young lions do lack, and ſuffer hunger: but they that ſeek the Lord ſhall not want any good *thing*.

11 Come, ye children, hearken unto me: I will teach you the fear of the Lord.

i 1 Pet. 3. 10

12 [i] What man *is he that* deſireth life, *and* loveth *many* days, that he may ſee good?

13 Keep thy tongue from evil, and thy lips from ſpeaking guile.

k Pſa. 37. 27 Iſai. 1. 16, 17 l Heb. 12. 14

14 [k] Depart from evil, and do good: [l] ſeek peace, and purſue it.

m Job 36. 7 Pſal. 33. 18 1 Pet. 3. 12

15 [m] The eyes of the Lord *are* upon the righteous, and his ears *are open* unto their cry.

n Lev. 17. 10 Jer. 44. 11 Amos 9. 4

16 [n] The face of the Lord *is* againſt them that do evil, to cut off the remembrance of them from the earth.

o Pſal. 51. 17 Iſai. 57. 11 & 61. 1. & 66. 2. * Heb. to the broken of heart. ‡ Heb. contrite of ſpirit. p Prov. 24. 16 2 Tim. 3. 11, 12

17 *The righteous* cry, and the Lord heareth, and delivereth them out of all their troubles.

18 [o] The Lord *is* nigh * unto them that are of a broken heart: and ſaveth ‡ ſuch as be of a contrite ſpirit.

19 [p] Many *are* the afflictions of the righteous: but the Lord delivereth him out of them all.

20 He keepeth all his bones: [q] not one of them is broken. q John 19. 36

21 [r] Evil ſhall ſlay the wicked: and they that hate the righteous * ſhall be deſolate. r Pſal. 94. 23 * Or, ſhall be guilty.

22 The Lord redeemeth the ſoul of his ſervants: and none of them that truſt in him ſhall be deſolate.

VII. Day. *Morning Prayer.*

PSAL. XXXV.

¶ A pſalm of David.

a Pſal. 43. 1 & 119. 154. Lam. 3. 58.

PLead [a] *my cauſe*, O Lord, with them that ſtrive with me: fight againſt them that fight againſt me.

2 Take hold of ſhield and buckler, and ſtand up for mine help.

3 Draw out alſo the ſpear, and ſtop *the way* againſt them that perſecute me: ſay unto my ſoul, I *am* thy ſalvation.

b Verſe 26. Pſal. 40. 14, 15. & 70. 3.

4 [b] Let them be confounded and put to ſhame that ſeek after my ſoul: let them be turned back and brought to confuſion that deviſe my hurt.

c Job 21. 18 Pſal. 1. 4 Iſai. 29. 5 Hoſ. 13. 3

5 [c] Let them be as chaff before the wind: and let the angel of the Lord chaſe *them*.

6 Let their way be § [d] dark and ſlippery, and let the angel of the Lord perſecute them. § Heb. darkneſs and ſlipperineſs. d Pſal. 73. 18 Jer. 23. 12.

7 For without cauſe have they hid for me their net, *in* a pit, *which* without cauſe they have digged for my ſoul.

‡ Heb. which he knoweth not of. e Pſal. 7. 15, 16 & 57. 6. & 141. 9. Prov. 5. 22.

8 Let deſtruction come upon him ‡ at unawares, and [e] let his net that he hath hid, catch himſelf: into that very deſtruction let him fall.

9 And

over them, as far as know his Almighty will, may, from the firſt commencement of this the reſolution of their ſouls, ſtay themſelves upon his word, declaring to all that no man ſhall ſeek his face in vain, but that all who ſeek ſhall find: (Matth. vii. 8.) the everlaſting bleſſings of real religion being that purſuit which is attended with no uncertainty to any man, in any country, under any circumſtances, who will truly ſeek for the poſſeſſion of it in ſpirit and in truth; for ſuch God the Father and the Son are ever ſeeking to ſave and to bleſs. (John iv. 23.)

V. 5. *They looked*—Sought unto God in like diſtreſſes, waiting upon him for deliverance. *Were lightened*—Comforted and relieved.

V. 6. *This poor man*—Who hath no worth in himſelf to deſerve any favour, and perſecuted and deſpiſed of all men. The words of thoſe who admiring God's goodneſs to David, do plead it for their own encouragement.

V. 7, 8 *The angel*—Angels. *O taſte*—Labour to get an inward experimental knowledge of the goodneſs of God in Chriſt. *See*—Conſider it for your comfort and delight.

V. 9—11. *Good*—Which God knows to be truly good for them. *Ye children*—You that are willing to learn of me.

V. 12. *Deſireth*—In good earneſt; ſo as to be willing to uſe the means for attaining it. *Life*—A comfortable life here, and eternal life hereafter. *See good*—Enjoy proſperity and happineſs.

V. 13. *Keep thy tongue*—Watch over it narrowly, it being ſo prone to offend. *From evil*—Eſpecially all injurious and deceitful ſpeeches.

V. 14. *From evil*—All ſin in general, and particularly wronging of any. *Do good*——Be ready to perform all friendly offices to all men. *Seek peace*—Endeavour to live quietly with all about you; with all mankind, by living in that ſpirit of love and truth, by which you will be enabled to do to them as you would have them do to you. (1 Cor. xiii. 4, &c.) *Purſue it*—Uſe all poſſible endeavours to procure peace when it is wanting.

V. 15, 16. *The face of the Lord is againſt them that do evil*—That continue in any known ſin; in any thing contrary to a good conſcience towards God, their fellow-creatures, and themſelves.

V. 17—19. *The Lord is nigh*—Will ſhew himſelf preſent with them for their help. *Contrite ſpirit*—Deeply humbled for ſin, and the wrath of God following upon it.

V. 20—22. *His bones*—Every member of his body. *Is broken*—This was literally fulfilled in Chriſt Jeſus, (John xix. 36.) and holds true proportionably in all his members, that no miſchief ſhall befal them to their ruin, (Prov. xii. 21.)

PSAL. XXXV.

V. 1. *Plead*—Appear for me by puniſhing my enemies.

V. 2—7. *Shield*—To cover and defend me. *Stop*—That they may not come at me. *Be turned*—Put to flight.

V. 8—12. *My ſoul ſhall be joyful in the Lord*—In a holy manner,

9 And my soul shall be joyful in the Lord: it shall rejoice in his salvation.

10 [f] All my bones shall say, Lord, who *is* like unto thee, which deliverest the poor from him that is too strong for him, yea, the poor and the needy from him that spoileth him?

11 § False witnesses did rise up; ‖ they laid to my charge *things* that I knew not.

12 [g] They rewarded me evil for good, *to* the * spoiling of my soul.

13 But as for me, [h] when they were sick, my clothing *was* sackcloth: I † humbled my soul with fasting, [i] and my prayer returned into mine own bosom.

14 I ‡ behaved myself § as though *he had been* my friend, *or* brother: I bowed down heavily, as one that mourneth *for his* mother.

15 But in mine ‖ adversity they rejoiced, and gathered themselves together: *yea*, [k] the abjects gathered themselves together against me, and I knew *it* not; they did tear *me*, and ceased not.

16 With hypocritical mockers in feasts: [l] they gnashed upon me with their teeth.

17 Lord, [m] how long wilt thou look on? rescue my soul from their destructions, * my darling [n] from the lions.

18 [o] I will give thee thanks in the great congregation: I will praise thee among † much people.

19 Let not them that are mine enemies ‡ wrongfully rejoice over me: *neither* [p] let them wink with the eye, [q] that hate me without a cause.

20 For they speak not peace, but they devise deceitful matters against *them that are* quiet in the land.

21 Yea, they opened their mouth wide against me, *and* said, [r] Aha, aha, our eye hath seen *it*.

22 *This* thou hast seen, O Lord, [s] keep not silence: O Lord, be not far from me.

23 [t] Stir up thyself, and awake to my judgment, *even* unto my cause, my God and my Lord.

24 Judge me, O Lord my God, according to thy righteousness, and let them not rejoice over me.

25 [u] Let them not say in their hearts, § Ah, so would we have it: let them not say, We have swallowed him up.

26 [x] Let them be ashamed and brought to confusion together, that rejoice at mine hurt: let them be [y] clothed with shame and dishonour, that magnify *themselves* against me.

27 Let them shout for joy, and be glad, that favour † my righteous cause: yea, let them [z] say continually, Let the Lord be magnified, [a] which hath pleasure in the prosperity of his servant.

28 And my tongue shall speak of thy righteousness, *and* of thy praise all the day long.

PSAL. XXXVI.

¶ To the chief musician, A psalm of David, the servant of the Lord.

THE transgression of the wicked saith within my heart, *that* [a] *there is* no fear of God before his eyes.

2 For [b] he flattereth himself in his own eyes, * until his iniquity be found to be hateful.

3 The words of his mouth *are* iniquity and deceit: he hath left off to be wise, *and* to do good.

4 [c] He deviseth † mischief upon his bed, he

f See Psal. 51. 8.
§ Heb. Witnesses of wrong.
‖ Heb. they asked me.
g Psal. 38. 20 & 109. 3, 5.
* Heb. depriving.
h Job 30. 25 Psal. 69. 10, 11
† Or, afflicted
i Mat. 10. 13 Luke 10. 6.
‡ Heb. walked
§ Heb. as a friend, as a brother to me
‖ Heb. halting
Psa. 38. 17
k Job 30. 1, 8, 12
l Psa. 37. 12 Lam. 2. 16
m Hab. 1. 13
* Heb. my only one
n Psa. 22. 20
o Psa. 22. 25, 31. & 40. 9, 10. & 111. 1.
† Heb. strong
‡ Heb. falsly.
p Job 15. 12 Prov. 6. 13. & 10. 10.
q Psa. 69. 4 & 109. 3 & 119. 161 Lam. 3. 52. John 15 25.
r Psa. 40. 15 & 54. 7 & 70. 3
s Psa. 83. 1
t Psa. 44 23
u Psa. 70. 3
§ Heb. Ah, ah, our soul
x Verse 4 Psa 40. 14
y Psa. 109. 29 & 132. 18
† Heb. my righteousness Prov. 8. 18
z Psa. 70. 4
a Psa. 149. 4
a Rom. 3. 18
b Deut. 29. 19 Psa. 10. 3 & 49 18
* Heb. to find his iniquity to hate
c Prov. 4. 16 Mic. 2. 1
† Or, vanity

ner, for his favour and help. *Spoiling of my soul*—Stripping me of all that might afford me any comfort.

V. 13, 14. *Sick*—Or in any misery. *My prayer returned*—Though it did not prevail for them, yet it brought inward satisfaction to my own soul that I had done my duty. *I bowed*—Went hanging down my head, like a mourner.

V. 15. *Gathered themselves together*—To rejoice and triumph together at my troubles. *Abjects*—The scum of the people. *Against me*—To contrive farther mischief to me. *They did tear me*—With their scoffs, slanders, reproaches, and curses.

V. 16—18. *Mockers in feasts*——They have scornfully derided me, and made game of me in their feasts. *They gnashed upon me*—Used all expressions of rage and hatred against me.

V. 19. *Wink*—Mock and insult over me.

V. 20. *Speak not peace*——Use nothing but threatening and terrifying language. *Devise*—Lay cunning plots, and use fair pretences whereby to get them into their power.

V. 21, 22. *They opened*—In triumph and scorn. *Aha*—An expression of joy. *Seen it*—That which we longed and hoped for.

V. 23—26. *Magnify*—Extol themselves and their own power, looking down upon me with contempt.

PSAL. XXXVI.

Title. David considering how wickedness did abound, which might provoke God to inflict punishment, yet withal shews what ground of comfort God's people have in him.

V. 1. *The transgression*—The profane lives of ungodly persons make it evident to me, and make me conclude that they think there is no God to judge mankind in this life or that which is to come.

V. 2. *He flattereth himself*—Persuades himself either that he is guilty of little or no sin, or that he shall escape well enough for all that, and so goes on impenitently in his sinful ways. *Until*—Till God by his judgments convinces him how hateful his sins are to him.

V. 3. *Iniquity*—Wicked and deceitful. *Let off*—He becomes an open apostate from what he once professed.

V. 4. *He setteth*—Fixes his resolution to go on. *Not good*—Very bad. *He abhorreth not evil*—But delights in it. Sin must not only be avoided, but abhorred, and loathed as well as left.

V. 5. *Thy*

he ſetteth himſelf in a way *that is* not good; he abhorreth not evil.

d Pſa. 57. 10 & 108. 4

5 [d] Thy mercy, O Lord, *is* in the heavens; *and* thy faithfulneſs *reacheth* unto the clouds.

‖ Heb. the mountains of God

6 Thy righteouſneſs *is* like ‖ the great mountains; [e] thy judgments *are* a great deep: O Lord, [f] thou preſerveſt man and beaſt.

e Job 11. 8 Rom. 11. 33

f Job 7. 20 1 Tim. 4. 10

‖ Heb. precious.

7 How ‖ excellent *is* thy loving kindneſs, O God! therefore the children of men [g] put their truſt under the ſhadow of thy wings.

g Ruth 2. 12 Pſal. 17. 8 & 91 4

8 [h] They ſhall be * abundantly ſatisfied with the fatneſs of thy houſe: and thou ſhalt make them drink of [i] the river [k] of thy pleaſures.

h Pſa 65. 4

* Heb. watered.

i Job 23. 17 Rev. 22. 1

k Pſa. 16 11

9 [l] For with thee *is* the fountain of life: in thy light ſhall we ſee light.

l Jer. 2. 13

§ Heb. draw out at length

10 O § continue thy loving kindneſs [m] unto them that know thee; and thy righteouſneſs to the upright in heart.

m Jer. 22. 16

11 Let not the foot of pride come againſt me, and let not the hand of the wicked remove me.

12 There are the workers of iniquity fallen: they are caſt down, [n] and ſhall not be able to riſe.

n Pſa. 1. 5

VII. Day. *Evening Prayer.*

P S A L. XXXVII.

¶ A pſalm of David.

a Pſa. 73 3 Prov. 23. 17 & 24. 1, 19.

FRET [a] not thyſelf becauſe of evil doers, neither be thou envious againſt the workers of iniquity.

2 For they ſhall ſoon be cut down like the graſs, and wither as the green herb.

3 Truſt in the Lord, and do good, *ſo* ſhalt thou dwell in the land, and * verily thou ſhalt be fed.

* Heb. in truth, or ſtableneſs

4 Delight thyſelf alſo in the Lord; and he ſhall give thee the deſires of thine heart.

‡ Heb. Roll thy way upon the Lord.

5 ‡ [b] Commit thy way unto the Lord: truſt alſo in him, and he ſhall bring *it* to paſs.

b Pſal. 55 22 Prov. 16 3 Matt. 6 25 Luke 12. 22 1 Pet. 5. 7.

6 [c] And he ſhall bring forth thy righteouſneſs as the light, and thy judgment as the noon-day.

c Job 11. 7

7 [d] * Reſt in the Lord, [e] and wait patiently for him: fret not thyſelf becauſe of him who proſpereth in his way, becauſe of the man who bringeth wicked devices to paſs.

d Pſal 62. 1

* Heb. Be ſilent to the Lord.

e Lam. 3. 26

8 Ceaſe from anger, and forſake wrath: [f] fret not thyſelf in any wiſe to do evil.

f Pſal. 73 2 Epheſ. 4. 26

9 [g] For evil doers ſhall be cut off: but thoſe that wait upon the Lord they ſhall inherit the earth.

g Job 27. 13, 14

10 For yet a little while, and the wicked *ſhall* not *be*: yea, [h] thou ſhalt diligently conſider his place, and it *ſhall* not *be*.

h Job 7. 10 & 20 9

11 [i] But the meek ſhall inherit the earth: and ſhall delight themſelves in the abundance of peace.

i Matt. 5. 5.

12 The wicked † plotteth againſt the juſt, [k] and gnaſheth upon him with his teeth.

† Or, practiſeth.

k Pſa. 35 16

13 [l] The Lord ſhall laugh at him, for he ſeeth that his day is coming. 14 The

l Pſal. 2. 4

V. 5. *Thy mercy*—I have no reaſon to fear wicked men, notwithſtanding all their malice, becauſe of thy mercy *reacheth unto the clouds*—Is far above what we can apprehend.

V. 6, 7. *Thy righteouſneſs*—The equity and juſtice of thy proceedings are incomprehenſible by us mortals. *Thy judgments are a great deep*——Thy purpoſes and counſels concerning nations or particular perſons, as to the reaſons of them, are unfathomable, and paſt finding out. (Rom. xi. 33.)

V. 8. *They*—That truſt in thee. *Satisfied with the fatneſs*—That delightful proviſion thou haſt made in thy ordinances here, but eſpecially in heaven hereafter. *The river of thy pleaſures*—That abundant pleaſure, delight and ſatisfaction, which thou not only enjoyeſt thyſelf, but beſtoweſt upon thy people.

V. 9. *Life*—Life eternal; which only deſerves that name. *In thy light*—In the enjoyment of thy love and favour we ſhall be filled with comfort here, and in thy immediate preſence, and the beholding of thee face to face, we ſhall be made perfectly happy in the world to come.

V. 10—12. *Thy righteouſneſs*—Which is engaged by thy promiſes. *The foot of pride*—Of my proud inſolent enemies, trample upon me. *Remove me*—Subdue and deſtroy me. *There*—Let me be able to ſay by experience, that where they thought to ruin me, there they ſhall certainly fall.

P S A L. XXXVII.

Title. The occaſion of this pſalm was the contemplation of the proſperity of the wicked; and the ſcope of it is chiefly to direct the people of God how to behave themſelves upon ſuch an occaſion, not to repine at it, or envy them for it, becauſe, alas! it will not laſt long; but to be diligent in the diſcharge of their duty, to delight themſelves in God, and then to commit themſelves to his care and providence, and to wait ſilently and patiently for a good iſſue.

V. 1—3. *Fret not*—Be not vexed and diſquieted at the proſperity of the wicked, v. 7. *Envious*—As if they were in a happy condition. *Dwell*—Continue in it with peace and ſafety. *Fed*—Comfortably provided for.

V. 4. *Delight*—Delight in the Lord is the ſoul's pleaſure and ſatisfaction that it has in the ſenſe of its intereſt in him, relation to him, and the benefits it receives thereby in and through Chriſt, and that notwithſtanding any outward troubles. *Give*—Mould thy deſires to compliance with his will, and then he will grant whatſoever thou ſo deſireſt.

V. 5. *Commit*—Refer all thy affairs to his diſpoſal, and wait patiently for the iſſue. *Bring*—Give ſuch an iſſue as he ſees moſt for thy good.

V. 6, 7. *Bring*—Manifeſt the ſincerity of thy intentions, and uprightneſs of thy actions, ſo that they ſhall be cleared from thoſe miſtakes and miſapprehenſions they lie under. *Reſt*—Quietly ſubmit to his will, without murmuring or repining.

V. 8, 9. *Ceaſe from anger*—Both againſt the ſinner for his ſucceſs, and againſt God for ſo diſpoſing of things. *To do evil*—So as to diſtruſt God's providence, or to diſlike his ways, or to imitate wicked men in hope of the ſame ſucceſs. *Shall inherit*—Shall enjoy ſuch a portion of theſe outward things as God ſees good for them, notwithſtanding the rage of their enemies, and their attempts to the contrary.

V. 10. *For yet a little while*——Not long enjoy his comforts, but for his life; and then there ſhall be an eternal end of them. *His place*—His enjoyments here.

V. 11—13. *The*

9 And my ſoul ſhall be joyful in the Lord: it ſhall rejoice in his ſalvation.

f See Pſal. 51. 8.

10 [f] All my bones ſhall ſay, Lord, who *is* like unto thee, which deliverest the poor from him that is too ſtrong for him, yea, the poor and the needy from him that ſpoileth him?

§ Heb. Witneſſes of wrong. ‖ Heb. they aſked me.

11 § Falſe witneſſes did riſe up; ‖ they laid to my charge *things* that I knew not.

g Pſal. 38. 20 & 109. 3, 5. * Heb. depriving.

12 [g] They rewarded me evil for good, *to* the * ſpoiling of my ſoul.

h Job 30. 25 Pſal. 69. 10, 11 † Or, afflicted i Mat. 10. 13 Luke 10. 6. ‡ Heb. walked § Heb. as a friend, as a brother to me ‖ Heb. halting

13 But as for me, [h] when they were ſick, my clothing *was* ſackcloth: I † humbled my ſoul with faſting, [i] and my prayer returned into mine own boſom.

14 I ‡ behaved myſelf § as though *he had been* my friend, *or* brother: I bowed down heavily, as one that mourneth *for his* mother.

Pſa. 38. 17 k Job 30. 1, 8, 12

15 But in mine ‖ adverſity they rejoiced, and gathered themſelves together: *yea*, [k] the abjects gathered themſelves together againſt me, and I knew *it* not; they did tear *me*, and ceaſed not.

l Pſa. 37. 12 Lam. 2. 16

16 With hypocritical mockers in feaſts: [l] they gnaſhed upon me with their teeth.

m Hab. 1. 13 * Heb. my only one n Pſa. 22. 20

17 Lord, [m] how long wilt thou look on? reſcue my ſoul from their deſtructions, * my darling [n] from the lions.

o Pſa. 22. 25, 31. & 40. 9, 10. & 111. 1. † Heb. ſtrong

18 [o] I will give thee thanks in the great congregation: I will praiſe thee among † much people.

‡ Heb. falſly. p Job 15. 12 Prov. 6. 13. & 10. 10. q Pſa. 69. 4 & 109. 3 & 119. 161 Lam. 3. 52. John 15 25.

19 Let not them that are mine enemies ‡ wrongfully rejoice over me: *neither* [p] let them wink with the eye, [q] that hate me without a cauſe.

20 For they ſpeak not peace, but they deviſe deceitful matters againſt *them that are* quiet in the land.

21 Yea, they opened their mouth wide againſt me, *and* ſaid, [r] Aha, aha, our eye hath ſeen *it*.

r Pſa. 40. 15 & 54. 7 & 70. 3

22 *This* thou haſt ſeen, O Lord, [s] keep not ſilence: O Lord, be not far from me.

s Pſa. 83. 1

23 [t] Stir up thyſelf, and awake to my judgment, *even* unto my cauſe, my God and my Lord.

t Pſa. 44 23

24 Judge me, O Lord my God, according to thy righteouſneſs, and let them not rejoice over me.

25 [u] Let them not ſay in their hearts, § Ah, ſo would we have it: let them not ſay, We have ſwallowed him up.

u Pſa. 70. 3 § Heb. Ah, ah, our ſoul

26 [x] Let them be aſhamed and brought to confuſion together, that rejoice at mine hurt: let them be [y] clothed with ſhame and diſhonour, that magnify *themſelves* againſt me.

x Verſe 4 Pſa. 40. 14 y Pſa. 109. 29 & 132. 18

27 Let them ſhout for joy, and be glad, that favour † my righteous cauſe: yea, let them [z] ſay continually, Let the Lord be magnified, [a] which hath pleaſure in the proſperity of his ſervant.

† Heb. my righteouſneſs Prov. 8. 18 z Pſa. 70. 4 a Pſa. 149. 4

28 And my tongue ſhall ſpeak of thy righteouſneſs, *and* of thy praiſe all the day long.

PSAL. XXXVI.

¶ To the chief muſician, A pſalm of David, the ſervant of the Lord.

THE tranſgreſſion of the wicked ſaith within my heart, *that* [a] *there is* no fear of God before his eyes.

a Rom. 3. 18

2 For [b] he flattereth himſelf in his own eyes, * until his iniquity be found to be hateful.

b Deut. 29. 19 Pſa. 10. 3 & 49 18 * Heb. to find his iniquity to hate

3 The words of his mouth *are* iniquity and deceit: he hath left off to be wiſe, *and* to do good.

4 [c] He deviſeth † miſchief upon his bed, he

c Prov. 4. 16 Mic. 2. 1 † Or, vanity

ner, for his favour and help. *Spoiling of my ſoul*—Stripping me of all that might afford me any comfort.

V. 13, 14. *Sick*—Or in any miſery. *My prayer returned*—Though it did not prevail for them, yet it brought inward ſatisfaction to my own ſoul that I had done my duty. *I bowed*—Went hanging down my head, like a mourner.

V. 15. *Gathered themſelves together*—To rejoice and triumph together at my troubles. *Abjects*—The ſcum of the people. *Againſt me*—To contrive farther miſchief to me. *They did tear me*—With their ſcoffs, ſlanders, reproaches, and curſes.

V. 16—18. *Mockers in feaſts*——They have ſcornfully derided me, and made game of me in their feaſts. *They gnaſhed upon me*—Uſed all expreſſions of rage and hatred againſt me.

V. 19. *Wink*—Mock and inſult over me.

V. 20. *Speak not peace*——Uſe nothing but threatening and terrifying language. *Deviſe*—Lay cunning plots, and uſe fair pretences whereby to get them into their power.

V. 21, 22. *They opened*—In triumph and ſcorn. *Aha*—An expreſſion of joy. *Seen it*—That which we longed and hoped for.

V. 23—26. *Magnify*—Extol themſelves and their own power, looking down upon me with contempt.

PSAL. XXXVI.

Title. David conſidering how wickedneſs did abound, which might provoke God to inflict puniſhment, yet withal ſhews what ground of comfort God's people have in him.

V. 1. *The tranſgreſſion*—The profane lives of ungodly perſons make it evident to me, and make me conclude that they think there is no God to judge mankind in this life or that which is to come.

V. 2. *He flattereth himſelf*—Perſuades himſelf either that he is guilty of little or no ſin, or that he ſhall eſcape well enough for all that, and ſo goes on impenitently in his ſinful ways. *Until*—Till God by his judgments convinces him how hateful his ſins are to him.

V. 3. *Iniquity*—Wicked and deceitful. *Let off*—He becomes an open apoſtate from what he once profeſſed.

V. 4. *He ſetteth*—Fixes his reſolution to go on. *Not good*—Very bad. *He abhorreth not evil*—But delights in it. Sin muſt not only be avoided, but abhorred, and loathed as well as left.

V. 5. *Thy*

he ſetteth himſelf in a way *that is* not good; he abhorreth not evil.

d Pſa. 57. 10 & 108. 4

5 [d] Thy mercy, O Lord, *is* in the heavens; *and* thy faithfulneſs *reacheth* unto the clouds.

‖ Heb. the mountains of God
e Job 11. 8 Rom. 11. 33
f Job 7. 20 1 Tim. 4. 10
‖ Heb. precious.
g Ruth 2. 12 Pſal. 17. 8 & 91. 4

6 Thy righteouſneſs *is* like ‖ the great mountains; [e] thy judgments *are* a great deep: O Lord, [f] thou preſerveſt man and beaſt.

7 How ‖ excellent *is* thy loving kindneſs, O God! therefore the children of men [g] put their truſt under the ſhadow of thy wings.

h Pſa 65. 4
* Heb. watered.
i Job 23. 17 Rev. 22. 1
k Pſa. 16. 11

8 [h] They ſhall be * abundantly ſatisfied with the fatneſs of thy houſe: and thou ſhalt make them drink of [i] the river [k] of thy pleaſures.

l Jer. 2. 13
§ Heb. draw out at length
m Jer. 22. 16

9 [l] For with thee *is* the fountain of life: in thy light ſhall we ſee light.

10 O § continue thy loving kindneſs [m] unto them that know thee; and thy righteouſneſs to the upright in heart.

11 Let not the foot of pride come againſt me, and let not the hand of the wicked remove me.

n Pſa. 1. 5

12 There are the workers of iniquity fallen: they are caſt down, [n] and ſhall not be able to riſe.

VII. Day. *Evening Prayer.*

PSAL. XXXVII.

¶ A pſalm of David.

a Pſa. 73. 3 Prov. 23. 17 & 24. 1, 19.

FRET [a] not thyſelf becauſe of evil doers, neither be thou envious againſt the workers of iniquity.

2 For they ſhall ſoon be cut down like the graſs, and wither as the green herb.

3 Truſt in the Lord, and do good, *ſo* ſhalt thou dwell in the land, and * verily thou ſhalt be fed.

* Heb. in truth, or ſtableneſs

4 Delight thyſelf alſo in the Lord; and he ſhall give thee the deſires of thine heart.

‡ Heb. Roll thy way upon the LORD.
b Pſal. 55. 22 Prov. 16. 3 Matt. 6. 25 Luke 12. 22 1 Pet. 5. 7.

5 ‡ [b] Commit thy way unto the Lord: truſt alſo in him, and he ſhall bring *it* to paſs.

c Job 11. 7

6 [c] And he ſhall bring forth thy righteouſneſs as the light, and thy judgment as the noon-day.

d Pſal 62. 1
* Heb. Be ſilent to the LORD.
e Lam. 3. 26

7 [d] * Reſt in the Lord, [e] and wait patiently for him: fret not thyſelf becauſe of him who proſpereth in his way, becauſe of the man who bringeth wicked devices to paſs.

f Pſal. 73. 2 Epheſ. 4. 26

8 Ceaſe from anger, and forſake wrath: [f] fret not thyſelf in any wiſe to do evil.

g Job 27. 13, 14

9 [g] For evil doers ſhall be cut off: but thoſe that wait upon the Lord they ſhall inherit the earth.

10 For yet a little while, and the wicked *ſhall* not *be:* yea, [h] thou ſhalt diligently conſider his place, and it *ſhall* not *be.*

h Job 7. 10 & 20. 9

i Matt. 5. 5.

11 [i] But the meek ſhall inherit the earth: and ſhall delight themſelves in the abundance of peace.

† Or, practiſeth.
k Pſa. 35. 16

12 The wicked † plotteth againſt the juſt, [k] and gnaſheth upon him with his teeth.

l Pſal. 2. 4

13 [l] The Lord ſhall laugh at him, for he ſeeth that his day is coming. 14 The

V. 5. *Thy mercy*—I have no reaſon to fear wicked men, notwithſtanding all their malice, becauſe of thy mercy *reacheth unto the clouds*—Is far above what we can apprehend.

V. 6, 7. *Thy righteouſneſs*—The equity and juſtice of thy proceedings are incomprehenſible by us mortals. *Thy judgments are a great deep*——Thy purpoſes and counſels concerning nations or particular perſons, as to the reaſons of them, are unfathomable, and paſt finding out. (Rom. xi. 33.)

V. 8. *They*—That truſt in thee. *Satisfied with the fatneſs*—That delightful proviſion thou haſt made in thy ordinances here, but eſpecially in heaven hereafter. *The river of thy pleaſures*—That abundant pleaſure, delight and ſatisfaction, which thou not only enjoyeſt thyſelf, but beſtoweſt upon thy people.

V. 9. *Life*—Life eternal; which only deſerves that name. *In thy light*—In the enjoyment of thy love and favour we ſhall be filled with comfort here, and in thy immediate preſence, and the beholding of thee face to face, we ſhall be made perfectly happy in the world to come.

V. 10—12. *Thy righteouſneſs*—Which is engaged by thy promiſes. *The foot of pride*—Of my proud inſolent enemies, trample upon me. *Remove me*—Subdue and deſtroy me. *There*—Let me be able to ſay by experience, that where they thought to ruin me, there they ſhall certainly fall.

PSAL. XXXVII.

Title. The occaſion of this pſalm was the contemplation of the proſperity of the wicked; and the ſcope of it is chiefly to direct the people of God how to behave themſelves upon ſuch an occaſion, not to repine at it, or envy them for it, becauſe, alas! it will not laſt long; but to be diligent in the diſcharge of their duty, to delight themſelves in God, and then to commit themſelves to his care and providence, and to wait ſilently and patiently for a good iſſue.

V. 1—3. *Fret not*—Be not vexed and diſquieted at the proſperity of the wicked, v. 7. *Envious*—As if they were in a happy condition. *Dwell*—Continue in it with peace and ſafety. *Fed*—Comfortably provided for.

V. 4. *Delight*—Delight in the Lord is the ſoul's pleaſure and ſatisfaction that it has in the ſenſe of its intereſt in him, relation to him, and the benefits it receives thereby in and through Chriſt, and that notwithſtanding any outward troubles. *Give*—Mould thy deſires to compliance with his will, and then he will grant whatſoever thou ſo deſireſt.

V. 5. *Commit*—Refer all thy affairs to his diſpoſal, and wait patiently for the iſſue. *Bring*—Give ſuch an iſſue as he ſees moſt for thy good.

V. 6, 7. *Bring*—Manifeſt the ſincerity of thy intentions, and uprightneſs of thy actions, ſo that they ſhall be cleared from thoſe miſtakes and miſapprehenſions they lie under. *Reſt*—Quietly ſubmit to his will, without murmuring or repining.

V. 8, 9. *Ceaſe from anger*—Both againſt the ſinner for his ſucceſs, and againſt God for ſo diſpoſing of things. *To do evil*—So as to diſtruſt God's providence, or to diſlike his ways, or to imitate wicked men in hope of the ſame ſucceſs. *Shall inherit*—Shall enjoy ſuch a portion of theſe outward things as God ſees good for them, notwithſtanding the rage of their enemies, and their attempts to the contrary.

V. 10. *For yet a little while*——Not long enjoy his comforts, but for his life; and then there ſhall be an eternal end of them. *His place*—His enjoyments here.

V. 11—13. *The*

14 The wicked have drawn out the ſword, and have bent their bow to caſt down the poor and needy, *and* to ſlay ‡ ſuch as be of upright converſation.

‡ Heb. the upright of way.

15 [m] Their ſword ſhall enter into their own heart, and their bows ſhall be broken.

m Mic. 5. 6

16 [n] A little that a righteous man hath, *is* better than the riches of many wicked.

n 1 Tim. 6. 6.

17 For [o] the arms of the wicked ſhall be broken: but the Lord upholdeth the righteous.

o Job 38. 15. Pſal. 10. 15. Ezek. 30. 21, &c.

18 The Lord knoweth the days of the upright: and their inheritance ſhall be for ever.

19 They ſhall not be aſhamed in the evil time: and [p] in the days of famine they ſhall be ſatisfied.

p Job 5. 20 Pſal. 33. 19

20 But the wicked ſhall periſh, and the enemies of the Lord *ſhall be* as § the fat of lambs, they ſhall conſume: [q] into ſmoke ſhall they conſume away.

§ Heb. the preciouſneſs of lambs.

q Pſa. 102. 4

21 The wicked borroweth, and payeth not again: but [r] the righteous ſheweth mercy, and giveth.

r Pſ. 112. 5, 9

22 [s] For *ſuch as be* bleſſed of him, ſhall inherit the earth: and *they that be* curſed of him, ſhall be cut off.

s Prov. 3. 33

23 [t] The ſteps of a *good* man are ‖ ordered by the Lord: and he delighteth in his way.

t Prov. 6. 9

‖ Or, eſtabliſhed.

24 [u] Though he fall, he ſhall not be utterly caſt down: for the Lord upholdeth *him* with his hand.

u Pſa. 34 19, 20. & 91. 12 Prov. 24. 16. 2 Cor. 4. 9.

25 I have been young, and *now* am old: yet have I not ſeen the righteous forſaken, nor his ſeed [x] begging bread.

x Job 15. 23 Pſa. 59. 15. & 109. 10.

26 [y] *He is* * ever merciful, and lendeth: and his ſeed *is* bleſſed.

y Pſa. 112. 5, 9.

* Heb. all the day.

27 [z] Depart from evil, and do good: and dwell for evermore.

z Pſa. 34 14

28 For the Lord loveth judgment, and forſaketh not his ſaints, they are preſerved for ever: [a] but the ſeed of the wicked ſhall be cut off.

a Pſa 21 10 Iſai. 14. 20

29 [b] The righteous ſhall inherit the land, and dwell therein for ever.

b Prov. 2. 21

30 The mouth of the righteous ſpeaketh wiſdom; and his tongue talketh of judgment.

31 [c] The law of his God *is* in his heart, none of his † ſteps ſhall ſlide.

c Deut. 6. 6 Pſal. 40. 8 & 119. 98. Iſai. 51 7.

† Or, goings

32 The wicked watcheth the righteous, and ſeeketh to ſlay him.

33 The Lord will not leave him in his hand, nor condemn him when he is judged.

34 Wait on the Lord, and keep his way, and he ſhall exalt thee to inherit the land: [d] when the wicked are cut off, thou ſhalt ſee *it*.

d Pſa. 91. 8

35 [e] I have ſeen the wicked in great power: and ſpreading himſelf like ‖ a green bay-tree.

e Job 5. 3.

‖ Or, a green tree that groweth in his own ſoil

36 Yet he paſſed away, and lo, he *was* not: yea, I ſought him, but he could not be found.

37 Mark the perfect *man*, and behold the upright: for the end of *that* man *is* peace.

38 But the tranſgreſſors ſhall be deſtroyed together, the end of the wicked ſhall be cut off.

39 But

* V. 11—13. *The meek ſhall inherit abundance of peace*—Both outward, and, chiefly, inward. *His day is coming*—The time appointed for his deſtruction.

V. 14, 15. *Their ſword*—Their miſchievous attempts againſt the righteous ſhall prove their own ruin. *Their bows ſhall be broken*—Their plots and practices ſhall be fruſtrated.

V. 16. *Is better*—Being well gotten, by God's bleſſing, it will wear better, and be more durable. Being well uſed, for God's honour, it is attended with inward ſatisfaction. It is a fruit of ſpecial love.

V. 17, 18. *The Lord upholdeth the righteous*—Maintains them in their happy eſtate. *The days of the upright*—Their condition; and provides for them accordingly. (Matth. vi. 32.) *For ever*—In the world to come.

V. 19. *Aſhamed*—Left in a forlorn condition.

V. 20, 21. *Borroweth*—Is many times brought into a borrowing condition, which is a great judgment, and reduced to ſuch ſtraits that he is fain to borrow, and is not able to pay again; his eſtate being blaſted and conſumed by God. *The righteous ſheweth mercy*—Is bleſſed by God, ſo that he has enough for himſelf and others.

V. 22, 23. *Ordered*—Guided by God's providence to a happy iſſue. *He delighteth*—God is pleaſed with it, and proſpers it accordingly.

V. 24. *Though he fall*—Into trouble and diſtreſs.

V. 25, 26. *I am old: yet have I not ſeen the righteous forſaken, nor his ſeed begging bread*—Making a trade of it; David had not obſerved ſuch an inſtance in his time.

V. 27, 28. *Depart from evil, and do good*—That men ſhould deal righteouſly.

V. 29, 30. *Wiſdom*—Some pious, profitable matter, flowing from wiſdom in himſelf, and tending to make others ſpiritually wiſe. *Judgment*—The law of God.

V. 31. *In his heart*—Being written there by God, whereby he is inclined to eſteem, love, delight, rejoice, and meditate in it. *Slide*—From this rule of the law; but ordered thereby.

V. 32. *The wicked watcheth the righteous*—Becauſe of his holineſs: The lives of all that are in any degree conformable to the will of God, reflect blame on thoſe that live careleſs, ſenſual, ambitious, ſelfiſh, ſinful lives; and this makes the natural malice of minds that are not converted to God ſhew itſelf againſt thoſe that fear him and live to pleaſe him: And thus does the word of God enable us to account for many things that paſs in common life, which without it we cannot underſtand.

V. 33. *Leave*—Though he may ſuffer him to fall into his hands. *Nor condemn*—But will vindicate his innocency and deliver him.

V. 38. *Tranſgreſſors ſhall be deſtroyed together*—All alike; without any exception, or reſpect of perſons. *The end*—His proſperity ſhall end in deſtruction: how different the end of the perfect man—the redeemed of the Lord, and the wicked: death is common to them both, but when the wicked come to their end, ſor-

row

39 But the ſalvation of the righteous *is* of the Lord, *he is* their ſtrength in the time of trouble.

f Iſai. 31. 5. 40 And f the Lord ſhall help them, and deliver them: he ſhall deliver them from the wicked, and ſave them becauſe they truſt in him.

VIII. Day. *Morning Prayer.*

PSAL. XXXVIII.

* Pſal. 70, title. ¶ A pſalm of David * to bring to remembrance.

a Pſa. 6. 1. O a Lord, rebuke me not in thy wrath: neither chaſten me in thy hot diſpleaſure.

b Job 6. 4. 2 For b thine arrows ſtick faſt in me, and thy hand preſſeth me ſore.

c Pſal. 6. 2 † Heb. peace, or, health. 3 *There is* no ſoundneſs in my fleſh, becauſe of thine anger: c neither *is there any* † reſt in my bones, becauſe of my ſin.

d Ezra 9. 6 Pſal. 40. 12 4 For d mine iniquities are gone over mine head: as an heavy burden they are too heavy for me.

5 My wounds ſtink, *and* are corrupt: becauſe of my fooliſhneſs.

§ Heb. wried. e Pſal. 35. 14 f Job 30. 28 Pſal. 42. 9 & 43. 2 6 I am § troubled, e I am bowed down greatly; f I go mourning all the day long.

7 For my loins are filled with a loathſome *diſeaſe*: and *there is* no ſoundneſs in my fleſh.

g Job 3. 24 Iſai. 59. 11 8 I am feeble and ſore broken: g I have roared by reaſon of the diſquietneſs of my heart.

9 Lord, all my deſire *is* before thee: and my groaning is not hid from thee.

h Pſal. 6. 7 & 88. 9 ‖ Heb. is not with me i Pſal. 31. 11 k Luke 10. 31, 32 10 My heart panteth, my ſtrength faileth me; as for h the light of mine eyes, it alſo ‖ is gone from me.

11 i My lovers and my friends k ſtand aloof from my * ſore: and † my kinſmen ſtand afar off.

* Heb. ſtroke † Or, my neighbours

12 They alſo that ſeek after my life, lay ſnares *for me*: and they that ſeek my hurt, ſpeak miſchievous things, and imagine deceits all the day long.

l See 2 Sam. 16. 10 m Pſa. 39. 2, 9. 13 But l I, as a deaf *man*, heard not; m and *I was* as a dumb man *that* openeth not his mouth.

14 Thus I was as a man that heareth not, and in whoſe mouth *are* no reproofs.

* Or, thee do I wait for * Or, anſwer 15 For * in thee, O Lord, do I hope: thou wilt * hear, O Lord my God.

16 For I ſaid, *Hear me*, leſt *otherwiſe* they ſhould rejoice over me: when my foot ſlippeth, they magnify *themſelves* againſt me.

* Heb. for halting, Pſal. 35. 15 17 For I *am* ready * to halt, and my ſorrow *is* continually before me.

18 For I will declare mine iniquity; I will be ſorry for my ſin.

* Heb. being living, are ſtrong. 19 But mine enemies * *are* lively, *and* they are ſtrong: and they that hate me wrongfully are multiplied.

n Pſal. 25. 12 o See 1 John 3. 12. & 1 Pet. 3. 13 20 They alſo n that render evil for good, are mine adverſaries: o becauſe I follow *the thing that* good *is*.

21 Forſake me not, O Lord: O my God, be not far from me.

* Heb. for my help 22 Make haſte * to help me, O Lord my ſalvation.

PSAL. XXXIX.

* 1 Chro. 16. 41. & 25. 1 Pſal. 62. & 77. title † Heb. a bridle, or, muzzle for my mouth. ¶ To the chief muſician, *even* to * Jeduthun, A pſalm of David.

I Said, I will take heed to my ways, that I ſin not with my tongue: I will keep † my

row and miſery begins never to end: when an heir of ſalvation dies then ſuffering is over, and joy and gladneſs commence to continue for ever.

V. 39. How plainly is it declared in theſe words, that the beſt men have nothing which they have not received from the unmerited goodneſs of God to them: the more devoted the more indebted; and the more beloved of God and aſſiſted by him, the more do they aſcribe all their mercies to him.

PSAL. XXXVIII.

Title. To put himſelf in mind of the ſore affliction he had been in for his ſins, and of God's mercy in his deliverance; and to put others in mind how to behave themſelves upon a like occaſion.

V. 1—3. *Arrows*—Judgments. *There is*——My body is all over full of pain and miſery.

V. 4—6. *Mine*—Both my ſins and ſufferings are exceedingly increaſed. *My wounds*—My miſeries are grown to a great height. *Bowed*—Much dejected and oppreſt.

V. 7. *Loathſome*—Hereby it ſeems to have been ſome bodily diſtemper he lay under at this time, attended with trouble of conſcience, and ſenſe of thy wrath for my ſins.

V. 8—10. *Lord, all my deſire is before thee*—I look to thee only for eaſe and relief, and thou knoweſt how much need I have of help.

V. 11, 12. *Imagine deceits*—Contrive how to deceive me by their fair pretences.

V. 13. *Opened not his mouth*—Did not go about to vindicate myſelf, but ſubmitted to the providence of God as a juſt puniſhment for my ſins.

V. 14—16. *No reproofs*—Arguments to confute them, or defend myſelf. *Slippeth*——Into ſin or miſery.

V. 17, 18. *To halt*—Fall into irrecoverable miſery. *My ſorrow*—My ſins, whereby I have provoked thee to puniſh me thus heavily. *I will declare*——In order to a pardon, (Prov. xxviii. 13. 1 John i. 9, 10.)

V. 19—22. *Lively*—Healthful and proſperous. *Evil for good*—This is the temper and diſpoſition of my adverſaries ſo to do.

PSAL. XXXIX.

Title. David being troubled at the proſperity of the wicked, and conſidering the vanity of life, with all its enjoyments, betakes himſelf to God for ſupport, pardon, and deliverance out of all his troubles.

V. 1. *Before me*——In my thoughts; while I conſider the flouriſhing ſtate of wicked men.

V. 2. *From good*—From ſpeaking the truth in my own defence. *Was ſtirred*——Rather increaſed by my ſilence than aſſuaged.

my mouth with a bridle, while the wicked is before me.

a Pſa. 38. 13

2 [a] I was dumb with ſilence, I held my peace, *even* from good, and my ſorrow was ‡ ſtirred.

‡ Heb. troubled.

3 My heart was hot within me, while I was muſing the fire burned: *then* ſpake I with my tongue.

b Pſal. 90. 12. & 119. 84.
‖ Or, what time I have here.
c Pſa. 90. 4.
d Ver. 11. Pſa. 62. 9 & 144. 4.
† Heb. ſettled.

4 Lord, [b] make me to know mine end, and the meaſure of my days, what it *is*: *that* I may know ‖ how frail I *am*.

5 Behold, thou haſt made my days *as* an hand-breadth, and [c] mine age *is* as nothing before thee: [d] verily every man † at his beſt ſtate *is* altogether vanity. Selah.

§ Heb. an image.
e Job 27. 17. Eccleſ. 2. 18, 21, 26. & 5. 14

6 Surely every man walketh in § a vain ſhew: ſurely they are diſquieted in vain: [e] he heapeth up *riches*, and knoweth not who ſhall gather them.

7 And now, Lord, what wait I for? my hope is in thee.

f Job 40. 4 & 5. Pſa. 38. 13
g Job 9. 34. & 13. 21
§ Heb. conſict.
‖ Heb. that which is to be deſired in him to me: away.
h Job 4. 19. & 13. 28. Iſai. 50. 9. Hoſ. 5. 12
i Verſe 5.

8 Deliver me from all my tranſgreſſions, make me not the reproach of the fooliſh.

9 [f] I was dumb, I opened not my mouth; becauſe thou didſt *it*.

10 [g] Remove thy ſtroke away from me: I am conſumed by the § blow of thine hand.

11 When thou with rebukes doſt correct man for iniquity, thou makeſt ‖ his beauty [h] to conſume away like a moth: [i] ſurely every man *is* vanity. Selah.

12 Hear my prayer, O Lord, and give ear unto my cry, hold not thy peace at my tears: [k] for I *am* a ſtranger with thee, *and* a ſojourner, [l] as all my fathers *were*.

k Lev. 25. 23: 1 Chron. 29. 15 Pſa. 119. 19. 2 Cor. 5. 6. Hebr. 11. 13. 1 Pet. 1. 17. & 2. 11.
l Gen. 47. 9.

13 [m] O ſpare me, that I may recover ſtrength, before I go hence, and be no more.

m Job 10. 20, 21. & 14. 5, 6,

P S A L. XL.

¶ To the chief muſician, A pſalm of David.

* Heb. In waiting I waited.
a Pſa. 27. 14.
† Heb. a pit of noiſe.
b Pſa. 69. 2.

* I [a] Waited patiently for the Lord, and he inclined unto me, and heard my cry.

2 He brought me up alſo out of † an horrible pit, out of [b] the miry clay, and ſet my feet upon a rock, *and* eſtabliſhed my goings.

c Pſal. 33. 3
d Pſa. 52. 6

3 [c] And he hath put a new ſong in my mouth, *even* praiſe unto our God: [d] many ſhall ſee *it*, and fear, and ſhall truſt in the Lord.

e Job 5. 9. & 9. 10. Pſa. 71. 15. & 92. 5. & 139. 6, 17.
f Iſai. 55. 8.
‡ Or, none can order them unto thee.

4 Bleſſed *is* that man that maketh the Lord his truſt: and reſpecteth not the proud, nor ſuch as turn aſide to lies.

5 [e] Many, O Lord my God, *are* thy wonderful works *which* thou haſt done, [f] and thy thoughts *which are* to us-ward, ‡ they cannot be reckoned up in order unto thee: *if* I would declare and ſpeak *of them*, they are more than can be numbered.

g 1 Sam. 15. 22. Pſa. 50. 8. & 51. 16. Iſai. 1. 11. & 66. 3. Hoſ. 6. 6. Mauh. 12. 7. Hebr. 10. 5.
‡ Heb. digged.

6 [g] Sacrifice and offering thou didſt not deſire, mine ears haſt thou ‡ opened: burnt-offering and ſin-offering haſt thou not required.

7 Then ſaid I, Lo, I come: in the volume of the book *it is* written of me,

V. 3. *Hot*—Heated and inflamed with ſtriving to ſmother my grief. *Muſing*—On theſe diſpenſations, concerning the afflictions of the godly and proſperity of the wicked. *The fire burned*—At laſt the fire brake forth in theſe expreſſions. *Then ſpake I*—That follows.

V. 4, 5. *Lord, make me to know mine end*—Enable me ſo to conſider and be affected with it, as to prepare for it. *Meaſure*—What a ſmall pittance it is. *Before thee*—In thy account, and in compariſon of thee. *Beſt ſtate*—Greateſt ſtrength, and moſt flouriſhing condition. *Vanity*—Nothing of ſubſtance, ſolidity, or conſiſtence; and therefore I muſt not think much if I find it ſo in my own experience.

V. 6. *In a vain ſhew*—In the purſuit of an imaginary happineſs, and imaginary enjoyments; for ſuch are all the things of this world. (1 Cor. vii. 31.) *Diſquieted in vain*—Trouble and vex both themſelves and others in the purſuit of theſe things, which are ſo vain, that if they ſhould attain them, yet all is but loſt labour.

V. 7—9. *And now Lord*—Since life is ſo ſhort, and worldly enjoyments ſo vain, I will trouble myſelf no farther about them, but betake myſelf to thee. *Deliver me*—Pardon all my ſins, that ſo I may not be diſappointed of my hopes of enjoying thee and thy favour. *Not the reproach*—By being overwhelmed with my troubles. *Becauſe thou didſt it*—Whatſoever comes to paſs, either as to the afflictions of the righteous, or proſperity of the wicked.

V. 10, 11. *Rebukes*—Afflictions. *His beauty*—All his excellencies and enjoyments. *Surely every man is vanity*—And ſurely then, when he is under God's rebukes, he does more eſpecially appear to be ſo.

V. 12, 13. *A ſtranger*—And ſo an expoſed to many injuries, and have none to help me, but thyſelf. *With thee*—In thy land. *As all my fathers were*—In this world.

P S A L. XL.

Title. Containing a celebration of God's great goodneſs and mercy vouchſafed to him and all his people; wherein he ſpeaks many things in the perſon of Chriſt Jeſus.

V. 1, 2. *An horrible pit*—Terrible and deſperate dangers. *The miry clay*—Such evils as ſtuck cloſe to me. *And ſet my feet upon a rock*—Brought me into a ſafe condition, and enabled me to walk ſteadily, without falling into miſchief.

V. 3. *Put*—Moved me, by his ſpirit, to compoſe this pſalm upon this occaſion. *Many ſhall ſee it*—Both my danger and deliverance, and be thereupon induced to fear, worſhip, and ſerve this God, who ſheweth himſelf ſo evidently preſent to ſave and deliver all that call upon him.

V. 4. *Reſpecteth not*—Does not value ſo highly as to truſt in any of the great ones of the world, who are commonly proud of their power and wealth. *Turn aſide to lies*—Forſake God, and place their happineſs in worldly enjoyments.

V. 5. *Thy wonderful works*—Eſpecially that of redemption by the Meſſiah, which now he comes to ſpeak of.

V. 6, 7. *Opened*—Fitted, inclined, and obliged me to thy ſervice; as ſervants whoſe ears were bored. (Exod. xxi. 5, 6.) *Then ſaid I*—When I underſtood and conſidered thy pleaſure therein, I engaged myſelf unto thee, in the covenant of redemption. *In the volume*—And thus much is expreſt in the promiſes, propheſies, types and ceremonies of the law of Moſes. (Luke xxiv. 27. John v. 39.)

V. 8. *I*

8 [h] I delight to do thy will, O my God: yea, thy law *is* § [i] within my heart.

9 [k] I have preached righteousness in the great congregation: lo, I have not refrained my lips, O Lord, thou knowest.

10 I have not hid thy righteousness within my heart, I have declared thy faithfulness and thy salvation: I have not concealed thy loving kindness, and thy truth, from the great congregation.

11 Withhold not thou thy tender mercies from me, O Lord, [l] let thy loving kindness and thy truth continually preserve me.

12 For innumerable evils have compassed me about, [m] mine iniquities have taken hold upon me, so that I am not able to look up: they are more than the hairs of mine head, therefore [n] my heart ‖ faileth me.

13 [o] Be pleased, O Lord, to deliver me: O Lord, make haste to help me.

14 [p] Let them be ashamed and confounded together, that seek after my soul to destroy it: let them be driven backward, and put to shame that wish me evil.

15 [q] Let them be desolate for a reward of their shame, that say unto me, Aha, aha.

16 [r] Let all those that seek thee, rejoice and be glad in thee: let such as love thy salvation, say continually, The Lord be magnified.

17 [s] But I *am* poor and needy, *yet* the Lord thinketh upon me: thou *art* my help and my deliverer, make no tarrying, O my God.

h Psa. 119. 16,24,47 92. Rom. 7. 22.
§ Heb. in the midst of my bowels
i Psa. 37. 31 Jer. 31. 33 2 Cor. 3. 3
k Psa 22.22. & 35. 18.
l Psa.43.3. & 57. 3.&61.7.
m Psa. 38 4.
n Psa.73.26.
‖ Heb. forsaketh.
o Psa. 70. 1, &c.
p Psa. 35. 4, 26.&70. 3. & 71. 13.
q Psa.70. 3
r Psa. 70. 4
s Psa. 70. 5

VIII. Day. *Evening Prayer.*

PSAL. XLI.

¶ To the chief musician, A psalm of David.

B Lessed *is* he that considereth [a] † the poor: the Lord will deliver him * in time of trouble.

a Prov.14.21
† Or, the weak, or, sick.
* Heb. in the day of evil.

2 The Lord will preserve him, and keep him alive, *and* he shall be blessed upon the earth; [b] and § thou wilt not deliver him into the will of his enemies.

3 The Lord will strengthen him upon the bed of languishing: thou wilt ‖ make all his bed in his sickness.

4 I said, Lord, be merciful unto me; heal my soul, for I have sinned against thee.

5 Mine enemies speak evil of me: When shall he die and his name perish?

6 And if he come to see *me*, he speaketh vanity: his heart gathereth iniquity to itself, *when* he goeth abroad, he telleth *it*.

7 All that hate me whisper together against me: against me do they devise ‡ my hurt.

8 ‖ An evil disease, *say they*, cleaveth fast unto him: and *now* that he lieth, he shall rise up no more.

9 [c] Yea, * mine own familiar friend in whom I trusted, [d] which did eat of my bread, hath † lift up *his* heel against me.

10 But thou, O Lord, be merciful unto me, and raise me up, that I may requite them.

11 By this I know that thou favourest me, because mine enemy doth not triumph over me.

12 And as for me, thou upholdest me in mine integrity, and settest me before thy face for ever.

13 Blessed *be* the Lord God of Israel, from everlasting, and to everlasting. Amen, and Amen.

b Psa. 27.12. § Do not thou deliver.
‖ Heb. turn.
‡ Heb. evil to me.
‖ Heb. a thing of Belial.
c Job 19. 19 Psa. 55. 12, 13, 20 Jer. 20. 10.
* Heb. the man of my peace
d Obad. 7. John 13. 18
† Heb. magnified.

1023.

PSAL. XLII.

* Or, a psalm giving instruction, of the sons, &c. See 1Chron. 6. 33. 37. & 25. 5.

¶ To the chief musician, * Maschil, for the sons of Korah.

A S the hart ‡ panteth after the water-brooks, so panteth my soul after thee, O God.

‡ Heb. breyeth.

2 My

V. 8. *I delight to do thy will*—To yield absolute and perfect obedience thereto, by laying down my life, and making myself a sacrifice to thy justice for the sins of the world. *Thy law is within my heart*—I am ready to perform all that thou requirest of me as Mediator.

V. 9. *I have preached*—Published by myself and ministers, thy faithfulness in performing thy promise of sending me into the world, and thy justice in requiring satisfaction of me for man's sin.

V. 10—13. *Mine iniquities*—This must be applied only to David. *Taken hold*—Brought down these evils upon me. *To look up*—With any confidence; but am ashamed of myself. *To deliver me*—From my sins, and the punishment due to them.

V. 14—17. *My soul*—My life. *Of their shame*—Of their sinful endeavours to bring me to shame. *That say unto me, Aha*—That rejoice at my misery. *Thy salvation*—That only way and method of salvation thou hast appointed by Christ, (Luke ii. 30.) *Say continually*—Have continual occasion to say.

PSAL. XLI.

V. 1—3. *That considereth*—So as not to censure or condemn him as wicked, or hated of God; but pities and comforts him. *The poor*—One in sickness, or any affliction. *The Lord will preserve him, and make all his bed in his sickness*—Give him ease and comfort, and afford him all things necessary.

V. 4, 5. *Heal my soul*—Pardon my sins, and deliver me out of my distress. *Mine enemies speak*—Vent their ill wishes against me.

V. 6. *Vanity*—Falsehood; pretending sorrow, but intending mischief, and secretly rejoicing at my misery. *Gathereth*—Picks out something from my words or actions, or condition, to design some mischief against me. *Telleth it*—By way of triumph, and rejoicing at my misery.

V. 7—9. *An evil disease*—Some incurable disease, or irrecoverable mischief, such as God uses to inflict upon sons of Belial. *Familiar friend*—This chiefly relates to Judas's dealing with Christ. (John xiii. 18.) *Lift up his heel*—Behaved himself insolently, contemptuously, and injuriously.

V. 10, 11. *Requite them*—Punish them according to their deserts. *Favourest me*—Will make good thy promises to me. *Doth not*—Has not gotten me into his power, but is disappointed in his expectation.

V. 12, 13. *Thou upholdest me*—Hast kept my heart sincere towards thee, notwithstanding all my troubles. *And settest me*—Dost manifest singular respect to me, and so wilt continue to do both in this world and the world to come.

PSAL.

my mouth with a bridle, while the wicked is before me.

a Pſa. 38. 13

2 a I was dumb with ſilence, I held my peace, *even* from good, and my ſorrow was ‡ ſtirred.

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3 My heart was hot within me, while I was muſing the fire burned: *then* ſpake I with my tongue.

b Pſal. 90. 12. & 119. 84.
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e Job 27. 17. Eccleſ. 2. 18, 21, 26. & 5. 14

4 Lord, b make me to know mine end, and the meaſure of my days, what it *is*: *that* I may know ‖ how frail I *am*.

5 Behold, thou haſt made my days *as* an hand-breadth, and c mine age *is* as nothing before thee: d verily every man † at his beſt ſtate *is* altogether vanity. Selah.

6 Surely every man walketh in § a vain ſhew: ſurely they are diſquieted in vain: e he heapeth up *riches*, and knoweth not who ſhall gather them.

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8 Deliver me from all my tranſgreſſions, make me not the reproach of the fooliſh.

9 f I was dumb, I opened not my mouth; becauſe thou didſt *it*.

10 g Remove thy ſtroke away from me: I am conſumed by the § blow of thine hand.

11 When thou with rebukes doſt correct man for iniquity, thou makeſt ‖ his beauty h to conſume away like a moth: i ſurely every man *is* vanity. Selah.

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V. 4, 5. *Lord, make me to know mine end*—Enable me ſo to conſider and be affected with it, as to prepare for it. *Meaſures*—What a ſmall pittance it is. *Before thee*—In thy account, and in compariſon of thee. *Beſt ſtate*—Greateſt ſtrength, and moſt flouriſhing condition. *Vanity*—Nothing of ſubſtance, ſolidity, or conſiſtence; and therefore I muſt not think much if I find it ſo in my own experience.

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V. 10, 11. *Rebukes*—Afflictions. *His beauty*—All his excellencies and enjoyments. *Surely every man is vanity*—And ſurely then, when he is under God's rebukes, he does more eſpecially appear to be ſo.

12 Hear my prayer, O Lord, and give ear unto my cry, hold not thy peace at my tears: k for I *am* a ſtranger with thee, *and* a ſojourner, l as all my fathers *were*.

k Lev. 25. 23: 1 Chron. 29. 15 Pſa. 119. 19. 2 Cor. 5. 6. Hebr. 11. 13. 1 Pet. 1. 17. & 2. 11.
l Gen. 47. 9.

13 m O ſpare me, that I may recover ſtrength, before I go hence, and be no more.

m Job 10. 20, 21. & 14. 5, 6,

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* I a Waited patiently for the Lord, and he inclined unto me, and heard my cry.

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2 He brought me up alſo out of † an horrible pit, out of b the miry clay, and ſet my feet upon a rock, *and* eſtabliſhed my goings.

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3 c And he hath put a new ſong in my mouth, *even* praiſe unto our God: d many ſhall ſee *it*, and fear, and ſhall truſt in the Lord.

c Pſal. 33. 3
d Pſa. 52. 6

4 Bleſſed *is* that man that maketh the Lord his truſt: and reſpecteth not the proud, nor ſuch as turn aſide to lies.

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5 e Many, O Lord my God, *are* thy wonderful works *which* thou haſt done, f and thy thoughts *which are* to us-ward, ‡ they cannot be reckoned up in order unto thee: *if* I would declare and ſpeak *of them*, they are more than can be numbered.

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6 g Sacrifice and offering thou didſt not deſire, mine ears haſt thou ‡ opened: burnt-offering and ſin-offering haſt thou not required.

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7 Then ſaid I, Lo, I come: in the volume of the book *it is* written of me,

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PSAL. XL.

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V. 1, 2. *An horrible pit*—Terrible and deſperate dangers. *The miry clay*—Such evils as ſtuck cloſe to me. *And ſet my feet upon a rock*—Brought me into a ſafe condition, and enabled me to walk ſteadily, without falling into miſchief.

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V. 5. *Thy wonderful works*—Eſpecially that of redemption by the Meſſiah, which now he comes to ſpeak of.

V. 6, 7. *Opened*—Fitted, inclined, and obliged me to thy ſervice; as ſervants whoſe ears were bored. (Exod. xxi. 5, 6.) *Then ſaid I*—When I underſtood and conſidered thy pleaſure therein, I engaged myſelf unto thee, in the covenant of redemption. *In the volume*—And thus much is expreſt in the promiſes, propheſies, types and ceremonies of the law of Moſes. (Luke xxiv. 27. John v. 39.)

h Psa. 119. 16,24,47 92. Rom. 7. 22. § Heb. in the midst of my bowels

8 h I delight to do thy will, O my God: yea, thy law *is* § i within my heart.

9 k I have preached righteousness in the great congregation: lo, I have not refrained my lips, O Lord, thou knowest.

i Psa. 37. 31 Jer. 31. 33 2 Cor. 3. 3 k Psa 22.22. & 35. 18.

10 I have not hid thy righteousness within my heart, I have declared thy faithfulness and thy salvation: I have not concealed thy loving kindness, and thy truth, from the great congregation.

11 Withhold not thou thy tender mercies from me, O Lord, l let thy loving kindness and thy truth continually preserve me.

l Psa. 43. 3. & 57. 3. & 61. 7.

12 For innumerable evils have compassed me about, m mine iniquities have taken hold upon me, so that I am not able to look up: they are more than the hairs of mine head, therefore n my heart ‖ faileth me.

m Psa. 38 4. n Psa. 73. 26. ‖ Heb. forsaketh.

13 o Be pleased, O Lord, to deliver me: O Lord, make haste to help me.

o Psa. 70. 1, &c.

14 p Let them be ashamed and confounded together, that seek after my soul to destroy it: let them be driven backward, and put to shame that wish me evil.

p Psa. 35. 4, 26. & 70. 3. & 71. 13.

15 q Let them be desolate for a reward of their shame, that say unto me, Aha, aha.

q Psa. 70. 3

16 r Let all those that seek thee, rejoice and be glad in thee: let such as love thy salvation, say continually, The Lord be magnified.

r Psa. 70. 4

17 s But I *am* poor and needy, *yet* the Lord thinketh upon me: thou *art* my help and my deliverer, make no tarrying, O my God.

s Psa. 70. 5

VIII. Day. *Evening Prayer.*

PSAL. XLI.

¶ To the chief musician, A psalm of David.

a Prov. 14. 21 † Or, the weak, or, sick. ‡ Heb. in the day of evil.

BLessed *is* he that considereth a † the poor: the Lord will deliver him ‡ in time of trouble.

2 The Lord will preserve him, and keep him alive, *and* he shall be blessed upon the earth; b and § thou wilt not deliver him into the will of his enemies.

b Psa. 27. 12. § Do not thou deliver.

3 The Lord will strengthen him upon the bed of languishing: thou wilt ‖ make all his bed in his sickness.

‖ Heb. turn.

4 I said, Lord, be merciful unto me; heal my soul, for I have sinned against thee.

5 Mine enemies speak evil of me: When shall he die and his name perish?

6 And if he come to see *me*, he speaketh vanity: his heart gathereth iniquity to itself, *when* he goeth abroad, he telleth *it*.

7 All that hate me whisper together against me: against me do they devise ‡ my hurt.

‡ Heb. evil to me.

8 ‖ An evil disease, *say they*, cleaveth fast unto him: and *now* that he lieth, he shall rise up no more.

‖ Heb. a thing of Belial.

9 c Yea, * mine own familiar friend in whom I trusted, d which did eat of my bread, hath † lift up *his* heel against me.

c Job 19. 19 Psa. 55. 12, 13, 20 Jer. 20. 10. * Heb. the man of my peace. d Obad. 7. John 13. 18 † Heb. magnified.

10 But thou, O Lord, be merciful unto me, and raise me up, that I may requite them.

11 By this I know that thou favourest me, because mine enemy doth not triumph over me.

12 And as for me, thou upholdest me in mine integrity, and settest me before thy face for ever.

13 Blessed *be* the Lord God of Israel, from everlasting, and to everlasting. Amen, and Amen.

1023.

PSAL. XLII.

* Or, a psalm giving instruction, of the sons, &c. See 1 Chron. 6. 33. 37. & 25. 5. ‡ Heb. breyeth.

¶ To the chief musician, * Maschil, for the sons of Korah.

AS the hart ‡ panteth after the water-brooks, so panteth my soul after thee, O God. 2 My

V. 8. *I delight to do thy will*—To yield absolute and perfect obedience thereto, by laying down my life, and making myself a sacrifice to thy justice for the sins of the world. *Thy law is within my heart*—I am ready to perform all that thou requirest of me as Mediator.

V. 9. *I have preached*—Published by myself and ministers, thy faithfulness in performing thy promise of sending me into the world, and thy justice in requiring satisfaction of me for man's sin.

V. 10—13. *Mine iniquities*—This must be applied only to David. *Taken hold*—Brought down these evils upon me. *To look up*—With any confidence; but am ashamed of myself. *To deliver me*—From my sins, and the punishment due to them.

V. 14—17. *My soul*—My life. *Of their shame*—Of their sinful endeavours to bring me to shame. *That say unto me, Aha*—That rejoice at my misery. *Thy salvation*—That only way and method of salvation thou hast appointed by Christ, (Luke ii. 30.) *Say continually*—Have continual occasion to say.

PSAL. XLI.

V. 1—3. *That considereth*—So as not to censure or condemn him as wicked, or hated of God; but pities and comforts him. *The poor*—One in sickness, or any affliction. *The Lord will preserve him, and make all his bed in his sickness*—Give him ease and comfort, and afford him all things necessary.

V. 4, 5. *Heal my soul*—Pardon my sins, and deliver me out of my distress. *Mine enemies speak*—Vent their ill wishes against me.

V. 6. *Vanity*—Falsehood; pretending sorrow, but intending mischief, and secretly rejoicing at my misery. *Gathereth it*—Picks out something from my words or actions, or condition, to design some mischief against me. *Telleth it*—By way of triumph, and rejoicing at my misery.

V. 7—9. *An evil disease*—Some incurable disease, or irrecoverable mischief, such as God uses to inflict upon sons of Belial. *Familiar friend*—This chiefly relates to Judas's dealing with Christ. (John xiii. 18.) *Lift up his heel*—Behaved himself insolently, contemptuously, and injuriously.

V. 10, 11. *Requite them*—Punish them according to their deserts. *Favourest me*—Will make good thy promises to me. *Doth not*—Has not gotten me into his power, but is disappointed in his expectation.

V. 12, 13. *Thou upholdest me*—Hast kept my heart sincere towards thee, notwithstanding all my troubles. *And settest me*—Dost manifest singular respect to me, and so will continue to do both in this world and the world to come.

PSAL.

a Pſa. 63. 1. & 84. 2.
b 1 Theſſ. 1. 9

2 a My ſoul thirſteth for God, for b the living God: when ſhall I come and appear before God?

c Pſa. 80. 5. & 102. 9
d Ver. 10. Pſa. 79. 10 & 115. 2

3 c My tears have been my meat day and night, while d they continually ſay unto me, Where *is* thy God?

e Job 30. 16
f Iſai. 30. 29

4 When I remember theſe *things*, e I pour out my ſoul in me; for I had gone with the multitude, f I went with them to the houſe of God; with the voice of joy and praiſe, with a multitude that kept holy-day.

g Pſa. 43. 5
‡ Heb. bowed down.
‖ Or, give thanks.
* Or, his preſence is ſalvation.

5 g Why art thou ‡ caſt down, O my ſoul? and *why* art thou diſquieted in me? hope thou in God, for I ſhall yet ‖ praiſe him * *for* the help of his countenance.

6 O my God, my ſoul is caſt down within me: therefore will I remember thee from the land of Jordan, and of the Hermonites from ‖ the hill Mizar.

‖ Or, the little hills, Pſa. 133. 3.
h Jer. 4. 20. Ezek. 7. 26
i Pſa. 88. 7. Jonah 2. 3
k Lev. 25. 21. Deut. 28. 8. Pſa. 133. 3
l Job 35. 10. Pſa. 63. 6. & 149. 5

7 h Deep calleth unto deep at the noiſe of thy water-ſpouts; i all thy waves and thy billows are gone over me.

8 *Yet* the Lord will k command his loving kindneſs in the day-time, and l in the night his ſong *ſhall be* with me, *and* my prayer unto the God of my life.

m Pſa. 38. 6. & 43. 2.

9 I will ſay unto God my rock, Why haſt thou forgotten me? m why go I mourning becauſe of the oppreſſion of the enemy?

‡ Or, killing
n Verſe 3. Joel 2. 17. Mic. 7. 10

10 *As* with a ‡ ſword in my bones, mine enemies reproach me; n while they ſay daily unto me, Where *is* thy God?

11 Why art thou caſt down, O my ſoul? and why art thou diſquieted within me? hope thou in God, for I ſhall yet praiſe him, *who is* the health of my countenance, and my God.

PSALM XLII.

V. 3. *My tears*—I have conſtantly entertained myſelf with tears, as with my meat at my ſet meals. *Where is thy God*—He has forſaken thee, and will not deliver thee.

V. 4, 5. *I pour out my ſoul*—In ſad complaints, and fervent prayers. *That kept holy-day*—The three ſolemn feſtivals appointed to the Jews. *The help of his countenance*—Thoſe ſupports, deliverances, and comforts, which I doubt not I ſhall ere long enjoy from his preſence and favour.

V. 6. *My ſoul is caſt down*—At my baniſhment from the public ordinances and place of worſhip. *Therefore will I remember*—Meditate on thy goodneſs, power, faithfulneſs, for my ſupport in this time of my diſtreſs; and they that will do this in every time of trouble, will ſoon be reminded of ſo many proofs of God's being able and willing to ſave all them to the uttermoſt, that caſt their care upon him; that they will be led to do this, and by doing ſo they will have every difficulty and every ſuffering turned into a bleſſing, by increaſing their faith in God and their love to him; who only ſuffers thoſe that fear him to be chaſtened, that they may be partakers of his holineſs. (Heb. xii. 10.)

V. 7. *Deep*——Thou haſt brought an inundation of miſery upon me, and troubles come ſo thick one after another, as if the former called upon the latter to follow it. *At the noiſe*——When the clouds thunder and make a noiſe. *All thy waves*—Grievous judgments come rolling in upon me one after another.

V. 8. *The Lord will*—Powerfully ſend deliverance, the fruit of his loving-kindneſs. *His ſong ſhall be with me*—I ſhall have occaſion of rejoicing.

V. 9—11. *The health of my countenance*—The beſtower of ſalvation and deliverance upon me, which will cheer up my countenance, and make me rejoice in the Lord my Saviour.

PSALM XLIII.

V. 1—3. *Judge me, O God*—Clear my innocence. *O ſend out thy light*—Thy true light or illumination of thy ſpirit, and direction of thy gracious providence.

V. 4, 5. *My exceeding joy*—The author and matter of my inexpreſſible joy and comfort. *Why art thou caſt down, O my ſoul*—Is there any cauſe for being caſt down into deſpair, when God hath opened a door of hope to all, under circumſtances of the moſt complicated diſtreſs?

PSALM XLIV.

V. 1—5. *Through thy name*—Aſſiſtance, ſhall we be enabled to overcome all oppoſition to thy nature within us, and to thy holy will in our lives.

PSALM XLIII.

1023.

JUDGE me, O God, and plead my cauſe againſt an * ungodly nation; O deliver me † from the deceitful and unjuſt man.

* Or, unmerciful.
† Heb. from a man of deceit and iniquity.

2 For thou *art* the God of my ſtrength, why doſt thou caſt me off? a why go I mourning becauſe of the oppreſſion of the enemy?

a Pſa. 42. 9

3 b O ſend out thy light and thy truth; let them lead me, let them bring me unto thy holy hill, and to thy tabernacles.

b Pſa. 42. 11. & 57. 3

4 Then will I go unto the altar of God, unto God ‡ my exceeding joy: yea, upon the harp will I praiſe thee, O God, my God.

‡ Heb. the gladneſs of my joy.

5 c Why art thou caſt down, O my ſoul? and why art thou diſquieted within me? hope in God, for I ſhall yet praiſe him, *who is* the health of my countenance, and my God.

c Pſa. 42. 5, 11.

IX. Day. *Morning Prayer.*

PSALM XLIV.

¶ To the chief muſician for the ſons of Korah, Miſchil.

WE have heard with our ears, O God, our fathers have told us, *what* work thou didſt in their days, in the times of old.

2 *How* a thou didſt drive out the heathen with thy hand, and plantedſt them; *how* thou didſt afflict the people, and caſt them out.

a Exod. 15. 17. Pſa. 78. 55. & 80. 8.

3 For b they got not the land in poſſeſſion by their own ſword, neither did their own arm ſave them: but thy right hand, and thine arm, and the light of thy countenance, c becauſe thou hadſt a favour unto them.

b Deut. 8. 17. Joſh. 24. 12.
c Deut. 4. 37.

4 d Thou art my King, O God, command deliverance for Jacob.

d Pſa. 74. 12.

5 Through thee e will we puſh down our enemies; through thy name will we tread them under that riſe up againſt us.

e Dan. 8. 4.

V. 6—11. *Thou*

f Psa. 33. 16

6 For [f] I will not trust in my bow, neither shall my sword save me.

7 But thou hast saved us from our enemies, and hast put them to shame that hated us.

8 In God we boast all the day long: and praise thy name for ever. Selah.

g Psa. 60. 1, 10. & 74. 1. & 89. 38. & 108. 11.

9 But [g] thou hast cast off, and put us to shame; and goest not forth with our armies.

10 Thou makest us to turn back from the enemy: and they which hate us spoil for themselves.

h Rom. 8. 36

* Heb. as sheep of meat.

11 [h] Thou hast given us * like sheep *appointed* for meat: and hast scattered us among the heathen.

i Isai. 52. 3, 4 Jer. 15. 13.

† Heb. without riches,

12 [i] Thou sellest thy people † for nought, and dost not increase *thy wealth* by their price.

k Deut. 28. 37. Psa. 79. 4 & 80. 6.

13 [k] Thou makest us a reproach to our neighbours, a scorn and a derision to them that are round about us.

l Jer. 24. 9.

m 2 Kings 19. 21

14 [l] Thou makest us a by-word among the heathen: [m] a shaking of the head among the people.

15 My confusion *is* continually before me, and the shame of my face hath covered me:

16 For the voice of him that reproacheth and blasphemeth; [n] by reason of the enemy and avenger.

n Job 16. 4 Psa. 8. 2. & 22. 7

17 All this is come upon us; yet have we not forgotten thee, neither have we dealt falsly in thy covenant.

18 Our heart is not turned back, neither

* Or, goings.

have our * steps declined from thy way;

o Isai. 34. 13. & 35. 7

19 Though thou hast sore broken us in [o] the place of dragons, and covered us

p Psa. 23. 4.

[p] with the shadow of death.

20 If we have forgotten the name of our God, or [q] stretched out our hands to a strange god:

q Job 11. 13 Psa. 68. 31

21 [r] Shall not God search this out? for he knoweth the secrets of the heart.

r Job 31. 14

22 [s] Yea, for thy sake are we killed all the day long; we are counted as sheep for the slaughter.

s Rom. 8. 36

23 [t] Awake, why sleepest thou, O Lord? arise, cast *us* not off for ever.

t Psa. 7. 6. & 35. 23. & 59 4. 5. & 78. 65

24 [u] Wherefore hidest thou thy face? *and* forgettest our affliction, and our oppression?

u Psa. 13. 1

25 For [x] our soul is bowed down to the dust; our belly cleaveth unto the earth.

x Psa. 119. 25

26 Arise * for our help, and redeem us for thy mercies sake.

* Heb. a help for us.

PSAL. XLV.

¶ To the chief musician * upon Shoshannim, for the sons of Korah, ‖ Maschil, a song of loves.

* Psa. 69. & 80, title.

‖ Or, of instruction.

MY heart * is inditing a good matter: I speak of the things which I have made touching the king: my tongue *is* the pen of a ready writer.

* Heb. boileth, or, bubbleth up.

2 Thou art fairer than the children of men: [a] grace is poured into thy lips: therefore God hath blessed thee for ever.

a Luke 4. 22

3 Gird thy [b] sword upon *thy* thigh, [c] O *most* mighty: with thy glory and thy majesty.

b Isai. 49. 2 Hebr. 4. 12 Rev. 1. 16. & 19. 15

c Isai. 9. 6

4 [d] And in thy majesty ‡ ride prosperously, because of truth, and meekness, *and* righteousness: and thy right hand shall teach thee terrible things.

d Rev. 6. 2.

‡ Heb. prosper thou, ride thou.

5 Thine arrows *are* sharp in the heart of the king's enemies; *whereby* the people fall under thee.

6 [e] Thy throne, O God, *is* for ever and ever:

e Psa. 93. 2 Hebr. 1. 8

V. 6—11. *Thou hast cast off, and put us to shame*—By not helping us; as we boasted thou wouldest. *Spoil*—Take away our estates for their own use.

V. 12. *Dost not increase*—Advance thy honour and service thereby.

V. 13—17. *My confusion*—My distress and trouble of spirit thereupon is so great, that I can never put it out of my mind. *Neither have we dealt falsly in thy covenant*—Turned apostates, and renounced our relation to thee, but still own thee for our God.

V. 18—20. *Our heart is not turned back*—From thee, thy worship and service to idols. *The place of dragons*—Among fierce and cruel enemies. *Shadow of death*—Deadly horrors and miseries. *The name of our God*—His worship and service. *Stretched*—Prayed to, or worshipped.

V. 21—25. *Our soul is bowed down*—We are brought to the lowest ebb of misery, and ready to drop into the grave. *Our belly cleaveth unto the earth*—We stick there without hopes of recovery.

PSAL. XLV.

V. 1. *Good matter*—Not any light, vain matter, but of singular excellency and delight, being heavenly and full of majesty. *Made*—Composed by divine inspiration. *The king*—The Messiah. *A ready writer*—Apt to utter freely and readily what the spirit suggests to me.

V. 2. *Fairer*—Fuller of inward beauty. *Grace*—Thy words are exceeding acceptable to the hearers, and minister grace to them. *God hath blessed thee for ever*—For the perpetual good of thy people.

V. 3. *Thy sword*—The word of God, wherewith to vanquish thy enemies. *With thy glory*—Which sword, or word, is the great instrument of maintaining and propagating thy glory and kingdom.

V. 4. *Ride prosperously*—Thou shalt prosper and succeed in subduing the world by the ministry of the gospel. *Truth*—The truth of the gospel revealed by thee. *Meekness*—Dealing gently with all that submit to thee. *Righteousness*—Governing thy subjects with impartial justice. *Thy right hand*—Thy own Almighty power shall enable thee to do great and glorious exploits, which shall be terrible to thy enemies.

V. 5. *Thine*—The instruments thou usest to subdue thy enemies; whether the word, which turns the hearts of sinners to thee, or judgments to destroy the rebellious and impenitent. *The king's enemies*—Thy enemies, O King. *The people fall under thee*—As converted to thee, or conquered by thee.

ever: the ſceptre of thy kingdom *is* a right ſceptre.

f Pſa. 33. 5 † Or, O God g Iſai. 61. 1 h 1 Kings 1. 39. 40 i Pſa. 21. 6

7 f Thou loveſt righteouſneſs, and hateſt wickedneſs: therefore † g God, thy God h hath anointed thee with the oil i of gladneſs above thy fellows.

k Cant. 1. 3

8 k All thy garments *ſmell* of myrrh, and aloes, *and* caſſia, out of the ivory palaces, whereby they have made thee glad.

l Cant. 6. 8

9 l Kings daughters *were* among thy honourable women: m upon thy right hand did ſtand the queen in gold of Ophir.

m See 1 Kings 2. 19

10 Hearken, O daughter, and conſider, and incline thine ear; n forget alſo thine own people, and thy father's houſe.

n See Deut. 21. 13.

o Pſa. 95. 6 Iſai. 54. 5.

11 So ſhall the king greatly deſire thy beauty: o for he *is* thy Lord, and worſhip thou him.

p Pſa. 22. 29. & 72. 10 Iſai. 49. 23 † Heb. thy face. q Rev. 19. 7, 8 r Cant. 1. 4

12 And the daughter of Tyre *ſhall be there* with a gift, *even* p the rich among the people ſhall intreat † thy favour.

13 q The king's daughter *is* all glorious within; her clothing *is* of wrought gold.

14 r She ſhall be brought unto the king in raiment of needle-work: the virgins her companions that follow her ſhall be brought unto thee.

15 With gladneſs and rejoicing *ſhall* they *be* brought: they ſhall enter into the king's palace.

16 Inſtead of thy fathers ſhall be thy children, s whom thou mayeſt make princes in all the earth.

s 1 Pet. 2. 9 Rev. 1. 6. & 5. 10. & 20. 6

17 I will make thy name to be remembered in all generations: therefore ſhall the people praiſe thee for ever and ever.

PSAL. XLVI.

¶ To the chief muſician * for the ſons of Korah, * A ſong upon † Alamoth.

* Or, of. * Pſa. 48, & 60 † 1 Chron. 15. 20

GOD *is* our refuge and ſtrength, a a very preſent help in trouble.

a Deut. 4. 7 Pſa. 145. 18

2 Therefore will not we fear, though the earth be removed, and though the mountains be carried into ‡ the midſt of the ſea.

‡ Heb. the heart of the ſeas.

3 b *Though* the waters thereof roar, *and* be troubled, *though* the mountains ſhake with the ſwelling thereof. Selah.

b Pſa. 93. 3, 4 Jer. 5. 22 Matth. 7. 25

4 *There is* a river, the ſtreams whereof ſhall make glad the city of God: the holy *place* of the tabernacles of the Moſt High.

† Heb. when the morning appeareth. See Exod. 14. 24, 27 2 Chron. 20. 20

5 God *is* in the midſt of her; ſhe ſhall not be moved: God ſhall help her, † *and that* right early.

6 c The heathen raged, the kingdoms were moved: he uttered his voice, d the earth melted.

c Pſa. 30. 5. & 143. 8 d Joſh. 2. 9, 24.

7 The

V. 6. *The ſceptre*—Thy adminiſtration of affairs is moſt juſt, and therefore for ever.

V. 7. *Anointed thee*—Thou haſt manifeſted thyſelf to be an exact lover of righteouſneſs, and a perfect hater of wickedneſs by expoſing thyſelf to death, thereby to ſhew the heinous nature of ſin, and to ſave thy people from it. Exalted thee to a ſtate of dignity and eternal happineſs above all others.

V. 8. *All*—The whole courſe of thy life is adorned with all manner of graces, which render thee amiable and delightful to the ſaints. *Out*—When thou comeſt out of the heavenly manſions into the world. *Whereby*—Or, *from which*, from the effuſion of the gifts and graces of the ſpirit from thy Father's right hand in heaven. *They have made thee glad*—Or, *thou art made glad* by the glorious and everlaſting proſperity, which ſhall be the conſequence of thy coming to make an atonement for the ſins of the world.

V. 9. *Kings daughters*—Souls of particular believers, who are ſpiritual kings that are added to the church, they are of royal or princely deſcent. *The queen*—The church, made up of all particular believers, is adorned with the choiceſt gifts and graces.

V. 10. *Hearken*—Attend unto the preaching of the goſpel, and be inſtructed thereby. Having ſpoken before of Chriſt, here he ſpeaks to the church. *Forget thine own people*—All carnal relations, ſo far as they hinder from Chriſt. All thoſe prejudices, falſe perſuaſions, corrupt inclinations, and evil practices, which are ſo natural to, and even part of thyſelf.

V. 11, 12. *Greatly*—Thou ſhalt become very amiable and acceptable to him. *For*—Thou muſt forſake all others for him, becauſe *he is thy Lord*—Thy God, as well as huſband. *The daughter of Tyre*—Inhabitants, the Gentiles of every nation. *A gift*—In token of homage and ſubjection to thee. *The rich among the people*—Of other nations.

V. 13. *The king's daughter*—The ſpouſe of Chriſt; the church in general, and every true member thereof in particular. *Is all glorious within*—The glory of the church does not conſiſt in the largeneſs of her revenues, ſplendor of her officers, or pomp of her adminiſtrations, but in the truth of doctrine, purity of worſhip, power of godlineſs in her ſeveral members, and in the ſpiritual and inward endowments of the heart. *Her clothing*—Her outward converſation, called alſo a wedding garment, (Matth. xxii. 11.) is adorned with holineſs and good works. (Matth. v. 16.)

V. 14. *Virgins*—Particular believers, who are ſpiritually pure and chaſte. *Follow her*—Tread in the footſteps of all the faithful that have gone before. (Heb. vi. 12.) *Be brought unto thee*—Converted by the miniſtry of the word, applied by the holy Spirit to the heart.

V. 15, 16. *The king's palace*—The church. *Inſtead*—This may be applied both to Chriſt and the catholic church—When the Jewiſh church, of which thou art deſcended, are caſt off for their infidelity, thou ſhalt have the church for thy children. *Thou mayeſt make*—Endue with ſpiritual power and dignity.

V. 17. *I will make thy name to be remembered*—By this ſong, which I have compoſed to thy honour by the ſpecial guidance of the holy Spirit. And all that publiſh God's holy word, all who live to his glory, all who ſuffer for his ſake, cauſe *His name*—his gracious nature to be remembered.

PSAL. XLVI.

V. 1—3. *Though*—Though there be never ſuch terrible confuſions and deſolations in all nations round about us. *The waters*—The people of thoſe nations rage againſt us. *The mountains*—Kingdoms and great ones be endangered by theſe commotions.

V. 4. *A river*—The gracious preſence of God with them. *The ſtreams*—Bleſſings and benefits flowing from thence; particularly, the ordinances and miniſtry of the word. *Place of the tabernacles*—Where God has taken up his reſidence in his tabernacle and temple.

V. 5, 6. *Raged*—Againſt God and his people. *Were moved*—Did riſe up in a tumultuous manner. *Uttered*—Manifeſted his diſpleaſure

e Ver. 11. 7 e The Lord of hosts *is* with us, the God
‡ Heb. an high place for us. of Jacob *is* ‡ our refuge. Selah.
f Psa. 66. 5 8 f Come, behold the works of the Lord,
what desolations he hath made in the earth.
g Isai. 2 4 9 g He maketh wars to cease unto the end
h Psa. 76. 3 of the earth, h he breaketh the bow, and
i Ezek. 39. 3 cutteth the spear in sunder, i he burneth the
chariot in the fire.
10 Be still, and know that I *am* God: I will
be exalted among the heathen, I will be ex-
alted in the earth.
k Verse 7 11 k The Lord of hosts *is* with us, the
God of Jacob *is* our refuge. Selah.

IX. Day. *Evening Prayer.*

P S A L. XLVII.

† Or, of. ¶ To the chief musician, A psalm † for the
sons of Korah.

a Psa. 55. 12 O a Clap your hands, all ye people, shout
unto God with the voice of triumph:
b Mal. 1. 14 2 For the Lord most high *is* terrible; b *he*
is a great King over all the earth.
c Psa. 18. 47 3 c He shall subdue the people under us,
and the nations under our feet.
4 He shall choose our inheritance for us,
the excellency of Jacob whom he loved. Selah.
d Psa. 68. 24, 25 5 d God is gone up with a shout, the Lord
with the sound of a trumpet.
6 Sing praises to God, sing praises: sing
praises unto our King, sing praises.
7 e For God *is* the King of all the earth, e Zech. 14. 9
f sing ye praises § with understanding. f 1 Cor. 14. 15, 16
8 God reigneth over the heathen: God § Or, every one that hath understanding.
sitteth upon the throne of his holiness.
9 ‖ The princes of the people are gather- ‖ Or, The voluntary of the people are gathered unto the people of the God of Abraham.
ed together, g *even* the people of the God of
Abraham: h for the shields of the earth *belong*
unto God: he is greatly exalted.

P S A L. XLVIII.

¶ A song, *and* psalm ‖ for the sons of Korah.

G Reat *is* the Lord, and greatly to be
praised a in the city of our God, *in* the
mountain of his holiness.
b Psa. 50. 2 2 b Beautiful for situation, c the joy of the
Jer. 3. 19 whole earth *is* mount Zion, d *on* the sides of
Lam. 2. 15 the north, e the city of the great King.
Dan. 8. 9. & 11. 16 3 God is known in her palaces for a refuge.
c Ezek. 20. 6 4 For lo, the kings were assembled, they
d Isai. 14. 13 passed by together.
e Matt. 5 35 5 They saw *it*, *and* so they marvelled, they
were troubled *and* hasted away.
6 Fear took hold upon them there, f *and* f Hos. 13. 13
pain, as of a woman in travail.
7 Thou g breakest the ships of Tarshish h g Ezek. 27. 25
with an east wind. h Jer. 18. 17
8 As we have heard, so have we seen in
i the city of the Lord of hosts, in the city i Ver. 1. 2
of our God, God will establish it for ever.
Selah.
9 We

displeasure against them. *The earth melted*—The inhabitants of the earth grew heartless, and were consumed.

V. 7—10. *The God of Jacob is our refuge*—Earnest prayer, mixed with firm faith in God his Saviour, was the way in which Jacob came unto God and found him his refuge; and all that look for every blessing from God through the Mediator by prayer and faith in him, to them will God by his all-comforting and supporting grace and protecting providence become a strong tower, and a place of refuge against every evil and every danger. *In the earth*—Among the enemies of his church and people. *Unto the end of the earth*—From one end of our land to the other, and when it pleases him over all the earth; and to him alone it belongs to give peace, and when he does so none can make trouble: When his justice does not call for this calamity, his grace and providence mercifully prevents and disappoints the designs of the violent, and such as would, by their passions and boundless desires, keep the world in perpetual war, if not restrained by the mighty power of God. *Be still*—Cease to make any further opposition against the church and peace of mankind; and God has equal power over the raging of the people, as he has over the winds and seas, which submitted to his command when he appeared amongst men in the person of the Lord Jesus Christ. (Matth. viii. 27.)

P S A L. XLVII.

Penned upon the removing the ark into the city of Zion. A type of Christ's ascension into heaven, and spreading his kingdom into all parts of the world.

V. 1—3. *Is terrible*—To his enemies. *Subdue*—Convert the Gentiles to the obedience of Christ, and so make them members of the same church with ourselves.

V. 4—7. *Choose*—Bestow himself and heaven upon them that believe—that hope in his redeeming love. *Excellency*—Excellent and glorious things. *God is gone up*—Christ is ascended into heaven in great triumph, as the ark was brought to Zion. *With understanding*—Not in a formal manner, but with due consideration of his greatness.

V. 8, 9. *The princes*—The Gentiles and many of their grandees do voluntarily submit themselves to God, and own his worship and service. *The people of the God of Abraham*—Which worship the God of Abraham; whether Jews or Gentiles. All that worship God as Abraham did by faith, are the people of God: As they who do not believe in him neither know him nor fear him, and are therefore living as without God in the world, and in a state of rebellion against him. *Shields*—Rulers and governors, whose office it is to be protectors of the people, are at God's disposal. *He is greatly exalted*—By all that he has enabled us to understand of his Almighty and gracious government.

P S A L. XLVIII.

It contains matter of praise for the deliverance of Jerusalem from some eminent danger.

V. 1, 2. *In the city*—There especially. *Beautiful*—Being the place of the temple. *The joy*—Because the doctrine of the gospel was to go from thence to all nations. *On the sides of the north*—Mount Moriah, whereon the temple stood, being on the northern part of Jerusalem, or of mount Zion.

V. 3, 4. *Palaces*—The temple, king's palace, and other magnificent buildings, to secure them by his special providence from the attempts of enemies. *Passed*—Came up together to surprise it, but yet departed without success.

V. 5—7. *Marvelled*—At God's strange protection of it. *Fear*——Consternation and perplexity, for that terrible slaughter, (2 Kings xix. 35.) *Breakest*—Destroyest these proud and raging enemies by some irresistible judgments.

V. 8. *Heard*

9 We have thought of thy loving kindneſs, O God, in the midſt of thy temple.

10 According to thy name, O God, ſo *is* thy praiſe unto the ends of the earth: thy right hand is full of righteouſneſs.

11 Let mount Zion rejoice, let the daughters of Judah be glad, becauſe of thy judgments.

12 Walk about Zion, and go round about her: tell the towers thereof.

§ Heb. Set your heart to her bulwarks. ‖ Or, raiſe up.

13 § Mark ye well her bulwarks, ‖ conſider her palaces; that ye may tell *it* to the generation following.

14 For this God *is* our God for ever and ever; he will be our guide *even* unto death.

P S A L. XLIX.

§ Or, of.

¶ To the chief muſician, A pſalm § for the ſons of Korah.

HEAR this, all *ye* people, give ear, all *ye* inhabitants of the world:

a Pſa. 62. 9.

2 Both [a] low and high, rich and poor together.

3 My mouth ſhall ſpeak of wiſdom: and the meditation of my heart *ſhall be* of underſtanding.

b Pſa. 78. 2 Matth. 13. 35

4 [b] I will incline mine ear to a parable; I will open my dark ſaying upon the harp.

5 Wherefore ſhould I fear in the days of evil, *when* the iniquity of my heels ſhall compaſs me about?

c Job 31. 24 Pſa. 52. 7 & 62. 10 Mark 10. 24 1 Tim. 6. 17

6 They that [c] truſt in their wealth, and boaſt themſelves in the multitude of their riches:

7 None *of them* can by any means redeem *his* brother, nor give to God a ranſom for him:

d Job 36. 18, 19

8 (For [d] the redemption of their ſoul *is* precious, and it ceaſeth for ever)

e Pſa. 89. 48

9 That he ſhould ſtill live for ever, *and* [e] not ſee corruption.

f Eccleſ. 2. 16 g Prov. 11. 4

10 For he ſeeth *that* [f] wiſe men die, likewiſe the fool and the brutiſh perſon periſh, [g] and leave their wealth to others.

‡ Heb. to generation and generation.

11 Their inward thought *is*, *that* their houſes *ſhall continue* for ever, *and* their dwelling-places ‡ to all generations; they call *their* lands after their own names.

h Verſe 20. Pſa. 82. 7 ‡ Heb. delight in their mouth. i Dan. 7. 22 Mal. 4. 3 Luke 22. 30 1 Cor. 6. 2 Rev. 2. 26. & 20. 4

12 Nevertheleſs, [h] man *being* in honour, abideth not: he is like the beaſts *that* periſh.

13 This their way *is* their folly; yet their poſterity ‡ approve their ſayings. Selah.

14 Like ſheep they are laid in the grave, death ſhall feed on them; and [i] the upright ſhall

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* V. 8. *Heard*—What thou haſt promiſed to do for thy people, and what thou haſt done for them formerly. *Seen*—The accompliſhment of thy promiſes, and the like events in our days, in the deliverance vouchſafed to Jeruſalem. *God*—Which is an argument that he will ſtill protect it.

V. 9, 10. *We*—When we have come together to worſhip thee, we have then eſpecially exerciſed our thoughts in the deep and ſerious meditation of thy goodneſs to us. *According*—As thou haſt manifeſted thy power, goodneſs, and the reſt of thy attributes. *Righteouſneſs*—Righteous actions in preſerving thy people, and deſtroying thy enemies.

V. 11—14. *Daughters*—Leſſer villages, and the inhabitants thereof. *Judgments*—On thy enemies. *Tell*—How many and ſplendid they are, and how wonderfully preſerved.

P S A L. XLIX.

Wherein the pſalmiſt arms himſelf againſt the temptation ariſing from the adverſity of the godly, and proſperity of the wicked. It is of the ſame tendency with Pſal. lxxiii.

V. 1—3. *Wiſdom*—What has a great tendency to make perſons truly wiſe and underſtanding.

V. 4. *I will*—I myſelf will hearken to what God's Spirit does ſuggeſt to me, that I may deliver it to you, and will alſo myſelf attend to it. *Open*—Publiſh this profound matter which I have learned.

V. 5. *Wherefore ſhould I fear*—Be diſmayed and dejected, or diſtruſtful of God's providence in time of trouble and diſtreſs; particularly, when wicked men flouriſh, and good men are oppreſſed. *The iniquity*—The injurious dealings of my enemies, who maliciouſly obſerve my way, and deſign to trip up my heels.

V. 6, 7. *None can redeem his brother*—And conſequently not himſelf neither: thy Maker is thy redeemer, and beſides him there is no other Saviour; and bleſſed are they who look unto him alone from all the ends of the earth, for they ſhall be ſaved by grace received through faith in him.

V. 8—10. *Ceaſeth*—The preſervation of their life is difficult to compaſs, and is never to be procured by any human means. *Seeth*—Every one cannot but obſerve this.

V. 11, 12. *Thought*—Hope and deſire. *They call their lands after their own names*—A vain attempt of human pride to preſerve their remembrance by cauſing the houſe they live in, or the buildings that are raiſed upon their ground, to be called by their name, which, the moment they depart this life, belongs leſs to them than to thoſe who are yet to be born: by this is diſcovered the ſoul's longing for that immortality which is eſſential to its nature, but how ſtrangely miſplaced; for what would avail us to have our names written in the title deeds of all the world, and publiſhed on the walls of every ſtreet in every city, if when the names of the redeemed are finally called, ours are not among the number, but with thoſe who rejected the laſt offer of mercy and grace, left us criminals to be executed—unnumbered and unregarded, to be baniſhed with ſwift deſtruction from before the Judge of all, to be ſhut out among dogs, thoſe that will never ceaſe not to be tormented and to torment each other? Thus will it be with the man who will go on giving a preſent preference to this world, till the laſt offer of mercy is deſpiſed, and for ever withdrawn by him who bought it for every ſoul of man at the expence of his own blood. *Nevertheleſs*—Notwithſtanding all theſe fine fancies and devices to preſerve a name among men. *In honour*—Living in all the ſplendor and glory above-mentioned, cannot continue long, at beſt, in the poſſeſſion of theſe things. *He is like the beaſts that periſh*—He muſt die as well as beaſts do, and then he muſt part with all.

V. 13. *This their way*—Their contrivance to perpetuate their names, is that which will yield them no real advantage. *Their poſterity approve*—Manifeſt their approbation of the counſel their fathers gave them concerning theſe matters, by taking the ſame courſe, and walking in the ſame ways that they did.

V. 14. *Like ſheep*—Promiſcuouſly; without any difference between them and the meaneſt, as ſheep are put into a fold all together.

shall have dominion over them in the morning, [k] and their ‡ beauty shall consume § in the grave, from their dwelling.

15 But God will redeem my soul § from the power of * the grave; for he shall receive me. Selah.

16 Be not thou afraid when one is made rich, when the glory of his house is increased.

17 [l] For when he dieth, he shall carry nothing away: his glory shall not descend after him.

18 Though * whiles he lived, [m] he blessed his soul: and *men* will praise thee, when thou doest well to thyself.

19 † He shall go to the generation of his fathers, they shall never see light.

20 [n] Man *that is* in honour, and understandeth not, [o] is like the beasts *that* perish.

k Job 4. 21 Psa. 39. 11
‡ Or, strength.
§ Or, the grave being an habitation to every one of them.
§ Heb. from the hand of the grave.
* Or, hell.
l Job 27. 19
* Heb. in his life.
29. 19.
m Luke 12 19
† Heb. The soul shall go.
n Ver. 12
o Eccles. 3. 19

X. Day. *Morning Prayer.*

PSALM.

¶ A psalm ‖ of Asaph.

THE mighty God, *even* the Lord hath spoken, and called the earth from the rising of the sun, unto the going down thereof.

2 Out of Zion, [a] the perfection of beauty, [b] God hath shined.

3 Our God shall come, and shall not keep silence: [c] a fire shall devour before him, and it shall be very tempestuous round about him.

‖ Or, for Asaph. See 1 Chron. 15. 17. & 25. 2 2 Chron. 29. 30
a Psa. 48. 2
b Deut. 33. 2 Psa. 80. 1
c Psa. 97. 3 Dan. 7. 10

4 [d] He shall call to the heavens from above, and to the earth, that he may judge his people.

5 Gather [e] my saints together unto me: [f] those that have made a covenant with me by sacrifice.

6 And [g] the heavens shall declare his righteousness: for [h] God *is* judge himself. Selah.

7 [i] Hear, O my people, and I will speak; O Israel, and I will testify against thee; [k] I *am* God, *even* thy God.

8 [l] I will not reprove thee [m] for thy sacrifices, or thy burnt-offerings, *to have been* continually before me.

9 [n] I will take no bullock out of thy house, *nor* he-goats out of thy folds.

10 For every beast of the forest *is* mine, *and* the cattle upon a thousand hills.

11 I know all the fowls of the mountains: and the wild beasts of the field *are* † mine.

12 If I were hungry, I would not tell thee: [o] for the world *is* mine, and the fulness thereof.

13 Will I eat the flesh of bulls, or drink the blood of goats?

14 [p] Offer unto God thanksgiving, and [q] pay thy vows unto the Most High.

15 And [r] call upon me in the day of trouble; d Deut. 4. 26. & 31. 28. & 32. 1
e Isai. 1. 2 Mic. 6. 1, 2
f Deut. 33. 3
f Exod. 44. 7
g Psa. 67. 6
h Psa. 75. 7
i Psa. 81. 8
k Exod. 20. 2
l Isai. 1. 11
m Hos. 6. 6
n Mic. 6. 6 Acts 17. 25
† Heb. with me
o Exod. 19. 5 Deut. 10. 14 Job 41. 11 Psal. 24. 1
1 Cor. 10. 26, 28
p Hos. 14. 2 Hebr. 13. 15
q Deut. 23. 21 Job 22. 27 Psa. 76. 11 Eccles. 5. 4
r Job 22. 27 Psal. 91. 15 & 107. 6, 13, 19, 28.

ther. *The upright*—That were oppressed by them in this world. *Shall have dominion over them in the morning*—At the general resurrection, when they shall be raised from death to life: then shall the saints judge the earth, and shall have power over the nations of the ungodly. (1 Cor. vi. 2. Rev. ii. 26.) *Their beauty*—The glory and splendor which they had in this life. *From*—Being carried from their stately houses to the grave.

V. 15—17. *God will redeem my soul; he shall receive me*—Into heaven, to himself.

V. 18. *Blessed*—In his outward prosperity; and took it for an argument of God's love to him. *Men will praise thee*—Others also will flatter and sooth thee up in these vain conceits, when thou indulgest thyself in the use of all thy enjoyments. (Luke xii. 19.)

V. 19, 20. *Generation*—To the grave and hell. *Never see light*—Enjoy any of the comforts of this world more. *Man understandeth not*—His true interest and business in the world, till he will allow his heart to be taught by that wisdom which comes from God.

PSALM.

The scope of this psalm is to reprove the Jews for trusting to their external performances, and to instruct them in the nature of acceptable worship, and so to prepare them for that change that was to be made in the outward way of worship under the gospel.

V. 1. *The earth*—All the inhabitants thereof, (for all are concerned) whom he summons as witnesses of his proceedings in this solemn judgment of his people for their formality.

V. 2. *Out of Zion*—The places where he does especially manifest himself on earth. *Perfection*—The most beautiful and lovely place in the whole world. *Shined*—Appeared gloriously, as upon a judgment-seat.

V. 3. *Our God shall come*—Though the Lord be our God in covenant with us, yet that will not secure us from his judgments, if we pervert and corrupt his worship, but he will come to judge us for our formality and hypocrisy. *A fire*—He shall appear terrible in his calling men to account for the breach of his law, as he did at first in the giving of it.

V. 4. *The heavens*—To be witnesses of the judgment he passes.

V. 5. *Gather*—A poetical representation of these judicial proceedings. *My saints*—Those that make profession of my name, and are set apart for my service. *Those*—They who having entered into covenant with me, have confirmed it frequently by sacrifices, and yet do not perform the conditions of the covenant, by looking through the means of grace to the sole author of their faith, and of their present and eternal salvation.

V. 6. *The heavens*—The inhabitants thereof, who being summoned as witnesses, shall now give their testimony on his behalf. *For*—And it must needs be so, that the judgment is righteous, because it is passed by God himself.

V. 7. *Speak*—Declare my charge or indictment against thee. *I am thy God*—By that solemn covenant made at Sinai.

V. 8. *I will not reprove thee for thy sacrifices*—I shall not complain of thy neglect of sacrifices; no, I have other matters to charge thee with. *To have been*—Or, *they have been*, I confess you have done too much that way, and been officious in those things; regarding the forms of religion, and such observances as obtained you the praise of men and flattered your own pride, by which you excluded the life, the power, and comfort of God's holy spirit from your hearts.

V. 9. *I will*—Though you lay so much stress on these things, yet I value them not.

V. 13, 14. *Offer*—Bring to him a truly humble thankful heart, which is the most acceptable sacrifice. *Pay thy vows*—Promises and covenant of obedience and duty.

V. 15. *Call upon me in the day of trouble*—Acknowledge thy subjection to me, and dependance upon me by constant and fervent prayer, especially in time of trouble, James v. 13. *Glorify*

trouble; I will deliver thee, and thou shalt glorify me.

16 But unto the wicked God saith, What hast thou to do to declare my statutes, or *that* thou shouldest take my covenant in thy mouth?

a Rom 2. 21, 22

17 [a] Seeing thou hatest instruction, and castest my words behind thee.

18 When thou sawest a thief, then thou consentedst with him, and ‡ hast been partaker with adulterers.

‡ Heb. thy portion was with adulterers.

19 * Thou givest thy mouth to evil, and [t] thy tongue frameth deceit.

* Heb. thou sendest.

t Psal. 52. 2

20 Thou sittest *and* speakest against thy brother; thou slanderest thine own mother's son.

u Eccles. 8. 11, 12 Isai. 26. 10. & 57. 11.

21 These *things* hast thou done, [u] and I kept silence: [x] thou thoughtest that I was altogether *such a one* as thyself: *but* [y] I will reprove thee, and set *them* in order before thine eyes.

x See Rom. 2. 4

y Psal. 90. 8

22 Now consider this, ye that forget God, lest I tear *you* in pieces, and *there be* none to deliver.

23 [z] Whoso offereth praise, glorifieth me: and to him † that ordereth *his* conversation *aright*, will I shew the salvation of God.

z Psa. 69 30, 31 Rom. 12. 1

† Heb. that disposeth his way.

P S A L. LI.

¶ To the chief musician, A psalm of David, ‖ when Nathan the prophet came unto him, after he had gone in to Bath-sheba.

1034. ‖ 2 Sam. 12 2, & 11. 2, 4

cir. 1034. HAVE mercy upon me, O God, according to thy loving kindness: according unto the multitude of thy tender mercies [a] blot out my transgressions.

a Verse 9. Isai. 43. 25. & 44. 22 Col. 2. 14

2 [b] Wash me throughly from mine iniquity, and cleanse me from my sin.

b Hebr 9. 14 1 John 1. 7 Rev. 1. 5.

3 For I acknowledge my transgressions: and my sin *is* ever before me.

4 [c] Against thee, thee only have I sinned, and done *this* evil [d] in thy sight: [e] that thou mightest be justified when thou speakest, *and* be clear when thou judgest.

c Gen. 20. 6 & 39 9 Lev. 5. 19. & 6. 2

d Luke 15. 21

e Rom. 3. 4

5 [f] Behold, I was shapen in iniquity: [g] and in sin did my mother * conceive me.

f Job 14. 4 Psa. 58. 3 John 3. 6 Rom. 5. 12 Ephes. 2. 3

g Job 14. 4

* Heb. warm me.

6 Behold, [h] thou desirest truth in the inward parts: and in the hidden *part* thou shalt make me to know wisdom.

h Job 38. 36

7 [i] Purge me with hyssop, and I shall be clean: wash me, and I shall be [k] whiter than snow.

i Lev. 14. 4, 6, 49 Num. 19. 18 Heb. 9. 19

k Isai. 1. 18

8 Make me to hear joy and gladness: *that* the bones *which* thou hast broken, may rejoice.

9 Hide thy face from my sins; and [l] blot out all mine iniquities.

l Ver. 1.

10 Create in me a clean heart, O God; and renew † a right spirit within me.

† Or, a constant spirit.

11 Cast me not away from thy presence; and take not thy holy spirit from me.

12 Restore unto me the joy of thy salvation: and uphold me *with thy* free spirit.

13 *Then* will I teach transgressors thy ways, and sinners shall be converted unto thee.

14 Deliver me from ‡ blood-guiltiness, O God, thou God of my salvation: *and* my tongue

‡ Heb. bloods

me—By praising me for thy deliverance, and by a holy life, (John xv. 8.)

V. 16—18. *The wicked*—Hypocritical professors. *To declare my statutes*—Talk of these things, and pretend a respect to them.

V. 19. *Thy mouth*—Liberty to thy tongue to speak what thou pleasest, though never so injurious to God or man. *Frameth deceit*—Utter lies wherewith to deceive people.

V. 20, 21. *Sittest*—Makest it thy constant practice. *I kept silence*—Did not punish thee according to thy desert. *Thou thoughtest*—They set the sun by their dial. *I will reprove thee*—Convince thee of the contrary, by punishing thee severely for them. *And set them*—Produce them all, and call thee to account for them. (Rev. xx. 12.)

V. 22. *Consider this, ye that forget God*—His mercies, judgments, and threatnings, and the covenant you made with him.

V. 23. *Whoso offereth praise*—And not he that offers a multitude of sacrifices without a holy life. *Glorifieth me*—Performs that service that tends to my glory. *To him that ordereth his conversation aright, will I shew the salvation of God*—Make him partaker of that eternal blessedness which I have prepared for all my faithful and obedient servants.

P S A L. LI.

V. 1. *Blot out*—Though sins are pardoned already, as this was, yet we must pray for the continuance of that mercy, and that it may be further cleared to us.

V. 2, 3. *Iniquity*—The guilt and defilement of it.

V. 4. *Only*—This is that which most wounds me, that I should have sinned against thee, O! thou most holy and compassionate God, who in thy own body didst bear the weight of infinite justice for every offence. *That thou mightest be justified*—I acknowledge that I have justly deserved all that is threatned, and however thou shalt deal with me, thou wilt be just and righteous. *When*—If hereafter thou shalt afflict me.

V. 5. *Shapen*—I was not drawn to sin only by example, temptation, or the like, but by reason of that inward corruption that is natural to me, (James i. 14.) and wherewith I was defiled even from my mother's womb.

V. 6. *Truth*—Sincerity of heart. *Make me to know wisdom*—To walk wisely and conscientiously for the future.

V. 7. *Purge me*—Apply the blood of Christ, signified by those ceremonial usages, to my conscience.

V. 8. *Make me*—Give me some good assurance of the pardon of my sins, which may be matter of comfort and rejoicing to me. *Bones*—My wounded spirit.

V. 10. *Create in me a clean heart, O God*—By the Almighty power of thy sanctifying grace cleanse my heart more and more from its natural corruption. *Renew*—Revive and repair a fixed disposition of heart, agreeable to thy law, which is much impaired by my sin.

V. 11. *Cast me not away from thy presence*—Favour and communion with thee. *Take not thy holy spirit from me*—The influences, assistance, and comfort thereof, for without thy presence my soul is dark, weak, and miserable.

V. 12. *The joy of thy salvation*—A comfortable sense of my interest in thy special love, care, and providence, and an assurance of eternal

tongue shall sing aloud of thy righteousness.

15 O Lord, open thou my lips, and my mouth shall shew forth thy praise.

16 For [m] thou desirest not sacrifice, § else would I give *it:* thou delightest not in burnt-offering.

17 [n] The sacrifices of God *are* a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

18 Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem.

19 Then shalt thou be pleased with [o] the sacrifices of righteousness, with burnt-offering and whole burnt-offering: then shall they offer bullocks upon thine altar.

m Numb. 15. 27, 30. Psa. 40. 6. & 50. 8 Isai. 1. 11. Jer. 7. 22. Hos. 6. 6

§ Or, that I should give it

n Psa. 34. 18 Isai. 57. 15. & 66. 2

o Psa. 4. 5 Mal. 3. 3

PSAL. LII.

¶ To the chief musician, Maschil, A psalm of David, * when Doeg the Edomite came and told Saul, and said unto him, David is come to the house of Ahimelech.

* 1 Sam. 22. 9

WHY boastest thou thyself in mischief, O [a] mighty man? the goodness of God *endureth* continually.

a 1 Sam. 21. 7

2 [b] Thy tongue deviseth mischiefs: [c] like a sharp razor, working deceitfully.

b Psa. 50. 19

c Psa. 57. 4. & 59. 7. & 64. 3.

3 Thou lovest evil more than good: *and* lying rather than to speak righteousness. Selah.

4 Thou lovest all devouring words, † O *thou* deceitful tongue.

† Or, and the deceitful tongue.

5 God shall likewise ‡ destroy thee for ever, he shall take thee away, and pluck thee out of *thy* dwelling-place, and root thee out of the land of the living. Selah.

‡ Heb. beat thee down.

6 [d] The righteous also shall see, and fear, [e] and shall laugh at him.

d Psa. 40. 3 & 64. 9

e Psa. 58. 10

7 Lo, *this is* the man *that* made not God his strength: but [f] trusted in the abundance of his riches, *and* strengthened himself in his § wickedness.

f Psa. 49. 6

§ Or, substance.

8 But I *am* [g] like a green olive-tree in the house of God: I trust in the mercy of God for ever and ever.

g Hos. 14. 6

9 I will praise thee for ever, because thou hast done *it:* and I will wait on thy Name, [h] for *it is* good before thy saints.

h Psa. 54. 6

X. Day.

eternal salvation hereafter. *Uphold*—Keep me from falling into sin, and infuse into me courage and resolution in thy service. *Thy free spirit*—Which frees from the bondage of sin, and inclines the heart to a ready and cheerful obedience.

V. 13. *Then will I teach transgressors thy ways*—Declare unto them, from my own experience, how ready thou art to forgive those that are penitent, thereby to draw them to repentance: to know therefore for ourselves the blessedness of the man whose sins are pardoned is the great qualification for every one, employed in making known to others the willingness of God to shew mercy and to forgive: and they that can allow themselves to live without possessing the pardoning love of God for themselves, cannot give any thing more than an ideal representation of God's great salvation; and they must not wonder if they win but few to look for that gift as the chief good, which in their hearts they do not pursue as such for themselves: but the weakest persons that enjoy the kingdom of God within them, and by living faith hold fast their confidence, these are assisted with words to convince and persuade sinners to come to God their Saviour far more wise and forcible than all the wisdom of this world, natural or acquired; and the words of the living members of the Lord's body are accompanied with power from their head: he gives them language which none can gainsay nor resist.

V. 14, 15. *Thy righteousness*—Or goodness in making me that by grace, which by all human means I could never have been. *Open*—Give me occasion and ability, both of heart and tongue, to praise thee.

V. 16. *Thou desirest not sacrifice*—Thou dost not value them in comparison of sincere, universal obedience flowing from faith in the only sacrifice which can procure pardon of sin.

V. 17. *A contrite heart*—A heart deeply humbled under the sense of sin and God's wrath for it. *Wilt not despise*—Graciously own and accept.

V. 18. *Do good*—Though I have provoked thee by my sins, and thou mightest thereupon punish not only myself, but all my people, yet let not them fare the worse for my sake; but do good to thy church and people, and save us from offending thee, till, by thy mercy and grace, we are saved from that wrath which is revealed from heaven against all unrighteousness of men. *Build*—Perfect the walls and buildings of that city; and especially let the temple be built and established there, notwithstanding its pollution by my sins, which I pray thee to forgive: the walls of the spiritual Jerusalem are built by the free grace of God in calling sinners to repentance and converting them unto himself, when they become living stones, and are used by him the Great Master-builder in repairing the breaches which sin has made.

V. 19. *Then*—Then, as we shall have abundant cause, so we shall readily offer such sacrifices as thou wilt be pleased with: When the soul is reconciled to God through the Redeemer, then in his name God will accept the smallest offering of duty and worship proceeding from his grace in the believing mind: but without that faith which worketh by love, nothing is acceptable to God.

PSAL. LII.

V. 1. *Boastest*—Of that service thou hast done Saul, that honour and favour thou hast gotten thereby to thyself, and that discouragement thou hast brought on David's party, by the destruction of some of his friends. *O mighty man*—Thou hast indeed given a famous instance of thy undaunted valour, by slaying a few unarmed men, spoken by way of scorn.

V. 2, 3. *Deviseth*—Utters those things which thou hast long been contriving, wherewith to do mischief.

V. 4. *All devouring*—Which were the ruin and destruction of a family of priests, and the whole city.

V. 5, 6. *See*—Vengeance executed on thee. *And fear*—Reverence God's just judgment on thee, and be afraid of provoking him to send the like judgment on themselves. *Laugh*—Deride him for his vain and carnal confidence in his wicked courses.

V. 7, 8. *Strengthened*—Sought to advance himself by such wicked courses. *But I am*—Rather, *shall be. Like a green olive-tree*—In a settled, flourishing condition. David's confidence was in the mercy of God, and he believed that he should be supplied with all the blessings of his grace and providence as certainly as the trees are supplied with their nourishment from the earth on which they grow. *I trust in the mercy of God for ever and ever*—They that do not cease to pray till they can truly use these words for themselves, will then soon enter upon a life of thankfulness and peace; God only requiring to be entirely trusted, in order to make all things work together for the good of them that do so.

V. 9. *Done*

X. Day. *Evening Prayer.*

PSAL. LIII.

¶ To the chief musician upon Mahalath, Maschil, A psalm of David.

a Psa. 10. 4 & 14. 1, &c.

THE [a] fool hath said in his heart, *There is* no God; corrupt are they, and have

b Rom. 3. 10 done abominable iniquity: [b] *there is* none that doeth good.

2 God looked down from heaven upon the children of men, to see if there were *any* that did understand, that did seek God.

3 Every one of them is gone back, they are altogether become filthy; *there is* none that doeth good, no not one.

4 Have the workers of iniquity no knowledge? who eat up my people, *as* they eat bread; they have not called upon God.

c Lev 26. 17, 36 Prov. 28. 1 * Heb. they feared a fear.

5 [c] There * were they in great fear, *where* no fear was: for God hath scattered the bones of him that encampeth *against* thee, thou hast put *them* to shame, because God hath despised them.

† Heb. Who will give salvations, &c.

6 † O that the salvation of Israel *were come* out of Zion! when God bringeth back the captivity of his people, Jacob shall rejoice, *and* Israel shall be glad.

PSAL. LIV.

¶ To the chief musician on Neginoth, Maschil, A psalm of David, * when the Ziphims came and said to Saul, Doth not David hide himself with us?

* 1 Sam. 23 19. & 26. 1

SAVE me, O God, by thy Name, and judge me by thy strength.

2 Hear my prayer, O God; give ear to the words of my mouth.

a Psa. 86. 14

3 For [a] strangers are risen up against me, and oppressors seek after my soul; they have not set God before them. Selah.

b Psa. 118. 7

4 Behold, God *is* mine helper: [b] the Lord *is* with them that uphold my soul.

5 He shall reward evil unto † mine enemies; [c] cut them off in thy truth.

† Heb. those that observe me.

c Psa. 89. 49

6 I will freely sacrifice unto thee; I will praise thy name, O Lord, [d] for *it is* good.

d Psa. 52. 9

7 For he hath delivered me out of all trouble: [e] and mine eye hath seen *his desire* upon mine enemies.

e Psa. 59. 10. & 92. 11

PSAL. LV.

¶ To the chief musician on Neginoth, Maschil, A psalm of David.

GIVE ear to my prayer, O God: and hide not thyself from my supplication. 1023.

2 Attend unto me, and hear me: I mourn in my complaint, and make a noise,

3 Because of the voice of the enemy, because of the oppression of the wicked: [a] for they cast iniquity upon me, and in wrath they hate me.

a 2 Sam. 15. 3.

4 My heart is sore pained within me: and the terrors of death are fallen upon me.

5 Fearfulness and trembling are come upon me, and horror hath † overwhelmed me.

† Heb. covered me.

6 And I said, O that I had wings like a dove! *for then* would I fly away, and be at rest.

7 Lo *then* would I wander far off, *and* remain in the wilderness. Selah.

8 I would hasten my escape from the windy storm *and* tempest.

9 Destroy, O Lord, *and* divide their tongues: for I have seen [b] violence and strife in the city.

b Jer. 6. 7.

10 Day and night they go about it upon the walls thereof: mischief also and sorrow *are* in the midst of it.

11 Wickedness *is* in the midst thereof: deceit and guile depart not from her streets.

12 [c] For *it was* not an enemy *that* reproached

c Psa. 41. 9

V. 9. *Done it*—Destroyed Doeg, and established me on the throne. *Wait*—Depend upon thy power, faithfulness, and goodness for deliverance from every evil, and for bestowing or withholding whatever thy wisdom sees best.

PSAL. LIII.

V. 1—5. *No fear*—No sufficient cause of fear. *Scattered*—So totally destroyed them that they can never recover themselves again. *Thou hast put them to shame*—For their great and unexpected disappointment. *God hath despised them*—Dealt with them as contemptible persons, of no worth: And what must their misery be who are despised of God?

PSAL. LIV.

V. 1—3. *By thy name*—By thy own immediate power. *Strangers*—Such as carry themselves as if they were void of all piety and humanity.

V. 4. *Them*—My friends and followers, who do what they can to preserve my life.

V. 5, 6. *Freely*—With a willing and cheerful mind. *Good*—To praise the Lord.

PSAL. LV.

Penned upon occasion of some great distress.

V. 1, 2. *I mourn and make a noise*—My misery is so great that it wrings not only tears, but even great cries from me.

V. 3, 4. *The voice*—Their slanders and threats. *They cast iniquity*—They represent me as a very wicked person. *The terrors of death*—Dread of falling into their hands, and being put to death by them.

V. 5—9. *The windy storm*—Fury of my enemies. *Divide their tongues*—Their counsels, and so destroy them. *I have seen violence*—Oppression and contention reign even in Jerusalem, where they should, on account of the advantages they have, be an example of whatever is agreeable to the will of God.

V. 10. *Day and night*—Violence and strife bear rule in all parts and places of the city continually.

V. 11, 12. *An*

ed me, then I could have borne *it*; neither *was it* he that hated me, *that* did magnify *himself* against me, then I would have hid myself from him.

‡ Heb. a man according to my rank.

13 But *it was* thou, ‡ a man, mine equal, [d] my guide, and mine acquaintance.

d 2 Sam. 16. 23 Pſa. 41 9

14 § We took ſweet counſel together, *and* walked unto the houſe of God in company.

§ Heb. Who ſweetened counſel.

15 Let death ſeize upon them, *and* let them go down quick into || hell: for wickedneſs *is* in their dwellings, *and* among them.

|| Or, the grave.

16 As for me, I will call upon God: and the Lord ſhall ſave me.

e Dan. 6 10 Acts 3. 1. & 10. 3, 9, 30

17 [e] Evening and morning, and at noon will I pray, and cry aloud: and he ſhall hear my voice.

18 He hath delivered my ſoul in peace from the battle *that was* againſt me: for there were many with me.

f Deut. 33. 27

19 God ſhall hear and afflict them, [f] even he that abideth of old, Selah: * becauſe they have no changes, therefore they fear not God.

* Or, with whom alſo there be no changes, yet they fear not God.

20 He hath put forth his hands againſt ſuch as be at peace with him: ‡ he hath broken his covenant.

‡ Heb. he hath profaned.

g Pſa. 28. 3. & 57. 4. & 62. 4. & 64. 3 Prov. 5. 3, 4

21 [g] *The words* of his mouth were ſmoother than butter, but war *was* in his heart: his words were ſofter than oil, yet *were* they drawn ſwords.

h Pſa. 37. 5 Matth. 6. 25 Luke 12. 22 1 Pet. 5. 7

22 [h] Caſt thy § burden upon the Lord, and he ſhall ſuſtain thee: [i] he ſhall never ſuffer the righteous to be moved.

§ Or, gift.

i Pſa. 37. 24

k Pſa. 5. 6

23 But thou, O God, ſhalt bring them down into the pit of deſtruction: [k] || bloody and deceitful men † ſhall not live out half their days, but I will truſt in thee.

|| Heb. men of bloods and deceit.

† Heb. ſhall not half their days. 1 Prov. 10. 27 Eccleſ. 7. 17

XI. Day. *Morning Prayer.*

PSAL. LVI.

¶ To the chief muſician upon Jonath-elem-rechokim, || Michtam of David, when the * Philiſtines took him in Gath.

|| Or, a golden pſalm of David.

* 1 Sam 21 11

BE [a] merciful unto me, O God, for man would ſwallow me up: he fighting daily oppreſſeth me.

a Pſa. 57. 1

2 ‡ Mine enemies would daily ſwallow *me* up: for *they be* many that fight againſt me, O thou Moſt High.

‡ Heb. mine obſervers.

3 What time I am afraid, I will truſt in thee.

4 [b] In God I will praiſe his word, in God I have put my truſt, [c] I will not fear what fleſh can do unto me.

b Ver. 10. 11

c Pſa. 118 6 Iſai. 31 3 Hebr. 13 6

5 Every day they wreſt my words: all their thoughts *are* againſt me for evil.

6 [d] They gather themſelves together, they hide themſelves, they mark my ſteps [e] when they wait for my ſoul.

d Pſa. 59. 3 & 140. 2.

e Pſa. 71. 10

7 Shall they eſcape by iniquity? in *thine* anger caſt down the people, O God.

8 Thou telleſt my wanderings, put thou my tears into thy bottle: [f] *are they* not in thy book?

f Mal. 3. 16

9 When I cry *unto thee*, then ſhall mine enemies turn back: this I know, for God *is* for me.

10 [g] In God will I praiſe *his* word: in the Lord will I praiſe *his* word.

g Verſe 4

11 In

V. 11, 12. *An enemy*—One that had formerly ſhewed any enmity againſt me. *Then I could have borne it*—More contentedly, as expecting nothing elſe from ſuch an one. *Hid myſelf*—Uſed ſome means to have ſecured myſelf, if I had been aware of it aforehand.

V. 13. *Mine equal*—Whom I always treated as ſuch. *My guide*—One whoſe advice I always fought and followed.

V. 14, 15. *Let death*—Some ſudden violent death. *Seize upon them*—Him and all ſuch falſe-hearted perſons, that make a ſtalking-horſe of religion to compaſs their baſe deſigns.

V. 16—18. *He hath delivered my ſoul*—My life from danger, and ſettled me in a peaceable condition; and this God, for Chriſt's ſake, is our God, and will be our guide even unto death. (Pſ. xlviii. 14.)

V. 19. *God ſhall hear*—Their reproaches, and my prayers; as he does every word that proceeds out of the lips of all mankind. *He that abideth of old*—The ſame as formerly; ready to hear his people and puniſh their enemies. *They have no changes*—No croſſes, nor diſappointments.

V. 20. *He*—Ahitophel and his accomplices. *He hath broken his covenant*—All thoſe obligations by which he was engaged to me both as his King and Friend: and who can ſay they have not broken their covenant with God, and are not guilty before him, by the breach of their own vows and ſolemn obligations, as well as of his holy commands.

V. 21, 22. *Caſt thy burden upon the Lord*—Thy cares, fears, and all thy affairs which lie heavy upon thee. *He ſhall never ſuffer the righteous to be moved*—From his happy eſtate of peace in believing.

V. 23. *Bloody and deceitful men*—That colour their cruel intentions with fair pretences. *Shall not live out half their days*—Which by the courſe of nature they might live. *But I will truſt in thee*—For my deliverance.

PSAL. LVI.

V. 1—3. *For man*—Saul and his courtiers. *What time I am afraid*—I have moſt cauſe to be afraid.

V. 4. *In God I will praiſe his word*—I doubt not but in due time I ſhall have ſufficient occaſion to praiſe God for the performance of his promiſes to me.

V. 5, 6. *They hide themſelves*—That they may ſurpriſe me with miſchief unawares. *They mark my ſteps*—Watch for ſome advantage againſt me. *For my ſoul*—To take away my life.

V. 7. *Shall they eſcape*—Secure themſelves by ſuch malicious, injurious practices. *Caſt down the people*—They who ſeek my deſtruction.

V. 8. *Put*—Regard and conſider all my troubles, which have cauſed ſo much grief to me, and deliver me from them. *Are they not*—Yea, I know thou doſt do it.

V. 11—13. *Thy vows*—I have made vows of praiſe and thankfulneſs to thee. *From death*—That imminent danger I was in at Gath. *Wilt not thou deliver*—I truſt, from this experience of thy goodneſs to me, that thou wilt preſerve me from any ſinful deſpon-

11 In God have I put my truſt: I will not be afraid what man can do unto me.

12 Thy vows *are* upon me, O God: I will render praiſes unto thee.

h Pſa. 116. 8

13 For [h] thou haſt delivered my ſoul from death: *wilt* not *thou deliver* my feet from falling, that I may walk before God in [i] the light of the living?

i Job 33. 30

PSAL. LVII.

* Or, Deſtroy not a golden Pſalm.
‖ 1 Sam. 22. 1. & 24. 3. Pſa. 142, title.

¶ To the chief muſician, * Al-taſ-chith, Michtam of David, ‖ when he fled from Saul in the cave.

a Pſa. 56. 1
b Pſa. 17. 8. & 63. 7

BE [a] merciful unto me, O God, be merciful unto me, for my ſoul truſteth in thee: [b] yea, in the ſhadow of thy wings will I make my refuge, until *theſe* calamities be over paſt.

c Pſa. 138. 8
d Pſa. 144. 5, 7.
‖ Or, be reproacheth him that would ſwallow me up.

2 I will cry unto God moſt high: unto God [c] that performeth *all things* for me.

3 [d] He ſhall ſend from heaven, and ſave me ‖ *from* the reproach of him that would ſwallow me up; Selah. God [e] ſhall ſend forth his mercy and his truth.

e Pſa. 40 11. & 43. 3. & 61 7.
f Prov. 30. 14
g Pſa. 55. 21. & 64. 3

4 My ſoul *is* among lions, *and* I lie *even among* them that are ſet on fire, *even* the ſons of men, [f] whoſe teeth *are* ſpears and arrows, and [g] their tongue a ſharp ſword.

h Verſe 11. Pſa. 108. 5
i Pſa 7. 15, 16. & 9. 15

5 [h] Be thou exalted, O God, above the heavens: *let* thy glory *be* above all the earth.

6 [i] They have prepared a net for my ſteps, my ſoul is bowed down: they have digged a pit before me, into the midſt whereof they are fallen *themſelves*. Selah.

k Pſa. 108. 1, &c.
‖ Or, prepared.
l Pſa. 16 9. & 30. 12. & 108. 1, 2
m Pſ. 108. 3

7 [k] My heart is ‖ fixed, O God, my heart is fixed: I will ſing and give praiſe.

8 Awake up, [l] my glory, awake, pſaltery and harp: I *myſelf* will awake early.

9 [m] I will praiſe thee, O Lord, among the people: I will ſing unto thee among the nations.

n Pſa. 36 5. & 71 19 & 103. 11. & 108. 4
o Verſe 5.

10 [n] For thy mercy *is* great unto the heavens, and thy truth unto the clouds.

11 [o] Be thou exalted, O God, above the heavens: *let* thy glory *be* above all the earth.

PSAL. LVIII.

* Or, Deſtroy not a golden Pſalm of David.
‖ Pſa. 57, title.

¶ To the chief muſician, * ‖ Al-taſ-chith, Michtam of David.

DO ye indeed ſpeak righteouſneſs, O congregation? do ye judge uprightly, O ye ſons of men?

a Pſa. 94. 20 Iſai. 10. 1

2 Yea, in heart you work wickedneſs, [a] you weigh the violence of your hands in the earth.

b Pſa. 51. 5 Iſai 48 8
‡ Heb. from the belly.
c Pſa. 140. 3 Eccleſ. 10. 11
‡ Heb. according to the likeneſs.

3 [b] The wicked are eſtranged from the womb, they go aſtray, ‡ as ſoon as they be born, ſpeaking lies.

4 [c] Their poiſon *is* ‡ like the poiſon of a ſerpent; *they are* like [d] the deaf ‖ adder, *that* ſtoppeth her ear:

d Ia. 3. 7 Jer. 8. 17
‖ Or, aſp.
§ Or, be the charmer never ſo cunning.
e Joſ 4. 10
f Joſh. 7. 5

5 Which will not hearken to the voice of charmers, § charming never ſo wiſely.

6 [e] Break their teeth, O God, in their mouth: break out the great teeth of the young lions, O Lord.

7 [f] Let them melt away as waters, *which* run continually: *when* he bendeth *his bow to ſhoot* his arrows, let them be as cut in pieces.

8 As a ſnail *which* melteth, let *every one of them* paſs away: [g] *like* the untimely birth of a woman, *that* they may not ſee the ſun.

g Job 3. 16 Eccleſ. 6. 3

9 Before your pots can feel the thorns, he ſhall take them away, as with a whirlwind, ‡ both living, and in *his* wrath.

‡ Heb. as living as wrath.
h Pſa. 52. 6, & 64. 10.
i Pſa. 68. 23

10 [h] The righteous ſhall rejoice when he ſeeth the vengeance: [i] he ſhall waſh his feet in the blood of the wicked.

11 So

dency, or deſtructive deſigns of my enemies againſt me. *That I may walk before God*—Pleaſe, ſerve, and glorify thee here in this world, where I may enjoy that light of life which others do which take thee for their portion, and their everlaſting reward.

PSAL. LVII.

V. 1—3. *The ſhadow of thy wings*—The ſafety of thy protection. *I will cry unto God, that performeth*—Will certainly fulfil and perfect whatſoever he has promiſed, or begun to do for me. *He ſhall ſend*—His mercy and truth. *God ſhall ſend*—Manifeſt his goodneſs by preſerving me according to his promiſe.

V. 4—9. *Lions*—Fierce and bloody men. *Set on fire*—Full of rage and malice. *Whoſe teeth are ſpears*—Slanderous ſpeeches. *Be thou exalted, O God*—Since thy honour now lies at ſtake in my danger, vindicate it by my deliverance. *My ſoul is bowed down*—My heart is oppreſſed and almoſt overwhelmed. *Before me*—In my way. *My heart is fixed*—Steadily inclined, and firmly reſolved for God.

V. 10, 11. *Unto the clouds*—Moſt evident and greatly exalted.

PSAL. LVIII.

V. 1. *Do ye*—You do not ſpeak that which is right and true concerning me, but ſlander me, and repreſent things to my diſadvantage. *O congregation*—Company of counſellors and judges. *Do ye judge uprightly*—You paſs a falſe judgment of me, my cauſe, and actions.

V. 2. *In heart you work wickedneſs*—Deſign and contrive miſchief againſt me. *You weigh*—Under pretence of juſtice and dealing impartially, you deal injuriouſly with me.

V. 3. *Eſtranged*—From God and all goodneſs. *They go aſtray*—Are guilty of actual ſins even from their childhood, learning to ſpeak ſlanders and falſehoods.

V. 4. *Their poiſon*—Their virulent and malicious diſpoſition is miſchievous, and deſtructive to thoſe they vent it upon. *That ſtoppeth her ear*—Not be reclaimed from their miſchievous purpoſes and practices by any means that can be uſed.

V. 6—8. *Break*—Diſable them from hurting me. *As waters*—Land-floods, which though they run apace at preſent, yet are ſoon waſted and gone.

V. 9—11. *The thorns*—The heat of the fire made of thorns; they are brought in the prime of their proſperity to a ſudden and violent end. *A whirlwind*—Violently and irreſiſtibly. *Living*—

While

11 [k] So that a man shall say, Verily *there* is § a reward for the righteous: verily he is a God that judgeth in the earth.

k Psa. 92. 15
§ Heb. fruit of the, &c.

XI. Day. *Evening Prayer.*

PSAL. LIX.

¶ To the chief musician, ‡ ‖ Al-taſ-chith, Michtam of David: * when Saul sent, and they watched the house to kill him.

‡ Or, Destroy not
‖ Psa. 57, title.
* 1 Sam. 19. 11

DEliver [a] me from mine enemies, O my God: † defend me from them that rise up against me.

a Psa. 18. 48
† Heb. set me on high.

2 Deliver me from the workers of iniquity, and save me from bloody men.

3 For lo, they lie in wait for my soul; [b] the mighty are gathered against me; not *for* my transgression, nor *for* my sin, O Lord.

b Psa. 56. 6

4 They run and prepare themselves without *my* fault: [c] awake † to help me, and behold.

c Psa. 44. 23
† Heb. to meet me.

5 Thou therefore, O Lord God of hosts, the God of Israel, awake to visit all the heathen: be not merciful to any wicked transgressors. Selah.

6 [d] They return at evening: they make a noise like a dog, and go round about the city.

d Verse 14

7 Behold, they belch out with their mouth: [e] swords *are* in their lips; for [f] who *(say they)* doth hear?

e Psa. 57. 4
Prov. 12. 18
f Psa. 10. 11, 13. & 73. 11. & 94. 7

8 But [g] thou, O Lord, shalt laugh at them; thou shalt have all the heathen in derision.

g 1 Sam. 19. 16
Psa. 2. 4

9 *Because of* his strength will I wait upon thee: [h] for God *is* ‖ my defence.

h Verse 17.
‖ Heb. my high place.

10 The God of my mercy shall prevent me: God shall let [i] me see *my desire* upon § mine enemies.

i Psa. 54. 7. & 92. 11
§ Heb. mine observers.

11 [k] Slay them not, lest my people forget: scatter them by thy power; and bring them down, O Lord our shield.

k So Gen. 4. 12, 15

12 [l] *For* the sin of their mouth, *and* the words of their lips, let them even be taken in their pride: and for cursing and lying *which* they speak.

l Prov. 12. 13. & 18. 7

13 [m] Consume *them* in wrath, consume *them*, that they *may* not *be*: and [n] let them know that God ruleth in Jacob, unto the ends of the earth. Selah.

m Psa. 7. 9
n Psa. 83. 18

14 And [o] at evening let them return, *and* let them make a noise like a dog, and go round about the city.

o Verse 6

15 Let them [p] wander up and down ‡ for meat, § and grudge if they be not satisfied.

p Job 15. 23
Psa. 109. 10
‡ Heb. to eat.
§ Or, if they be not satisfied: then they will stay all night.

16 But I will sing of thy power; yea, I will sing aloud of thy mercy in the morning: for thou hast been my defence and refuge in the day of my trouble.

17 Unto thee, O my strength, will I sing: [q] for God *is* my defence, *and* the God of my mercy.

q Ver. 9. 10

PSAL. LX.

¶ To the chief musician * upon Shushaneduth, ‖ Michtam of David, to teach, § when he strove with Aram-naharaim and with Aram-zobah, when Joab returned, and smote of Edom in the valley of salt, twelve thousand.

* Psa. 80, title.
‖ Or, a golden Psalm
§ 2 Sam. 8. 3. 13
1 Chron. 18. 3. 12
Cir. 1040.

O God, [a] thou hast cast us off, thou hast * scattered us, thou hast been displeased; O turn thyself to us again.

a Psa. 44. 9
* Heb. broken.

2 Thou hast made the earth to tremble; thou hast broken it: heal the breaches thereof, for it shaketh.

3 [b] Thou hast shewed thy people hard things: [c] thou hast made us to drink the wine of astonishment.

b Psa. 71. 20
c Isai. 51. 17, 22
Jer. 25. 15

4 [d] Thou hast given a banner to them that fear thee: that it may be displayed because of the truth. Selah.

d Psa. 20. 5

5 [e] That thy beloved may be delivered; save *with* thy right hand, and hear me.

e Psa. 108. 6, &c.

While they are yet lively and vigorous, and think themselves most secure. *Wash*—There shall be so much of their blood shed, that he might even wash his feet in it.

PSAL. LIX.

V. 5, 6. *The heathen*—Those people that persecute me; who are as bad as heathens in their carriage. *Wicked*—Obstinate, malicious persecutors and sinners. *They return*—When they have gone about all day plotting and searching for me, at evening they come again to watch for me. *Make a noise*—Railing at me, and threatning of me.

V. 7, 8. *Belch out*—Utter their slanders in a manner the most offensive. *Swords are in their lips*—Bloody threats. *Laugh at them*—Disappoint them, and so make them ridiculous.

V. 9, 10. *His strength*—My enemies strength. *See my desire*—In disappointing their design.

V. 11, 12. *Slay them not*—Outright, and all at once, but by degrees. *Lest my people forget*—My friends and followers should forget their dangers, and deliverance, and duty to thee. *Taken*—Punished for their insolent and injurious speeches against me.

V. 13—15. *Consume them*—By degrees. *At evening let them return*—What they did voluntarily to compass my ruin, let them now be constrained to do for their own subsistance.

PSAL. LX.

V. 1—3. *Thou hast cast us off*—Brought many grievous calamities upon us, both in former and latter times. *Broken it*—Caused great confusions and changes among us, by foreign invasions, and civil dissensions. *Shewed*—Caused them to undergo and endure. *Made us*—Filled us with horror and astonishment, as if we had drunk some poisonous wine.

V. 4. *A banner*—An ability to defend themselves, and conquer their enemies. *That*—That they may fight courageously and victoriously in defending my just and honest cause.

V. 5, 6. *God hath spoken*—Promised and sworn by his holiness, to settle the kingdom upon me and my seed, and thereupon I will rejoice in the assurance of the accomplishment of his promises. *I will divide*—I have now got possession of the land of Canaan, and can dispose of it as I please.

V. 7. *Strength*

6 God hath ſpoken in his holineſs, I will rejoice: I will divide Shechem, and mete out the valley of Succoth.

7 Gilead *is* mine, and Manaſſeh *is* mine, [f] Ephraim alſo *is* the ſtrength of mine head; [g] Judah *is* my law-giver.

8 Moab *is* my waſh-pot, [h] over Edom will I caſt out my ſhoe: Philiſtia, ‡ triumph thou becauſe of me.

9 Who will bring me *into* the ‖ ſtrong city? who will lead me into Edom?

10 Wilt not thou, O God, *which* [i] hadſt caſt us off? and *thou*, O God, *which* didſt not go out with our armies?

11 Give us help from trouble: for [k] vain *is* the § help of man.

12 Through God [l] we ſhall do valiantly: for he *it is that* ſhall tread down our enemies.

f See Deut. 33. 17
g Gen 49. 10
h Pſa. 91. 13
‡ Or, triumph thou over me: (by an irony) See Pſa. 108. 10
‖ Heb. city of ſtrength.
i Pſa 44. 9 & 108. 11
k Pſa. 146. 3
§ Heb. ſalvation.
l Num. 24. 18
2 Chron. 19. 13

P S A L. LXI.

¶ To the chief muſician upon Neginah, A pſalm of David.

HEAR my cry, O God, attend unto my prayer.

2 From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock *that* is higher than I.

3 For thou haſt been a ſhelter for me, *and* a ſtrong tower from the enemy.

4 [a] I will abide in thy tabernacle for ever: [b] I will * truſt in the covert of thy wings. Selah.

5 For thou, O God, haſt heard my vows: thou haſt given *me* the heritage of thoſe that fear thy Name.

6 [c] ‡ Thou wilt prolong the king's life: *and* his years ‡ as many generations.

7 He ſhall abide before God for ever: O prepare [d] mercy and truth *which* may preſerve him.

a Pſa. 27. 4
b Pſa. 17. 8. & 57. 1. & 91. 4
* Or, make my refuge.
c Pſa. 21. 4
‡ Heb. Thou ſhalt add days to the days of the king.
‡ Heb. as generation and generation.
d Pſa. 40. 11 Prov. 20. 28

8 So will I ſing praiſe unto thy Name for ever, that I may daily perform my vows.

XII. Day. *Morning Prayer.*

P S A L. LXII.

¶ To the chief muſician, to * Jeduthun, A pſalm of David.

* 1048. * 1 Chron. 25. 1, 3

* TRULY [a] my ſoul † waiteth upon God: from him *cometh* my ſalvation.

2 [b] He only *is* my rock and my ſalvation: *he is* my ‡ defence; [c] I ſhall not be greatly moved.

3 How long will ye imagine miſchief againſt a man? ye ſhall be ſlain all of you: [d] as a bowing wall *ſhall ye be, and as* a tottering fence.

4 They only conſult to caſt *him* down from his excellency, they delight in lies; [e] they bleſs with their mouth, but they curſe § inwardly. Selah.

5 [f] My ſoul, wait thou only upon God: for my expectation *is* from him.

6 He only *is* my rock and my ſalvation; *he is* my defence; I ſhall not be moved.

7 In God *is* my ſalvation and my glory: the rock of my ſtrength, *and* my refuge *is* in God.

8 Truſt in him at all times; ye people, [g] pour out your heart before him: God *is* a refuge for us. Selah.

9 [h] Surely men of low degree *are* vanity, *and* men of high degree *are* a lie: to be laid in the balance, they *are* ‖ altogether *lighter* than vanity.

10 Truſt not in oppreſſion, and become not vain in robbery: [i] if riches increaſe, ſet not your heart *upon them.*

11 God hath ſpoken [k] once; twice have I heard this, that ‡ power *belongeth* unto God.

12 Alſo

* Pſa. 39. 1
a Pſa. 33. 20
† Heb. is ſilent.
Pſa 6. 5
b Verſe 6.
‡ Heb. high place.
c Pſa. 37. 24
d Iſa. 30. 13
e Pſa. 28. 3
§ Heb. in their inward parts.
f Ver. 1, 2
g 1 Sam. 1. 15
Lam. 2. 19
h Pſa. 39. 5, 11
Iſai 40. 15, 17
Rom. 3. 4
‖ Or, alike.
i Job 31. 25
Luke 12. 15
1 Tim. 6. 7
k Job 33. 14
‡ Or, ſtrength.

V. 7. *Strength*—My lifeguard, and the chief part of my ſtrength; being a numerous and valiant tribe. *Judah*—The tribe out of which the king is to be choſen.

V. 8. *Waſh-pot*—A people, whom having ſubdued and reſerved ſome of them, I will employ in the meaneſt offices, or baſeſt ſervices. *Caſt*—Trample upon them, and uſe them like ſlaves. *Philiſtia, triumph thou*—Though thou waſt wont formerly to triumph over us, let me ſee now (that thou art ſubdued) what thy triumphs will come to; and whether you can inſult over me, as you did over Saul and his ſons.

V. 9, 10. *Who*—Having conquered the Edomites in the open field, Lord, help me to take their ſtrong cities alſo.

P S A L. LXI.

V. 1—3. *From*—The fartheſt part of the kingdom, whither I am now driven; or, though I ſhould be driven to the end of the world. *Lead me*—Bring me into ſuch a condition as may afford me more ſafety than I can beſtow upon myſelf.

V. 4. *I will*—Though I am baniſhed from the tabernacle now, yet I doubt not but I ſhall be reſtored to it again, and there have opportunities of ſerving and enjoying thee all my days.

V. 5, 6. *My vows*—Prayers mingled with vows and promiſes of thankfulneſs in caſe of relief. *Thou haſt given me the heritage*—Thoſe ſpiritual privileges which thou art wont to beſtow upon thy faithful ſervants. *As many*—So far as is good for him.

V. 7, 8. *He*—Chriſt. (Luke i. 32.) *Shall abide before God for ever*—To make interceſſion for us. *O prepare mercy*—Such bleſſings as thou ſeeſt fit for me, and haſt promiſed to me. *My vows*—Thoſe ſervices which I promiſed in my trouble.

P S A L. LXII.

V. 1—3. *My ſoul waiteth*—Silently looks up to him for help. *Greatly moved*—Utterly overthrown. *A man*—Myſelf; one poor ſingle man. *A bowing wall*—Eaſily overthrown.

V. 4—8. *To caſt him down*—To deprive me of that dignity God has promiſed me.

V. 9. *Men of low degree are vanity*—Unable to help, though they be willing. *Men of high degree are a lie*—Will not afford that help they have promiſed, and have ability for; and therefore truſt in God.

V. 10. *Become*—Do not deceive yourſelves by truſting to your wealth gotten by ſuch unjuſt courſes, for ſafety and happineſs: do

not

12 Also unto thee, O Lord, *belongeth* mercy: for [l] thou rendereſt to every man according to his work.

l Job 34. 11 Prov. 24. 12 Jer. 32. 19 Ezek. 7. 27. & 33. 20 Matth. 16. 27 Rom. 2. 6 1 Cor. 3. 8 2 Cor. 5. 10 Eph. 6. 8. Col. 3. 25 1 Pet. 1. 17 Rev. 22. 12

PSAL. LXIII.

¶ A pſalm of David, * when he was in the wilderneſs of Judah.

O God, thou *art* my God, early will I ſeek thee: [a] my ſoul thirſteth for thee, my fleſh longeth for thee in a dry and * thirſty land, † where no water is:

* 1 Sam. 22. 5 & 23. 14, 15, 26 a Pſa. 42. 2. & 84. 2 & 143 6. * Heb. weary † Heb. without water.

2 To ſee [b] thy power and thy glory, ſo *as* I have ſeen thee in the ſanctuary.

b See 1 Sam. 4. 21. 1 Chron. 16. 11

3 [c] Becauſe thy loving kindneſs *is* better than life: my lips ſhall praiſe thee.

c Pſa. 30. 5

4 Thus will I bleſs thee, while I live: I will lift up my hands in thy name.

5 My ſoul ſhall be ſatisfied as *with* * marrow and fatneſs; and my mouth ſhall praiſe *thee* with joyful lips:

* Heb. fatneſs.

6 When [d] I remember thee upon my bed, *and* meditate on thee in the *night*-watches.

d Pſa. 42. 8. & 119. 55. & 149. 5

7 Becauſe thou haſt been my help; therefore [e] in the ſhadow of thy wings will I rejoice.

e Pſa. 61. 4

8 My ſoul followeth hard after thee: thy right hand upholdeth me.

* Heb. They ſhall make him run out like water by the hands of the ſword

9 But thoſe *that* ſeek my ſoul to deſtroy *it*, ſhall go into the lower parts of the earth.

10 * [f] They ſhall fall by the ſword, they ſhall be a portion for foxes.

f Ezek. 35. 5 g Deut. 6. 13 Iſai. 45. 23. & 65. 16. Zeph. 1. 5

11 But the king ſhall rejoice in God, [g] every one that ſweareth by him ſhall glory: but the mouth of them that ſpeak lies, ſhall be ſtopped.

PSAL. LXIV.

¶ To the chief muſician, A pſalm of David.

HEAR my voice, O God, in my prayer; preſerve my life from fear of the enemy.

2 Hide me from the ſecret counſel of the wicked; from the inſurrection of the workers of iniquity.

3 [a] Who whet their tongue like a ſword, *and* bend *their bows to ſhoot* their arrows, *even* bitter words:

a Pſa. 11. 2. & 57. 4. b Pſa. 58. 7

4 That they may ſhoot in ſecret at the perfect: ſuddenly do they ſhoot at him, and fear not.

5 [c] They encourage themſelves *in* an evil * matter: they commune † of laying ſnares privily, [d] they ſay, Who ſhall ſee them?

c See Prov. 1. 11 * Or, ſpeech. † Heb. to hide ſnares. d Pſa. 10. 11. & 59. 7.

6 They ſearch out iniquities, * they accompliſh ‖ a diligent ſearch: both the inward *thought* of every one *of them*, and the heart *is* deep.

* Or, we are conſumed by that which they have throughly ſearched. ‖ Heb. a ſearch ſearched.

7 [e] But God ſhall ſhoot at them *with* an arrow, ſuddenly § ſhall they be wounded.

e Pſa. 7. 12, 13 § Heb. their wound ſhall be.

8 So they ſhall make their own tongue to fall upon themſelves: [f] all that ſee them, ſhall flee away.

f Pſa. 31. 11. & 52. 6

9 [g] And all men ſhall fear, and ſhall declare the work of God; for they ſhall wiſely conſider of his doing.

g Pſa. 32. 11

10 [h] The righteous ſhall be glad in the Lord,

h Pſa. 58. 10

not ſhew yourſelves to be ſo void of underſtanding as to do ſo. *Set not your heart upon them*—And of this take the greateſt care when they increaſe, or when worldly proſpects ſmile. If the love of the world be in us, the love of God is not; and to be called from this life of trial without the love of God, is to be incapable of dwelling in his preſence for ever.

V. 11, 12. *Twice*—Frequently. *Power belongeth unto God*—And therefore he is only to be truſted. *Rendereſt*—And therefore will protect and bleſs thy people, and puniſh thy enemies.

PSAL. LXIII.

V. 1. *For thee*—For communion with thee. *No water*—Neither corporal nor ſpiritual refreſhment either for body or ſoul.

V. 2, 3. *To ſee*—To feel experimentally the evidences of thy gracious preſence. *Thy loving kindneſs*—The ſenſible diſcoveries of thy love and favour to the ſoul, are more durable, comfortable, and ſatisfactory than life itſelf.

V. 4, 5. *Thus will I bleſs thee*—Being thus paſſionately affected towards thee. *I will lift up my hands*—In prayer and praiſes. *In thy name*—In my addreſſes to thee alone.

V. 6. *When*—Though I cannot come to the houſe of God at preſent, and there partake of the ſoul-raviſhing delights of the ordinances, yet by meditation I can in ſome meaſure ſupply that defect.

V. 7, 8. *My ſoul*—Though my body be abſent from the ſanctuary and ordinances there, yet my ſoul is eagerly deſirous of communion with thee, and my thoughts are ſtill running after thee.

V. 9—11. *Lower parts*—The ſtate of the dead. *But*—But I am that appointed and anointed king, who ſhall live to rejoice in God's wondrous preſervation of me, and ſettling me on the throne. *Every one that ſweareth by him*—Worſhips and ſerves him ſincerely, and ſhall rejoice and triumph when God exalts me to the throne.

PSAL. LXIV.

V. 1—3. *From fear*—That I may have no cauſe to fear loſing my life by any practice of my enemies. *The ſecret counſel*—Thoſe deſigns which they contrive in ſecret. *Who whet*—Are ready upon all occaſions to wound my reputation. *Bend their bows*—Prepare themſelves to vent their calumnies againſt me.

V. 4, 5. *At the perfect*—Myſelf; who am perfectly clear of all they charge me with. *Suddenly*—At the very firſt opportunity, they vent their ſlanders, and ſpread them abroad without any fear either of God or man. *Encourage*—Hearten one another in their wicked purpoſes and practices againſt me. *Who*—He will never be able to diſcover them.

V. 6, 7. *Search*—Study to find out ſome miſchievous plot whereby to ruin me. *They accompliſh*—Leave nothing unattempted to further their deſign. *God ſhall ſhoot at them*—Find out ſome means to blaſt and diſturb their counſels and deſtroy their perſons. *Suddenly*—Unexpectedly.

V. 8. *So they*—God ſhall ſo befool them, that thoſe ſlanders and plots they deſigned againſt me, ſhall prove their own ruin, and they ſhall accuſe and condemn themſelves. *See them*—Take notice of God's hand upon and againſt them.

V. 9. *All men ſhall fear*—A great number of thoſe who ſhall

Lord, and ſhall truſt in him; and all the upright in heart ſhall glory.

XII. Day. *Evening Prayer.*

P S A L. LXV.

¶ To the chief muſician, A pſalm *and* ſong of David.

† Heb. is ſilent. Pſa. 62. 1

PRaiſe † waiteth for thee, O God, in Sion: and unto thee ſhall the vow be performed.

a Pſa. 66. 24

2 O thou that heareſt prayer, [a] unto thee ſhall all fleſh come.

‖ Heb. Words, or, Matters of iniqpities.

3 ‖ Iniquities prevail againſt me: *as for* our tranſgreſſions, thou ſhalt purge them away.

b Pſa. 33. 12. & 84. 4

4 [b] Bleſſed *is the man whom* thou chooſeſt and cauſeſt to approach *unto thee, that* he may

c Pſa. 36. 8

dwell in thy courts: [c] we ſhall be ſatisfied with the goodneſs of thy houſe, *even* of thy holy temple.

5 *By* terrible things in righteouſneſs, wilt thou anſwer us, O God of our ſalvation: *who art* the confidence of all the ends of the earth, and of them that are afar off *upon* the ſea.

d Pſa. 93. 1

6 Which by his ſtrength ſetteth faſt the mountains; [d] *being* girded with power.

e Pſa. 89. 9. & 107. 29

7 [e] Which ſtilleth the noiſe of the ſeas,

f Pſa. 76. 10 Iſai. 17. 12, 13

the noiſe of their waves, [f] and the tumult of the people.

* Or, to ſing. ‡ Or, after thou hadſt made it to deſire rain.

8 They alſo that dwell in the uttermoſt parts are afraid at thy tokens: thou makeſt the out-goings of the morning and evening to * rejoice.

g Pſa. 68. 9, 10. & 104. 13

9 Thou viſiteſt the earth, and ‡ [g] watereſt it: thou greatly enricheſt it [h] with the river of God *which* is full of water: thou prepareſt them corn, when thou haſt ſo provided for it:

h Pſa. 46. 4

10 Thou watereſt the ridges thereof abundantly: § thou ſettleſt the furrows thereof: ‖ thou makeſt it ſoft with ſhowers, thou bleſſeſt the ſpringing thereof.

§ Or, thou cauſeſt rain to deſcend into the furrows thereof. ‖ Heb. thou diſſolveſt it.

11 Thou crowneſt § the year with thy goodneſs, and thy paths drop fatneſs.

§ Heb. the year of thy goodneſs.

12 They drop *upon* the paſtures of the wilderneſs: and the little hills * rejoice on every ſide.

* Heb. are girded with joy.

13 The paſtures are clothed with flocks; [i] the valleys alſo are covered over with corn; they ſhout for joy, they alſo ſing.

i Iſai. 55. 12

P S A L. LXVI.

¶ To the chief muſician, A ſong *or* pſalm.

† Heb. all the earth.

MAKE a joyful noiſe unto God, † all ye lands.

2 Sing forth the honour of his name: make his praiſe glorious.

a Pſa. 18. 44

3 Say unto God, How terrible *art thou in* thy works! [a] through the greatneſs of thy power, ſhall thine enemies ‡ ‖ ſubmit themſelves unto thee.

‡ Or, yield feigned obedience. Pſa 18. 44. & 81. 15 ‖ Heb. lie.

b Pſa. 67. 3

4 [b] All the earth ſhall worſhip thee, and ſhall ſing unto thee, they ſhall ſing *to* thy name. Selah.

c Pſa. 46. 8

5 [c] Come and ſee the works of God: *he is* terrible *in his* doing toward the children of men.

6 He

ſee theſe events, ſhall fear to partake with them in their ſins, leſt they partake in their puniſhment. *Declare*—Acknowledge his juſt vengeance on them. *They ſhall wiſely conſider*—So as to be convinced of God's hand in it, and thereupon turn from thoſe courſes.

V. 10. *Glad in the Lord*—In the ſenſe of his goodneſs manifeſted to me herein. *Shall glory*—Boaſt of this, and count it an honour to them to have God ſo manifeſtly appearing for them.

P S A L. LXV.

In this pſalm David celebrates God's praiſes for his providence over all the world.

V. 1. *Praiſe waiteth*—Thy people, though in ſome ſtraits at preſent, patiently wait for deliverance, and thereby to have occaſion to praiſe thee. *In Sion*—Though all others are bound to praiſe thee for mercies received, yet none are careful to perform it but thy people.

V. 2, 3. *All fleſh*—All nations ſhall thereupon be encouraged to ſeek unto thee, in hope and confidence of like audience and mercy from thee. *Iniquities prevail againſt me*—Corruption many times gets the better of me, and I am foiled thereby; and therefore I come to thee for power over and againſt it. *Purge*—Cleanſe me from it, by removing the guilt and ſubduing the power thereof.

V. 4. *Chooſeſt*—Out of mankind, to be one of thy peculiar people. *Cauſeſt*—Giveſt him a heart, and then affordeſt opportunities to draw nigh unto thee, and have communion with thee. *Dwell*—Be a conſtant attendant upon thy ordinances, and be a partaker of thoſe comforts and mercies thou art pleaſed to diſpenſe in thine ordinances.

V. 5. *By terrible things*—By executing ſtrange and unuſual judgments upon our enemies, which are terrible to them, and aſtoniſhing to us, and affect us with a holy awe and reverence of thee. *In righteouſneſs*—Which thou doſt work in faithfulneſs to thy people, and juſtice on thy enemies. *Anſwer us*—Shew that thou heareſt our prayers. *The confidence*—The ſupport and ſafeguard of all mankind. *Upon the ſea*—In the iſles beyond the ſea.

V. 6—8. *Girded with power*—Enabled to do whatſoever he pleaſes. *Uttermoſt parts*—Of the earth, and are the moſt barbarous. *Tokens*—Thunder, lightnings, ſtorms, earthquakes, comets, war, and the like, which are commonly counted ſigns of God's diſpleaſure. *Out-goings*—The ſucceſſive courſes of the morning and evening to afford matter and occaſion of rejoicing to men.

V. 9, 10. *Thou viſiteſt*—Beſtoweſt manifold bleſſings upon the world in general, and Canaan in particular. *The river of God*—Plentiful ſhowers from the clouds. *So provided for it*—Or, *prepared it*, the earth; which without this would be hard and barren. *Thou bleſſeſt*—All means without God's bleſſing will do no good.

V. 11, 12. *Thou crowneſt*—Thou enricheſt and adorneſt it with variety of fruits. *Thy paths drop fatneſs*—The clouds upon which God walks, or rides, pour down ſhowers, which make the earth fat and fruitful. *The little hills rejoice*—Being filled with fruits.

P S A L. LXVI.

Penned after an eminent deliverance from ſome grievous and general calamity.

V. 1, 2. *All ye lands*—All nations that have heard of God's great goodneſs to his people. *Make his praiſe glorious*—To be renowned and advanced, ſo as may conduce much to his glory.

V. 3—6. *Works*

6 [d] He turned the sea into dry land: [e] they went through the flood on foot, there did we rejoice in him.

7 He ruleth by his power for ever, [f] his eyes behold the nations: let not the rebellious exalt themselves. Selah.

8 O bless our God, ye people, and make the voice of his praise to be heard.

9 Which ‡ holdeth our soul in life, and suffereth not our feet to be moved.

10 For [g] thou, O God, hast proved us: [h] thou hast tried us, as silver is tried.

11 Thou broughtest us into the net, thou laidst affliction upon our loins.

12 [i] Thou hast caused men to ride over our heads; [k] we went through fire and through water: but thou broughtest us out into a * wealthy *place*.

13 [l] I will go into thy house with burnt-offerings: [m] I will pay thee my vows,

14 Which my lips have † uttered, and my mouth hath spoken when I was in trouble.

15 I will offer unto thee burnt-sacrifices of ‡ fatlings, with the incense of rams: I will offer bullocks with goats. Selah.

16 [n] Come *and* hear, all ye that fear God, and I will declare what he hath done for my soul.

17 I cried unto him with my mouth, and he was extolled with my tongue.

18 [o] If I regard iniquity in my heart: the Lord will not hear *me*.

19 *But* verily God hath heard *me:* he hath attended to the voice of my prayer.

20 Blessed *be* God, which hath not turned away my prayer, nor his mercy from me.

V. 3—6. *Works*—Toward thy enemies. *All the earth*—The time will come when all nations shall own, worship, and serve thee. *Come and see*—Consider well of them. *We rejoice*—Our nation.

V. 7—10. *He ruleth*—He is as able to help us still as he was then. *His eyes*—He observes all their ways, and will over-rule them as he pleases. *Exalt themselves*—Against God and his people. *Ye people*—Of other nations. *Which holdeth our soul in life*—Preserves us from being destroyed by our enemies. *To be moved*—Fall into utter ruin, as our enemies designed. *For thou*—Though thou hast preserved us in trouble, and delivered us out of it, yet thou hast suffered us to be brought into it, for our trial and refining. *Tried us*—With very sore and manifold afflictions.

V. 11, 12. *Into the net*—Bondage and great straits and dangers on every side. *To ride*—To insult over us, trample upon us, and abuse us with all possible cruelty, scorn, and contempts. *Fire*—Divers and dangerous calamities. *A wealthy place*—A state of liberty, plenty, and prosperity.

V. 13—17. *Incense of rams*—The smoke whereof, when burnt, ascends up like incense. *Come and hear*—The work of the grace of God in the renewal of the soul of man, being the most glorious work of God, the king here calls upon all that were acquainted with that work in the least degree, that they might hear from his own lips what God had done for him, in turning him from darkness to light, and taking away from him an earthly, sensual, devilish mind, and by his grace giving of him a new heart, which made him acceptable to God through his beloved Son. *I cried*—For deliverance. *With my mouth*—Earnestly, and with a loud voice. *He was extolled*—For answering my prayers.

V. 18. *If I regard iniquity in my heart*—Have any liking to, and affection for, any sin, especially idolatry. *The Lord will not hear me*—My prayer will return unanswered back, and God will be as one that mocketh in the day of my distress.

P S A L. LXVII.

¶ To the chief musician on Neginoth, A psalm *or* song.

GOD be merciful unto us, and bless us: *and* [a] cause his face to shine * upon us. Selah.

2 That thy way may be known upon earth, thy saving health among all nations.

3 [b] Let the people praise thee, O God; let all the people praise thee.

4 O let the nations be glad and sing for joy; for [c] thou shalt judge the people righteously, and † govern the nations upon earth. Selah.

5 Let the people praise thee, O God; let all the people praise thee.

6 [d] *Then* shall the earth yield her increase; *and* God, *even* our own God shall bless us.

7 God shall bless us, and all the ends of the earth shall fear him.

XIII. Day. *Morning Prayer.*

P S A L. LXVIII.

¶ To the chief musician, A psalm *or* song of David.

LET [a] God arise, let his enemies be scattered: let them also that hate him, flee ‡ before him.

2 [b] As smoke is driven away, *so* drive *them* away: [c] as wax melteth before the fire, *so* let the wicked perish at the presence of God.

3 But [d] let the righteous be glad: let them rejoice before God, yea, let them § exceedingly rejoice.

4 [e] Sing unto God, sing praises to his Name: [f] extol him that rideth upon the heavens by

V. 1, 2. *To shine*—So manifest thy favour to us, as that it may be notorious in the eyes of the world. *That*—That all nations, by the consideration of what thou hast done for us, may be induced to own and serve thee, and walk in the way which thou hast prescribed them. *Thy saving health*—The way thou hast ordained for the eternal salvation of thy people.

V. 3, 4. *Let*—Let the Gentiles every where partake of thy saving benefits, and thereupon be excited and engaged to praise thee, as they will have abundant cause to do. *Sing for joy*—For bringing them to the knowledge of the true God. *For thou shalt judge*—Rule and govern all nations according to the rules of equity and justice.

V. 5—7. *Even our own God*—By a peculiar covenant. *Shall fear him*—Own, worship, and serve him.

PSAL

by his name JAH, and rejoice before him.

g Pſa. 10. 14, 18. & 146. 9

5 [g] A father of the fatherleſs, and a judge of the widows, *is* God in his holy habitation.

h 1 Sam. 2. 5 Pſa. 113. 9 ‖ Heb. in a houſe. i Pſa. 107. 10. & 146. 7 k Pſa. 107. 34, 40 l Judg. 4. 14

6 [h] God ſetteth the ſolitary ‖ in families: [i] he bringeth out thoſe which are bound with chains, but [k] the rebellious dwell in a dry *land*.

7 O God, [l] when thou wenteſt forth before thy people; when thou didſt march through the wilderneſs, Selah.

m Exod. 19. 16, 18 Judges 5. 4 Iſai. 64. 1, 3

8 [m] The earth ſhook, the heavens alſo dropped at the preſence of God: *even* Sinai itſelf *was moved* at the preſence of God, the God of Iſrael.

n Deut. 11. 11, 12 * Heb. ſhake out. † Heb. confirm it. o Pſa. 74. 19

9 [n] Thou, O God, didſt * ſend a plentiful rain, whereby thou didſt † confirm thine inheritance, when it was weary.

10 Thy congregation hath dwelt therein: [o] thou, O God, haſt prepared of thy goodneſs for the poor.

† Heb. army. p Num. 31. 8, 9, 54 § Heb. did flee, did flee. q Pſa. 81. 6 r Pſa. 105. 37

11 The Lord gave the word, great *was* the † company of thoſe that publiſhed *it*.

12 [p] Kings of armies § did flee apace: and ſhe that tarried at home divided the ſpoil.

13 [q] Though ye have lien among the pots, [r] *yet ſhall ye be as* the wings of a dove covered with ſilver, and her feathers with yellow gold.

s Num. 21. 3 ‖ Or, for her, ſhe was.

14 [s] When the Almighty ſcattered kings ‖ in it, it was *white* as ſnow in Salmon.

15 The hill of God *is as* the hill of Baſhan, an high hill *as* the hill of Baſhan.

t Pſa. 114. 4, 6 u Pſa. 87. 1. & 132. 13, 14

16 [t] Why leap ye, ye high hills? [u] *this is* the hill *which* God deſireth to dwell in, yea, the Lord will dwell *in it* for ever.

x Deut. 33. 2 2 Kings 6. 16, 17 Dan. 7. 10 Hebr. 12. 22 Rev. 9 16 † Or, even many thouſands. y Epheſ. 4. 8 z Judg. 5. 12 * Heb. in the man.

17 [x] The chariots of God *are* twenty thouſand, † *even* thouſands of angels: the Lord *is* among them *as* in Sinai, in the holy *place*.

18 [y] Thou haſt aſcended on high, [z] thou haſt led captivity captive: thou haſt received gifts * for men: yea, *for* the rebellious alſo, [a] that the Lord God might dwell *among them*.

a Pſa. 78. 60

19 Bleſſed *be* the Lord, *who* daily loadeth us *with benefits*, *even* the God of our ſalvation. Selah.

b Deut. 32. 39 Prov. 4 23 Rev. 1. 18 & 20. 1 c Pſa. 110 6 Hab. 3. 13 d Pſa. 55 23

20 He that is our God, *is* the God of ſalvation; and [b] unto God the Lord *belong* the iſſues from death.

21 But [c] God ſhall wound the head of his enemies: [d] *and* the hairy ſcalp of ſuch a one as goeth on ſtill in his treſpaſſes.

e e Num 21. 33 f f Exod. 14. 22

22 The Lord ſaid, I will bring again from Baſhan, I will bring *my people* again [f] from the depths of the ſea:

23 That

PSAL. LXVIII.

V. 2—4. *Before God*—That preſence of God which is deſtructive to the wicked, is joyful to the godly. *By his name JAH*—Extol him who has manifeſted himſelf, both in his word and by his works, to be the only true, eternal, unchangeable God.

V. 5, 6. *A father of the fatherleſs*—His poor, oppreſſed people, when deſtitute of all outward ſuccours. *In his holy habitation*—He will manifeſt himſelf from heaven ſo to be. *God ſetteth*—Settles ſuch as are deſtitute, in comfortable habitations. *The rebellious*—Wicked oppreſſors are deprived of all true comfort, and expoſed to manifold miſeries.

V. 7—9. *When thou wenteſt*—In the pillar of cloud and fire. *The earth ſhook*—With an earthquake and thunder. *The heavens dropped*—In ſhowers of rain. *Didſt ſend*—Didſt from time to time water the land of Canaan, our inheritance, with ſeaſonable and plentiful ſhowers. *Thou didſt confirm*—Support and ſuſtain the ground when it was dried with ſcorching heat.

V. 10—12. *Haſt prepared*—Such a fruitful land and plentiful increaſe. *The poor*—Thy people Iſrael, when they were in ſuch a mean condition. *Gave the word*—Afforded matter of joy and thankſgiving. *That publiſhed it*—In ſongs of praiſe and triumph.

V. 13. *Lien among the pots*—Endured great hardſhips in Egypt, and been in an afflicted, contemptible condition there. *Yet ſhall ye be as the wings of a dove*—In a more beautiful and amiable condition for the future.

V. 14. *In it*—In Canaan. At the coming of the Iſraelites thither. *It was white*—The land and nation then was in a very flouriſhing, joyful condition, and reſplendent, by the eſtabliſhment of God's pure worſhip there.

V. 15. *The hill*—Mount Zion. *An high hill*—Though it be but a low, mean hill in outward reſpects, yet it is advanced, even above Baſhan itſelf, in ſpiritual reſpects, in regard of the glorious privileges of God's preſence and worſhip; ſo is the church.

V. 16. *Why leap ye*—Why boaſt you of your outward privileges, and look down upon Zion with ſcorn and contempt?

V. 17. *The chariots of God*—The armies of God are an innumerable company. *The Lord is among them*—The Meſſiah, God manifeſted in the fleſh, is among them as their Lord, having them all under his power and command, upon whom they attend, and who reveals his will unto them. *As in Sinai*—Where he is in as great majeſty and grace, as he appeared on mount Sinai in power and terror.

V. 18. *Thou haſt aſcended on high*—Thou, O Lord Chriſt, after thou hadſt humbled thyſelf to the very grave, didſt riſe again, and haſt aſcended triumphantly into the higheſt heavens. *Thou haſt led captivity captive*—Thou haſt led them captive who led others into captivity. *Thou haſt received gifts*—Thou art enriched in thy human nature with all the glorious graces and excellencies that heaven and the divine nature can furniſh thee with, and are neceſſary either to the perfection of thy nature, or diſcharge of thy office, or good of thy church. *For men*—And all this not for thyſelf, but that thou mighteſt diſpenſe them to thy people. *Yea, for the rebellious*—For the wilful and ſtubborn oppoſers of thy grace, to bring them into ſubjection to thee. *That the Lord God might dwell among them*—In his ordinances, and the tokens of his preſence, and in their hearts by faith. (Eph. iii. 17.)

V. 19, 20. *Loadeth us with benefits*—Makes us partakers of the happy fruits of Chriſt's aſcenſion; to whom we owe all our deliverances. *The iſſues from death*—Deliverance from the moſt deadly dangers.

V. 21, 22. *The Lord ſaid*—Reſolved, determined, and promiſed. From hence to the end of the pſalm, he ſeems to ſpeak of the glorious things God will do for the Jews in the latter days, by bringing them home from extreme difficulties, v. 22. giving them victory, v. 23. converting them to Chriſt, v. 24—29. ſubduing their enemies, v. 30. bringing all nations to embrace Chriſt, v. 31, &c. *I will bring again*—Do as great things for my people now,

23 [g] That thy foot may be † dipped in the ‖ blood of *thine* enemies, [h] *and* the tongue of thy dogs in the same.

24 They have seen thy goings, O God, *even* the goings of my God, my King, in the sanctuary.

25 [i] The singers went before, the players on instruments *followed* after; amongst *them were* the damsels playing with timbrels.

26 Bless ye God in the congregations, *even* the Lord, ‖ from [k] the fountain of Israel.

27 There *is* [l] little Benjamin *with* their ruler, the princes of Judah * *and* their counsel, the princes of Zebulun, *and* the princes of Naphtali.

28 Thy God hath commanded thy strength: strengthen, O God, that which thou hast wrought for us.

29 Because of thy temple at Jerusalem, [m] shall kings bring presents unto thee.

30 Rebuke * the company of spearmen, [n] the multitude of the bulls, with the calves of the people, *till every one* submit himself with pieces of silver: ‖ scatter thou the people *that* delight in war.

31 [o] Princes shall come out of Egypt, [p] Ethiopia shall soon [q] stretch out her hands unto God.

32 Sing unto God, ye kingdoms of the earth: O sing praises *unto* the Lord, Selah:

33 To him [r] that rideth upon the heaven of heavens, *which were* of old; lo, [s] he doth * send out his voice, *and that* a mighty voice.

34 Ascribe ye strength unto God: his excellency *is* over Israel, and his strength *is* in the ‡ clouds.

35 O God, [t] *thou art* terrible out of thy holy places, the God of Israel *is* he that giveth strength and power unto *his* people: blessed *be* God.

g Psa. 58. 10
† Or, red.
h 1 Kings 21. 19
i 1 Chron. 13. 8. & 15. 16 Psa. 47. 5.
‖ Or, ye that are of the fountain of Israel.
k Deut. 33. 28 Isai. 48. 1
l 1 Sam. 9. 21
* Or, with their company.
m 1 Kings 10. 10, 24, 25 2 Chron. 32. 23 Psa. 72. 10. & 76. 11 Isai. 60. 16, 17
* Or, the beast of the reeds.
n Jer. 51. 32, 33 Psa. 22. 12
‖ Or, he scattereth.
o Isai. 19. 19.
p Psa. 72. 9 Isai. 45. 14 Zeph. 3. 10
q Psa. 44. 20
r Psa. 18. 10. & 104. 3 Verse 4
s Psa. 29. 3, &c.
* Heb: give.
‡ Or, heavens.
t Psa. 45. 4.

XIII. Day. *Evening Prayer.*

P S A L. LXIX.

¶ To the chief musician § upon Shoshannim, A psalm of David.

§ Psa. 45, title.

SAVE me, O God, for [a] the waters are come in unto *my* soul.

2 [b] I sink in ‡ deep mire, where *there is* no standing: I am come into ‡ deep waters, where the floods overflow me.

3 I am weary of my crying, my throat is dried: [c] mine eyes fail while I wait for my God.

4 They that [d] hate me without a cause, are more than the hairs of mine head: they that would destroy me, *being* mine enemies wrongfully, are mighty: then I restored *that* which I took not away.

5 O God, thou knowest my foolishness; and my § sins are not hid from thee.

6 Let not them that wait on thee, O Lord God of hosts, be ashamed for my sake: let not those that seek thee, be confounded for my sake, O God of Israel.

a Ver. 2. 14, 15 Jonah. 2. 5.
b Psa. 40. 2
‡ Heb. the mire of depth.
‡ Heb depth of waters.
c Psa. 119. 82, 123.
d John 15. 25
§ Heb. guiltiness:

as ever I did formerly, and make them as victorious as against Og, and at the Red Sea.

V. 23. *Thine enemies*—Such a slaughter shall be made among them, that thou mayest wade in their blood, and thy dogs lick it up.

V. 24. *They have seen*—Thy people have observed to their comfort, and thy enemies to their terror, the solemn removal and procession of the ark to Zion, and its placing in the tabernacle: A type of God's presence with his church.

V. 25. *The singers*—This notes the beauty, order, and harmony that shall be in the church in the latter days.

V. 26. *Bless ye God*—In all your assemblies. *From the fountain of Israel*—All ye people who are the offspring of Israel; all the true seed of Jacob.

V. 27. *There is*—Attending upon this solemnity. *Little Benjamin*—The least tribe. *Their ruler*—The head of the tribe. *The princes of Zebulun*—That were farther off; and so there was a general meeting of all the tribes; so all the ten tribes shall return as well as the two.

V. 28. *Commanded thy strength*—Effectually procured and bestowed upon thee all that strength which at any time thou hast put forth in thy battles with, and conquest over thy enemies. *Strengthen*—Increase our strength, and finish this good work thou hast begun among us.

V. 29. *Because*—In regard of the presence of God in the assemblies of his people, even the greatest shall come and render their praises to thee for thy goodness to them. *At Jerusalem*—Which shall be built there by Solomon; and the gospel church in after-times. *Bring presents unto thee*—In token of their subjection to thee, as was done when the Lord Jesus came.

V. 30, 31. *Rebuke*—Humble and chastise those that will not bring presents, and submit themselves, but still stand out, and are enemies to thy people. *The multitude of the bulls*—The great warriors and commanders. *The calves of the people*—The vulgar underlings. *Shall come*—To bring presents, and acknowledge their subjection to God. *Ethiopia*—The greatest enemies and persecutors. *Stretch out her hands unto God*—In prayer, offering gifts, &c.

V. 32, 33. *Ye kingdoms*—All other nations who partake of the same grace with God's people. *Voice*—The gospel published by Christ and his apostles, which is the power of God to salvation.

V. 34. *Ascribe*—Acknowledge his divine power, by a hearty submission to him. *His excellency is over Israel*—His excellent power and goodness is in a special manner manifested among his people. *His strength is in the clouds*—His power is eminently seen there in thunder, &c.

V. 35. *Terrible*—Thou puttest forth such acts of power from heaven, or in thy church, as may justly terrify thy enemies.

P S A L. LXIX.

V. 1—3. *The waters*—Troubles have so far invaded me, that my life is in danger. *I sink*—I am plunged into farther and greater troubles, and can find no means to help myself. *I am weary*—Tired with crying to thee for help.

V. 4, 5. *I restored*—I was forced to part with my own right to make them satisfaction for pretended wrongs. *O God, thou knowest my foolishness*—But though I be innocent as to them, yet I confess myself guilty of many sins and follies before thee.

7 Becauſe for thy ſake I have borne reproach: ſhame hath covered my face.

e Pſa. 31. 11 Iſai. 53. 3 John 1. 11. & 7. 5

8 e I am become a ſtranger unto my brethren, and an alien unto my mother's children.

f Pſa. 119. 139 John 2. 17

9 f For the zeal of thine houſe hath eaten me up; g and the reproaches of them that reproached thee, are fallen upon me.

g See Pſa. 89. 50, 51 Rom. 15. 3

10 h When I wept, *and chaſtened* my ſoul with faſting, that was to my reproach.

h Pſa. 35. 13, 14

11 I made ſackcloth alſo my garment: i and I became a proverb to them.

i 1 Kings 9. 7

12 They that ſit in the gate ſpeak againſt me; and k *I was* the ſong of the ‡ drunkards.

k Job 30. 9 Pſa. 35 15, 16 ‡ Heb. drinkers of ſtrong drink.

13 But as for me, my prayer *is* unto thee, O Lord, l *in* an acceptable time: O God, in the multitude of thy mercy hear me, in the truth of thy ſalvation.

l Iſai. 49. 8. & 55. 6 2 Cor. 6. 2

14 Deliver me out of the mire, and let me not ſink: m let me be delivered from them that hate me, and out of n the deep waters.

m Pſa. 144 7 n Ver. 1. 2, 15

15 Let not the water-flood overflow me, neither let the deep ſwallow me up, and let not the pit ſhut her mouth upon me.

16 Hear me, O Lord, for thy loving kindneſs *is* good: turn unto me according to the multitude of thy tender mercies.

o Pſa. 27. 9. & 102 2. § Heb. make haſte to hear me.

17 And o hide not thy face from thy ſervant, for I am in trouble: § hear me ſpeedily.

18 Draw nigh unto my ſoul, *and* redeem it: deliver me becauſe of mine enemies.

p Pſa. 22. 6, 7 Iſai. 53. 3 Hebr. 12. 2

19 Thou haſt known p my reproach, and my ſhame, and my diſhonour: mine adverſaries *are* all before thee.

q Pſa. 142. 4 Iſai. 63. 5 || Heb. to lament with me.

20 Reproach hath broken my heart, and I am full of heavineſs: and q I looked *for ſome* || to take pity, but *there was* none; and for comforters, but I found none.

r Matth. 27. 34, 48 Mark 15. 23 John 19 29

21 They gave me alſo gall for my meat, r and in my thirſt they gave me vinegar to drink.

s Rom. 11. 9, 10

22 s Let their table become a ſnare before them: and *that which ſhould have been* for *their* welfare, *let it become* a trap.

t Iſai. 6. 9, 10 John 12. 39. 40 Rom. 11. 8 2 Cor. 3. 14 u 1 Theſſ. 2. 16

23 t Let their eyes be darkened that they ſee not; and make their loins continually to ſhake.

x Acts 1. 20 * Heb. their palace. † Heb. let there not be a dweller.

24 u Pour out thine indignation upon them, and let thy wrathful anger take hold of them.

25 x Let * their habitation be deſolate, *and* † let none dwell in their tents.

y See 2 Chro. 28. 9 z Iſai. 53. 4 * Heb. thy wounded. ‡ Or, puniſhment of iniquity.

26 For y they perſecute z *him* whom thou haſt ſmitten, and they talk to the grief of * thoſe whom thou haſt wounded.

27 Add ‡ iniquity to their iniquity: a and let them not come into thy righteouſneſs.

a Iſai. 26. 10 Rom. 9. 31

28 Let them b be blotted out of the book of the living, c and not be written with the righteous.

b Exod 32. 32 Rev. 13 8 c Ezek. 13. 9 Luke 10 20 Hebr 12. 23

29 But

V. 6—8. *For my ſake*—When they ſhall ſee me deſtitute of that deliverance which they expected thou wouldſt have afforded me. *Becauſe*—For obedience to thy commands, truſt in thy promiſes, zeal for thy glory, and adhering to thy intereſt and appointment in taking the kingdom upon me. *Borne reproach*—Been ſo ſcorned and derided, that I am aſhamed almoſt to ſhew my head. *I am become a ſtranger*—They carry themſelves to me as if I were a ſtranger.

V. 9. *For*—And the reaſon thereof is, becauſe of my zeal. *The zeal of thine houſe hath eaten me up*—My earneſt deſire to have all things duly ordered about thy worſhip, and my juſt diſpleaſure and indignation at all abuſes therein, has waſted my natural moiſture and vital ſpirits. *The reproaches*—The ſinful actions of others, or reproachful ſpeeches uttered againſt thy providence, truth, or worſhip, lay very heavy upon my ſpirit, and greatly affected and afflicted me, which is applied to Chriſt. (John ii. 17 Rom. xv. 3.)

V. 10, 11. *That was to my reproach*—I was upbraided for it, as if I had done it only in hypocriſy and deſign. *I became a proverb to them*—As if they ſhould ſay, I value him no more than I do David: Or, He is a mere David; juſt ſuch a one as he.

V. 12. *They that ſit in the gate ſpeak againſt me*—Magiſtrates and judges, to whom it belongs to right and vindicate me.

V. 13. *But as for me*—In all theſe troubles, and notwithſtanding all theſe diſcouragements. *My prayer is unto thee, O Lord, in an acceptable time*—I pray and ſeek unto thee in the time of my trouble, and having thee engaged to me by promiſe; which therefore I truſt will prove a time of favour and acceptance to me. *Hear me, in the truth of thy ſalvation*—According to thy faithfulneſs beſtow ſalvation and deliverance upon me

V. 14—16. *The mire*—This great diſtreſs, wherein I am in danger of periſhing. *The deep waters*—The diſtreſſes and difficulties wherein they have involved me. *The pit*—Irrecoverable deſtruction ſeizes upon me. *Thy loving kindneſs is good*—Grateful and refreſhing in a high meaſure.

V. 17—20. *Draw nigh*—Manifeſt thyſelf for my reſcue, O thou who ſeemeſt to be departed far from me. *Becauſe*—Becauſe their malice and rage is ſo great againſt me. *I looked for ſome to take pity, but there was none*—Few or none.

V. 21, 22. *They gave*—Inſtead of comforting me, they loaded me with reproaches. *In my thirſt they gave me vinegar to drink*—This was done to the Lord when ſuffering on the croſs for the ſins of the world, and of thoſe that thus inſulted him in his agonies *Let*—Let their food, both for body and ſoul, be an occaſion of ſin to them, and conſequently of deſtruction: God will give thoſe up to their own hearts deſires who will reſiſt his grace; and that which is here expreſſed in the form of a wiſh or a prayer, is but the ſame thing as declaring that which will as certainly follow as the conſequence does its cauſe. (Rom. xi. 9, 10.)

V. 23. *Let their eyes*—Their underſtandings and minds be left to their own wilful ignorance and error. *Make*—Deprive them of all ability to do good, or to follow that good counſel that is given them.

V. 24, 26. *They talk*—Scoff at them, reproach them with, and triumph in their calamities.

V. 27. *Add*—Give them up to a reprobate ſenſe that they may fill up the meaſure of their ſins. (Matth. xxiii. 32.) *Let them not come*—Not partake of thy pardoning mercy, nor of that righteouſneſs or faithfulneſs whereby thou art wont to juſtify and pardon thoſe that truly repent and believe.

V. 28. *Let them*—Let their wickedneſs be ſo notorious, and the tokens of God's wrath ſo manifeſt, that all may ſee, and fear, and turn unto the Lord.

V. 29—36. *This*

29 But I *am* poor and sorrowful: let thy salvation, O God, set me up on high.

30 I will praise the Name of God with a song, and will magnify him with thanksgiving.

d Psa. 50. 13, 14, 23

31 [d] *This* also shall please the Lord better than an ox *or* bullock that hath horns and hoofs.

e Psa. 34. 2
‡ Or, meek.
f Psa. 22. 26

32 [e] The ‡ humble shall see *this*, *and* be glad: and [f] your heart shall live that seek God.

33 For the Lord heareth the poor, and despiseth not his prisoners.

g Psa. 96. 11
Isai. 44. 23. & 49. 13
h Isai. 55. 12
‡ Heb. creepeth.

34 [g] Let the heaven and earth praise him, the seas, [h] and every thing that ‡ moveth therein.

35 For God will save Sion, and will build the cities of Judah: that they may dwell there, and have it in possession.

i Psa. 102. 28

36 [i] The seed also of his servants shall inherit it: and they that love his name shall dwell therein.

P S A L. LXX.

¶ To the chief musician, A psalm of David, * to bring to remembrance.

* Psal. 38, title.
a Psa. 40. 13, &c. & 71. 12
* Heb. to my help.
b Psa. 55. 4. 26. & 71. 13

MAKE *haste*, [a] O God, to deliver me; make haste * to help me, O Lord.

2 [b] Let them be ashamed and confounded that seek after my soul: let them be turned backward, and put to confusion, that desire my hurt.

c Psa. 40. 15

3 [c] Let them be turned back for a reward of their shame, that say, Aha, aha.

4 Let all those that seek thee rejoice, and be glad in thee, and let such as love thy salvation say continually, Let God be magnified.

d Psa. 40. 17

5 [d] But I *am* poor and needy, make haste unto me, O God: thou *art* my help, and my deliverer, O Lord, make no tarrying.

XIV. Day. *Morning Prayer.*

P S A L. LXXI.

1023.
a Psa. 25. 2, 3. & 31. 1
b Psa. 31. 2

IN thee, O Lord, do I put my trust, let me never be put to confusion.

2 [b] Deliver me in thy righteousness, and cause me to escape: incline thine ear unto me, and save me.

c Psa. 31. 12
§ Heb. Be thou to me for a rock of habitation.

3 [c] § Be thou my strong habitation, whereunto I may continually resort: thou hast given commandment to save me, for thou *art* my rock and my fortress.

d Psa. 140. 1, 4

4 [d] Deliver me, O my God, out of the hand of the wicked, out of the hand of the unrighteous and cruel man.

5 For thou *art* my hope, O Lord God: *thou art* my trust from my youth.

e Psa. 22. 9, 10
Isa. 46. 3

6 [e] By thee have I been holden up from the womb: thou art he that took me out of my mother's bowels, my praise *shall be* continually of thee.

f Zech. 3. 8

7 [f] I am as a wonder unto many; but thou *art* my strong refuge.

8 Let my mouth be filled *with* thy praise, *and with* thy honour all the day.

g Ver. 18

9 [g] Cast me not off in the time of old age, forsake me not when my strength faileth.

10 For mine enemies speak against me: and they that § lay wait for my soul, take counsel together,

§ Heb. watch, or, observe.

11 Saying, God hath forsaken him: persecute and take him, for *there is* none to deliver *him*.

h Psa. 70. 5

12 [h] O God, be not far from me: O my God, make haste for my help.

i Ver. 24
Isa. 35. 4. 26. & 40. 14. & 70. 2

13 [i] Let them be confounded *and* consumed, that are adversaries to my soul: let them be covered *with* reproach and dishonour, that seek my hurt.

14 But I will hope continually, and will yet praise thee more and more.

k Psa. 40. 5. & 139. 17, 18

15 My mouth shall shew forth thy righteousness, *and* thy salvation all the day: for [k] I know not the numbers *thereof*.

16 I will go in the strength of the Lord God: I will make mention of thy righteousness, *even* of thine only.

17 O

V. 29—36. *This*—Sacrifice of praise. *The humble*—Pious persons. *See this*—My deliverance and exaltation. *Live*—Be revived and filled with joy. *The Lord despiseth not his prisoners*—Those that are in any straits or troubles for his sake. *God will save Sion*—All the faithful; for it is he that giveth strength and power to his people: his wisdom sees their need, and wherever his grace will be asked or received, there will he give power to become the sons of God: for Jesus's sake his mercy is unchangeable and boundless to all who renounce themselves, their righteous and unrighteous deeds, and as lost sinners cast themselves upon him to be saved, with his Sion, from the wrath revealed from heaven against all unrighteousness of men.

P S A L. LXXI.

V. 1—3. *Be thou my strong habitation*—Though I have no place of safety to retreat unto, yet let thy mighty protection secure me. *Thou hast given commandment*—Purposed to save me; and will accordingly do it.

V. 4—7. *Deliver me out of the hand of the unrighteous*—Absalom and his accomplices. *I am as a wonder*—In regard of thy strange dealing with me, in those many and sore calamities that have befallen me, at which they stand amazed.

V. 8—14. *Thy praise*—For delivering me out of my present distress. *I will hope and praise thee more and more*—For renewed mercies which I know thou wilt vouchsafe to me.

V. 15, 16. *Thy righteousness*—Thy faithfulness, and righteous dealing in delivering thy servants. *The numbers*—Of thy salvation and mercies vouchsafed to me. *I will go*—Proceed in my business with courage and cheerfulness, being assured of assistance and protection from thee. *Make mention*—Ascribe the mercies vouchsafed to me to thy faithfulness, in making good all thy promises to me.

V. 17, 18. *O God, thou hast taught me*—Trained me up from my youth in the frequent experiences of thy never-failing faithfulness.

17 O God, thou haſt taught me from my youth: and hitherto have I declared thy wondrous works.

l Verſe 9
† Heb. unto old age, and gray hairs.
‖ Heb. thine arm.

18 [l] Now alſo † when I am old and gray-headed, O God, forſake me not: until I have ſhewed ‖ thy ſtrength unto *this* generation, *and* thy power to every one *that* is to come.

m Pſa. 57 10

19 [m] Thy righteouſneſs alſo, O God, *is* very high, who haſt done great things: [n] O God, who *is* like unto thee?

n Pſa. 89 6, 8

o Pſa. 60. 3

20 [o] *Thou* which haſt ſhewed me great and ſore troubles, ſhalt quicken me again, and ſhalt bring me up again from the depths of the earth.

21 Thou ſhalt increaſe my greatneſs, and comfort me on every ſide.

‡ Heb. with the inſtrument of pſaltery.

22 I will alſo praiſe thee ‡ with the pſaltery, *even* thy truth, O my God: unto thee will I ſing with the harp, O thou holy One of Iſrael.

23 My lips ſhall greatly rejoice when I ſing unto thee: and my ſoul which thou haſt redeemed.

p Verſe 13

24 My tongue alſo ſhall talk of thy righteouſneſs all the day long: for [p] they are confounded, for they are brought unto ſhame, that ſeek my hurt.

PSAL. LXXII.

‖ Or, of.
* Pſa. 127, title.

¶ A pſalm ‖ * for Solomon.

1015.

GIVE the king thy judgments, O God, and thy righteouſneſs unto the king's ſon.

a Iſai. 11. 2. 3, 4

2 [a] He ſhall judge thy people with righteouſneſs, and thy poor with judgment.

3 [b] The mountains ſhall bring peace to the people, and the little hills, by righteouſneſs.

b Pſa. 85 10 Iſai. 52. 7

4 [c] He ſhall judge the poor of the people, he ſhall ſave the children of the needy, and ſhall break in pieces the oppreſſor.

c Iſai. 11. 4

5 They ſhall fear thee [d] as long as the ſun and moon endure, throughout all generations.

d Verſe 7. 17 Pſa. 89 36, 37

6 [e] He ſhall come down like rain upon the mown graſs: as ſhowers *that* water the earth.

e 2 Sam. 23. 4 Hoſ. 6. 3.

7 In his days ſhall the righteous flouriſh: [f] and abundance of peace † ſo long as the moon endureth.

f Iſai. 2. 4 Dan. 2. 44 Luke 1. 33
† Heb. till there be no moon.

8 [g] He ſhall have dominion alſo from ſea to ſea, and from the river unto the ends of the earth.

g See Exod. 23. 31

9 [h] They that dwell in the wilderneſs ſhall bow before him: [i] and his enemies ſhall lick the duſt.

h 1 Kings 4. 21, 24 Pſa. 2. 8. & 80. 11. & 89. 25 Zech. 9. 10
i Iſai. 49. 23 Mic. 7 17

10 [k] The kings of Tarſhiſh and of the iſles ſhall bring preſents: the kings of Sheba and Seba ſhall offer gifts.

k 2 Chron. 9. 21 Pſa. 45. 12. & 68. 29 Iſai. 49. 7. & 60. 9

11 [l] Yea, all kings ſhall fall down before him: all nations ſhall ſerve him.

l Iſai. 49. 22, 23

12 For he [m] ſhall deliver the needy when he crieth: the poor alſo, and *him* that hath no helper.

m Job 29 12

13 He ſhall ſpare the poor and needy, and ſhall ſave the ſouls of the needy.

14 He ſhall redeem their ſoul from deceit and violence; and [n] precious ſhall their blood be in his ſight.

n Pſa. 116. 15

15 And he ſhall live, and to him * ſhall be given of the gold of Sheba; prayer alſo ſhall

* Heb. one ſhall give.

neſs. *Hitherto have I declared thy wondrous works*—Have had continual cauſe to declare, and accordingly have done it. *Until*—Let me ſurvive theſe calamities to proclaim thy power in my deliverance.

V. 19, 20. *Very high*—Moſt eminent, infinitely ſurpaſſing all our expectations. *Quicken me again*—Reſtore me to my former condition of peace and proſperity. *The depths*—Deſperate dangers, wherein I ſeemed to be overwhelmed.

V. 21, 22. *Increaſe*—Not only reſtore me to my former greatneſs, but make this humbling a ſtep to my farther advancement. *Holy One of Iſrael*—Whoſe incomparable excellencies are peculiarly known unto, and celebrated by thy people Iſrael.

V. 23, 24. *My tongue ſhall talk of thy righteouſneſs*—It ſhall not be the ſubject only of my ſolemn ſongs, but of my conſtant diſcourſe. *They are confounded that ſeek my hurt*—I look upon them as utterly defeated already.

PSAL. LXXII.

A pſalm for Solomon—Congratulating his aſſumption to the throne; but principally aiming at Chriſt, and his kingdom and government.

V. 1. *Give*—Beſtow upon Solomon my ſon, whom I have now appointed king, and to all his poſterity that ſhall ſucceed him on the throne, a ſpirit of wiſdom and judgment, to know what is right and agreeable to thy law, and to govern himſelf and his people accordingly. *Righteouſneſs*—Uprightneſs of heart to perform every thing according to his underſtanding.

V. 2, 3. *He ſhall judge thy people*—If thou doſt this for him. *With righteouſneſs and thy poor with judgment*—Thy people, who are commonly in a low afflicted condition. *The mountains ſhall bring peace*—All places of the land, even the moſt unlikely, ſhall abound with peace, plenty, and proſperity. *And the little hills, by righteouſneſs*—By reaſon of the juſt and righteous adminiſtration of affairs by all that are intereſted therein.

V. 4—6. *He ſhall judge the poor*—Vindicate them from their powerful oppreſſors. *They ſhall fear thee*—Worſhip and ſerve thee, O God, ſo that together with peace, true religion ſhall flouriſh. *He ſhall come down like rain*—The adminiſtration of his government ſhall be ſo gentle and eaſy, that it ſhall refreſh and revive the hearts of his ſubjects, and make them a flouriſhing people.

V. 7, 8. *In his days abundance of peace*—This was moſt eminently fulfilled in Chriſt Jeſus, when at his coming the heavenly hoſt praiſed God, ſaying, Glory be unto God in the higheſt, and on earth *peace*, good-will toward men; and who himſelf ſaid to his diſciples, Peace I leave with you, my *peace* I give unto you. (Luke ii. 14. John xiv. 27.) *From ſea to ſea*—And therein a type of Chriſt's kingdom, which ſhall ſpread itſelf all the world over.

V. 9—12. *His enemies ſhall lick the duſt*—Proſtrate themſelves with the lowlieſt reverence.

V. 13—15. *Precious ſhall their blood be in his ſight*—He ſhall be ſparing in ſhedding their blood himſelf, and ſhall defend them from thoſe that would ſhed it. *He ſhall live*—Long and proſperouſly,

ſo

shall be made for him continually, *and* daily shall he be praised.

16 There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon, [o] and *they* of the city shall flourish like grass of the earth.

17 [p] His name ‡ shall endure for ever: * his name shall be continued long as the sun: and [q] *men* shall be blessed in him; all nations shall call him blessed.

18 [r] Blessed *be* the Lord God, the God of Israel, [s] who only doeth wondrous things.

19 And blessed *be* his glorious name for ever, [t] and let the whole earth be filled *with* his glory; Amen, and Amen.

20 The prayers of David the son of Jesse are ended.

XIV. Day. *Evening Prayer.*

P S A L. LXXIII.

¶ † A psalm of ‖ Asaph.

* TRuly God *is* good to Israel, *even* to such as are † of a clean heart.

2 But as for me, my feet were almost gone: my steps had well-nigh slipt.

3 [a] For I was envious at the foolish, *when* I saw the prosperity of the wicked.

4 For *there are* no bands in their death: but their strength *is* ‡ firm.

5 [b] They *are* not ‡ in trouble *as other* men: neither are they plagued * like *other* men.

6 Therefore pride compasseth them about as a chain: violence covereth them *as* a garment.

7 [c] Their eyes stand out with fatness: ‡ they have more than heart could wish.

8 They are corrupt, and [d] speak wickedly *concerning* oppression: they speak loftily.

9 They set their mouth against the heavens; and their tongue walketh through the earth.

10 Therefore his people return hither: [e] and waters of a full *cup* are wrung out to them.

11 And they say, [f] How doth God know? and is there knowledge in the Most High?

12 Behold, these *are* the ungodly, who prosper

o 1 Kings 4. 20

p Psa. 89. 36
‡ Heb. shall be.
* Heb. shall be as a son to continue his father's name for ever.
q Gen. 12. 3. & 22. 18. Jer. 4. 2
r 1 Chron. 29. 10
s Psa. 136. 4
t Zech. 14. 9

† Or, A psalm for Asaph.
‖ Psa. 50, title.
* Or, Yet.
† Heb. clean of heart.

a Job 21. 7 Psa. 37. 1 Jer. 12. 1

‡ Heb. fat:

b Job 21. 9
‡ Heb. in the trouble of other men.
* Heb. with.

c Job 15. 27 Psa. 17. 10. & 119 70
‡ Heb. they pass the thoughts of the heart.
d Hos. 7. 16

e Psa. 75. 8

f Job 22. 13. Psa. 10. 11. & 94. 7

so did Solomon, yea, eternally. So does Christ Jesus, who saith of himself, I am he that *liveth* and was dead; and behold I am *alive* for ever more. Amen. (Rev. i. 18.) *To him shall be given of the gold of Sheba*—When the wise men from the east came to Bethlehem at the birth of Christ the Lord, they fell down and worshipped him, and presented unto him gifts; *gold*, and frankincense, and myrrh. (Matth. ii. 11.) *Daily shall he be praised*—By all that know him on earth, and with the Father and the Spirit he shall be praised and adored as the Redeemer of all the family of heaven for ever, for it is said, Let all the angels of God worship him. (Heb. i. 6. Matth. ii. 11.)

V. 16. *There*—Such shall be the extraordinary fruitfulness of the land in his days, that a handful of corn sown on the top of the barren mountains, shall bring forth a plentiful crop. *The fruit thereof shall shake like Lebanon*—The ears being so thick and tall shall make a noise with the wind, as the trees in Lebanon do. An emblem of the great success of the gospel, and the flourishing estate of the church and kingdom of Christ. *They of the city shall flourish*—The citizens of Jerusalem, and likewise all his subjects every where, shall flourish in numbers, in the true and spiritual riches of his kingdom, and in power to do his will on earth as it is done in heaven.

V. 17—20. *His name*—His honour and renown. This was chiefly fulfilled in Christ. *Men shall be blessed in him*—Through the merits and mediation of Christ Jesus and in no other name, there being no other name given whereby men may be saved. *Let the whole earth be filled with his glory; Amen*—Let his kingdom spread all the world over. *The prayers of David are ended*—Among the psalms, which consist much of petitions and prayers, this is the last which David composed; being made but a little before his death. And as he wrote as he was inspired by the Spirit of God, his prayers and praise may and will be made use of by all who by the same Spirit are enabled to call upon and praise the same God in all ages, and may have their use in that blessed world where assemblies never break up, but are engaged in everlasting praise.

P S A L. LXXIII.

V. 1. *Truly God is good to Israel*—Though God's dealings with his people many times seem to be very harsh and severe, and have raised many doubts and scruples in my mind, yet I am now fully satisfied, that, all things considered, he is really more bountiful and merciful to them than to sinners, notwithstanding the adversity of the one, and prosperity of the other. *To such as are of a clean heart*—Freed from the power of sin, and by the grace of sanctification have the very thoughts of their hearts cleansed.

V. 2. *But as for me*—But I must needs confess, though I am now satisfied, yet time was when it was otherwise with me. *My feet were almost gone*—I was extremely staggered, my faith in God's promises and providences was almost overthrown, and I was ready to repent of my piety. *My steps had well-nigh slipt*—I was even going to shift for myself, by carnal-policy, and creature-confidence, as I saw others do.

V. 3, 4. *For I was envious at the foolish*—I grudged and murmured at it, and was secretly desirous to partake of their prosperity. *There are no bands in their death*—They are not violently dragged to an untimely death by the hand of the magistrate, or by any dismal casualty, or any grievous torment of mind or body. *But their strength is firm*—They continue strong and healthful all their days, till at last they go out quietly, like a lamp when the oil is spent.

V. 5—7. *They are not in trouble as other men*—They escape even common calamities. They are without chastisement from God, and by that it is proved they are not his children. (Heb. xii. 8.) *Therefore pride compasseth them about*—Discovers itself on every side, in their countenance, speech, and carriage. *Their eyes stand out with fatness*—They live in great plenty and prosperity.

V. 8. *They are corrupt*—Dissolute and licentious, letting loose the reins to all manner of wickedness. *And speak wickedly*—Wickedly boast of their oppressions. *They speak loftily*—Bragging of their power to oppress, and breathing forth nothing but threatenings against the people of God.

V. 9. *They set their mouth against the heavens*—Bid defiance both to God and man, blaspheming God's name, denying or deriding his providence, reviling his servants. *Their tongue walketh through the earth*—Takes liberty to revile whom they please.

V. 10. *Therefore*—Because the wicked prosper, the godly are brought low. *Waters of a full cup are wrung out to them*—A cup full of waters, of afflictions; and yet God disappoints the wicked in their aims, and many times follows them with many and sore judgments.

prosper in the world, they increase *in* riches.

g Job 21. 15. & 34. 9. & 35. 3 Mal. 3. 14

13 g Verily, I have cleansed my heart in vain, and h washed my hands in innocency.

h Psa. 26. 6

14 For all the day long have I been plagued, and ‖ chastened every morning.

‖ Heb. my chastisement was.

15 If I say, I will speak thus: behold, I should offend *against* the generation of thy children.

i Eccles. 8. 17

16 i When I thought to know this, ‖ it *was* too painful for me.

‖ Heb. it was labour in mine eyes.

k Psa. 77. 13

17 Until k I went into the sanctuary of God; *then* understood I their end.

l Psa. 35. 6

18 Surely l thou didst set them in slippery places: thou castedst them down into destruction.

19 How are they *brought* into desolation, as in a moment! they are utterly consumed with terrors.

m Job 20. 8 Psa. 90. 5

20 m As a dream when *one* awaketh; *so*, O Lord, when thou awakest, thou shalt despise their image.

n Psa. 92. 6 Prov. 30. 2

21 Thus my heart was grieved, and I was pricked in my reins.

‡ Heb. I knew not. † Heb. with thee.

22 n So foolish *was* I, and ‡ ignorant: I was *as* a beast † before thee.

23 Nevertheless, I *am* continually with thee: thou hast holden *me* by my right hand.

o Isa. 58. 8

24 o Thou shalt guide me with thy counsel, and afterward receive me *to* glory.

25 Whom have I in heaven *but thee?* and *there is* none upon earth *that* I desire besides thee.

p Psa. 84. 2. & 119. 81 ‡ Heb rock. q Psa. 16. 5

26 p My flesh and my heart faileth: *but* God *is* the ‡ strength of my heart, and q my portion for ever.

r Exod. 34. 15 Num. 15. 39 James 4. 4

27 For lo, they that are far from thee shall perish: thou hast destroyed all them that r go a whoring from thee.

28 But it is good for me to draw near to God: I have put my trust in the Lord God, that I may declare all thy works.

PSAL. LXXIV.

¶ * Maschil of Asaph.

* Or, A psalm for Asaph to give instruction.

O God, why hast thou cast *us* off for ever? *why* doth thine anger smoke against a the sheep of thy pasture?

a Psa. 95. 7. & 100. 3

2 Remember thy congregation b *which* thou hast purchased of old: the * c rod of thine inheritance *which* thou hast redeemed, this

b Deut. 9. 29 * Or, tribe. c Deut. 32. 9 Jer. 10. 16.

V. 11—13. *And they*—The ungodly, mentioned v. 9. *Say, How doth God know*—Sure he takes no notice of affairs here below. *Behold, these are the ungodly*—This is their condition and carriage in it. *I have cleansed my heart in vain*—Get nothing by all my holiness and strictness. *And washed my hands in innocency*—Keep myself innocent and pure from evil practices, in vain.

V. 14—16. *If I speak thus*—Approve of ungodliness and ungodly ones in this manner. *I should offend against the generation of thy children*—By condemning them as neglected and disregarded by God, and so tempting them to forsake God and his ways. *When I thought to know this*—To find out by my own reason why God deals in this manner, I found it too hard a task to satisfy myself in that way.

V. 17. *Until I went into the sanctuary of God*—Consulted the oracles of the word, and was instructed by the preaching thereof in the sanctuary. *Then understood I their end*—That there would quickly follow a dark and dismal night of eternal misery, after their fair day of outward prosperity. They that neglect the word of God and his worship, deprive themselves of that which God himself hath made the means whereby a right understanding of his holy will is obtained.

V. 18—20. *They are utterly consumed with terrors*—Dreadful judgments unexpectedly seizing upon them. *As a dream when one awaketh*—As men awakened slight their most pleasing dreams, finding them to be but dreams. *So, O Lord, when thou awakest*—Comest to execute judgments on them, thou shalt make it appear that all their imaginary felicity was but a meer fancy and shadow; and that it was not in vain that thou hast commanded all to love thee as the only good which death cannot destroy.

V. 21—23. *Thus my heart was grieved*—So as I have formerly expressed. *I was pricked in my reins*—Inwardly grieved and disquieted. *I was as a beast*—Regarding only present things, and judging only by sense. *Before thee*—In thy sight and judgment. *Nevertheless*—Notwithstanding these failings and miscarriages of mine. *I am continually with thee*—In thy favour, and under thy care. *Thou hast holden me*—Upheld me from miscarrying by this or such-like temptations.

V. 24—26. *Thou shalt guide me with thy counsel*—Directions of thy word, motions of thy spirit, and passages of thy providence. *And afterward receive me to glory*—Translate me to everlasting glory in heaven; into which an entrance shall be ministered unto all that die in the faith of our Lord and Saviour Jesus Christ. (2 Pet. i. 11.) *There is none upon earth that I desire besides thee*—God, and God alone, is all my salvation, and all the desire of my soul: blessed are they whose portion the Lord is; they, and they alone, are truly independant of the smiles and frowns of this dying changeable world for their peace: their end and their all is the unchangeable God, by whose sacred presence they are ever surrounded, in whose spirit they live and walk, and whose favour is to them better than life. *My flesh and my heart faileth*—I find, by sad experience, my own weakness and inability to encounter with such temptations, and to uphold myself under such troubles as I meet with; yea, I find myself a decaying creature, that shall shortly return to the dust. *God is my portion for ever*—He, by his unmerited grace, has enabled me to choose him for my comforter and everlasting reward.

V. 27. *They that are far from thee shall perish*—In a state of enmity and opposition to thee, and do wholly withdraw themselves from their obedience to thee. *Thou hast destroyed all them that go from thee*—Having profest subjection to thee, do revolt from thee, and set their affections on the creatures more than God. And equally will they perish who never drew nigh unto God, nor acknowledged any subjection to him.

V. 28. *But it is good for me to draw near to God*—Upon all occasions, by the exercise of faith, love, and by meditation, prayer, and the performance of all holy duties, is my highest privilege and honour, my chiefest interest and happiness. *I have put my trust in the Lord God*—Depend upon him alone for all my comfort and happiness. *That I may declare all thy works*—And hereby it will come to pass, that I shall have abundant cause of praising thee for all thy goodness and mercy to me.

PSAL. LXXIV.

V. 1—3. *Why hast thou cast us off for ever*—Without any visible hopes of recovery. *Remember thy congregation, which thou hast purchased*

this mount Zion wherein thou haſt dwelt.

3 Lift up thy feet unto the perpetual deſolations: *even* all that the enemy hath done wickedly in the ſanctuary.

d Lam. 2. 7 4 [d] Thine enemies roar in the midſt of thy e Dan. 9. 27 congregations: [e] they ſet up their enſigns *for* ſigns.

5 *A man* was famous according as he had liſted up axes upon the thick trees.

f 1 Kings 6. 18, 29, 32, 35 6 But now they break down [f] the carved work thereof at once, with axes and hammers.

g 2 Kings 25. 9 ‡ Heb. They have ſent thy ſanctuary into the fire. h Pſa. 89. 39 ‖ Heb. break. 7 [g] ‡ They have caſt fire into thy ſanctuary, they have defiled [h] *by caſting down* the dwelling-place of thy name to the ground.

8 They ſaid in their hearts, Let us ‖ deſtroy them together: they have burnt up all the ſynagogues of God in the land.

i 1 Sam. 3. 1 Amos 8. 11 Luke 21. 29 9 We ſee not our ſigns, [i] *there is* no more any prophet, neither *is there* among us any that knoweth how long.

10 O God, how long ſhall the adverſary reproach? ſhall the enemy blaſpheme thy name for ever?

k Lam. 2. 3 11 [k] Why withdraweſt thou thy hand, even thy right hand? pluck *it* out of thy boſom.

l Pſa. 44. 4 12 For [l] God *is* my king of old, working ſalvation in the midſt of the earth.

m Exod. 14. 21 ‖ Heb. break. n Iſai. 51. 9, 10 Ezek. 29. 3. & 32. 2 * Or, whales: o Pſa. 72. 9 13 [m] Thou didſt ‖ divide the ſea by thy ſtrength: [n] thou brakeſt the heads of the * dragons in the waters.

14 Thou brakeſt the heads of leviathan in pieces, *and* gaveſt him *to be* meat [o] to the people inhabiting the wilderneſs.

15 [p] Thou didſt cleave the fountain and the flood: [q] thou dried ſt up ‡ mighty rivers.

p Exod. 17. 5 Num. 2. 11 Pſa. 105. 41 Iſai. 48. 21. q Joſh. 3. 13, &c. ‡ Heb. rivers of ſtrength.

16 The day *is* thine, the night alſo *is* thine: [r] thou haſt prepared the light and the ſun.

r Gen. 1. 14, &c.

17 Thou haſt ſet all the borders of the earth: [s] thou haſt ‡ made ſummer and winter.

s Gen. 8. 22 ‡ Heb. made them.

18 [t] Remember this, *that* the enemy hath reproached, O Lord, and *that* the fooliſh people have blaſphemed thy name.

t Verſe 22 Rev. 16. 19

19 O deliver not the ſoul [u] of thy turtle-dove unto the multitude *of the wicked*, [x] forget not the congregation of thy poor for ever.

u Cant. 2. 14 x Pſa. 68. 10

20 [y] Have reſpect unto the covenant: for the dark places of the earth are full of the habitations of cruelty.

y Gen. 17. 7. 8 Jer. 33. 22

21 O let not the oppreſſed return aſhamed: let the poor and needy praiſe thy name.

22 Ariſe, O God, plead thine own cauſe: [z] remember how the fooliſh man reproacheth thee daily.

z Verſe 18 Pſa. 89. 51

23 Forget not the voice of thine enemies: the tumult of thoſe that riſe up againſt thee * increaſeth continually.

* Heb. aſcendeth.

XV. Day. *Morning Prayer.*

P S A L. LXXV.

¶ To the chief muſician, ‖ * Al-taſ-chith, A pſalm *or* ſong † of Aſaph.

‖ Or, deſtroy not. * Pſal. 57. title. † Or, for Aſaph.

UNTO thee, O God, do we give thanks, *unto thee* do we give thanks: for that thy name *is* near, thy wondrous works declare.

2 * When I ſhall receive the congregation, I will judge uprightly.

* Or, When I ſhall take a ſet time.

3 The earth and all the inhabitants thereof

purchaſed—Redeemed long ago out of their bondage in Egypt; and died to deliver them from the bondage of corruption into the kingdom of thy dear Son. *The rod of thine inheritance*—Thy people whom thou haſt meaſured out, as it were, by rod to be thy portion and inheritance. *Lift up thy feet*—Come ſpeedily to deliver us from thoſe miſeries which otherwiſe are like to be perpetual.

V. 4. *Thine enemies roar*—Make loud outcries in the temple, ſynagogues, and places of public worſhip, partly out of rage and fury, and chiefly in way of triumph. *They ſet up their enſigns for ſigns*—Of their conqueſt and victories.

V. 5—8. *A man was famous as he had liſted up*—Contributed his help towards the building of the temple. *They ſaid, Let us deſtroy them together*—Both place and people all at once.

V. 9. *We ſee not our ſigns*—Miracles, ordinances, or other tokens of God's gracious preſence, which we and our anceſtors formerly uſed to enjoy. *There is no more any prophet*—Few or none ſuch teachers, either ordinary or extraordinary. *Neither is there among us any that knoweth how long*—That we ſhall be thus reproached, and continue in this calamitous condition.

V. 10—13. *God working ſalvation*—Has in an eminent manner delivered us. *Thou brakeſt the heads of the dragons*—Pharaoh and all his hoſt, in the Red Sea.

V. 14. *Thou gaveſt him to be meat to the people*—Matter of ſupport and encouragement to the faith of thy people Iſrael in all their ſtraits and neceſſities.

V. 15, 16. *Thou didſt cleave the fountain*—Cleave the rock, and madeſt a ſpring there. *Thou drieds t up mighty rivers*—Both Jordan and the Red Sea. *The day is thine, the night alſo*—Both day and night were made by thee; and therefore thou canſt much more deſtroy thy enemies and deliver thy people.

V. 17—19. *Thou haſt ſet all the borders of the earth*—Fixed the bounds of the world, and of every particular country and nation. *O deliver not the ſoul*—The life. *Of thy turtle-dove*—The church, who is harmleſs, meek, and faithful.

V. 20. *Have reſpect unto the covenant*—The promiſes to Abraham and our forefathers of giving them this land, and reſtoring them to it upon their repentance, when carried captive for their ſins. *The dark places of the earth are full of cruelty*—This land, where we now have our abode in captivity, is deſtitute of the knowledge of the true God; and wherever mankind are unacquainted with that wiſdom which cometh alone from the Father of lights their places are full of cruelty, becauſe their hearts are uninfluenced by the loving Spirit of God.

V. 21—23. *O let not the oppreſſed return aſhamed*—From ſeeking unto thee for relief. *O God, plead thine own cauſe*—Maintain thine own honour, worſhip, and ſervice. *Forget not the voice of thine enemies*—The inſulting reproachful expreſſions.

P S A L. LXXV.

V. 1, 2. *O God, thy name is near*—Thyſelf, in thy power and goodneſs, art ready to help us. *Thy wondrous works declare*—Wrought on my behalf, and for the good of thy people. *When I*

ſhall

prosper in the world, they increase *in* riches.

g Job 21. 15. & 34. 9. & 35. 3 Mal. 3. 14

13 g Verily, I have cleansed my heart in vain, and h washed my hands in innocency.

h Psa. 26. 6

14 For all the day long have I been plagued, and ‖ chastened every morning.

‖ Heb. my chastisement was.

15 If I say, I will speak thus: behold, I should offend *against* the generation of thy children.

i Eccles. 8. 17

16 i When I thought to know this, ‖ it *was* too painful for me.

‖ Heb. it was labour in mine eyes.

17 Until k I went into the sanctuary of God; *then* understood I their end.

k Psa. 77. 13

l Psa. 35. 6

18 Surely l thou didst set them in slippery places: thou castedst them down into destruction.

19 How are they *brought* into desolation, as in a moment! they are utterly consumed with terrors.

m Job 20. 8 Psa. 90. 5

20 m As a dream when *one* awaketh; *so*, O Lord, when thou awakest, thou shalt despise their image.

n Psa. 92. 6 Prov. 30. 2

‡ Heb. I knew not.

† Heb. with thee.

21 Thus my heart was grieved, and I was pricked in my reins.

22 n So foolish *was* I, and ‡ ignorant: I was *as* a beast † before thee.

23 Nevertheless, I *am* continually with thee: thou hast holden *me* by my right hand.

24 o Thou shalt guide me with thy counsel, and afterward receive me *to* glory.

o Isa. 58. 8

25 Whom have I in heaven *but thee?* and *there is* none upon earth *that* I desire besides thee.

26 p My flesh and my heart faileth: *but* God *is* the ‡ strength of my heart, and q my portion for ever.

p Psa. 84. 2. & 119. 81

‡ Heb rock.

q Psa. 16. 5

27 For lo, they that are far from thee shall perish: thou hast destroyed all them that r go a whoring from thee.

r Exod. 34. 15 Num. 15. 39 James 4. 4

28 But it is good for me to draw near to God: I have put my trust in the Lord God, that I may declare all thy works.

PSAL. LXXIV.

¶ * Maschil of Asaph.

* Or, A psalm for Asaph to give instruction.

O God, why hast thou cast *us* off for ever? *why* doth thine anger smoke against a the sheep of thy pasture?

a Psa. 95. 7. & 100. 3

2 Remember thy congregation b *which* thou hast purchased of old: the * c rod of thine inheritance *which* thou hast redeemed, this

b Deut. 9. 29

* Or, tribe.

c Deut. 32. 9 Jer. 10. 16.

V. 11—13. *And they*—The ungodly, mentioned v. 9. *Say, How doth God know*—Sure he takes no notice of affairs here below. *Behold, these are the ungodly*—This is their condition and carriage in it. *I have cleansed my heart in vain*—Get nothing by all my holiness and strictness. *And washed my hands in innocency*—Keep myself innocent and pure from evil practices, in vain.

V. 14—16. *If I speak thus*—Approve of ungodliness and ungodly ones in this manner. *I should offend against the generation of thy children*—By condemning them as neglected and disregarded by God, and so tempting them to forsake God and his ways. *When I thought to know this*—To find out by my own reason why God deals in this manner, I found it too hard a task to satisfy myself in that way.

V. 17. *Until I went into the sanctuary of God*—Consulted the oracles of the word, and was instructed by the preaching thereof in the sanctuary. *Then understood I their end*—That there would quickly follow a dark and dismal night of eternal misery, after their fair day of outward prosperity. They that neglect the word of God and his worship, deprive themselves of that which God himself hath made the means whereby a right understanding of his holy will is obtained.

V. 18—20. *They are utterly consumed with terrors*—Dreadful judgments unexpectedly seizing upon them. *As a dream when one awaketh*—As men awakened slight their most pleasing dreams, finding them to be but dreams. *So, O Lord, when thou awakest*—Comest to execute judgments on them, thou shalt make it appear that all their imaginary felicity was but a meer fancy and shadow; and that it was not in vain that thou hast commanded all to love thee as the only good which death cannot destroy.

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XV. Day. *Morning Prayer.*

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|| Or, deſtroy not. * Pſal. 57, title. † Or, for Aſaph.

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3 The earth and all the inhabitants thereof

purchaſed—Redeemed long ago out of their bondage in Egypt; and died to deliver them from the bondage of corruption into the kingdom of thy dear Son. *The rod of thine inheritance*—Thy people whom thou haſt meaſured out, as it were, by rod to be thy portion and inheritance. *Liſt up thy feet*—Come ſpeedily to deliver us from thoſe miſeries which otherwiſe are like to be perpetual.

V. 4. *Thine enemies roar*—Make loud outcries in the temple, ſynagogues, and places of public worſhip, partly out of rage and fury, and chiefly in way of triumph. *They ſet up their enſigns for ſigns*—Of their conqueſt and victories.

V. 5—8. *A man was famous as he had liſted up*—Contributed his help towards the building of the temple. *They ſaid, Let us deſtroy them together*—Both place and people all at once.

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P S A L. LXXV.

V. 1, 2. *O God, thy name is near*—Thyſelf, in thy power and goodneſs, art ready to help us. *Thy wondrous works declare*—Wrought on my behalf, and for the good of thy people. *When I*

ſhall

of are dissolved: I bear up the pillars of it. Selah.

4 I said unto the fools, Deal not foolishly; and to the wicked, [a] Lift not up the horn.

5 Lift not up your horn on high: speak *not* with a stiff neck.

6 For promotion *cometh* neither from the east, nor from the west, nor from the † south.

7 But [b] God *is* the judge: [c] he putteth down one, and setteth up another.

8 For [d] in the hand of the Lord *there is* a cup, and the wine is red: it is [e] full of mixture, and he poureth out of the same: [f] but the dregs thereof all the wicked of the earth shall wring *them* out, *and* drink *them*.

9 But I will declare for ever; I will sing praises to the God of Jacob.

10 [g] All the horns of the wicked also will I cut off; *but* [h] the horns of the righteous shall be exalted.

PSAL. LXXVI.

¶ To the chief musician on Neginoth, A psalm *or* song § of Asaph.

IN [a] Judah *is* God known: his Name *is* great in Israel.

2 In Salem also is his tabernacle, and his dwelling-place in Zion.

3 [b] There brake he the arrows of the bow, the shield, and the sword, and the battle. Selah.

4 Thou *art* more glorious *and* excellent [c] than the mountains of prey.

5 [d] The stout-hearted are spoiled, [e] they have slept their sleep: and none of the men of might have found their hands.

6 [f] At thy rebuke, O God of Jacob, both the chariot and horse are cast into a dead sleep.

7 Thou, *even* thou *art* to be feared, and who may stand in thy sight when once thou art angry?

8 [g] Thou didst cause judgment to be heard from heaven; [h] the earth feared and was still,

9 When God arose to judgment to save all the meek of the earth. Selah.

10 [i] Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain.

11 [k] Vow, and pay unto the Lord your God; let all that be round about him bring presents § unto him that ought to be feared.

12 [m] He shall cut off the spirit of princes: *he is* terrible to the kings of the earth.

PSAL. LXXVII.

¶ To the chief musician § to Jeduthun, A psalm * of Asaph.

I Cried unto God with my voice: *even* unto God with my voice, and he gave ear unto me.

2 In the day of my trouble I sought the Lord: ‖ my sore ran in the night, and ceased not, my soul refused to be comforted.

3 I remembered God, and was troubled: I complained, and my spirit was overwhelmed. Selah.

4 Thou

a Zech. 1.21

† Heb. desart

b Psa. 50. 6 & 58. 11
c 1 Sam. 2. 7 Dan. 2. 21.
d Job 21. 20 Psa. 60. 3 Jer. 25. 15 Rev. 14. 10. & 16. 19
e Prov. 23. 30
f Psa. 73. 10

g Psa. 101. 8 Jer. 48. 25
h Psa. 89. 17. & 148. 14

§ Or, for Asaph.

a Psa. 48. 1, &c.

b Psa. 46. 9 Ezek. 39. 9

c Ezek. 38. 12, 13. & 39. 4
d Isa. 46. 12
e Psa. 13. 3 Jer. 51. 39

f Exod. 15. 1, 21 Ezek. 39. 20 Nah. 3. 18 Zech. 12. 4

g Ezek. 38. 20
h 2 Chron. 20. 29.

i See Exod. 9. 16. & 18. 11 Psa. 65. 7

k Eccles. 5. 4, 5, 6 12 Chron. 32. 22, 23 Psa. 68. 29. & 89. 7

§ Heb. to fear.

m Psa. 68 35

§ Psa. 39, & 62, title.

* Or, for Asaph.

‖ Heb. my hand.

shall receive—Be fully possessed of the government of the whole body of the nation.

V. 3. *The earth*—The whole land is in confusion by reason of the mal-administration of Saul, and the civil wars among us. *I bear up the pillars of it*—I endeavour to support its tottering condition, by setting up good magistrates, and maintaining religion and justice.

V. 4. *I said unto the fools*—I charged those that oppress me to desist from their wicked and injurious practices, which shall not now go unpunished as they have done. *Lift not up the horn*—Carry not yourselves proudly and insolently, persecuting and oppressing God's people.

V. 5—7. *God is the judge*—Therefore it is in vain to oppose him.

V. 8. *There is a cup*—Of vengeance and judgment. *The wine is red*—Strong, the judgments are grievous. *Full of mixture*—Variety of judgments. *He poureth out of the same*—Affliction is the portion of all. *But the dregs the wicked shall drink*—The most dreadful part of those judgments the wicked shall force from God, as if they wrung them out of his hands.

V. 9, 10. *But I will declare for ever*—The praises of God. *The horns of the wicked will I cut off*—Bereave them of their great power and dignity.

PSAL. LXXVI.

V. 1—5. *In Judah is God known*—Not only by his word, but by his miraculous works wrought among them. *In Salem*—Jerusalem. *There brake he the arrows*—Utterly ruined his enemies. *Thou art more excellent than the mountains of prey*—The most powerful enemies of thy people, who seek to make a prey of them. *They have slept their sleep*—They have slept now such a sleep as they shall never awake out of.

V. 6—8. *The chariot and horse*—The riders in and on them. *Thou didst cause judgment to be heard from heaven*—Execute judgment by an angel from heaven, the fame whereof was quickly spread abroad in the land and world. *The earth feared*—The neighbour nations were afraid to plot or act any thing farther against thy people.

V. 9—12. *The wrath of man shall praise thee*—Be so over-ruled by thy providence, as to turn to the good of thy people; whereupon they may have occasion to praise thee. *The remainder*—That which is over and above what may turn to thy people's good, and to advance thy praise. *All that be round about*—Neighbouring nations, who shall hear this mighty work of God. *He shall cut off the spirit of princes*—Their pride, insolence, and contempt of others.

PSAL. LXXVII.

V. 1—3. *My sore ran*—My sorrows seemed incurable. *I remembered God, and was troubled*—When I thought to assuage my grief with the meditation of God's goodness, employed formerly for me, it was but the more increased thereby, because I now apprehended him to be engaged against me. *My spirit was overwhelmed*—To consider that I got no relief by my complaints.

V. 4, 5. *Thou holdest mine eyes waking*—By the sharpness of my sorrows, and perplexity of my spirit. *I have considered the days of old*—Remarkable passages of providences in former times.

4 Thou holdeſt mine eyes waking: I am ſo troubled that I cannot ſpeak.

a Pſa. 143. 5 Iſai. 51. 9

5 [a] I have conſidered the days of old, the years of ancient times.

6 I call to remembrance my ſong in the

b Pſa. 4. 4

night: [b] I commune with mine own heart, my ſpirit made diligent ſearch.

7 Will the Lord caſt off for ever? and will he be favourable no more?

8 Is his mercy clean gone for ever? doth *his* promiſe fail ‡ for evermore?

‡ Heb. to generation and generation.

9 Hath God forgotten to be gracious? hath he in anger ſhut up his tender mercies? Selah.

10 And I ſaid, This *is* my infirmity: *but I will remember* the years of the right hand of the Moſt High.

11 I will remember the works of the Lord: ſurely I will remember thy wonders of old.

12 I will meditate alſo of all thy work, and talk of thy doings.

c Pſa. 73. 17

13 [c] Thy way, O God, *is* in the ſanctuary: d Exod. 15. 11

[d] who *is ſo* great a God as *our* God?

14 Thou *art* the God that doeſt wonders; thou haſt declared thy ſtrength among the people.

e Exod. 6. 6

15 [e] Thou haſt with *thine* arm redeemed thy people, the ſons of Jacob and Joſeph. Selah.

f Exod. 14. 21 Pſa. 114. 3 Hab. 3. 8, &c.

16 [f] The waters ſaw thee, O God, the waters ſaw thee: they were afraid; the depths alſo were troubled.

* Heb. The clouds were poured forth with water.

17 * The clouds poured out water, the ſkies ſent out a ſound: thine arrows alſo went abroad.

18 The voice of thy thunder *was* in the heavens: [g] the lightnings lightened the world, the earth trembled and ſhook.

g Pſa. 97. 4

19 [h] Thy way *is* in the ſea, and thy path in the great waters, [i] and thy footſteps are not known.

h Hab. 3. 15

i Exod. 14. 28

20 [k] Thou leddeſt thy people like a flock, by the hand of Moſes and Aaron.

k Exod. 14. 19 Pſa. 78. 52. Hoſ. 12. 13

XV. Day. *Evening Prayer.*

P S A L. LXXVIII.

¶ ‖ † Maſchil of Aſaph.

‖ Pſa. 74. title.

† Or, A pſalm for Aſaph, to give inſtruction.

GIVE ear, O my people, *to* my law: incline your ears to the words of my mouth.

2 [a] I will open my mouth in a parable: I will utter dark ſayings of old:

a Iſa. 49. 4 Matt. 13. 35

3 [b] Which we have heard and known, and our fathers have told us.

b Iſa. 44. 1

4 [c] We will not hide *them* from their children, ſhewing to the generation to come, the praiſes of the Lord; and his ſtrength and his wonderful works that he hath done.

c Deut. 4. 6 Joel 1. 3

5 For [d] he eſtabliſhed a teſtimony in Jacob, and appointed a law in Iſrael, which he commanded our fathers, [e] that they ſhould make them known to their children.

d Pſa. 147. 19

e Deut. 4. 9 & 6. 7. & 11. 19

6 [f] That the generation to come might know *them*, *even* the children *which* ſhould be born: *who* ſhould ariſe and declare *them* to their children:

f Pſa. 102. 18

7 That they might ſet their hope in God, and not forget the works of God; but keep his commandments:

g Exod. 32. 9 & 33. 3. & 34. 9 Deut. 9. 6, 13 & 31. 27 Pſa. 68. 6

8 And might not be as their fathers, [g] a ſtubborn and rebellious generation; a generation † [h] *that* ſet not their heart aright, and

† Heb. that prepared not their heart.

h Verſe 37

V. 6. *I call to remembrance my ſong*—Former mercies, which engaged me to praiſe thee, even in the night. *My ſpirit made diligent ſearch*—To find out the cauſe of theſe dealings; and whether or when they may have an end, and what means I ſhould uſe to recover my former happy ſtate.

V. 7—13. *Hath God forgotten to be gracious*—If you, reader, are making a queſtion of this, remember, it is ſaid to all that fear the Lord, that obey the voice of his ſervant, that walketh in darkneſs and have no light, Let him truſt in the name of the Lord, and ſtay upon his God. (Iſa. l. 10.) And they that continue to believe in him, even againſt hope, will not fail to find, that though darkneſs may endure as for a night, yet light—grace, mercy, and peace will come in the morning. *But I will remember the years*—The great work which, by his almighty power, he has in all ages wrought for the deliverance of his people in like diſtreſſes. *Thy way*—The diſpenſations of thy providence in thus afflicting thy people, are above the reach of human reaſon, and the grounds thereof to be found only in thy word. *Who is ſo great as our God*—Who therefore can reſcue his people out of their troubles, when he ſees fit.

V. 14—19. *The waters ſaw thee*—Felt the viſible effects of thy divine preſence and power. *The depths*—The deep ſea was divided to the very bottom. *Thine arrows*—Lightnings and thunderbolts. *Thy footſteps are not known*—Such is the depth of the riches both of the wiſdom and knowledge of God, his judgments are unſearchable, and his ways paſt finding out, (Rom. xi. 33.) and therefore his government calls for our entire ſubmiſſion and reſignation to it without knowing why it pleaſes the Lord ſo to order whatever concerns us.

V. 20. *Thou leddeſt thy people like a flock*—With all poſſible care and tenderneſs, and therefore I truſt thou wilt take care of thy poor people.

P S A L. LXXVIII.

V. 1. *O my people*—Of the ſame country and lineage with myſelf. *To my law*—My doctrine which from God I ſhall deliver to you for the governing of your lives.

V. 2. *I will open my mouth*—I will with great ſeriouſneſs and earneſtneſs declare to you, ſuch things as may tend to your inſtruction and advantage. *I will utter dark ſayings of old*—Doctrinal truths, couched in hiſtorical examples, ſhewing God's tranſcendent goodneſs to an unworthy people, and their prodigious rebellion and ingratitude.

V. 3—5. *The praiſes*—The praiſe-worthy actions. *A teſtimony*—His law.

and whose spirit was not stedfast with God.

9 The children of Ephraim *being* armed *and* † carrying bows, turned back in the day of battle.

† Heb. throwing forth.

10 They kept not the covenant of God, and refused to walk in his law:

11 And forgat his works, and his wonders that he had shewed them.

12 Marvellous things did he in the sight of their fathers, in the land of Egypt, [i] *in* the field of Zoan.

13 [k] He divided the sea, and caused them to pass through, and [l] he made the waters to stand as an heap.

14 [m] In the day-time also he led them with a cloud, and all the night with a light of fire.

15 [n] He clave the rocks in the wilderness, and gave *them* drink as out of the great depths.

16 He brought [o] streams also out of the rock, and caused waters to run down like rivers.

17 And they sinned yet more against him, by [p] provoking the Most High in the wilderness.

18 And [q] they tempted God in their heart, by asking meat for their lust.

19 [r] Yea, they spake against God: they said, Can God * furnish a table in the wilderness?

20 [s] Behold, he smote the rock, that the waters gushed out, and the streams overflowed: can he give bread also? can he provide flesh for his people?

21 Therefore the Lord heard *this*, and [t] was wroth, so a fire was kindled against Jacob, and anger also came up against Israel;

22 Because they believed not in God, and trusted not in his salvation:

23 Though he had commanded the clouds from above, [u] and opened the doors of heaven,

24 [x] And had rained down manna upon them to eat, and had given them of the corn of heaven.

25 ‖ Man did eat angels food: he sent them meat to the full.

26 [y] He caused an east wind ‡ to blow in the heaven: and by his power he brought in the south wind.

27 He rained flesh also upon them as dust, and † feathered fowls like as the sand of the sea.

28 And he let *it* fall in the midst of their camp, round about their habitations.

29 [z] So they did eat, and were well filled: for he gave them their own desire;

30 They were not estranged from their lusts: but [a] while their meat *was* yet in their mouths,

31 The wrath of God came upon them, and slew the fattest of them, and ‡ smote down the § chosen *men* of Israel.

32 For all this [b] they sinned still: and believed not for his wondrous works.

33 [c] Therefore their days did he consume in vanity, and their years in trouble.

34 [d] When he slew them, then they sought him, and they returned, and inquired early after God.

35 And they remembered that [e] God *was* their rock, and the high God their redeemer.

36 [f] Nevertheless, they did flatter him with their mouth, and they lied unto him with their tongues.

37 For [g] their heart was not right with him, neither were they stedfast in his covenant.

38 But

i Gen. 32. 3 Numb. 13. 22 Isai. 19. 11, 13 Ezek. 30. 14

k Exod. 14. 21

l Exod. 15. 8 Psa. 33. 7

m Exod. 13 21. & 14. 24 Psal. 105. 39

n Exod. 17. 6 Numb. 20. 11 Psal. 105. 41 1 Cor. 10. 4

o Deut. 9. 21 Psal. 105. 41

p Psa. 95. 8

q Exod. 16. 2

r Num. 11. 4

* Heb. order

s Exod. 17. 6 Num. 20. 11. & 28. 2

t Num. 11. 1, 33

u Gen. 7. 11 Mal. 3. 10

x Exod. 16. 4, 14 Psa. 105. 40 John 6. 31 1 Cor. 10. 3

‖ Or, Every one did eat the bread of the mighty. Psal. 103. 20

y Num. 11. 31

‡ Heb. to go

† Heb. fowl of wing.

z Num. 11. 20

a Num. 11. 33

‡ Heb. made to bow.

§ Or, young men.

b Num. 14, & 16, & 17

c Num. 14. 29

d See Hos. 5. 15

e Deut. 32. 4

f Ezek. 33. 31

g Verse 8.

V. 6—7. *That they might set their hope in God*—That, by the consideration of God's gracious promises and wonderful works wrought for his people, they might be encouraged to trust in him.

V. 9—13. *The children of Ephraim*—The people of Israel, called here by the name of Ephraim, which was an eminent tribe, though they were sufficiently armed in all respects, yet were worsted. *Forgat his works*—Lived as if they had forgotten them.

V. 15—22. *He gave them drink as out of the great depths*—In great abundance. *They tempted God*—Desired a proof of his power. *By asking meat for their lust*—To satisfy their luxurious appetite. They were desirous that God should use his mighty power even to give them things which were not necessary for them; and O! what danger is there of tempting God as they did, and of falling under his displeasure: safe and happy are they who are humble enough to be satisfied with whatever it pleases God to allow them; and having his holy Spirit for their consolation and support, are therewith not only content but thankful. *So a fire was kindled against Jacob*—God's wrath. *Because they believed not in God*—That he both could and would save them from destruction by famine.

V. 23—26. *Manna, the corn of heaven*—That came down out of the air. *Angels food*—Such delicious food as were fit for angels. And they that live by faith in God their Saviour, and are feeding upon that spiritual bread which cometh down from heaven, they eat angels food, and are with them, though on earth, partakers of the nature of everlasting life. (1 Cor. x. 3. John xvii. 3.)

V. 27—30. *They were not estranged from their lust*—Still greedily desirous of more, to gratify their sensual appetite, though they had glutted themselves therewith already: And by this a sufficient proof is given that objects of sense cannot satisfy the desires of immortal souls: unless satisfied with God himself, they will hunger, thirst, and crave for ever.

V. 31—33. *The fattest of them*—Those that had fed most were first slain; and they that feed most on perishable food will sink the first and deepest into that misery which is the final consequence of living and dying in the neglect of God and of his great salvation. (Heb. ii. 3.) *The chosen men*—The ringleaders in this disturbance. *They believed not, therefore their days did he consume in vanity*—In tedious and fruitless marches up and down, to and fro, to no purpose, but only to consume them. *And their years in trouble*—In manifold diseases, dangers, and horrors of mind.

V. 34—37. *They returned*—Presently seem to repent and return to God. *They remembered God their redeemer*—That he only had, and could deliver them. *Nevertheless they lied unto him*—Made fair promises, but failed of performances.

V. 38—41. *He*

38 [h] But he *being* full of compaſſion, forgave *their* iniquity, and deſtroyed *them* not; yea, many a time [i] turned he his anger away, [k] and did not ſtir up all his wrath.

39 For [l] he remembered [m] that they *were but* fleſh; [n] a wind that paſſeth away, and cometh not again.

40 How oft did they † [o] provoke him in the wilderneſs, *and* grieve him in the deſart?

41 Yea, [p] they turned back and tempted God, and limited the holy One of Iſrael.

41 They remembered not his hand, *nor* the day when he delivered them § from the enemy.

43 How [q] he had ‖ wrought his ſigns in Egypt, and his wonders in the field of Zoan:

44 [r] And had turned their rivers into blood: and their floods, that they could not drink.

45 [s] He ſent divers ſorts of flies among them, which devoured them; and [t] frogs, which deſtroyed them.

46 [u] He gave alſo their increaſe unto the caterpillar, and their labour unto the locuſt.

47 [x] He † deſtroyed their vines with hail, and their ſycamore-trees with § froſt.

48 [y] § He gave up their cattle alſo to the hail, and their flocks to * hot thunder-bolts.

49 He caſt upon them the fierceneſs of his anger, wrath, and indignation and trouble, by ſending evil angels *among them.*

50 ‖ He made a way to his anger, he ſpared not their ſoul from death: but gave ‡ their life over to the peſtilence.

51 [z] And ſmote all the firſt-born in Egypt: the chief of *their* ſtrength in [a] the tabernacles of Ham:

52 But [b] made his own people to go forth like ſheep, and guided them in the wilderneſs like a flock.

53 And he led them on ſafely, ſo that they feared not; but the ſea [c] * overwhelmed their enemies.

54 And he brought them to the border of his ſanctuary, *even to* this mountain, [d] *which* his right hand had purchaſed.

55 He caſt out the heathen alſo before them, and [e] divided them an inheritance by line, and made the tribes of Iſrael to dwell in their tents.

56 Yet they tempted and provoked the moſt high God, and kept not his teſtimonies:

57 But turned back and dealt unfaithfully like their fathers: they were turned aſide [f] like a deceitful bow.

58 [g] For they provoked him to anger with their high places, and moved him to jealouſy with their graven images.

59 When God heard *this*, he was wroth, and greatly abhorred Iſrael:

60 [h] So that he forſook the tabernacle of Shiloh, the tent *which* he placed among men:

61 [i] And delivered his ſtrength into captivity, and his glory into the enemies hand.

62 He gave his people over alſo unto the ſword: and was wroth with his inheritance.

63 The fire conſumed their young men: and [k] their maidens were not § given to marriage.

64 Their

h Numb. 14. 17, 18
i Iſai. 41. 9
k 1 Kings 21. 29
l Pſa. 103. 14. 16
m Gen. 6. 3 John 3. 6
n Job 7. 7, 16
† Or, rebel againſt him.
o Pſa. 95. 9, 10 Iſai. 7. 15 Eph. 4. 30
p Num. 14. 22
§ Or, from affliction.
q Pſal. 105. 27, &c.
‖ Heb. ſet.
r Exod. 7. 20 Pſa. 105. 29
s Exod. 8. 24 Pſa. 105. 31
t Exod. 8. 6
u Exod. 10. 13 Pſa. 105. 34
x Exod. 9. 23 Pſa. 105. 33
† Heb. killed
§ Or, great hail-ſtones.
y Exod. 9. 23 Pſa. 105. 28
§ Heb. He ſhut up.
* Or, lightnings.
‖ Heb. He weighed a path.
‡ Or, their beaſts to the murrain. Exod. 9. 3, 6
z Exod. 12. 29 Pſa. 105. 36
a Pſa. 106. 22
b Pſa. 77. 20
c Exod. 14. 27, 28. & 15. 10.
* Heb. covered.
d Pſa. 44. 3
e Joſh. 13. 7 Pſa. 136. 21, 22
f Hoſ. 7. 16
g Deut. 32. 16, 21
h 1 Sam. 4. 11 Jer. 7. 12, 14. & 26. 6, 9
i Judg. 18. 30
k Jer. 7. 34. & 16. 9. & 25. 10
§ Heb. praiſed.

V. 38—41. *He being full of compaſſion, forgave their iniquity*—Puniſhed them not at that time; but finally, when they would not believe, they fell in the wilderneſs, and never entered the land promiſed to the faith of Abraham, and through him to his believing offſpring, as everlaſting life is now promiſed to all who truly believe that God, with and for the ſake of his Son, will freely give them all things. *He remembered that they were but fleſh*—Weak and frail, unable to bear the full wrath of God, and therefore a fitter object of pity, than of continual diſpleaſure. *They turned back*—To their former evil ways, after they had pretended to repent of them. *And limited the holy One of Iſrael*—Queſtioning his power, or preſcribing him what to do.

V. 42—45. *They remembered not his hand*—The wonderful works of his Almighty power wrought for their deliverence. *He ſent flies which devoured them*—By their poiſonous ſtings. When the judgments of God are to be inflicted on a people, his Almighty power can make *flies* deſtroy a great nation. How are human weakneſs and the power of God diſcovered by the events that are here recorded for the information of mankind!

V. 46—49. *The fierceneſs of his anger*—Other moſt grievous plagues, which came thick upon them, and were the clear evidences of God's fierce indignation againſt them. *By ſending evil angels among them*—Which terrified them by frightful apparitions. When men will continue in diſobedience to God, the powers of darkneſs are by him let looſe upon them as the dreadful executioners of his divine diſpleaſure.

V. 50. *He made a way to his anger*—He afterwards inflicted greater judgments upon them, whereby he cleared a paſſage for his wrath, ſo that it might proceed without interruption, to do farther execution on the obſtinate Egyptians, by taking away the life both of man and beaſt.

V. 51—53. *The tabernacles of Ham*—The Egyptians; the offſpring of Ham. *They feared not*—That they ſhould be drowned as they paſſed through the ſea.

V. 54, 55. *He brought them to the border of his ſanctuary*—The very ſkirts of Canaan, the land deſigned for the ſpecial place of his worſhip. *He made Iſrael to dwell in their tents*—The habitations of the heathen.

V. 56—60. *They were turned aſide like a deceitful bow*—Utterly deceiving his expectation, by declining from the rule he gave them to walk by. *When God heard this*—Perceived. *So that he forſook the tabernacle of Shiloh*—Suffering the ark, the ſign of his preſence, to be taken by the Philiſtines.

V. 61—64. *His ſtrength*—The ark, the ſign and pledge of his ſtrength and power to be put forth on his people's behalf. *His glory*—The ſeat of his glorious preſence. *The fire*—God's wrath, v. 21. *Widows made no lamentation*—Being overwhelmed with the ſenſe of public calamities.

V. 65, 66. *He*

64 [l] Their priests fell by the sword: and [d] their widows made no lamentation.

65 Then the Lord [n] awaked as one out of sleep, *and* [o] like a mighty man that shouteth by reason of wine.

66 And [p] he smote his enemies in the hinder parts: he put them to a perpetual reproach.

67 Moreover, he refused the tabernacle of Joseph: and chose not the tribe of Ephraim.

68 But chose the tribe of Judah, the mount Zion, [q] which he loved.

69 And he built his sanctuary like high *palaces*, like the earth which he hath * established for ever.

70 [r] He chose David also his servant, and took him from the sheep-folds:

71 ‖ From following [s] the ewes great with young, he brought him [t] to feed Jacob his people, and Israel his inheritance.

72 So he fed them according to the integrity of his heart: and guided them by the skilfulness of his hands.

XVI. Day. *Morning Prayer.*

PSAL. LXXIX.

¶ A psalm ‖ of Asaph.

O God, the heathen are come into thine inheritance, [a] thy holy temple have they defiled: [b] they have laid Jerusalem on heaps.

2 [c] The dead bodies of thy servants have they given *to be* meat unto the fowls of the heaven, the flesh of thy saints, unto the beasts of the earth.

3 Their blood have they shed like water round about Jerusalem: [d] and *there was* none to bury *them*.

4 [e] We are become a reproach to our neighbours: a scorn and derision to them that are round about us.

5 [f] How long, Lord? wilt thou be angry for ever? shall thy jealousy burn like fire?

6 [g] Pour out thy wrath upon the heathen that have not known thee, and upon the kingdoms that have not called upon thy name.

7 For they have devoured Jacob, and laid waste his dwelling-place.

8 [h] O remember not against us ‖ former iniquities: let thy tender mercies speedily prevent us: for we are brought very low.

9 Help us, O God of our salvation, for the glory of thy name: and deliver us, and purge away our sins for thy name's sake.

10 [i] Wherefore should the heathen say, Where *is* their God? let him be known among the heathen in our sight *by* the † revenging of the blood of thy servants *which is* shed

11 Let [k] the sighing of the prisoner come before thee, according to the greatness of † thy power: * preserve thou those that are appointed to die.

12 And render unto our neighbours [l] seven-fold into their bosom, [m] their reproach wherewith they have reproached thee, O Lord.

13 So [n] we thy people and sheep of thy pasture, will give thee thanks for ever: we will shew forth thy praise § to all generations.

PSAL. LXXX.

¶ To the chief musician ‡ upon Shoshannim, Eduth, A psalm ‡ of Asaph.

GIVE ear, O Shepherd of Israel, thou that leadest Joseph [a] like a flock, [b] thou that dwellest *between* the cherubims, [c] shine forth.

2 [d] Before Ephraim, and Benjamin, and Manasseh, stir up thy strength, and § come *and* save us.

3 [e] Turn us again, O God: [f] and cause thy face to shine, and we shall be saved.

4 O Lord God of hosts, how long ‖ wilt thou be angry against the prayer of thy people?

5 Thou

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l 1 Sam. 4. 19
d Job 27. 15 Ezek 24. 23
n Psa. 44. 23
o Isai. 42. 13
p 1 Sam. 5. 6, 12. & 6. 4
q Psa. 87. 2
* Heb. founded.
r 1 Sam. 16. 11 2 Sam. 7. 8
‖ Heb. From after.
s Gen. 33 13 Isai. 40. 11.
t 2 Sam. 5. 2 1 Chro. 11. 2
‖ Or, for Asaph.
a Psa. 74. 7
b Mic. 4. 12.
c Jer. 7. 33
d Psa. 141. 7 Jer. 14. 16. & 16. 4. Rev. 11. 9
e Psa. 44. 14. & 80. 6.
f Psa 74. 1, 9, 10. & 89. 46
g Jer. 10. 25
h Isai. 64. 9
‖ Or, the iniquities of them that were before us.
i Psa. 42. 10. & 115. 2
† Heb. vengeance.
k Psa. 102. 20
† Heb thine arm.
* Heb. reserve the children of death.
l Gen. 4. 15 Isai 65. 6, 7 Jer. 32. 18 Luk. 6. 38
m Psa. 74. 22
n Psa. 95. 7. & 100. 3
§ Heb. to generation and generation.
‡ Psal. 45, & 60, title.
‡ Or, for Asaph.
a Psa. 77. 20
b Exod. 25. 20
c 1 Sam. 4. 4 2 Sam. 6. 2 Psal. 99. 1
d Deut. 33. 2 Psa. 50. 2, & 94. 1.
d Num. 2. 18—23
§ Heb. come for salvation to us.
e Verse 7. 19 Lam. 5. 21
f Psa. 4. 6
‖ Heb. wilt thou smoke, Psa. 74. 1

V. 65, 66. *He smote his enemies*—The Philistines. *He put them to reproach*—By causing them to send back the ark with monuments of their shame.

V. 67—69. *Moreover*—Besides the punishments he inflicted on his enemies, he also punished his people for their sins, and would not let the ark abide any longer at Shiloh, in the tribe of Joseph or Ephraim. *Chose Judah*—For the seat of the ark, and of his worship. *Which he established for ever*—To be the settled place for his worship till the coming of the Messiah.

V. 70—72. *Integrity*—Sincerely seeking the welfare of his people. *The skilfulness of his hands*—That prudence which appeared in all his actions.

PSAL. LXXIX.

V. 1—4. *The heathen*—The Babylonians or Chaldeans.

V. 5—9. *They have devoured Jacob*—Thy people Israel, Jacob's posterity. *Help us, for thy name's sake*—This is the language of the Spirit of prayer, which only asks for mercy from God for the Mediator's sake: and they that have this Spirit pretend to no good thought, or word, or work, as of themselves.

V. 10—13. *The sighing of the prisoner*—Thy people now in captivity.

PSAL. LXXX.

V. 1. *That leadest Joseph*—Thy people Israel. *Shine forth*—Manifest thy favour to us in our deliverance.

V. 2, 3. *Before Ephraim and Benjamin*—Before all the tribes of Israel, among whom these were eminent. *Stir up thy strength*—Manifest thy favour towards us by subduing our enemies. *Turn us again, O God*—To thyself, by true repentance, and to our former flourishing condition.

V. 4—6. *How long wilt thou be angry against the prayer of thy people*—Which thou seemest to be, by increasing our miseries, notwithstanding our prayers. *Thou makest us a strife*—To be continually quarrelled with by them. *Our enemies laugh*—Insult over us, and take pleasure in our calamities.

V. 7—9. *Thy*

g Pſa. 42. 3, 102. 9

5 g Thou feedeſt them with the bread of tears: and giveſt them tears to drink in great meaſure.

h Pſa. 44. 13. & 79. 4

6 h Thou makeſt us a ſtrife unto our neighbours: and our enemies laugh among themſelves.

i Ver. 3. 19

7 i Turn us again, O God of hoſts, and cauſe thy face to ſhine, and we ſhall be ſaved.

k Iſai. 5. 1, 7. Jer. 2. 21. Ezek. 15. 6 & 17. 6. & 19. 10.

8 Thou haſt brought k a vine out of Egypt: l thou haſt caſt out the heathen, and planted it.

l Pſal. 44. 2.

9 Thou preparedſt *room* before it, and didſt cauſe it to take deep root, and it filled the land.

‖ Heb. the cedars of God.

10 The hills are covered with the ſhadow of it, and the boughs thereof *were like.*‖ the goodly cedars.

m Pſa. 72. 8

11 She ſent out her boughs unto the ſea, and her branches m unto the river.

n Pſa. 89. 40, 41. Iſai. 5. 5. Nah. 2. 2

12 Why haſt thou *then* n broken down her hedges, ſo that all they which paſs by the way do pluck her?

13 The boar out of the wood doth waſte it, and the wild beaſt of the field doth devour it.

o Iſai. 63. 15

14 Return, we beſeech thee, O God of hoſts, o look down from heaven, and behold, and viſit this vine;

15 And the vineyard which thy right hand hath planted, and the branch *that* thou madeſt ſtrong for thyſelf.

p Pſa. 76. 7

16 *It is* burnt with fire, *it is* cut down: p they periſh at the rebuke of thy countenance.

q Pſa. 89. 21

17 q Let thy hand be upon the man of thy right hand, upon the ſon of man *whom* thou madeſt ſtrong for thyſelf.

18 So will not we go back from thee: quicken us, and we will call upon thy name.

r Ver. 3. 7

19 r Turn us again, O Lord God of hoſts, cauſe thy face to ſhine, and we ſhall be ſaved.

PSAL. LXXXI.

§ Pſa. 8, title.

¶ To the chief muſician § upon Gittith, A pſalm * of Aſaph.

* Or, for Aſaph.

SING aloud unto God our ſtrength; make a joyful noiſe unto the God of Jacob.

2 Take a pſalm, and bring hither the timbrel, the pleaſant harp with the pſaltery.

3 Blow up the trumpet in the new-moon, in the time appointed, on our ſolemn feaſt-day.

a Lev. 23. 24 Num. 10. 10

4 For a this *was* a ſtatute for Iſrael, *and* a law of the God of Jacob.

‡ Or, againſt.

5 This he ordained in Joſeph *for* a teſtimony, when he went out ‡ through the land of Egypt: b *where* I heard a language *that* I underſtood not.

b Pſa. 114. 1

c Iſai. 9. 4. & 10. 27.

6 c I removed his ſhoulder from the burden: his hands § were delivered from d the pots.

§ Heb. paſſed away.

d Exod. 1. 14

e Exod. 2. 23. & 14. 10 Pſal. 50. 15.

7 e Thou calledſt in trouble, and I delivered thee; f I anſwered thee in the ſecret place of thunder: I g proved thee at the waters of * Meribah. Selah.

f Exod. 19. 19

g Exod. 17. 6, 7 Num. 20. 13

* Or, ſtrife.

h Pſa. 50. 7

8 h Hear, O my people, and I will teſtify unto thee: O Iſrael, if thou wilt hearken unto me;

9 There ſhall no ſtrange god be in thee: neither ſhalt thou worſhip any ſtrange god.

i Exod. 20. 2

10 i I *am* the Lord thy God which brought thee out of the land of Egypt: k open thy mouth wide, and I will fill it.

k Pſal. 37. 4 Epheſ. 3. 20

PSAL. LXXXI.

V. 5. *A teſtimony*—A memorial of that glorious deliverance mentioned in the following words. *When he went*—When God appeared as a captain in the head, and on the behalf of his people, to execute judgments upon the Egyptians. *I heard a language*—My progenitors, the people of Iſrael. *That I underſtood not*—Which was a great affliction and aggravation of their miſery.

V. 6, 7. *From the pots*—Thoſe veſſels wherein they carried water, lime, ſtraw, brick, &c. *The ſecret place of thunder*—The pillar of fire and cloud, from whence I thundered and fought againſt the Egyptians. *I proved thee*—Tried thy faith and obedience, the want whereof thou didſt diſcover and thereby thy unworthineſs of any mercy.

V. 8—11. *I will teſtify*—Declare thy duty in thoſe laws which I gave thee, by obedience whereto thou mayeſt be happy. *Open thy mouth wide, and I will fill it*—Aſk freely, and then prepare thyſelf to receive abundantly—Aſk in faith, nothing wavering; for he that wavereth is like a wave of the ſea, driven with the wind and toſſed; and let not that man think that he ſhall receive any thing of the Lord, (James i. 5, 6) who in his heart doubts the faithfulneſs of his promiſes at the very time he is calling upon him with his lips. *Iſrael would none of me*—Rejected me and my ſervice.

V. 7—9. *Thou haſt brought a vine out of Egypt*—Thy church and people Iſrael. *Thou preparedſt room before it*—Didſt root out idolatrous nations. *To take deep root*—To be firmly ſettled, that it might flouriſh the more.

V. 10—13. *The hills were covered*—They were ſo numerous, that they inhabited the hills as well as valleys. *Like the goodly cedars*—A ſtrong and luſty people. *Why haſt thou then broken down her hedges*—Withdrawn thy protection. *The boar out of the wood*—Fierce and furious enemies.

V. 14, 15. *The branch*—Thy people whom thou did eſtabliſh and ſupport, as men do vines by ſtakes. *For thyſelf*—For thy own ſpecial delight, ſervice, and honour.

V. 16. *It is burnt with fire, it is cut down*—Thy people are deſtroyed with fire and ſword. *They periſh*—By reaſon of thy diſpleaſure.

V. 17. *Let thy hand be upon the man of thy right hand*—Let thy power and grace appear in protecting us, for the ſake of thy Son our Saviour.

V. 18. *So will not we go back from thee*—Revolt any more from thy true worſhip to idolatry, or other wickedneſs, but truſt in thee, and yield obedience to thee. *Quicken us*—Revive us by delivering us. *And we will call upon thy name*—Praiſe and worſhip thee continually.

11 But my people would not hearken to my voice: and Israel would none of me:

12 [l] So I gave them up ‖ unto their own hearts lust: *and* they walked in their own counsels.

13 [m] O that my people had hearkened unto me, *and* Israel had walked in my ways!

14 I should soon have subdued their enemies, and turned my hand against their adversaries.

15 [n] The haters of the Lord should have †† submitted themselves unto him: but their time should have endured for ever.

16 He should [o] have fed them also ‡ with the finest of the wheat: and with honey [p] out of the rock should I have satisfied thee.

l Acts 7. 42 & 14. 16 Rom. 1. 24
‖ Or, to the hardness of their hearts, or, imagination.
m Deut. 5. 29 & 10. 12, 13 & 32. 29 Isai. 48. 18
n Psa. 18. 45
†† Or, yielded feigned obedience, Psa. 18. 44 & 66. 3
‡ Heb. fed.
o Deut. 32. 13, 14 Psa. 147. 14
‡ Heb. with the fat of wheat.
p Job 29. 6
‡ Or, for Asaph.
a 2 Chron. 19. 6 Eccles. 5. 8
b Deut. 1. 17 2 Chro. 19. 7
† Heb. judge
c Prov. 24. 11

XVI. Day. *Evening Prayer.*

PSALM. LXXXII.

¶ A psalm ‡ of Asaph.

GOD [a] standeth in the congregation of the mighty: he judgeth among the gods.

2 How long will ye judge unjustly, and [b] accept the persons of the wicked? Selah.

3 † Defend the poor and fatherless: do justice to the afflicted and needy.

4 [c] Deliver the poor and needy: rid *them* out of the hand of the wicked.

5 They know not, neither will they understand; they walk on in darkness: [d] all the foundations of the earth are * out of course.

6 [e] I have said, Ye *are* gods: and all of you *are* children of the Most High.

d Psal. 11. 3
* Heb. moved
e Exod. 22. 9 John 10. 34

7 But [f] ye shall die like men, and fall like one of the princes.

8 [g] Arise, O God, judge the earth: [h] for thou shalt inherit all nations.

f Psa. 49. 12 Ezek. 31. 14
g Mic. 7 2, 7
h Psa. 2. 8

PSALM. LXXXIII.

¶ A song *or* psalm * of Asaph.

KEEP [a] not thou silence, O God: hold not thy peace, and be not still, O God.

2 For lo, thine enemies make a tumult: and they that hate thee, have lifted up the head.

3 They have taken crafty counsel against thy people, and consulted [b] against thy hidden ones.

4 They have said, Come, and [c] let us cut them off from *being* a nation: that the name of Israel may be no more in remembrance.

5 For they have consulted together with one * consent: they are confederate against thee.

6 [d] The tabernacles of Edom, and the Ishmaelites: of Moab, and the Hagarenes.

7 Gebal, and Ammon, and Amalek, the Philistines with the inhabitants of Tyre.

8 Assur also is joined with them: * they have holpen the children of Lot. Selah.

9 Do unto them as *unto* the [e] Midianites: as *to* [f] Sisera, as *to* Jabin, at the brook of Kison:

10 *Which* perished at En-dor: [g] they became *as* dung for the earth.

11 Make

* Or, for Asaph.
a Psa. 28. 1 & 35. 22. & 100. 1
b Psa. 27. 5 & 31. 20
c See Jer. 11. 19. & 31. 36
* Heb. heart.
d See 2 Chro. 20. 1, 10, 11
* Heb. they have been an arm to the children of Lot.
e Judg. 7. 22
f Judg. 4. 15. 24 & 5 21
g 2 Kings 9. 37. Zeph. 1. 17

V. 12. *So I gave them up unto their own hearts lust*—Withdrew my grace, and left them to their own wicked inclinations. This of all the divine judgments was and is the most dreadful: for the heart of man without grace, with all its acquirements, being in its very nature desperately wicked, to have all the influences and restraints of grace withdrawn, it pursues the objects of its selfish desire by means that covers it with shame, and misery flows from itself as from a fountain of evil—itself is hell; and a soul forsaken of God on earth wants but the infernal fellowship of devils, of finally impenitent souls, and the external flames, to complete its torments. Well may they, who have known the terrors of the Lord in their own souls, cry to him not to take his holy Spirit from them—well may they spend their very lives in warning their fellow-mortals of their danger, and in persuading them to fly from the wrath to come.

V. 13—16. *The haters of the Lord*—The enemies of God and his people. *Submitted themselves*—Been forced to stoop, though but feignedly. *But their time*—The Israelites flourishing condition.

PSALM. LXXXII.

V. 1—4. *God standeth in the congregation of the mighty*—In all the assemblies of the great. *He judgeth among the gods*—Observes the proceedings of magistrates, who are his deputies, and will deal with them accordingly.

V. 5. *They know not*—But, alas! it is in vain to speak to these wicked, corrupt rulers, who have no sense of good or evil, right or wrong; or at least carry themselves as if they were wholly ignorant thereof. *Neither will they understand*—They shut their eyes against the light, and are wilfully ignorant. *They walk on in darkness*—Persist and proceed in their ways of ignorance, sin, and folly. *All the foundations of the earth are out of course*—All rulers and governors, that should settle and establish justice and order, have disturbed it by their irregular and disorderly proceedings.

V. 6. *I have said, Ye are gods*—I have given you that title of Gods, because you have a commission from God to act in his name and stead, as it is expounded. (John x. 34, 35) *All of you are children of the Most High*—Even heathen magistrates (Rom. xiii. 1.) are representees of God's person, and intrusted with his authority.

V. 7, 8. *But ye shall die like one of the princes*—As other princes have done before you. *Arise, O God, judge the earth*—Since rulers and judges are so corrupt that there is no hope of relief from them, be thou pleased to take the work into thine own hands, and render to every one according to his works. *Thou shalt inherit all nations*—Rule all the nations of the world as thy own, and govern them by thy word and spirit.

PSALM. LXXXIII.

Penned upon occasion of that conspiracy and attempt made against Judah and Jerusalem by Sennacherib.

V. 1—3. *Be not still, O God*—Do not carry it as if thou wert unconcerned in our condition, but bestir thyself for us. *Make a tumult*—A tumultuous noise, by their reproaches and threatenings. *Thy hidden ones*—Thy people, whom thou hidest as a precious treasure, and protectest from the rage of their enemies.

V. 13—18. *Like a wheel*—Uncertain in their counsels, and unstable in all their ways. *Setteth the mountains on fire*—Trees and woods on the mountains. *Fill their faces with shame*—By crossing their

h Judg. 7. 25 11 Make their nobles like [h] Oreb, and
i Judg. 8. 12, 21 like Zeeb: yea, all their princes as [i] Zebah, and as Zalmunna:

12 Who said, Let us take to ourselves the houses of God in possession.

k Isai. 17. 13, 14 13 [k] O my God, make them like a wheel: as the stubble before the wind.

14 As the fire burneth the wood, and as the flame setteth the mountains on fire;

15 So persecute them with thy tempest, and make them afraid with thy storm.

16 Fill their faces with shame: that they may seek thy name, O Lord.

17 Let them be confounded and troubled for ever: yea, let them be put to shame, and perish:

l Psa. 59. 13 18 [l] That *men* may know, that thou whose name alone *is* JEHOVAH, *art* the most high over all the earth.

P S A L. LXXXIV.

• Psa. 8, title. ‖ Or, of. 1023. ¶ To the chief musician • upon Gittith, A psalm ‖ for the sons of Korah.

HOW amiable *are* thy tabernacles, O Lord of hosts!

a Psa. 42. 1, 2. & 63. 1. & 73. 26. & 119. 20 2 [a] My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God.

3 Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, *even* thine altars, O Lord of hosts, my King, and my God.

b Psa. 65. 4 4 [b] Blessed *are* they that dwell in thy house: they will be still praising thee. Selah.

5 Blessed *is* the man whose strength *is* in thee: in whose heart *are* the ways *of them*.

† O, of mulberry-trees, make him a well, &c. c 2 Sam. 5. 22. 23 § Heb. covereth. ‖ Or, from company to company. d Gen. 15. 1 6 *Who* passing through the valley † [c] of Baca, make it a well: the rain also § filleth the pools.

7 They go ‖ from strength to strength, *every one of them* in Zion appeareth before God.

8 O Lord God of hosts, hear my prayer: give ear, O God of Jacob. Selah.

9 Behold, [d] O God our shield, and look upon the face of thine anointed.

• Heb. I should chuse rather to sit at the threshold. e Gen. 15. 1 Psal. 115. 9, 10, 11. & 119. 114 Prov. 2. 7 f Psa. 34. 9, 10 g Psa. 2. 12 10 For a day in thy courts *is* better than a thousand: • I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness.

11 For the Lord God *is* a sun and [e] shield, the Lord will give grace and glory: no good *thing* will he withhold from them that walk uprightly.

12 O Lord of hosts, [g] blessed *is* the man that trusteth in thee.

P S A L.

their designs, disappointing their hopes, and confounding their confidence. *That they may seek thy name, O Lord*—Be wrought upon, or forced, to own and worship thee. Here we see what was the end for which afflictions and judgments are desired to be inflicted on the enemies of David and those that were united to him, who are the types of the Lord and of his church. And what David desires to be inflicted upon those whose wicked and persecuting conduct he describes, being no other than the mind and will of God, whoever are guilty of the same crimes, will, as the consequence of them, suffer the punishments which are thus mentioned, unless they avoid them by true repentance, and seeking the forgiveness of God against whom all sin is committed. So that in reading the psalms, it is to be observed whatever are the characters or conduct of the persons which are in this manner desired to be visited with the divine chastisements, that persons of the same character, and who are guilty of the same conduct, stand exposed to the same punishments from God in every age all the world over. *Let them be put to shame and perish*—Those of them that will not seek to thee. *That men may know*—Find by experience. *That thou whose name alone is JEHOVAH, art the*—Righteous judge of all the earth, and who at the same time that thou art ready and infinitely willing to shew mercy and forgive the penitent, wilt in no wise clear those that will continue to offend against thy holy will, by living in unbelief, and without the spirit of charity, of justice, of mercy and truth in their hearts, and a suitable conduct in their lives.

P S A L. LXXXIV.

V. 1—4. *How amiable*—How affecting and delightful are the public ordinances to those that know the worth and use thereof! *My soul longeth, fainteth for the courts of the Lord*—By the long deferring of my hopes, and earnest desire after them. *They will be still praising thee*—Exercising themselves in thy praises, and other duties of thy public worship.

V. 5. *Blessed is the man whose strength is in thee*—Who, disclaiming his own strength, seeks to thee alone for assistance and ability, and accordingly receives strength for every duty, (Phil. iv. 13) and thereupon desires to be much in the use of the ordinances, to increase his strength thereby. *In whose heart*—Whose heart is bent upon it, and is fully resolved to associate himself with those that go to thy house to enjoy communion with thee there.

V. 6. *Who passing*—Who in their passage meet with many incommodious places, by reason of drought and other inconveniencies, and thereupon dig many wells and pits for the benefit of passengers, to encourage them in their way, and render their journey as easy and delightful to them as may be. *The rain also filleth the pools*—And God blesses their endeavours, and sends rain to fill those places, and refresh the thirsty traveller.

V. 7, 8. *They go from strength to strength*—They gather fresh strength as they pass along, so far are they from being tired and wearied with their journey, by their strong desires and earnest expectations of communion with God in his ordinances. *Hear my prayer*—To restore me to thy house and service.

V. 9—12. *Look upon the face of thine anointed*—Cast a favourable eye upon me, for the sake of my Redeemer, who ever appeareth at the throne of grace in my behalf. *The Lord God is a sun*—To enlighten, quicken, direct, and comfort his people. *And shield*—To protect and preserve them from evil. *The Lord will give grace*—His favour and loving kindness, and all the blessed fruits of it. *And glory*—Honour from himself in this world, and eternal glory in the world to come. *No good thing will be withhold from them that walk uprightly*—Worship God by faith, doing his will from the heart.

P S A L. LXXXV.

V. 1—5. *Thou hast forgiven the iniquity of thy people*—Removed their punishment; the knowledge of salvation by the remission of sins was the privilege of all believers before the Saviour of the world

P S A L. LXXXV.

* Pſa. 42. title. † Or, of.

¶ To the chief muſician, A pſalm * † for the ſons of Korah.

* Or, well-pleaſed.

LORD, thou haſt been * favourable unto thy land: thou haſt brought back the captivity of Jacob.

a Pſal. 32. 1

2 [a] Thou haſt forgiven the iniquity of thy people, thou haſt covered all their ſin. Selah.

‖ Or, thou haſt turned thine anger from waxing hot.

3 Thou haſt taken away all thy wrath: ‖ thou haſt turned *thyſelf* from the fierceneſs of thine anger.

b Pſa. 80. 7

4 [b] Turn us, O God of our ſalvation, and cauſe thine anger towards us to ceaſe.

5 Wilt thou be angry with us for ever? wilt thou draw out thine anger to all generations?

6 Wilt thou not revive us again: that thy people may rejoice in thee?

7 Shew us thy mercy, O Lord, and grant us thy ſalvation.

c Zech. 9 10

8 I will hear what God the Lord will ſpeak: for [c] he will ſpeak peace unto his people, and to his ſaints: but let them not turn again to folly.

d Zech. 2. 5

9 Surely his ſalvation *is* nigh them that fear him; [d] that glory may dwell in our land.

e Pſal. 72. 3 Iſai. 32. 17

10 Mercy and truth are met together; [e] righteouſneſs and peace have kiſſed *each other*.

f Iſai. 45 8.

11 [f] Truth ſhall ſpring out of the earth: and righteouſneſs ſhall look down from heaven.

g Pſa. 84. 11

12 [g] Yea, the Lord ſhall give *that which*

h Pſa. 67. 6

is good: and [h] our land ſhall yield her increaſe.

13 [i] Righteouſneſs ſhall go before him: and ſhall ſet *us* in the way of his ſteps.

i Pſa. 89. 14

XVII. Day. *Morning Prayer.*

P S A L. LXXXVI.

* Or, A prayer being a pſalm of David.

¶ * A prayer of David.

BOW down thine ear, O Lord, hear me: for I *am* poor and needy.

‖ Or, one whom thou favoureſt.

2 Preſerve my ſoul, for I *am* ‖ holy: O thou my God, ſave thy ſervant that truſteth in thee.

* Or, all the day.

3 Be merciful unto me, O Lord: for I cry unto thee * daily.

a Pſa. 25. 1. & 143. 8

4 Rejoice the ſoul of thy ſervant: [a] for unto thee, O Lord, do I lift up my ſoul.

b Verſe 15 Pſa. 145. 9 Joel 2. 13

5 [b] For thou, Lord, *art* good, and ready to forgive: and plenteous in mercy unto all them that call upon thee.

6 Give ear, O Lord, unto my prayer: and attend to the voice of my ſupplications.

c Pſa. 50. 15

7 [c] In the day of my trouble I will call upon thee: for thou wilt anſwer me.

d Exod. 15. 11 Pſa. 89. 6

8 [d] Among the gods *there is* none like unto thee, O Lord, [e] neither *are there any works* like unto thy works.

e Deut. 3. 24. f Pſa. 22. 31. & 102. 18 Iſai. 43. 7 g Pſa. 72. 18 & 77. 14 h Deut. 6. 4. & 32. 39 Iſai. 37. 16. & 44. 6 Mark 12. 29 1 Cor. 8. 4 Epheſ. 4. 6

9 [f] All nations whom thou haſt made, ſhall come and worſhip before thee, O Lord: and ſhall glorify thy name.

10 For thou *art* great, and [g] doeſt wondrous things: [h] thou *art* God alone.

i Pſa. 25. 4. & 27. 11. & 119. 33. & 143. 8

11 [i] Teach me thy way, O Lord, I will walk in thy truth: unite my heart to fear thy name.

12 I

world appeared on earth; and it is the happy privilege of all believers to the end of the world, that, by the knowledge of God's merciful loving kindneſs, they may love him, and devote themſelves to do his good and acceptable will on earth as it is done in heaven. *Thou haſt taken away all thy wrath*—Thoſe calamities which were the fruit of thy wrath. *Turn us, and cauſe thine anger to ceaſe*—Free us fully from the remainders of thoſe evils we yet groan under.

V. 6—8. *Revive us*—Bring back the remainder of thy captives, as thou haſt done ſome of them. *I will hear*—Diligently obſerve. *What God the Lord will ſpeak*—By way of anſwer to my prayers. *For he will ſpeak peace unto his people*—Send freedom from the evils.

V. 9. *Surely his ſalvation is nigh*—Our compleat deliverance and redemption by Chriſt draws on apace. *That glory may dwell in our land*—That our land may recover its former glory, by having the worſhip of God reſtored in the purity of his ordinances; but eſpecially that the glorious preſence of God, yea the God of glory himſelf, the Lord Chriſt, who is the glory of Iſrael, may come and dwell viſibly among us.

V. 10. *Mercy and truth are met together*—And when that time ſhall come, there will be a happy conjunction of mercifulneſs and faithfulneſs, of juſtice and peaceableneſs among men; but eſpecially there ſhall be an admirable diſcovery of theſe ſeveral attributes of God in the work of our redemption by Chriſt: mercy in ſparing the ſinner; truth in fulfilling the promiſes of ſending his Son and Spirit; righteouſneſs in puniſhing ſin in his Son to the full; and peace in the reconciliation wrought between God and man thereby.

V. 11. *Truth ſhall ſpring, and righteouſneſs ſhall look down from heaven*—God's juſtice being fully ſatisfied, he ſhall graciouſly and favourably look down from heaven upon men; and then alſo theſe graces ſhall ſo abound in the days of the Meſſiah, as if the earth brought forth nothing but truth, and the heavens rained down nothing but righteouſneſs.

V. 12, 13. *The Lord ſhall give that which is good*—All ſpiritual and temporal bleſſings. He is a fountain of good, and nothing but bleſſedneſs flows from him to all that hope in his mercy, as their God and Saviour. *Righteouſneſs ſhall ſet us in the way of his ſteps*—That righteouſneſs which is imparted to the ſoul by his grace, ſhall enable us to do what the Lord our God requires of us. Righteouſneſs and holineſs ſhall then flouriſh, and have a free paſſage in every place.

P S A L. LXXXVI.

V. 1—5. *I am poor and needy*—Unable to help myſelf. *Preſerve my ſoul, for I am holy*—Sanctified by thy grace, and devoted to thy ſervice. *Thou, Lord, art plenteous in mercy unto all them that call upon thee*—In truth, and with an upright heart deſire to be reconciled unto thee, however their repentance and forſaking their former courſes, may cauſe them to be deſpiſed by the companions of the former part of their lives, and by all who will not regard how much they are required to turn unto God for mercy and for grace, that they may be ſaved from the wrath to come.

V. 10. *Thou art God alone*—There being but one Lord and Saviour Jeſus Chriſt, one faith, one baptiſm of the Holy Spirit, and one God and Father of all. (Eph. iv. 5, 6.)

V. 11. I

12 I will praiſe thee, O Lord my God, with all my heart: and I will glorify thy name for evermore.

13 For great *is* thy mercy toward me: and thou haſt delivered my ſoul from the loweſt * hell.

* Or, grave.

14 O God, [k] the proud are riſen againſt me, and the aſſemblies of † violent *men* have ſought after my ſoul: and have not ſet thee before them.

k Pſa. 54. 3

† Heb. terrible.

15 [l] But thou, O Lord, *art* a God full of compaſſion, and gracious; long-ſuffering, and plenteous in mercy and truth.

l Exod. 34. 6 Num. 14. 18 Neh. 9. 17 Verſe 5 Pſa. 103. 8. & 111. 4. & 130. 4, 7. & 145. 8 Joel 2. 13

16 O turn unto me, and have mercy upon me, give thy ſtrength unto thy ſervant, and ſave [m] the ſon of thine handmaid.

m Pſa. 116. 16

17 Shew me a token for good, that they which hate me may ſee *it*, and be aſhamed: becauſe thou, Lord, haſt holpen me, and comforted me.

P S A L. LXXXVII.

‡ Or, of.

¶ A pſalm *or* ſong ‡ for the ſons of Korah.

HIS foundation *is* [a] in the holy mountains.

a Pſa. 48 1

2 [b] The Lord loveth the gates of Zion, more than all the dwellings of Jacob.

b Pſa. 78. 67, 68

3 Glorious things are ſpoken of thee, O city of God. Selah.

c Pſa. 89. 10

4 I will make mention of [c] Rahab and Babylon, to them that know me: behold Philiſtia, and Tyre, with Ethiopia: this *man* was born there.

5 And of Zion it ſhall be ſaid, This and that man was born in her: and the Higheſt himſelf ſhall eſtabliſh her.

6 [d] The Lord ſhall count when he writeth up the people, *that* this *man* was born there. Selah.

d Pſa. 22. 30

7 As well the ſingers as the players on inſtruments *ſhall be there:* all my ſprings *are* in thee.

P S A L. LXXXVIII.

¶ A ſong *or* pſalm † for the ſons of Korah, to the chief muſician upon Mahalath Leannoth, § Maſchil of ‡ Heman the Ezrahite.

† Or, of.

§ Or, A pſalm of Heman the Ezrahite, giving inſtruction.

‡ 1 Kings 4. 31 1 Chron. 2. 6

O Lord God of my ſalvation, I have cried day *and* night before thee.

2 Let my prayer come before thee: incline thine ear unto my cry.

3 For my ſoul is full of troubles: and my life draweth nigh unto the grave.

4 I am counted with them that go down into the pit: [a] I am as a man *that hath* no ſtrength.

a Pſa. 31. 12

5 Free among the dead, like the ſlain that lie in the grave, whom thou remembereſt no more: and they are cut off ‖ from thy hand.

‖ Or, by thy hand.

6 Thou haſt laid me in the loweſt pit, in darkneſs, in the deeps.

7 Thy wrath lieth hard upon me, and [b] thou haſt afflicted *me* with all thy waves. Selah.

b Pſa. 42. 7

8 [t] Thou haſt put away mine acquaintance far from me: thou haſt made me an abomination

t Job 19 13 Pſa. 31. 11. & 142 4

V. 11. *I will walk in thy truth*—That way which is the only true rule of thy worſhip, and the true way to happineſs. I will live in thy ſpirit and walk in thy ſpirit, for without thy grace I can do nothing. *Unite my heart to fear thy name*—Let my whole heart be ſet upon it to fear and ſerve thee, that no part of it may be beſtowed upon any thing elſe.

V. 12—17. *I will glorify thy name*—Whether I eat or drink, or whatſoever I am engaged in, I will do all to thy glory. (1 Cor. x. 31.) *Thou haſt delivered my ſoul from the loweſt hell*—My life from deſperate dangers and miſeries, and from everlaſting death; and as I am thus the purchaſe of thy love, by thy grace I will live to thy praiſe. *The proud*—Wicked men. *Shew me a token for good*—Vouchſafe ſome evident and eminent token of thy good-will to me, for my enemies conviction and my comfort.

P S A L. LXXXVII.

V. 1. *The holy mountains*—Set apart to be the place of God's ſpecial preſence and worſhip. Mount Zion or Moriah; to note the ſtability and perpetuity of the church, which is built and eſtabliſhed by faith in the Rock of ages. (Matth. xvi. 18.)

V. 2, 3. *The gates of Zion*—The city Jeruſalem and Zion, where the temple and ark are, more than any other city in the land of Canaan. *Glorious things*—Glorious propheſies of ſpiritul excellencies are recorded concerning thee, O church of God, though thy condition at preſent be mean.

V. 4. *I will make mention*—I will reckon upon the inhabitants of Egypt and Babylon, though moſt alienated from the profeſſion of the truth; yea even all nations, as thoſe that ſhall become members of the church. *To them that know me*—I will reckon theſe nations among the number of thoſe that ſhall be converted. *This man*—Theſe men or people now mentioned were converted, or born again. *Was born there*—The Gentiles ſhall become members of the Jewiſh church, and partake of their privileges.

V. 5. *And of Zion it ſhall be ſaid*—Concerning the church of God, it ſhall be mentioned by God, and acknowledged by men, as a great and wonderful work of God, that *this and that man was born in her*—Perſons of this and that nation; not only a few of one nation, as formerly, but now multitudes of all ſorts and conditions, without difference of nations, (Col. iii. 11.) ſhall become members of the church. *The Higheſt himſelf ſhall eſtabliſh her*—Uphold her to perpetuity, God her Redeemer being her living head.

V. 6, 7. *The Lord ſhall count*—Eſteem ſuch an one a true member of the church, when he takes a particular account and ſurvey of all his citizens and ſubjects. *As well the ſingers*—The greateſt, and indeed the only cauſe of rejoicing is in the church, and among the people of God. *Shall be there*—All graces, comforts, privileges, bleſſings are to be found, and are had only in thee, O church, and in the uſe of the ordinances.

P S A L. LXXXVIII.

V. 1—6. *I am counted with them*—No better than a dead man. *Free among the dead*—One of that company or ſociety. *Whom thou remembereſt no more*—Takeſt no more care of them. *They are cut off from thy hand*—The care and conduct of thy providence. *The loweſt pit*—The grave. *In the deeps*—In helpleſſneſs and great calamities.

V. 7—10. *Thy waves*—Judgments. *I am ſhut up*—In my houſe

tion unto them: *I am* shut up, and I cannot come forth.

d Psa. 38. 10
e Job 11. 13 Psa. 143. 6

9 [d] Mine eye mourneth by reason of affliction: Lord, I have called daily upon thee, [e] I have stretched out my hands unto thee.

f Psa. 6. 5. & 30. 9. & 115. 17. & 118. 17 Isai. 38. 18

10 [f] Wilt thou shew wonders to the dead? shall the dead arise *and* praise thee? Selah.

11 Shall thy loving kindness be declared in the grave? *or* thy faithfulness in destruction?

g Job 10. 21 Psa. 143. 3
h Psa. 31. 12

12 [g] Shall thy wonders be known in the dark? [h] and thy righteousness in the land of forgetfulness?

i Psa. 5. 3.

13 But unto thee have I cried, O Lord, and [i] in the morning shall my prayer prevent thee.

14 Lord, why castest thou off my soul? *why* hidest thou thy face from me?

15 I *am* afflicted and ready to die, from *my* youth up: *while* [k] I suffer thy terrors, I am distracted.

k Job 6. 4

16 Thy fierce wrath goeth over me, thy terrors have cut me off.

* Or, all the day.

17 They came round about me * daily like water, they compassed me about together.

i Psa. 31. 12. & 38. 11

18 [i] Lover and friend hast thou put far from me, *and* mine acquaintance into darkness.

XVII. Day. *Evening Prayer.*

P S A L. LXXXIX.

‖ Or, A psalm for Ethan the Ezrahite, to give instruction.
† 1 Kings 4. 31 1 Chron. 2. 6

¶ ‖ Maschil of † Ethan the Ezrahite.

‡ Heb. to generation and generation.
So Ver. 4

I Will sing of the mercies of the Lord for ever: with my mouth will I make known thy faithfulness ‡ to all generations.

2 For I have said, Mercy shall be built up for ever: [a] thy faithfulness shalt thou establish in the very heavens.

a Psa. 119 89

3 [b] I have made a covenant with my chosen, I have [c] sworn unto David my servant,

b 1 Kings 8. 16.
c 2 Sam. 7. 11, &c.

4 [d] Thy seed will I establish for ever, and build up thy throne [e] to all generations. Selah.

d Ver. 29. 36
e See Ver. 1

5 And [f] the heavens shall praise thy wonders, O Lord: thy faithfulness also in the congregation of the saints.

f Psa. 19. 1

6 For [g] who in the heaven can be compared unto the Lord? *who* among the sons of the mighty can be likened unto the Lord?

g Psa. 40. 5. & 71. 19. & 86. 8. & 113. 5.

7 [h] God is greatly to be feared in the assembly of the saints: and to be had in reverence of all *them that are* about him.

h Psa. 76. 11

8 O Lord God of hosts, who *is* a strong Lord like unto thee? or to thy faithfulness round about thee?

9 [i] Thou rulest the raging of the sea: when the waves thereof arise, thou stillest them.

i Psa. 65. 7

10 [k] Thou hast broken § Rahab in pieces, as one that is slain; thou hast scattered thine enemies † with thy strong arm.

k Exod. 14. 26 Psa. 87. 4 Isai. 30. 7.
§ Or, Egypt.
† Heb. with the arm of thy strength.

11 [l] The heavens *are* thine, the earth also *is* thine: *as for* the world, and the fulness thereof, thou hast founded them.

l Gen. 1. 1 Psa. 24. 1. & 50. 12

12 The north and the south thou hast created them: Tabor and Hermon shall rejoice in thy name.

13 Thou hast * a mighty arm: strong is thy hand, *and* high is thy right hand.

* Heb. an arm with might.

14 Justice

or chamber, being afraid or ashamed to go abroad. *I have called daily upon thee*—But to no purpose. *Wilt thou shew wonders to the dead*—In raising them again to live in this world? No, thou wilt not; and therefore hear and help me before it be too late.

V. 11, 12. *In the dark*—The grave. *In the land of forgetfulness*—The grave, wherein men are forgotten. Now since none of all these can be, and this is like to be my condition very speedily, therefore prevent it.

V. 13—18. *In the morning shall my prayer prevent thee*—Come to thee before the usual time. *While I suffer thy terrors, I am distracted*—Despair and madness are ready to take place upon me. And are not the terrors of a guilty conscience the frequent cause of melancholy and madness? If they are, what means of cure can be equal to that of prayer to Him whose mercy extends to the most guilty, and with whose power nothing is too hard? (Jer. xxxii. 17.) *Lover and friend hast thou put into darkness*—Made them to hide themselves from me.

P S A L. LXXXIX.

V. 1. *I will sing of the mercies of the Lord for ever*—As long as I live, and which shall be conveyed, by this psalm, to all generations. *With my mouth will I make known thy faithfulness*—Manifested not only in those mercies thou hast bestowed upon us, but in those judgments thou hast inflicted on us, which are acts of truth and faithfulness.

V. 2, 3. *For I have said*—Concluded thus within myself. *Mercy shall be built up for ever*—Thy mercy to David's family, and thy people Israel, shall be carried on to all generations, till at last it be perfected in glory. And that provision which thou hast made for shewing mercy consistent with thy justice to the end of the world, shall cause thy love and good-will to fallen man to be admired and adored for ever. *Thy faithfulness shalt thou establish in the very heavens*—As firmly and durably as the heavens themselves. And this my confidence is built on God's decree and promise, who said, *I have sworn unto David my servant*—As the type of my beloved Son.

V. 4—7. *Thy seed will I establish for ever*—Which was literally and fully accomplished in Christ Jesus, who descended as man from David. (Matth. i.) *The heavens shall praise thy wonders*—The angels and all the spirits of the redeemed in heaven—*Who among the sons of the mighty*—The highest angels. *Can be likened unto the* LORD—My Saviour, he being the everlasting God, and far above all principalities and powers. *God is greatly to be feared in the assembly of the saints*—Both saints on earth and angels in heaven.

V. 8—12. *Thy faithfulness round about thee*—Which appears in all thy works. *Thou hast broken Rahab*—Destroyed the Egyptians. *The heavens are thine, the earth also is thine*—How full of comfort are these words, to all them that have the Lord for their God. *Tabor and Hermon shall rejoice in thy name*—Be fruitful by thy favour.

V. 13—15. *High is thy right hand*—Exalted and put forth for thy

14 [m] Juſtice and judgment *are* the || habitation of thy throne: [n] mercy and truth ſhall go before thy face.

15 Bleſſed *is* the people that know the [o] joyful ſound: they ſhall walk, O Lord, in the light of thy countenance.

16 In thy name ſhall they rejoice all the day: and in thy righteouſneſs ſhall they be exalted.

17 For thou *art* the glory of their ſtrength: [p] and in thy favour our horn ſhall be exalted.

18 For § the Lord *is* our defence: and the holy One of Iſrael *is* our king.

19 Then thou ſpakeſt in viſion to thy holy One, and ſaidſt, I have laid help upon *one that is* mighty: I have exalted *one* choſen out of the people.

20 [q] I have found David my ſervant: with my holy oil have I anointed him.

21 [r] With whom my hand ſhall be eſtabliſhed: mine arm alſo ſhall ſtrengthen him.

22 [s] The enemy ſhall not exact upon him: nor the ſon of wickedneſs afflict him.

23 [t] And I will beat down his foes before his face, and plague them that hate him.

24 But [u] my faithfulneſs and my mercy *ſhall be* with him: and [x] in my name ſhall his horn be exalted.

25 [y] I will ſet his hand alſo in the ſea, and his right hand in the rivers.

26 He ſhall cry unto me, Thou *art* my father, my God, and the rock of my ſalvation.

27 Alſo I will make him [z] *my* firſt-born, higher than the kings of the earth.

28 [a] My mercy will I keep for him for evermore, and my covenant ſhall ſtand faſt with him.

29 [b] His ſeed alſo will I make *to endure* for ever, [c] and his throne [d] as the days of heaven.

30 [e] If his children forſake my law, and walk not in my judgments;

31 If they † break my ſtatutes, and keep not my commandments:

32 Then [f] will I viſit their tranſgreſſion with the rod, and their iniquity with ſtripes.

33 [g] Nevertheleſs, my loving kindneſs § will I not utterly take from him, nor ſuffer my faithfulneſs * to fail.

34 My covenant will I not break, nor alter the thing *that is* gone out of my lips.

35 Once have I ſworn [h] by my holineſs, || that I will not lie unto David.

36 [i] His ſeed ſhall endure for ever, and his throne [k] as the ſun before me.

37 It ſhall be eſtabliſhed for ever as the moon, and *as* a faithful witneſs in heaven. Selah.

38 But thou haſt caſt off and abhorred, thou haſt been wroth with thine anointed.

39 Thou haſt made void the covenant of thy ſervant: [l] thou haſt profaned his crown, *by caſting it* to the ground.

40 [m] Thou haſt broken down all his hedges, thou haſt brought his ſtrong holds to ruin.

41 All that paſs by the way ſpoil him: he is a reproach to his neighbours.

42 Thou haſt ſet up the right hand of his adverſaries: thou haſt made all his enemies to rejoice.

43 Thou

m Pſa. 97. 2
|| Or, eſtabliſhment.
n Pſa. 85. 13
o Num. 10. 6. & 23. 21
p Ver. 24 Pſa. 75. 10. & 132. 17
§ Or, our ſhield is of the Lord, and our king is of the holy One of Iſrael
Pſal. 47. 9
q 1 Sam. 16. 1, 12.
r Pſal. 80. 17.
s 2 Sam. 7. 10.
t 2 Sam. 7. 9.
u Pſal. 61. 7
x Ver. 17
y Pſal. 72. 8. & 80. 11.
z Pſal. 2. 7
a Iſai. 55. 3
b Ver. 4, 36
c Iſai. 9. 7. Jer. 33. 17
d Deut. 11. 21.
e 2 Sam. 7. 14.
† Heb. profane my ſtatutes.
f 2 Sam. 7. 14.
g 2 Sam. 7. 15.
§ Heb. I will not make void from him.
* Heb. to lie
h Amos 4. 2.
|| Heb. If I lie.
i 2 Sam. 7. 16. Luke 1. 33 John 12. 34.
k Ver. 4. 29. Pſal. 72. 5, 17.
l Pſal. 74. 7
m Pſal. 80. 12.

thy people. *Juſtice and judgment*—And therefore thy dealings with us at preſent, though ſevere, yet are juſt. *Are the habitation of thy throne*—All thy adminiſtrations are grounded upon, and managed with righteouſneſs. *Bleſſed is the people that know the joyful ſound*—Hear thy bleſſed voice, and walk with thee their God and Saviour in newneſs of life. *They ſhall walk, O Lord, in the light of thy countenance*—Live comfortably all their days, by enjoying a conſcious ſenſe of thy mercy and loving kindneſs to them.

V. 16, 17. *In thy name ſhall they rejoice*—In thy goodneſs manifeſted to them, and in their intereſt in thee. *In thy righteouſneſs ſhall they be exalted*—Through thy faithfulneſs they ſhall proſper and flouriſh. *Thou art the glory of their ſtrength*—All the honour of their obedience is from thee, and belongs to thee.

V. 18, 19. *Then thou ſpakeſt*—Of old; in thy appointed time. *In viſion*—By divine revelation to thy holy prophets Samuel and Nathan. *And ſaidſt, I have laid help upon one*—Provided help for the relief of my people, by one endued with courage and other qualifications fit for ſuch an employment.

V. 20—22. *With my holy oil have I anointed him*—Both with material oil, and with the gifts and graces of my holy Spirit, ſignified thereby. *With whom my hand ſhall be eſtabliſhed*—My power ſhall continually protect and aſſiſt him. *The enemy ſhall not exact upon him*—Bring him under tribute. *Nor the ſon of wickedneſs afflict him*—So as to prevail over him.

V. 23—26. *I will ſet his hand in the ſea*—Enlarge his dominion to the utmoſt extent and bounds that I ever promiſed or aſſigned to him. *He ſhall cry unto me*—Make his addreſſes to me in a child-like manner, for all needful ſupplies.

V. 27—29. *I will make him my firſt-born*—In reſpect of his dignity, and my affection to him, fully accompliſhed in Chriſt. (Heb. i. 6.) *His ſeed alſo will I make to endure for ever*—Accompliſhed only in Chriſt.

V. 30—35. *If his children forſake my law*—Become guilty of any ſins, whether greater or leſſer, and will not turn unto me for mercy and grace to ſave them

V. 36, 37. *It ſhall be eſtabliſhed for ever as a faithful witneſs in heaven*—And though the moon be ſubject to eclipſes and manifold changes, yet it ſtill abides in heaven as a witneſs of my covenant of the night; ſo ſhall the kingdom of my dear Son continue for ever, notwithſtanding all the changes and calamities that may befal it.

V. 38. *But thou haſt caſt off*—But though thou haſt made ſuch glorious promiſes to us, yet thy preſent diſpenſations ſeem to contradict them, and therefore I cannot but bemoan our condition, and beg leave to argue humbly with thee, and implore thy favour.

V. 39. *Thou haſt made void the covenant*—As to outward appearance and the judgment of ſenſe, in regard of thy preſent dealings with us. *Of thy ſervant*—Made with him. *Thou haſt profaned his crown*—Dealt with it as a profane, polluted thing, by ſuffering the enemy to dethrone him and trample upon him.

V. 40—42. *Thou haſt broken down all his hedges*—Strong holds, and means of ſafety. *Thou haſt ſet up his adverſaries*—Given ſtrength, courage, and ſucceſs to them.

V. 43—46. *The*

43 Thou hast also turned the edge of his sword, and hast not made him to stand in the battle.

‡ Heb. brightness.

44 Thou hast made his ‡ glory to cease, and cast his throne down to the ground.

45 The days of his youth hast thou shortened: thou hast covered him with shame. Selah.

n Psal. 79. 5. o Psal. 78. 63.

46 [n] How long, Lord, wilt thou hide thyself, for ever? [o] shall thy wrath burn like fire?

p Psal. 39. 5, & 119. 84. q Psal. 49. 9.

47 [p] Remember how short my time is: wherefore hast thou made all men in vain?

r Heb. 11. 5.

48 [q] What man *is he that* liveth, and shall not [r] see death? shall he deliver his soul from the hand of the grave? Selah.

s 2 Sam. 7. 15. Isai. 55. 3. t Psal. 54. 5.

49 Lord, where *are* thy former loving kindnesses, *which* thou [s] swarest unto David [t] in thy truth?

u Psal. 69. 9.

50 Remember, Lord, the reproach of thy servants; [u] *how* I do bear in my bosom *the reproach of* all the mighty people;

x Psal. 74. 22.

51 [x] Wherewith thine enemies have reproached, O Lord: wherewith they have reproached the footsteps of thine anointed.

52 Blessed *be* the Lord for evermore. Amen, and Amen.

XVIII. Day. *Morning Prayer.*

P S A L. XC.

‖ Or, a prayer, being a psalm of Moses. * Deut. 33. 1. a Deu. 33. 27. Ezek. 11. 16. † Heb. in generation and generation. b Prov. 8. 25.

¶ ‖ A prayer * of Moses the man of God. LORD, [a] thou hast been our dwelling-place † in all generations.

2 [b] Before the mountains were brought forth, or ever thou hadst formed the earth and the world; even from everlasting to everlasting, thou *art* God.

3 Thou turnest man to destruction: and sayest, [c] Return, ye children of men.

c Gen. 3. 19. Eccles. 12. 7. d 2 Pet. 3. 8. ‡ Or, when he hath passed them.

4 [d] For a thousand years in thy sight *are but* as yesterday, ‡ when it is past, and *as* a watch in the night.

5 Thou carriest them away as with a flood, [e] they are *as* a sleep: in the morning [f] *they are* like grass *which* § groweth up.

e Psa. 73. 20. f Psa. 103. 15. Isai. 40. 6. § Or, is changed. g Psa. 92. 7.

6 [g] In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth.

7 For we are consumed by thine anger, and by thy wrath are we troubled.

h Psa. 50. 21.

8 [h] Thou hast set our iniquities before thee, our [i] secret *sins* in the light of thy countenance.

i Psa. 19. 12.

9 For all our days are * passed away in thy wrath: we spend our years ‖ as a tale *that is told.*

* Heb. turned away. ‖ Or, as a meditation.

10 † The days of our years *are* threescore years and ten; and if by reason of strength *they be* fourscore years, yet *is* their strength labour and sorrow: for it is soon cut off, and we fly away.

† Heb. As for the days of our years in them are seventy years.

11 Who knoweth the power of thine anger? even according to thy fear, *so is* thy wrath.

k Psa. 39. 4. ‡ Heb. cause to come.

12 [k] So teach *us* to number our days, that we may ‡ apply *our* hearts unto wisdom.

13 Return, O Lord, how long? and let it repent thee concerning thy servants.

14 O satisfy us early with thy mercy; that we

V. 43—46. *The days of his youth hast thou shortened*—The most flourishing time of David's kingdom for strength, wealth, valour, &c.

V. 47. *Remember how short my time is*—And therefore make it not shorter by thy judgments. *Wherefore hast thou made all men in vain*—To so little purpose, to be so suddenly destroyed as soon almost as we have a being, and before we can feel where we are, and for what we were made.

V. 48—50. *What man is he that liveth*—Every man by the necessity of nature must soon die; and therefore do not take us away by such untimely deaths. *I do bear in my bosom*—Lay it sadly to heart.

V. 51. *They have reproached the footsteps of thine anointed*—The hope and expectation of thy people concerning the coming of the Messiah, all which seem now to be blasted by their present distresses.

V. 52. *Blessed be the Lord for evermore*—But notwithstanding all these seeming discouragements and cross providences, I do firmly believe and hope for the accomplishment of thy promises, and thereupon bless thee for them.

P S A L. XC.

A prayer of Moses—Penned upon occasion of that severe doom, (Numb. xiv. 29.) that their carcases should fall—should perish in the wilderness.

V. 1—3. *Lord, thou hast been our dwelling-place*—Refuge, shelter, and protection to us in all our wanderings. *And sayest*—Didst pass that sentence. *Return, ye children of men*—To the dust.

V. 4, 5. *For a thousand years*—Yea, though he should live a thousand years, what is that in thy account, and in comparison of thee? *Thou carriest them away as with a flood*—Violently and irresistibly. *They are as a sleep*—Suddenly gone.

V. 6—9. *We are consumed by thine anger*—All men in general, and especially we of this nation, at this time do moulder away by frequent judgments. *Thou hast set our iniquities before thee*—To call us to account, and punish us for them. *We spend our years as a tale that is told*—Without any great regard.

V. 10. *The days of our years*—The ordinary rate of man's life. *Yet is their strength labour and sorrow*—Those remains of strength which the best do then enjoy, are full of trouble through the infirmities of age. *We fly away*—Hasten apace to our end.

V. 11. *Who knoweth the power of thine anger*—How few do rightly apprehend, firmly believe, or seriously consider, so as to be awakened thereby to true repentance! And none can fully comprehend, how able thou art to destroy those that provoke thee to wrath, and what are the dreadful effects of thy displeasure. *According to thy fear, so is thy wrath*—As men are more or less possessed with a sense and dread of thy infinite majesty and almighty power, and live under the awe thereof, so dost thou proportionably manifest thy wrath against them.

V. 12, 13. *So teach us to number our days*—To consider and be affected with the frailty and uncertainty of our lives. *That we may apply our hearts unto wisdom*—To the obtaining true spiritual wisdom,

we may rejoice, and be glad all our days.

15 Make us glad according to the days *wherein* thou haſt afflicted us, *and* the years *wherein* we have ſeen evil.

16 Let thy work appear unto thy ſervants, and thy glory unto their children.

17 [i] And let the beauty of the Lord our God be upon us: and eſtabliſh thou the work of our hands upon us, yea, the work of our hands eſtabliſh thou it.

i Pſa. 27. 4

PSAL. XCI.

HE [a] that dwelleth in the ſecret place of the Moſt High, ſhall ‡ abide under the ſhadow of the Almighty.

a Pſa. 27. 5

‡ Heb. lodge

2 [b] I will ſay of the Lord, *He is* my refuge, and my fortreſs: my God, in him will I truſt.

b Pſa. 142. 5

3 Surely [c] he ſhall deliver thee from the ſnare of the fowler: *and* from the noiſom peſtilence.

c Pſa. 124. 7

4 [d] He ſhall cover thee with his feathers, and under his wings ſhalt thou truſt: his truth *ſhall be thy* ſhield and buckler.

d Pſa. 17. 8 & 57. 1. & 61. 4.

5 [e] Thou ſhalt not be afraid for the terror by night: *nor* for the arrow *that* flieth by day:

e Job 5. 19, &c. Pſa. 121. 6 Prov. 3. 23 Iſai. 43. 2

6 *Nor* for the peſtilence *that* walketh in darkneſs: *nor* for the deſtruction *that* waſteth at noon-day.

7 A thouſand ſhall fall at thy ſide, and ten thouſand at thy right hand: *but* it ſhall not come nigh thee.

8 Only [f] with thine eyes ſhalt thou behold, and ſee the reward of the wicked.

f Pſa. 37. 34

9 Becauſe thou haſt made the Lord *which is* my refuge, *even* the Moſt High, [g] thy habitation:

g Pſa. 90. 1

10 There ſhall no evil befal thee, neither ſhall any plague come nigh thy dwelling,

11 [h] For he ſhall give his angels charge over thee, to keep thee in all thy ways.

h Pſa. 34. 7 & 71 3 Matt. 4. 6 Luke 4. 10

12 They ſhall bear thee up in *their* hands, [i] leſt thou daſh thy foot againſt a ſtone.

i Job 5. 23 Pſa. 37. 34

13 Thou ſhalt tread upon the lion and § adder: the young lion and the dragon ſhalt thou trample under feet.

§ Or, Aſp.

14 Becauſe he hath ſet his love upon me, therefore will I deliver him: I will ſet him on high, becauſe he hath known my name.

15 [k] He ſhall call upon me, and I will anſwer him: I *will be* with him in trouble, I will deliver him, and honour him.

k Pſa. 50. 15

16 With * long life will I ſatisfy him, and ſhew him my ſalvation.

* Heb. length of days

PSAL. XCII.

¶ A pſalm *or* ſong for the ſabbath-day.

IT *is a* [a] good *thing* to give thanks unto the Lord, and to ſing praiſes unto thy name, O Moſt High:

a Pſa. 147. 1

2 To ſhew forth thy loving kindneſs in the morning, and thy faithfulneſs * every night;

* Heb. in the nights

3 Upon an inſtrument of ten ſtrings, and upon the pſaltery; * upon the harp with † a ſolemn ſound.

* Or, upon the ſolemn ſound with the harp. † Heb. Higgaion.

4 For thou, Lord, haſt made me glad through thy work: I will triumph in the works of thy hands.

wiſdom, and the exerciſe of true piety. *Return, O Lord*—Be gracious to us, as thou haſt been formerly; though now thou ſeemeſt to have forſaken us. *How long*—Will it be ere thou returneſt. *Let it repent thee concerning thy ſervants*—Of theſe evils thou haſt brought upon us.

V. 14—16. *O ſatisfy us early with thy mercy*—Speedily, before we are utterly deſtroyed. *That we may rejoice, and be glad all our days*—By being bleſſed with the knowledge that for our Redeemer's ſake thou haſt mercifully forgiven us all our offences. And they that ſee the Saviour of mankind as ſtanding between the Divine juſtice and themſelves, and that when he is looked to as the ſole cauſe of pardon, God will forgive and accept the ſinner into his favour for the Redeemer's ſake, how great and conſtant is their cauſe of joy. *Let thy work appear unto thy ſervants*—Glorious works of mercy and deliverance, according to thy gracious promiſes to mankind through the Son of thy love, who took our nature upon him to ſatify thy juſtice, that then thy grace might freely flow and work in all, that would not reſiſt its influence, to will and do of thy good pleaſure.

V. 17. *Let the beauty of the Lord our God be upon us*—Thy bleſſing and favour, which may make us amiable and honourable in the eyes of all. *Eſtabliſh thou the work of our hands*—Direct us in, and give ſucceſs to all our undertakings and endeavours. *Eſtabliſh thou it*—Carry it on, by thy continual aid and bleſſing, unto perfection.

PSAL. XCI.

V. 1. *He that dwelleth*—Makes God his refuge, by relying upon him. *Shall abide*—Be ſecure under the ſafe and comfortable protection of God.

V. 2—4. *He ſhall deliver thee*—Who truſts in him. *From the ſnare of the fowler*—The peſtilence, which ſeizes upon men ſuddenly and unexpectedly; and from all other dangers both from tempting ſpirits and wicked men. *His truth*—In fulfilling his promiſes. *Shall be thy ſhield*—Thy ſure defence.

V. 5—7. *Thou ſhalt not be afraid for the*—The peſtilence, or any other unſeen danger. *It ſhall not come nigh thee*—When God ſees preſervation beſt for thee.

V. 8—13. *He ſhall keep thee in all thy ways*—Thy lawful undertakings; and in this his holy angels ſhall miniſter unto all who look unto Jeſus for his grace, that they may walk worthy of the vocation wherewith he has called them. *Leſt thou daſh thy foot againſt a ſtone*—Do thyſelf any miſchief. *Thou ſhalt tread upon the lion*—Subdue thy bittereſt enemies, and the fierceſt creatures.

V. 14—16. *Set his love upon me*—Shewed his love to me, by believing in me. *I will ſet him on high*—Out of the reach of evil. *I will deliver him, and honour him*—Both here and hereafter.

PSAL. XCII.

V. 1—5. *I will triumph in the works of thy hands*—Not only of creation, but eſpecially of peculiar providence over thy church and people, and by what I experience in myſelf and ſee in others of the effects of the work of thy grace in the renewal of the ſoul in thy bleſſed image. *How great are thy works*—Counſels and diſpenſations of thy providence.

b Pſa. 40. 5 & 139. 17 c Iſa. 28. 29 Rom. 11. 34

5 [b] O Lord, how great are thy works! *and* [c] thy thoughts are very deep.

d Pſa. 94 8

6 [d] A brutiſh man knoweth not: neither doth a fool underſtand this.

e Job 12. 6. & 21. 7 Jer. 12. 1, 2 Mal. 3. 15

7 When [e] the wicked ſpring as the graſs, and when all the workers of iniquity do flouriſh: *it is* that they ſhall be deſtroyed for ever.

f Pſa. 56. 2

8 [f] But thou, Lord, *art moſt* high for evermore.

9 For lo, thine enemies, O Lord, for lo, thine enemies ſhall periſh: all the workers of iniquity ſhall be ſcattered.

g Pſa. 89 17, 24.

10 But [g] my horn ſhalt thou exalt like *the horn of* an unicorn: I ſhall be anointed with freſh oil.

h Pſa. 54. 7 & 59. 10. & 112. 8

11 [h] Mine eye alſo ſhall ſee *my deſire* on mine enemies: *and* mine ears ſhall hear *my deſire* of the wicked that riſe up againſt me.

i Iſa. 65. 22 Hoſ. 14 5

12 [i] The righteous ſhall flouriſh like the palm-tree: he ſhall grow like a cedar in Lebanon.

13 Thoſe that be planted in the houſe of the Lord, ſhall flouriſh in the courts of our God.

14 They ſhall ſtill bring forth fruit in old age: they ſhall be fat and § flouriſhing:

§ Heb. green

k Deut. 32. 4

15 To ſhew that the Lord *is* upright: [k] *he*

l Rom. 9. 14

is my rock, and [l] *there is* no unrighteouſneſs in him.

XVIII. Day. *Evening Prayer.*

PSALM XCIII.

a Pſa. 96 10 & 97. 1. & 99. 1 Iſa. 52. 7

THE [a] Lord reigneth, [b] he is clothed with majeſty, the Lord is clothed with ſtrength, [c] *wherewith* he hath girded himſelf: [d] the world alſo is eſtabliſhed, that it cannot be moved.

b Pſa. 104. 1 c Pſa. 65. 6 d Pſa. 96. 10

V. 6, 7. *A brutiſh man knoweth not*—A carnal wicked perſon. *Neither doth a fool underſtand this*—The deſtruction of the wicked, or God's end in ſuffering them to flouriſh. *When the workers of iniquity flouriſh: it is that they ſhall be deſtroyed for ever*—This will be the iſſue and event, which is haſtened and promoted by their worldly ſecurity.

V. 8, 9. *But*—Though wicked men be very high for the preſent, yet it ſhall not be long ſo, for thou art above them, being moſt high to pull them down and puniſh them for ever.

V. 10. *But my horn ſhalt thou exalt*—Advance me and all thy faithful ſervants to true and everlaſting honour. *I ſhall be anointed with freſh oil*—Have great cauſe of rejoicing, being favoured and bleſſed by thee.

V. 11—14. *The righteous ſhall flouriſh like the palm-tree*—Always green and flouriſhing. *Thoſe that be planted in the houſe of the Lord*—Made living members of the church. *They ſhall be fat and flouriſhing*—Endued with the rich meaſure of grace and holineſs.

V. 15. *The Lord is upright*—And God, by dealing thus both with the wicked and godly, does clearly manifeſt his juſtice and righteouſneſs in the government of the world.

PSALM XCIII.

V. 1. *The Lord reigneth*—Sets up his kingdom in the world.

2 [e] Thy throne *is* eſtabliſhed * of old: thou *art* from everlaſting.

e Pſa. 45. 6 f Prov. 8. 22, &c.

3 The floods have lifted up, O Lord, the floods have lifted up their voice: the floods lift up their waves.

* Heb. from them

4 The Lord on high *is* mightier than the noiſe of many waters, *yea, than* the mighty waves of the ſea.

5 Thy teſtimonies are very ſure: holineſs becometh thine houſe, O Lord, ‡ for ever.

‡ Heb. to length of days

PSALM XCIV.

O Lord ‡ God, [a] to whom vengeance belongeth, O God, to whom vengeance belongeth, ‡ ſhew thyſelf.

‡ Heb. God of revenges. a Deut. 32. 3 Nah. 1. 2.

2 [b] Lift up thyſelf, thou [c] judge of the earth: render a reward to the proud.

‡ Heb. ſhine forth, Pſa. 80. 1 b Pſa. 7. 6 c Gen. 18. 25

3 Lord, how long ſhall the wicked, how long ſhall the wicked triumph?

4 *How long* ſhall they [d] utter *and* ſpeak hard things? *and* all the workers of iniquity boaſt themſelves?

d Pſa 31. 18 Jude 15

5 They break in pieces thy people, O Lord, and afflict thine heritage.

6 They ſlay the widow and the ſtranger, and murder the fatherleſs.

7 [e] Yet they ſay, The Lord ſhall not ſee: neither ſhall the God of Jacob regard *it*.

e Pſa. 10. 11, 13 & 59. 7

8 [f] Underſtand, ye brutiſh among the people: and *ye* fools, when will ye be wiſe?

f Pſa. 73. 22 & 92. 6

9 [g] He that planted the ear, ſhall he not hear? he that formed the eye, ſhall he not ſee?

g Exod. 4. 11 Prov. 20. 12

10 He that chaſtiſeth the heathen, ſhall not he correct? he that teacheth man knowledge, *ſhall not he know?*

11 [h] The Lord knoweth the thoughts of man, that they *are* vanity.

h 1 Cor. 3. 20

12 Bleſſed

Wherewith he hath girded himſelf—Is ready prepared for the exerciſe thereof upon all occaſions. *The world alſo is eſtabliſhed*—He will ſo compoſe and calm all the confuſions and tumults of the world, that they ſhall end in a peaceable and happy ſettlement, and in the erection of that kingdom of the Meſſiah which can never be moved.

V. 2—5. *The floods*—The enemies of thy church and people. *Thy teſtimonies are very ſure*—The word of God in general, and particularly thy promiſes concerning the kingdom of the Meſſiah. *Holineſs becometh thine houſe, O Lord, for ever*—Thou wilt ſhew thyſelf a holy, righteous, and faithful God in fulfilling thy promiſes, to thoſe that attend upon thee in thine ordinances.

PSALM XCIV.

V. 1—4. *Lift up thyſelf*—Puniſh thine enemies. *Hard things*—Cruel threatnings, and proud, inſolent reproaches, grievous to be heard. *And the workers of iniquity boaſt themſelves*—Of their power, and ſucceſs in their deſigns.

V. 5—7. *They ſay, The Lord ſhall not ſee*—Will not puniſh us, but carries himſelf as if he took no notice of what we do.

V. 8—11. *Shall not he correct*—You, for your inſolent words and wicked actions, who profeſs yourſelves to be his people. *The Lord knoweth the thoughts of man*—Much more their words and actions

i 1 Cor. 11 32 Heb. 12. 5, &c.

12 i Bleſſed *is* the man whom thou chaſteneſt, O Lord, and teacheſt him out of thy law:

13 That thou mayeſt give him reſt from the days of adverſity, until the pit be digged for the wicked.

k 1 Sam. 12. 22. Rom. 11. 1, 2

14 k For the Lord will not caſt off his people, neither will he forſake his inheritance.

§ Heb. ſhall be after it.

15 But judgment ſhall return unto righteouſneſs: and all the upright in heart § ſhall follow it.

16 Who will riſe up for me againſt the evil doers? *or* who will ſtand up for me againſt the workers of iniquity?

‖ Or, quickly

17 Unleſs the Lord *had been* my help, my ſoul had ‖ almoſt dwelt in ſilence.

18 When I ſaid, My foot ſlippeth: thy mercy, O Lord, held me up.

19 In the multitude of my thoughts within me, thy comforts delight my ſoul.

l Amos 6. 4

20 Shall l the throne of iniquity have fellowſhip with thee, which

m Pſa. 58. 2 Iſai. 10. 1

m frameth miſchief by a law?

21 They gather themſelves together againſt the ſoul of the righteous, and condemn the innocent blood.

22 But the Lord is my defence: and my God *is* the rock of my refuge.

n Pſa. 7. 16

23 And n he ſhall bring upon them their own iniquity, and ſhall cut them off in their own wickedneſs: *yea*, the Lord our God ſhall cut them off.

XIX. Day. *Morning Prayer.*

PSAL. XCV.

a Pſa. 100. 1

O Come, let us ſing unto the Lord: a let us make a joyful noiſe to the rock of our ſalvation.

* Heb. prevent his face

2 Let us * come before his preſence with thankſgiving, and make a joyful noiſe unto him with pſalms.

b Pſa. 96. 4. & 97 9. & 135. 5

3 For b the Lord *is* a great God, and a great King above all gods.

† Heb. in whoſe. ‡ Or, the heights of the hills are his.

4 † In his hand *are* the deep places of the earth: ‡ the ſtrength of the hills *is* his alſo.

§ Heb. whoſe the ſea is.

5 § The ſea *is* his, and he made it: and his hands formed the dry land.

6 O come, let us worſhip and bow down: let us kneel before the Lord our Maker.

c Pſa. 79. 13 & 80. 1. & 100. 3

7 For he *is* our God, and c we *are* the people of his paſture, and the ſheep of his hand: d to day if ye will hear his voice,

d Heb. 3. 7 & 4. 7.

8 Harden not your heart, e as in the § provocation, *and* as *in* the day of temptation in the wilderneſs:

e Exod. 17. 2, 7. Num. 14. 22, &c. & 20. 13 Deut. 6. 16

§ Heb. contention.

9 When f your fathers tempted me, proved me, and ſaw my work.

f Pſa. 78. 18, 40, 56 1 Cor. 10. 9

10 Forty years long was I grieved with *this* generation, and ſaid, *It is* a people that do err in their heart, and they have not known my ways.

† Heb. if they enter into my reſt.

11 Unto whom I ſware in my wrath, † that they ſhould not enter into my reſt.

PSAL.

actions. *That they are vanity*—Do but delude themſelves to think that God knows them not.

V. 12. *Bleſſed is the man whom thou chaſteneſt*—And though you may think yourſelves happy in your impunity, and the people of God miſerable in regard of their afflictions, yet the contrary is moſt true. *And teacheſt him out of thy law*—Doſt by correction powerfully and effectually convince him of his duty contained in thy law.

V. 13. *That thou mayeſt give him reſt*—That by his faith, and careful and more exact obedience to thy laws, he may be fitted for, and brought to, eternal reſt and freedom from all trouble. *Until the pit be digged for the wicked*—God ſuffers the wicked to afflict the righteous till the meaſure of their ſins is filled up, and they are ripe for deſtruction, and deſtruction is ready for them, and then he will bring it upon them.

V. 14. *For the Lord will not caſt off his people*—For they that fear God are bleſſed, notwithſtanding their correction, becauſe even then he will not forſake them, but will do them good by it.

V. 15. *But judgment ſhall return*—But though for the preſent God ſeems not to regard them, but his dealings with them ſeem to decline from the rule of righteouſneſs, yet the time is coming when his judgment, or proceedings with them, ſhall return into the way of righteouſneſs, ſo that all ſhall be ſatisfied of the equity thereof. *The upright in heart ſhall follow it*—Approve of and imitate this juſtice of God in all their actions.

V. 16—19. *Who*—Of all my friends and acquaintance. *My ſoul had almoſt dwelt in ſilence*—In the place and ſtate of ſilence, death and the grave. *When I ſaid*—When I gave myſelf for loſt. *In the multitude of my thoughts*—Troubled, perplexing thoughts, what would become of me. *Thy comforts delight my ſoul*—The manifeſtations of thy grace within me, and all the diſcoveries of thy love and goodneſs in whatever concerns me.

V. 20, 21. *Shall the throne of iniquity have fellowſhip with thee*—Shall wicked and unrighteous magiſtrates and rulers be admitted into the ſeat of judicature with thee? Wilt thou ſuffer ſuch to continue in places of authority which belong to thee? *Which frameth miſchief by a law*—Make miſchievous laws on purpoſe to undo men.

V. 22, 23. *He ſhall bring upon them their own iniquity*—The evil which they did or thought to bring on others.

PSAL. XCV.

V. 1—4. *Come, let us ſing unto the Lord*—For his goodneſs in ſending the Meſſiah. *For the Lord is a great God*—The Meſſiah. *In his hand*—Under his government. *The ſtrength of the hills*—The ſtrongeſt and higheſt mountains.

V. 5—11. *Let us worſhip the Lord our Maker*—Since all parts of the world are ſubject to him, therefore let us own, worſhip, and ſerve him. *We are the people of his paſture*—Whom he in a ſpecial manner guides, governs, and provides for. *And the ſheep of his hand*—Under his own immediate power and providence. *To day if ye will hear his voice*—For the preſent time is ever the ſeaſon to receive the knowledge of his will, and the conſolations and ſupport of his holy Spirit. Yeſterday is paſt, to-morrow our life of trial may be over for ever, but *to-day*—*now* is the accepted time in which he waits to be gracious to all that call upon him, for mercy to forgive and for grace to ſave them. What are your wants? Are they thoſe of a wounded ſpirit? God will forgive for the ſake of his Son. Are they thoſe of a mind overcome by the ſin that does moſt eaſily beſet it? His grace is ſufficient, and he will give power to do his will on earth as it is done in heaven.

PSAL.

PSAL. XCVI.

a 1 Chron. 16. 23 Pſa. 33. 3

O [a] Sing unto the Lord a new ſong: ſing unto the Lord, all the earth.

2 Sing unto the Lord, bleſs his name: ſhew forth his ſalvation from day to day.

3 Declare his glory among the heathen, his wonders among all people.

b Pſa. 145. 3 c Pſa. 18. 3 d Pſa. 95. 3 e See Jer. 10. 11, 12 f Pſa. 115. 15

4 For [b] the Lord *is* great, and [c] greatly to be praiſed: [d] he *is* to be feared above all gods.

5 For [e] all the gods of the nations *are* idols; [f] but the Lord made the heavens.

6 Honour and majeſty *are* before him: ſtrength and beauty *are* in his ſanctuary.

7 Give unto the Lord, O ye kindreds of the people, give unto the Lord glory and ſtrength.

g Pſa. 29. 1, 2 * Heb. of his name.

8 [g] Give unto the Lord the glory * *due unto* his name: bring an offering, and come into his courts.

h Pſa. 29. 2 & 110. 3 ‡ Or, in the glorious ſanctuary i Pſa. 93. 1 & 97. 1 k Pſa. 98. 9

9 O worſhip the Lord [h] ‡ in the beauty of holineſs: fear before him, all the earth.

10 Say among the heathen, *that* [i] the Lord reigneth: the world alſo ſhall be eſtabliſhed that it ſhall not be moved; [k] he ſhall judge the people righteouſly.

l Pſa. 69. 34 m Pſal. 98. 7, &c.

11 [l] Let the heavens rejoice, and let the earth be glad: [m] let the ſea roar, and the fulneſs thereof.

12 Let the field be joyful, and all that *is* therein: then ſhall all the trees of the wood rejoice

13 Before the Lord; for he cometh, for he cometh to judge the earth: [n] he ſhall judge the world with righteouſneſs, and the people with his truth.

n Pſa. 67. 4 Rev. 19. 11

PSAL. XCVII.

a Pſa. 96. 10 * Heb. many, or, great iſles.

THE [a] Lord reigneth, let the earth rejoice: let the * multitude of iſles be glad *thereof*.

b 1 Kings 8. 12 Pſa. 18. 11 c Pſa. 89. 14 ‖ Or, eſtabliſhment

2 [b] Clouds and darkneſs *are* round about him: [c] righteouſneſs and judgment *are* the ‖ habitation of his throne.

d Dan. 7. 10

3 [d] A fire goeth before him, and burneth up his enemies round about.

e Pſa. 77. 18. & 104. 32

4 [e] His lightnings enlightened the world: the earth ſaw and trembled.

f Judg. 5. 5 Mic. 1. 4 Nah. 1. 5

5 [f] The hills melted like wax at the preſence of the Lord: at the preſence of the Lord of the whole earth.

g Pſa. 19. 1 & 50. 6

6 [g] The heavens declare his righteouſneſs: and all the people ſee his glory.

h Exod. 20. 4 Lev. 26. 1 Deut. 5. 8 i Heb. 1. 6

7 [h] Confounded be all they that ſerve graven images, that boaſt themſelves of idols: [i] worſhip him, all *ye* gods.

8 Zion heard, and was glad, and the daughters of Judah rejoiced; becauſe of thy judgments, O Lord.

9 For thou, Lord, *art* high above all the earth: [k] thou art exalted far above all gods.

k Pſal 95. 3. & 96. 4

10 Ye that love the Lord, [l] hate evil: he preſerveth the ſouls of his ſaints, he delivereth them out of the hand of the wicked.

l Pſal. 34. 14. & 101. 3 Amos 5. 15 Rom. 12. 9

V. 1. *A new ſong*—Upon this new and great occaſion, the coming of the Meſſiah into his church on earth, typified by the removal of the ark to Sion. *All the earth*—Who ſhall then be brought to the knowledge of the true God.

V. 2—7. *His ſalvation*—That redemption and ſalvation which is purchaſed for us by Chriſt Jeſus. *Declare his glory*—This glorious and wonderful work. *Strength and beauty are in his ſanctuary*—In the church doth God ſhew forth his honour, majeſty, ſtrength and beauty.

V. 8—10. *Worſhip the Lord in the beauty of holineſs*—In the aſſemblies of his ſaints. *Say among the heathen*—You converted Gentiles declare this to thoſe that yet remain in the darkneſs of heatheniſm. *That the Lord reigneth*—God has ſet up his throne and kingdom in the world over all nations. *The world alſo ſhall be eſtabliſhed*—The chriſtian church, gathered out of the world, ſhall be firmly ſettled.

V. 11—13. *Let the ſea roar*—Which is all the expreſſion of joy it can make. *And the fulneſs thereof*—All the creatures that belong to it. *Before the Lord*—When the Lord Chriſt ſhall ſhew himſelf to the world. *To judge the earth*—To govern his church, and ſet up his ſpiritual kingdom and government among all nations. *He ſhall judge the people with his truth*—According to his word and the Spirit of truth, by which every one that cometh into the world is enlightned to know his will.

PSAL. XCVII.

V. 1, 2. *Let the earth rejoice*—The inhabitants of the world every where, that they are under the conſtant government of a Being infinitely wiſe, and juſt, and good; and that all this is ſo clearly and certainly ſhewn them in the revealed will of God. *The multitude of iſles*—The Gentiles even in the remoteſt parts. *Clouds and darkneſs are round about him*—Chriſt's coming will be terrible to his enemies, and thoſe that will not ſubmit to him. They ſhall not only be covered with darkneſs, but them that neglect or deſpiſe the beſt offers of his great ſalvation, to them will the Prince of Peace himſelf become a conſuming fire. But they that fear they may have offended God beyond forgiveneſs, and are caſt down with ſorrow and diſtreſs on this account, theſe may have juſt cauſe to hope that they are feeling from his grace, that godly ſorrow, which if yielded to by confeſſion of ſin (unto him whom they have offended) and by forſaking of ſin, that it will lead them to preſent and everlaſting ſalvation.

V. 3—5. *A fire goeth before him*—Dreadful judgments ſhall befal the unbelieving Jews for their infidelity and rejecting the Meſſiah, and all other refuſers of goſpel-grace. *The hills melted like wax*—The grandees of the world who reject the Meſſiah. *At the preſence of the Lord*—When he comes in judgment againſt them.

V. 6. *The heavens declare his righteouſneſs*—The angels, yea God himſelf, gives teſtimony from heaven of the righteouſneſs of Chriſt. *All the people ſee his glory*—Both Jews and Gentiles ſhall partake of the glorious fruits and benefits of his coming.

V. 7, 8. *Confounded*—They ſhall be aſhamed of their folly, when they ſee the glory and majeſty of Chriſt, and ſo ſubmit to him; or elſe be utterly deſtroyed. (Rev. xiv. 9, 10.) *Worſhip him, all ye gods*—Ye angels of heaven and all ye powers on earth. *And the daughters of Judah rejoiced*—Thy church and people. *Becauſe of thy judgments, O Lord*—Deſtruction of enemies, and advancement of the kingdom of Chriſt.

V. 9, 10. *For*

m Pſal. 112. 4

11 [m] Light *is* ſown for the righteous, and gladneſs for the upright in heart.

n Pſa. 33. 1
o Pſa. 30. 4
‡ Or, to the memorial.

12 [n] Rejoice in the Lord, ye righteous: [o] and give thanks ‡ at the remembrance of his holineſs.

XIX. Day. *Evening Prayer.*

PSAL. XCVIII.

A pſalm.

a Pſa. 33. 3. & 96. 1 Iſai. 42. 10
b Iſai 59. 16. & 63. 5

O [a] Sing unto the Lord a new ſong, for he hath done marvellous things: [b] his right hand and his holy arm hath gotten him the victory.

c Iſa. 52. 10
‡ Or, revealed.

2 [c] The Lord hath made known his ſalvation: his righteouſneſs hath he ‡ openly ſhewed in the ſight of the heathen.

3 He hath remembered his mercy and his truth toward the houſe of Iſrael: all the ends of the earth have ſeen the ſalvation of our God.

4 Make a joyful noiſe unto the Lord, all the earth: make a loud noiſe, and rejoice, and ſing praiſe.

5 Sing unto the Lord with the harp; with the harp, and the voice of a pſalm.

6 With trumpets and ſound of cornet make a joyful noiſe before the Lord, the King.

d Pſa. 96. 11, &c.

7 [d] Let the ſea roar, and the fulneſs thereof: the world, and they that dwell therein.

8 Let the floods clap *their* hands; let the hills be joyful together

e Pſa. 96. 10, 13

9 Before the Lord; [e] for he cometh to judge the earth: with righteouſneſs ſhall he judge the world, and the people with equity.

PSAL. XCIX.

a Pſa. 93. 1
b Exod. 25. 22. Pſa. 18. 10: & 80. 1
‡ Heb. ſtagger.

THE [a] Lord reigneth, let the people tremble: [b] he ſitteth *between* the cherubims, let the earth ‡ be moved.

2 The Lord *is* great in Zion, and he *is* high above all people.

3 Let them praiſe thy great and terrible name: *for* it *is* holy.

c Job 36. 5

4 [c] The king's ſtrength alſo loveth judgment, thou doſt eſtabliſh equity, thou executeſt judgment and righteouſneſs in Jacob.

d Ver. 9
e 1 Chron. 28. 2
§ Or, it is holy.
f Jer. 15. 1

5 [d] Exalt ye the Lord our God, and worſhip at [e] his footſtool: *for* § he *is* holy.

6 [f] Moſes and Aaron among his prieſts, and Samuel among them that call upon his name: they called upon the Lord, and he anſwered them.

g Exod. 33. 9

7 [g] He ſpake unto them in the cloudy pillar: they kept his teſtimonies, and the ordinance *that* he gave them.

h Num. 14. 20 Jer. 46. 28 Zeph. 3. 7

8 Thou anſweredſt them, O Lord our God: [h] thou waſt a God that forgaveſt them, though

V. 9, 10. *For thou, Lord*—Chriſt. *Art high above all the earth*—Having a name given above every name. *Ye that love the Lord*—Many indeed ſhall then be pretenders to, and followers of him, but if you are ſuch as do ſincerely love him, ſhew it by your hatred of idolatry, and all other wickedneſs; and by loving all mankind, but eſpecially thoſe that fear the Lord, and let this love be without diſſimulation, abhorring the very appearance of evil.

V. 11, 12. *Light*—Heavenly wiſdom to direct. *Is ſown for the righteous*—Prepared, and laid up in ſtore, and therefore bear your affliction for Chriſt with patience and cheerfulneſs, ſince your labour of love, and your ſuffering for his ſake, ſhall not be in vain. *Rejoice in the Lord*—In a full perſuaſion that all that he has promiſed to do, for all them that hope in his mercy, he will faithfully perform. *At the remembrance of his holineſs*—Conſideration of that faithful covenant he has made, and for ever proved by ſending the Meſſiah into the world, for whoſe ſake he will freely give all things neceſſary to this life, to godlineſs and to future glory.

PSAL. XCVIII.

V. 1, 2. *The Lord hath done marvellous things*—By his providence, but infinitely more ſo by ſending his Son into the world, to die in the place of guilty men, that by grace through faith in him all might be ſaved. *His holy arm*—His own immediate power. *Hath gotten him the victory*—Over ſin, ſatan, death, and hell. *The Lord hath made known his ſalvation*—Publiſhed, by the preaching of the goſpel, the way to eternal life and ſalvation, and by accompanying the ſame with his grace, applying it to the hearts and minds of thoſe that hear it, giving them that faith whereby they are ſaved.

V. 3—9. *All have ſeen the ſalvation of our God*—Been made partakers of that grace of God which hath appeared unto all men, teaching us that, denying ungodlineſs and worldly luſts, we ſhould live ſoberly, righteouſly, and godly in this preſent world, looking for that bleſſed hope, and the glorious appearing of the great God and our Saviour Jeſus Chriſt; who gave himſelf for us, that he might redeem us from all iniquity, and purify unto himſelf a peculiar people, zealous of good works. (Tit. ii. 11, &c.) *The Lord, ſhall he judge the world with equity*—He who knows the hearts and actions of all, ſhall ſo govern and determine all things, that the greateſt and moſt exact juſtice ſhall be done to every individual among the whole human race, whether it be in the public affairs of nations, or the concerns of men in private life.

PSAL. XCIX.

V. 1—4. *The Lord reigneth*—How often is this truth repeated? And by this we may underſtand how neceſſary it is that all ſhould keep it in mind, that all may be reſtrained from offending him in thought, word, or deed, who is the king, the ruler and judge of all the earth; and no leſs able to protect and ſave thoſe that believe in him, than he is to puniſh thoſe that do not fear him, but will do wickedly as to themſelves, or act injuriouſly to others, all which is done againſt God himſelf; for he that wrongs or deſpiſes the pooreſt and moſt miſerable of mankind, reproacheth his Maker and Redeemer. *Let the people tremble*—His enemies. *Let the earth be moved*—The inhabitants be ſtricken with fear and trembling. *Thy great and terrible name*—viz. To thy enemies. *For it is holy*—In making good all thy promiſes. *The king's ſtrength*—This moſt ſtrong King, the Almighty God. *Thou doſt eſtabliſh equity*—Fix that as the rule of all thy proceedings.

V. 5—7. *Moſes and Aaron*—Theſe perſons interceded with God for the people with good ſucceſs, which may encourage you to praiſe and worſhip God. *They called upon the Lord, and he anſwered them*—And this is written that we alſo might aſk in faith, without doubt or wavering, that, for the Mediator's ſake, He that is in heaven will hear and anſwer all them that call upon him. *They kept his teſtimonies*—For otherwiſe God would not have heard them. (John ix. 31.)

though [i] thou tookeſt vengeance of their inventions.

9 [k] Exalt the Lord our God, and worſhip at his holy hill; for the Lord our God *is* holy.

i See Exod. 32. 2. Num. 20. 12. 24 Deut. 9 20
k Verſe 5.

PSAL. C.

* Pſa. 145. title.

¶ * A pſalm of † praiſe.

† Or, thanksgiving

MAKE [a] a joyful noiſe unto the Lord, ‡ all ye lands.

a Pſa. 95. 1
‡ Heb. all the earth.

2 Serve the Lord with gladneſs: come before his preſence with ſinging.

3 Know ye that the Lord he *is* God, [b] *it is* he *that* hath made us, § and not we ourſelves: [c] *we are* his people, and the ſheep of his paſture.

b Pſa. 139. 13. & 139. 15. &c. & 149. 2 Eph. 2. 10
§ Or, and not we ourſelves.
c Pſa 95 7 Ezek. 34. 30, 31

4 [d] Enter into his gates with thankſgiving, *and* into his courts with praiſe: be thankful unto him, *and* bleſs his name.

d Pſa. 66 13

5 For the Lord *is* good; [e] his mercy is everlaſting: and his truth *endureth* ‖ to all generations.

e Pſal. 136
‖ Heb. to generation and generation.

PSAL. CI.

¶ A pſalm of David.

I WIll ſing of mercy and judgment: unto thee, O Lord, will I ſing.

2 I will behave myſelf wiſely in a perfect way; O when wilt thou come unto me? I will walk within my houſe with a perfect heart.

3 I will ſet no * wicked thing before mine eyes: [a] I hate the work of them [b] that turn aſide, *it* ſhall not cleave to me.

* Heb. thing of Belial.
a Pſa. 97. 20
b Pſa. 125 3

4 A froward heart ſhall depart from me: I will not know a wicked *perſon*.

5 Whoſo privily ſlandereth his neighbour, him will I cut off: [c] him that hath an high look, and a proud heart, will not I ſuffer.

c Pſa. 18 23 Prov. 6. 17

6 Mine eyes *ſhall be* upon the faithful of the land, that they may dwell with me: he that walketh † in a perfect way, he ſhall ſerve me.

† Or, perfect in the way.

7 He that worketh deceit, ſhall not dwell within my houſe: he that telleth lies, ‖ ſhall not tarry in my ſight.

‖ Heb. ſhall not be eſtabliſhed.

8 I will [d] early deſtroy all the wicked of the land: that I may cut off all wicked doers [e] from the city of the Lord.

d Pſa. 75. 10 Jer. 21. 12
e Pſa. 48. 2, 8.

XX. Day. *Morning Prayer.*

PSAL. CII.

¶ A prayer * of the afflicted, when he is overwhelmed, and poureth out his complaint before the Lord.

* Or, for.

HEAR my prayer, O Lord, and let my cry come unto thee.

2 [a] Hide not thy face from me in the day *when* I am in trouble, incline thine ear unto me: in the day *when* I call, anſwer me ſpeedily.

a Pſa. 27. 9. & 69. 17

3 [b] For my days are conſumed † like ſmoke: and [c] my bones are burnt as an hearth.

b James 4. 14
† Or (as ſome read) into ſmoke.
c Job 30. 30

4 My heart is ſmitten, and withered like graſs: ſo that I forget to eat my bread.

5 By reaſon of the voice of my groaning, [d] my bones cleave to my ‡ ſkin.

d Job 19. 20 Lam. 4. 8.
‡ Or, fleſh.

6 [e] I am like a pelican of the wilderneſs: I am like an owl of the deſart.

e Job 30. 29

7 I watch, and am as a ſparrow alone upon the houſe-top.

8 Mine

V. 8, 9. *Thou waſt a God that forgaveſt them*—The body of the people, though thou didſt ſeverely puniſh many particular perſons.

PSAL. C.

This pſalm contains principally an exhortation to all the earth, to praiſe God, in variety of expreſſions; preſſed from his glorious nature; his goodneſs to us; our relation to him. A renewed exhortation to praiſe, thank, and bleſs him, preſſed by the conſtancy of his goodneſs, mercy, and truth.

V. 1—5. *It is he that hath made us*—For we are his workmanſhip, created in Chriſt Jeſus unto good works, which God hath before ordained that we ſhould walk in them. (Eph. ii. 10.)

PSAL. CI.

This pſalm contains David's religious reſolution concerning the well governing of himſelf, his family, or his court, and his kingdom. Wherein is his reſolution of good government, which he particularly ſpecifies: In reſpect of his perſon: Governing himſelf with prudence and integrity: Shunning of evil, in reference to his family or court: Not admitting profane perſons: Removing ſlanderers and proud perſons: Admitting and employing only faithful and unblameable perſons: Rejecting deceitful and lying perſons: In reference to his kingdom; puniſhing the wicked, that the church may be rid of them.

V. 1. *I will ſing of mercy*—To myſelf, in making good thy promiſe of beſtowing the kingdom on me, and in all other particulars throughout my life. *And judgment*—In the deſtruction of my enemies; and accordingly I do by this ſong engage myſelf to govern with mercy towards the good, and juſtice on incorrigible offenders.

V. 2. *I will behave myſelf wiſely*—Manage all my affairs with wiſdom and integrity. *O when wilt thou come unto me*—Settle me in the kingdom, that I may then have opportunity to perform this engagement, and by the obedience of my heart and life to thy grace and will, I may be bleſſed with greater communion with thyſelf, who art the ſole fountain of health, and life, and happineſs to my ſoul. *I will walk with a perfect heart*—Govern my family, as well as my kingdom, ſo as I may manifeſt the uprightneſs of my heart, and my ſincere deſire of doing good to them, and bringing glory to thy name.

V. 3, 4. *I will ſet*—Not ſeek occaſions of doing evil, nor ſuffer myſelf by any temptations, or perſuaſions of others, or ſuggeſtions of my own heart, to be drawn to that which is evil, but rather ſhun it with deteſtation. *I hate them that turn aſide*—To ſinful courſes. *A froward heart ſhall depart from me*—Perſons of a wicked diſpoſition, diſaffected to God and goodneſs, ſhall be caſt off and ſent out of my family. *I will not know a wicked perſon*—Own or countenance them. And to them that do wickedly and die in their ſins, the Lord and Judge of all will declare, that he has no knowledge of them as belonging to him, and he will command them to depart from him. (Matth. vii. 23, & xxv. 41.)

V. 5—8. *Mine eyes*—I will ſeek out and employ ſuch. *Shall be upon the faithful*—And the Lord of lords and King of kings beholds all that are faithful to his grace in every ſtation; and they that continue to be ſo unto death, they ſhall dwell in his kingdom of glory. (Rev. xvii. 14.) *That they may dwell with me*—Become my miniſters, and be always near my perſon. *He that worketh deceit*

8 Mine enemies reproach me all the day: *and* they that are mad againſt me, are ſworn againſt me.

9 For I have eaten aſhes like bread, and
f Pſa. 42. 3. & 80. 5 f mingled my drink with weeping:

10 Becauſe of thine indignation and thy wrath: for thou haſt lifted me up, and caſt me down.

g Pſa. 109. 23 & 144. 4 Eccleſ. 6. 12 h Iſai. 40. 6 Jam. 1. 10 11 g My days *are* like a ſhadow that declineth: and h I am withered like graſs.

i Lam. 5. 19 k Pſa. 135. 13 12 But i thou, O Lord, ſhalt endure for ever, and k thy remembrance unto all generations.

13 Thou ſhalt ariſe, *and* have mercy upon Zion: for the time to favour her, yea, the ſet time is come.

l Pſa. 79. 1 14 For thy ſervants take pleaſure in l her ſtones, and favour the duſt thereof.

15 So the heathen ſhall fear the name of the Lord: and all the kings of the earth thy glory.

16 When the Lord ſhall build up Zion, he ſhall appear in his glory.

17 He will regard the prayer of the deſtitute, and not deſpiſe their prayer.

18 This ſhall be written for the generation
m Pſa. 22. 31 Iſai. 43. 21 to come: and m the people which ſhall be created ſhall praiſe the Lord.

n Pſa. 14. 2. & 33. 13. 19 For n he hath looked down from the height of his ſanctuary: from heaven did the Lord behold the earth;

o Pſa. 79. 11 20 o To hear the groaning of the priſoner, to looſe ‖ thoſe that are appointed to death; ‖ Heb. the children of death.

21 To declare the name of the Lord in Zion, and his praiſe in Jeruſalem.

22 When the people are gathered together, and the kingdoms to ſerve the Lord.

23 He † weakened my ſtrength in the way; he ſhortened my days. † Heb. afflicted.

p Iſai. 38. 10 24 p I ſaid, O my God, take me not away in the midſt of my days: thy years *are* throughout all generations.

q Hebr. 1. 10 25 q Of old haſt thou laid the foundation of the earth: and the heavens *are* the work of thy hands.

r Iſai. 51. 6. & 65. 17. & 66. 22 Rom. 8. 20 2 Pet. 3. 7, 10, 11 § Heb. ſtand. 26 r They ſhall periſh, but thou ſhalt § endure: yea, all of them ſhall wax old like a garment; as a veſture ſhalt thou change them, and they ſhall be changed.

27 But thou *art* the ſame, and thy years ſhall have no end.

s Pſa. 69. 36 28 s The children of thy ſervants ſhall continue, and their ſeed ſhall be eſtabliſhed before thee.

P S A L. CIII.

¶ A pſalm of David.

a Pſa. 104. 1. & 146. 1. BLESS a the Lord, O my ſoul: and all that is within me, *bleſs* his holy name.

2 Bleſs the Lord, O my ſoul, and forget not all his benefits.

b Pſa. 130. 8 Matth. 9. 2. 6 Mark 2. 11 Luke 7. 47. 3 b Who forgiveth all thine iniquities: who healeth all thy diſeaſes.

4 Who redeemeth thy life from deſtruction

ceit ſhall not dwell within my houſe—Uſes any fraudulent dealing to wrong any. *I will early deſtroy all the wicked*—Upon the firſt opportunity. *That I may cut off all wicked doers from the Lord*—The church and commonwealth of Iſrael. And thoſe that the providence of God has placed in authority in his church, are called to imitate this example, that wickedneſs may be put to ſhame, and the intereſts of ſatan's kingdom weakened by thoſe that are of a truth on the Lord's ſide.

P S A L. CII.

V. 1—4. *My heart is ſmitten*—My courage fails, and my ſpirits are waſted by the greatneſs of my ſorrow.

V. 5—8. *I am like an owl of the deſart*—In a ſolitary condition; declining the ſociety of men through bitterneſs of ſpirit. *I watch*—I am deprived of ſleep through grief. *Mine enemies are ſworn againſt me*—To deſtroy us all.

V. 9—11. *I have eaten aſhes*—Covered and rolled myſelf in duſt and aſhes, ſo that they were mingled with my meat. *Thou haſt lifted me up*—Advanced me to great dignity formerly, the remembrance whereof is a great aggravation of my preſent miſery. *My days*—The time of our proſperous ſtate.

V. 12—14. *Thou, O Lord, ſhalt endure for ever*—To fulfil thy promiſes, and deliver thy people. *Thy remembrance*—Thy name, or ſelf. *The ſet time is come*—The time fixed for our deliverance. And now is the time come for the Lord's delivering you from evil: on his part all things are ready: and to them that believe there ſhall be an accompliſhment of all the mercies and living kindneſs which God has promiſed. *Thy ſervants take pleaſure*—Delight in it ſtill, though ruinous. *And favour the duſt thereof*—Paſſionately wiſh to ſee it rebuilt.

V. 15. *So the heathen ſhall fear the name of the Lord*—When thou ſhalt have ſhewed mercy to Zion, in delivering thy people out of Babylon, and rebuilding the temple, but eſpecially in gathering the goſpel-church by Chriſt, the heathen ſhall be brought by the conſideration thereof to own and ſerve thee. (Rev. xxi. 24.)

V. 16—20. *The Lord ſhall appear in his glory*—Manifeſt himſelf to be ſuch an one as indeed he is, a God of infinite excellencies and perfections. *This ſhall be written*—This wonderful deliverance and happineſs of the church. *The people which ſhall be created*—The Jews which ſhall be reſtored, and Gentiles which ſhall be converted. For by grace they ſhall be *created* a-new. *The priſoner appointed to death*—The poor captives in Babylon, deſtined to deſtruction: eſpecially the bond-ſlaves of ſin and ſatan.

V. 21—23. *To declare the name of the Lord*—He ſhall deliver them, that they may proclaim his praiſes every where. *When*—Which they ſhall do when the Gentiles ſhall be converted, and join together in the worſhip and praiſes of the true God. *He weakened my ſtrength*—Soon impaired the proſperity and flouriſhing condition of our commonwealth, in the courſe of our affairs.

V. 24, 25. *O my God, take me not away in the midſt of my days*—Deſtroy not our ſtate before thou haſt accompliſhed thy promiſes of our deliverances, and ſending the Meſſiah. *Thy years are throughout all generations*—And therefore wilt preſerve thy church and every particular member thereof for ever. *Of old haſt thou laid the foundation of the earth*—Thou, O Lord Chriſt, to whom the apoſtle applies theſe three verſes. (Heb. i. 10, 11, 12.)

V. 26—28. *They ſhall periſh*—As to their preſent nature and uſe, being changed and made new. *The children of thy ſervants*

and

tion: [c] who crowneth thee with loving kindneſs and tender mercies.

5 Who ſatisfieth thy mouth with good *things: ſo that* [d] thy youth is renewed like the eagle's.

6 [e] The Lord executeth righteouſneſs and judgment for all *that are* oppreſſed.

7 [f] He made known his ways unto Moſes, his acts unto the children of Iſrael.

8 [g] The Lord *is* merciful and gracious, ſlow to anger, and ‡ plenteous in mercy.

9 [h] He will not always chide: neither will he keep *his anger* for ever.

10 [i] He hath not dealt with us after our ſins: nor rewarded us according to our iniquities.

11 [k] For ‖ as the heaven is high above the earth: *ſo* great is his mercy toward them that fear him.

12 As far as the eaſt is from the weſt: *ſo* far hath he removed our tranſgreſſions from us.

13 [l] Like as a father pitieth *his* children: *ſo* the Lord pitieth them that fear him.

14 For he knoweth our frame: [m] he remembereth that we *are* duſt.

15 *As for* man, [n] his days *are* as graſs: [o] as a flower of the field, ſo he flouriſheth.

16 For the wind paſſeth over it, and † it is gone: and [p] the place thereof ſhall know it no more.

17 But the mercy of the Lord *is* from everlaſting to everlaſting upon them that fear him: and his righteouſneſs [q] unto children's children:

18 [r] To ſuch as keep his covenant, and to thoſe that remember his commandments to do them.

19 The Lord hath prepared his throne in the heavens: and his kingdom ruleth over all.

20 [s] Bleſs the Lord, ye his angels, ‡ that excel in ſtrength, that do his commandments, hearkening unto the voice of his word.

21 Bleſs ye the Lord, all *ye* his hoſts, [t] *ye* miniſters of his that do his pleaſure.

22 Bleſs the Lord, all his works in all places of his dominion: bleſs the Lord, O my ſoul.

XX. Day. *Evening Prayer.*

PSAL. CIV.

BLESS the Lord, O my ſoul: O Lord my God, thou art very great, [a] thou art clothed with honour and majeſty.

2 [b] Who covereſt *thyſelf* with light, as *with* a garment: [c] who ſtretcheſt out the heavens like a curtain.

3 [d] Who layeth the beams of his chambers in the waters, [e] who maketh the clouds his chariot, [f] who walketh upon the wings of the wind.

4 [g] Who maketh his angels ſpirits: his miniſters a flaming fire.

5 * [h] *Who* laid the foundations of the earth, *that* it ſhould not be removed for ever.

6 [i] Thou coveredſt it with the deep as *with* a garment: the waters ſtood above the mountains.

7 [k] At thy rebuke they fled: at the voice of thy thunder they haſted away.

8 ‖ They go up by the mountains: they go down by the valleys unto the place which thou haſt founded for them.

9 [l] Thou haſt ſet a bound that they may not paſs over: [m] that they turn not again to cover the earth.

10 * He ſendeth the ſprings into the valleys, *which* † run among the hills.

11 They give drink to every beaſt of the field: the wild aſſes ‡ quench their thirſt.

12 By them ſhall the fowls of the heaven have their habitation, *which* ‡ ſing among the branches.

13 [n] He watereth the hills from his chambers: [o] the earth is ſatisfied with the fruit of thy works.

14 He

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[c] Pſa. 5. 12
[d] Iſai. 40. 31
[e] Pſa. 146. 7
[f] Pſa. 147. 19
[g] Exod. 34. 6, 7 Num. 14. 18 Deut. 5. 10 Neh. 9. 17 Pſa. 86. 15 Jer. 32. 18
‡ Heb. great of mercy.
[h] Pſa. 30. 5 Iſai. 57. 16 Jer. 3. 5 Mic. 7. 18
[i] Ezra 9. 13
[k] Epheſ. 3. 18.
‖ Heb. according to the height of the heaven.
[l] Mal. 3. 17
[m] Pſa. 78. 39
[n] Pſa. 90. 5
[o] Job 14. 1, 2 James 1. 10, 11.
† Heb. it is not.
[p] Job 7. 10. & 20. 9
[q] Exod 20. 6
[r] Deut. 7. 9
[s] Pſa. 148. 2
‡ Heb mighty in ſtrength: See Pſa 78. 25.
[t] Dan. 7 9, 10 Hebr. 1. 14
[a] Pſa. 93. 1
[b] Dan. 7. 9.
[c] Iſai. 40. 22. & 45. 12
[d] Amos 9. 6
[e] Iſai. 19. 1
[f] Pſa. 18. 10
[g] Hebr. 1. 7
* Heb. He hath founded the earth upon her baſes.
[h] Job 26. 7 & 38. 4 Pſal. 24. 2 & 136. 6
[i] Gen. 7. 19
[k] Gen. 8. 1
‖ Or, The mountains aſcend, the valleys deſcend.
[l] Pſa. 33. 7 Jer. 5. 22
[m] Gen. 9. 11, 15
* Heb. Who ſendeth.
† Heb. walk.
‡ Heb. break
‡ Heb. give a voice.
[n] Pſa. 147. 8
[o] Pſa. 65. 9

and their ſeed ſhall be eſtabliſhed before thee—Though the heavens periſh, and we in our perſons die, yet thou wilt continue thy church for ever. (Matth. xvi. 18.)

PSAL. CIII.

V. 1. *Bleſs the Lord*—Bleſſing God is for his mercies and benefits to us. Praiſing him is for his own excellencies and profeſſions. *O my ſoul*—All the powers and faculties thereof.

V. 2—5. *Who healeth all thy diſeaſes*—Both of ſoul and body. *Who redeemeth thy life from deſtruction*—Both temporal and eternal. *Who ſatisfieth thy mouth with good things*—Juſt deſires and neceſſities. *So that thy youth is renewed like the eagle's*—So that thy bodily health and ſtrength continues vigorous and lively, as the eagle's doth, even till old age.

V. 6—9. *He made known his ways unto Moſes*—The gracious ways of his providence. *His acts*—His extraordinary and miraculous works. *He will not always chide*—With ſinners by his judgments, but is ready to be reconciled to them upon their true repentance.

V. 10—14. *So great is his mercy toward them that fear him*—Above their higheſt expectations. *So far hath he removed our tranſgreſſions*—Fully pardoned them. *For he knoweth*—Conſiders it ſo as to deal with us accordingly. *Our frame*—The weakneſs and frailty of our natures.

V. 15—22. *His righteouſneſs*—In performing his promiſes. *The Lord hath prepared his throne*—Eſtabliſhed his univerſal dominion. *Ye his angels that excel in ſtrength*—Are free from the impotencies and infirmities of mankind.

PSAL. CIV.

V. 1—4. *Who maketh the clouds his chariot*—Does manifeſt his preſence there, in thunder, lightning, &c. *A flaming fire*—Like lightning;

14 [p] He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth:

15 And [q] wine *that* maketh glad the heart of man, *and* ‡ oil to make *his* face to shine, and bread *which* strengtheneth man's heart.

16 The trees of the Lord are full *of sap:* the cedars of Lebanon [r] which he hath planted.

17 Where the birds make their nests: *as for* the stork, the fir-trees *are* her house.

18 The high hills *are* a refuge for the wild goats, *and* the rocks for the conies.

19 [s] He appointeth the moon for seasons: the sun knoweth his going down.

20 [t] Thou makest darkness, and it is night: wherein † all the beasts of the forest do creep *forth.*

21 [u] The young lions roar after their prey, and seek their meat from God.

22 The sun ariseth, they gather themselves together, and lay them down in their dens.

23 Man goeth forth to his work, and to his labour until the evening.

24 [x] O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches.

25 *So is* this great and wide sea, wherein *are* things creeping innumerable, both small and great beasts.

26 There go the ships: *there is* that leviathan, *whom* thou hast ‡ made to play therein.

27 [y] These wait all upon thee: that thou mayest give *them* their meat in due season.

28 *That* thou givest them, they gather: thou openest thine hand, they are filled with good.

29 Thou hidest thy face, they are troubled; [z] thou takest away their breath, they die, and return to their dust.

30 [a] Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth.

31 The glory of the Lord § shall endure for ever: the Lord shall rejoice in his works.

32 He looketh on the earth, and it trembleth; [b] he toucheth the hills, and they smoke.

33 [c] I will sing unto the Lord as long as I live: I will sing praise unto my God, while I have my being.

34 My meditation of him shall be sweet: I will be glad in the Lord.

35 Let the sinners be consumed out of the earth, and let the wicked be no more: bless thou the Lord, O my soul. Praise ye the Lord.

p Gen. 1.29. 30. & 3 18. & 9. 3

q Judg. 9. 13 Psa. 23. 5 Prov. 31. 6, 7.

‡ Heb. to make his face shine with oil, or, more than oil.

r Num. 14.6

s Gen. 1. 14

t Isai. 45. 7

† Heb. all the beasts thereof do trample on the forest.

u Job 38. 39. Joel 1. 20

x Prov. 3.19

‡ Heb. formed.

y Psa. 136. 25. & 145. 15. & 147. 9

z Job 34. 14, 15. Psal. 146. 4 Eccles. 12. 7

a Isai. 32. 15 Ezek. 37. 9

§ Heb. shall be.

b Psa. 144. 5

c Psa. 63. 4. & 146. 2

XXI. Day. *Morning Prayer.*

PSAL. CV.

O [a] Give thanks unto the Lord; call upon his name; make known his deeds among the people.

2 Sing unto him, sing psalms unto him: talk ye of all his wondrous works.

3 Glory ye in his holy name: let the heart of them rejoice that seek the Lord.

4 Seek the Lord and his strength: seek his face evermore.

5 Re-

a 1 Chron. 16. 8. Isa. 12. 4

lightning; speedy and irresistible in the execution of his commands.

V. 5—12. *At thy rebuke*—Powerful command. *They go up*—Become springs, which usually rise in mountains and hills. *He sendeth the springs into the valleys*—Which run thither from the mountains. And as the waters run into the valleys, so does the healthful streams of his grace freely flow to the hearts of the lowly and contrite; God ever giving his grace to the humble, as certainly as that water descends, when unrestrained, from higher to lower ground.

V. 13—16. *From his chamber*—With rain from heaven. *The fruit of thy works*—The effects of those sweet showers which are thy work. *That he may bring forth food*—That God, by means of the rain, may cause the earth to bring forth food. *The trees of the Lord*—Which are of his planting and feeding, without man's industry.

V. 17—20. *He appointeth the moon for seasons*—To distinguish the months, and to govern the ebbing and flowing of the sea, and the humours in man's body.

V. 26—30. *Thou hidest thy face*—With-holdest thy grace and favour, and the care of thy providence. *Thou sendest forth thy spirit, they are created*—Quickening power, whereby life is produced in the creatures from time to time, as by the Spirit of God they were at first created. *Thou renewest the face of the earth*—Still preserveth the succession of creatures one after another.

V. 31—33. *The glory of the Lord shall endure for ever.*—These glorious works of God's infinite power, wisdom, and goodness. *The Lord shall rejoice in his works*—Take pleasure in the preservaion of them from time to time. *He looketh on the earth*—In anger. *And it trembleth; he toucheth the hills*—With his fiery presence.

V. 34, 35. *My meditation of him*—Concerning the goodness of God in his wonderful works. *Shall be sweet*—Refreshing and delightful to me. *I will be glad in the Lord*—In the meditation of his works of creation; of providence, but most of all in those of his grace, by which the fallen souls of sinful men are restored to the glorious image of God, and are made in themselves, by his grace, holy and happy. *Let sinners be consumed*—Who consider not nor regard these works of God, to praise and glorify him for them, but rather dishonour him by the abuse of his creatures.

PSAL. CV.

V. 1—3. *O give thanks*—They who are careful to give thanks for mercies received, may with confidence call upon him for what they want. For God meeteth those that rejoice and remember him in their ways, with grateful thankful hearts. *Let the heart of them rejoice that seek the Lord*—Endeavour to know and trust in him. And as all that seek the knowledge and possession of everlasting life through God their Redeemer, have his promise that they shall find him, they may begin to rejoice with a blessed hope from the moment they find the witness of his Spirit within them, and by which they are made conscious that they do desire his forgiveness and acceptance, and which will increase till they esteem the favour of the Lord more than riches, honour, pleasure, or life itself.

5 Remember his marvellous works that he hath done, his wonders and the judgments of his mouth;

6 O ye ſeed of Abraham his ſervant, ye children of Jacob his choſen.

7 He *is* the Lord our God, his judgments *are* in all the earth.

8 He hath remembered his covenant for ever, the word *which* he commanded to a thouſand generations.

b Gen. 17. 2. & 22. 16, &c. & 26. 3. & 28. 13. & 35. 11. Luke 1. 73. Hebr. 6. 17.

9 [b] Which *covenant* he made with Abraham, and his oath unto Iſaac:

c Gen. 13. 15. & 15. 18. † Heb. the cord.

10 And confirmed the ſame unto Jacob for a law, *and* to Iſrael *for* an everlaſting covenant:

11 Saying, [c] Unto thee will I give the land of Canaan, † the lot of your inheritance.

d Gen. 34. 30. Deut. 7. 7. & 26. 5. e Heb. 11. 9.

12 [d] When they were *but* a few men in number: yea, very few, and [e] ſtrangers in it.

13 When they went from one nation to another, from *one* kingdom to another people.

f Gen. 35. 5. g Gen. 12. 17. & 20. 3, 7.

14 [f] He ſuffered no man to do them wrong: yea, [g] he reproved kings for their ſakes:

15 *Saying*, Touch not mine anointed, and do my prophets no harm.

h Gen. 41. 54. i Lev. 26. 26. Iſai. 3. 1. Ezek. 4. 16.

16 Moreover, [h] called he for a famine upon the land: he brake the whole [i] ſtaff of bread.

k Gen. 45. 5. & 50. 20. l Gen. 37. 28. m Gen. 39. 20. & 40. 15. † Heb. his ſoul came into iron.

17 [k] He ſent a man before them, [l] *even* Joſeph *who* was ſold for a ſervant.

18 [m] Whoſe feet they hurt with fetters: † he was laid in iron.

19 Until the time that his word came: the word of the Lord tried him.

n Gen. 41. 14. o Gen. 41. 40. † Heb. poſſeſſion.

20 [n] The king ſent and looſed him: *even* the ruler of the people, and let him go free.

21 [o] He made him lord of his houſe, and ruler of all his † ſubſtance:

22 To bind his princes at his pleaſure: and teach his ſenators wiſdom.

p Gen. 46. 6. Pſal. 78. 51. q Pſal. 106. 22. r Exod. 1. 7.

23 [p] Iſrael alſo came into Egypt: and Jacob ſojourned [q] in the land of Ham.

24 And [r] he increaſed his people greatly: and made them ſtronger than their enemies.

s Exod. 1. 8, &c.

25 [s] He turned their heart to hate his people, to deal ſubtilly with his ſervants.

t Exod. 3. 10. & 4. 12, 14.

26 [t] He ſent Moſes his ſervant, *and* Aaron whom he had choſen.

u Exod. 7. 9. Pſal. 78. 43. * Heb. words of his ſigns.

27 [u] They ſhewed * his ſigns among them, and wonders in the land of Ham.

x Exod. 10. 22. y Pſa. 99. 7. z Exod. 7. 20.

28 [x] He ſent darkneſs, and made it dark: and [y] they rebelled not againſt his word.

29 [z] He turned their waters into blood, and ſlew their fiſh.

a Exod. 8. 6.

30 [a] Their land brought forth frogs in abundance, in the chambers of their kings.

b Exod. 8. 17, 24.

31 [b] He ſpake, and there came divers ſorts of flies, *and* lice in all their coaſts.

c Exod. 9. 23. * Heb. He gave their rain hail. d Pſal. 78. 47.

32 [c] * He gave them hail for rain: *and* flaming fire in their land.

33 [d] He ſmote their vines alſo and their fig-trees: and brake the trees of their coaſts.

e Exod. 10. 4, 13.

34 [e] He ſpake, and the locuſts came: and caterpillars, and that without number,

35 And did eat up all the herbs in their land: and devoured the fruit of their ground.

f Exod. 12. 29. Pſal. 78. 51. g Gen. 49. 3. h Exod. 12. 35.

36 [f] He ſmote alſo all the firſt-born in their land: [g] the chief of all their ſtrength.

37 [h] He brought them forth alſo with ſilver and gold: and *there was* not one feeble *perſon* among their tribes.

i Exod. 12. 33.

38 [i] Egypt was glad when they departed: for the fear of them fell upon them.

k Exod. 13. 21. l Exod. 16. 12, &c. m Pſal. 78. 24, 25.

39 [k] He ſpread a cloud for a covering: and fire to give light in the night.

40 [l] *The people* aſked, and he brought quails: and [m] ſatisfied them with the bread of heaven.

41 He

V. 4—7. *Seek the Lord*—Labour to get an intereſt in God your Saviour and his ſtrength. *Remember the judgments of his mouth*—Threatened and executed by his command. *His judgments are in all the earth*—The judgments which he executed on his enemies are known all the world over, and therefore you have great cauſe to praiſe him, who have had ſo much experience of his mercy.

V. 8—10. *Which covenant he made with Abraham*—The promiſe which he eſtabliſhed with, and will make good to all ſucceeding generations. *And confirmed for a law*—To be inviolably obſerved like a law.

V. 15. *Touch not mine anointed*—Hurt not the people conſecrated to myſelf by the gifts and graces of my Spirit, nor thoſe eſpecially among them to whom I do familiarly reveal my will, that they may teach others. By him the very hairs of their head are numbered; and he that hurteth them toucheth the very apple of his eye.

V. 16—20. *The word of the Lord tried him*—God's word, which came firſt to Pharaoh in a dream, and then to Joſeph concerning the interpretation of it, which diſcovered him to Pharaoh and his courtiers, how innocent and knowing a perſon he was. And by what various and gracious ways does God chaſten and try the faithful obedience of all, that are in the way that leadeth to himſelf, and to that fulneſs of joy which is in his preſence for ever.

V. 20—28. *He turned their heart to hate his people*—By multiplying his people he gave occaſion to the Egyptians of hating them, and did not reſtrain their malice. *They rebelled not againſt his word*—Moſes and Aaron, though threatened by Pharaoh, yet denounced and inflicted this plague.

V. 29—45. *The fear of them fell upon them*—Leſt they ſhould be utterly deſtroyed for their ſakes. *He ſpread a cloud for a covering*—From the heat of the ſun. As his providence is a covering to all that look to him for defence, and protection from all dangers. *That they might keep his laws*—Live to his glory, that his great name might be praiſed for his mercy and faithfulneſs, to all that truly turn and live to him, and be bleſſed in themſelves; theſe were the gracious ends the Lord had in view, by leading this people

41 [n] He opened the rock, and the waters gushed out, they ran in the dry places *like* a river.

n Exod. 17 6 Num. 20 11 Psal. 78 16 1 Cor. 10. 4

42 For he remembered [o] his holy promise, *and* Abraham his servant.

o Gen. 15. 14.

43 And he brought forth his people with joy, *and* his chosen with * gladness:

* Heb. singing.

44 [p] And gave them the lands of the heathen: and they inherited the labour of the people:

p Deut. 6. 10, 11 Josh. 3. 17.

45 [q] That they might observe his statutes, and keep his laws. § Praise ye the Lord.

q Deut. 4. 1, 40. & 6. 21—25

§ Heb. Hallelujah.

XXI. Day. *Evening Prayer.*

PSAL. CVI.

* Heb. Hallelujah.

[a] PRaise ye the Lord. [b] O give thanks unto the Lord, for *he is* good, for his mercy *endureth* for ever.

a 1 Chron. 16. 34 b Psal. 107. 1. & 118. 1. & 136. 1

2 Who can utter the mighty acts of the Lord? *who* can shew forth all his praise?

3 Blessed *are* they that keep judgment: *and* he that doeth righteousness at all times.

4 [c] Remember me, O Lord, with the favour *that thou bearest unto* thy people: O visit me with thy salvation:

c Psal. 119. 132

5 That I may see the good of thy chosen, that I may rejoice in the gladness of thy nation: that I may glory with thine inheritance.

6 [d] We have sinned with our fathers: we have committed iniquity, we have done wickedly.

d 1 Kings 8. 47. Dan. 9 5

7 Our fathers understood not thy wonders in Egypt, they remembered not the multitude of thy mercies, [e] but provoked *him* at the sea, *even* at the Red sea.

e Exod. 14. 11, 12

8 Nevertheless, he saved them for his name's sake: [f] that he might make his mighty power to be known.

f Exod. 9 16

9 [g] He rebuked the Red sea also, and it was dried up: so [h] he led them through the depths as through the wilderness.

g Exod. 14. 21. Psal 18. 15 h Isai. 63. 11, 12, 13

10 And he saved them from the hand of him that hated *them:* and redeemed them from the hand of the enemy.

11 [i] And the waters covered their enemies: there was not one of them left.

i Exod. 14. 27. & 15. 5.

12 [k] Then believed they his words, they sang his praise.

k Exod. 14. 31. & 15. 1

13 [l] ‡ They soon forgat his works, they waited not for his counsel:

l Exod. 15. 24 & 17. 2 ‡ Heb. They made haste, they forgat.

14 [m] But § lusted exceedingly in the wilderness, and tempted God in the desart.

m Num. 11. 4, 33 Psa. 78. 18 1 Cor. 10. 6 § Heb. lusted a lust

15 [n] And he gave them their request, but sent leanness into their soul.

n Num. 11. 31.

16 [o] They envied Moses also in the camp, *and* Aaron the saint of the Lord.

o Num. 16. 1, &c.

17 [p] The earth opened and swallowed up Dathan, and covered the company of Abiram.

p Num. 11. 31. Deut. 11. 6

18 [q] And a fire was kindled in their company; the flame burnt up the wicked.

q Num. 16. 35. 46

19 [r] They made a calf in Horeb, and worshipped the molten image.

r Exod. 32. 4 s Jer. 2. 11 Rom. 1. 23

20 Thus [s] they changed their glory into the similitude of an ox that eateth grass.

21 They forgat God their saviour, which had done great things in Egypt:

22 Wondrous works in [t] the land of Ham, *and* terrible things by the Red sea.

t Psa. 78. 51. & 105. 23, 27

23 Therefore

ple into the possession of all he had promised to their fathers, for the sake of him in whom they believed.

PSAL. CVI.

V. 1—4. *Who can shew forth all his praise*—Praise-worthy actions. *Blessed are they that keep judgment*—Observe that which is just and right both towards God and man. *And he that doeth righteousness at all times*—Both in prosperity and adversity.

V. 5—8. *That I may rejoice in the gladness of thy nation*—In that cause of rejoicing thou affordest them. *Our fathers understood not thy wonders in Egypt*—Were not duly affected with them, so as to be led thereby to fear and trust in thee, and to obey thee.

V. 9—13. *They waited not for his counsel*—The discovery of his counsel and purpose concerning them, in those gracious supplies and provisions he made for them from time to time. And how many are the difficulties that would be avoided, and the miseries we should be saved from, did we but patiently wait for his grace to apply the sure truths of his word, and shew us not only what was his holy will, but when it was the season both to begin and end every duty. How patiently do the attendants wait upon their employers and masters to know their pleasure, and shall self-will refuse to wait for the discoveries of the will of the Most High, whose will is ever the wisest and best for all his creatures invariably to follow?

V. 14, 15. *But lusted exceedingly*—Inordinately desired flesh. *He sent leanness into their soul*—Their persons, which were not nourished thereby, but were destroyed upon that occasion. And they that give way to the natural desires of their souls, will have *leanness*—want of peace—heart-felt misery; and this, as the necessary consequence of desiring some other good, in preference to that which is only so—Christ by his Spirit in them the hope of glory.

V. 16, 17. *Aaron the saint of the Lord*—Set apart for the priesthood, by the appointment of God himself.

V. 18—23. *Moses his chosen stood before him in the breach*—Which they had made by their sin, and at which God was ready to enter with his judgments against them, as an enemy into a besieged town. This breach has sin made between every soul of man and God; and if Jesus the Mediator stood not in that breach, the consuming fire of God's wrath would burn us up, whilst we were living in a fearless impenitent state of mind, in the sight of that holy and Almighty Being, against whom every sin hath been committed.

V. 24. *They believed not his word*—His promise of subduing their enemies, and giving them possession of it. And because they believed not his word, they did not obtain what he had promised them. Reader, Do you believe in the forgiveness of sins, and in the Holy Ghost, as that blessed influence which is to cleanse the thoughts of your heart? God has promised to pardon sin, and to give his grace to save them that believe. And these promises being made us, let us fear lest we fall short of them, as many thousands of Israel did by unbelief.

V. 25, 26. *And*

23 [u] Therefore he said that he would destroy them, had not Moses his chosen stood before him in the breach: to turn away his wrath, lest he should destroy *them*.

24 Yea, they despise [y] ‡ the pleasant land, they believed not his word:

25 [z] But murmured in their tents, *and* hearkened not unto the voice of the Lord.

26 [a] Therefore he lifted up his hand against them, to overthrow them in the wilderness:

27 § [b] To overthrow their seed also among the nations, and to scatter them in the lands.

28 [c] They joined themselves also unto Baal-peor, and ate the sacrifices of the dead.

29 Thus they provoked *him* to anger with their inventions: and the plague brake in upon them.

30 [d] Then stood up Phinehas, and executed judgment: and *so* the plague was stayed.

31 And that was counted unto him for righteousness, unto all generations for evermore.

32 [e] They angered *him* also at the waters of strife, so that it went ill with Moses for their sakes:

33 [f] Because they provoked his spirit, so that he spake unadvisedly with his lips.

34 [g] They did not destroy the nations, [h] concerning whom the Lord commanded them:

35 [i] But were mingled among the heathen, and learned their works.

36 And they served their idols: [k] which were a snare unto them.

37 Yea, [l] they sacrificed their sons and their daughters unto devils,

38 And shed innocent blood, *even* the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan: and [m] the land was polluted with blood.

39 Thus were they defiled with their own works, and [n] went a whoring with their own inventions.

40 Therefore was the wrath of the Lord kindled against his people, insomuch that he abhorred his own inheritance.

41 And he gave them into the hand of the heathen; and they that hated them ruled over them.

42 Their enemies also oppressed them, and they were brought into subjection under their hand.

43 [o] Many times did he deliver them, but they provoked *him* with their counsel, and were ‡ brought low for their iniquity.

44 Nevertheless, he regarded their affliction when [p] he heard their cry.

45 [q] And he remembered for them his covenant, and repented according to the multitude of his mercies.

46 [r] He made them also to be pitied of all those that carried them captives.

47 [s] Save us, O Lord our God, and gather us from among the heathen, to give thanks unto thy holy name, *and* to triumph in thy praise.

48 Blessed *be* the Lord God of Israel from everlasting to everlasting: and let all the people say, Amen. * Praise ye the Lord.

u Exod. 32. 10, 11, 32. Deut. 9 19. & 10. 10
x Ezek. 13. 5. & 32. 30
y Jer. 3. 10
‡ Heb. a land of desire.
z Num. 14. 2
a Num. 14. 28. Exod. 6 8 Psa. 95. 11 Ezek. 20. 15
§ Heb. To make them fall.
b Psa. 44. 11 Ezek. 20. 23
c Num. 25. 2, 3. & 31. 16 Deut. 32. 17 Hos. 9. 10 Rev. 2. 14
d Num. 25. 7
e Num. 20. 3. 13 Deut. 3. 26
f Num 20. 10
g Judg. 1. 21, 27
h Deut. 7. 2
i Judg. 2. 2. & 3. 5, 6 Psa. 2. 6
k Exod. 23. 33 Deut. 7. 16
l 2 Kings 16. 3 Isai. 57. 5 Ezek. 16 20. & 20. 26 1 Cor 10. 20
m Num. 35. 33
n Lev. 17. 7 Num. 15. 39
o Judg. 2. 16
‡ Or, impoverished, or, weakened
p Judg. 3. 9. & 4 3 & 6. 7. & 10. 10
q Deut. 30. 3
r Ezra 9. 9 Jer. 42. 12
s 1 Chro. 16. 35, 36
* Heb. Hallelujah.

V. 25, 26. *And hearkened not unto the voice of the Lord*—Commanding them to march forward, and take possession of the land, but talked of returning back. *Therefore he lifted up his hand*—Manifested his power.

V. 27, 28. *They joined themselves also unto Baal-peor*—In the worship of that idol to his honour, going on in the breach of God's known commands, regardless of his displeasure.

V. 29—31. *Unto all generations*—Owned and accepted by God, though done without any public authority, as an eminent act of justice and piety, for which God conferred upon him and his posterity, as a reward for that service, the office of the priesthood. It belonging unto God to punish sinful impenitent persons, he often employs those that love him as his instruments.

V. 32—39. *Their own inventions*—Which kind of worship, both as to the object and matter of it, was but a human device and invention.

V. 40—43. *They provoked him with their counsel*—By following their own inventions.

XXII. Day. *Morning Prayer.*

PSAL. CVII.

O [a] Give thanks unto the Lord, for *he is* good: for his mercy *endureth* for ever.

2 Let the redeemed of the Lord say *so*, whom he hath redeemed from the hand of the enemy:

3 And gathered them out of the lands, from the east and from the west, from the north and * from the south.

4 They wandered in the wilderness in a solitary way, they found no city to dwell in,

a Psa. 106. 1 & 118. 1. & 136. 1
* Heb. from the sea.

V. 47. *Save us, O Lord our God*—As thou hast done formerly. *And gather us*—From our dispersion or captivity. *From among the heathen*—The psalmist here, by the spirit of prophecy, foresaw that for their sins they would be carried captives into strange lands, and so fits this psalm for such a season. *To give thanks unto thy holy name*—Rejoice in that we have such an occasion to praise thee.

PSAL. CVII.

V. 1—3. *Let the redeemed of the Lord say so*—Whom the Lord has delivered out of the following, or any other calamities. And how much more shall those praise him, who are delivered by his grace from spiritual captivity, and from eternal death. *Gathered them*—Brought them back from captivity, to their own country and habitation.

V. 4—9. *They found no city to dwell in*—No place inhabited where they might refresh themselves. *Oh that men would praise the Lord for his goodness to the children of men*—Not only to themselves, but to all mankind. *He satisfieth the hungry soul with goodness*—

Such

5 Hungry and thirſty, their ſoul fainted in them.

b Ver. 13, 19, 28. Hoſ. 5. 15

6 [b] Then they cried unto the Lord in their trouble, *and* he delivered them out of their diſtreſſes.

7 And he led them forth by the right way, that they might go to a city of habitation.

c Ver. 15, 21, 31

8 [c] Oh that *men* would praiſe the Lord *for* his goodneſs, and *for* his wonderful works to the children of men!

9 For he ſatisfieth the longing ſoul, and filleth the hungry ſoul with goodneſs.

d Job 36. 8

10 Such as ſit in darkneſs and in the ſhadow of death, *being* [d] bound in affliction and iron:

e Pſa. 73. 24. & 119, 24.

11 Becauſe they rebelled againſt the words of God, and contemned [e] the counſel of the Moſt High:

12 Therefore he brought down their heart with labour, they fell down, and *there was* none to help.

f Ver. 6, 19, 28.

13 [f] Then they cried unto the Lord in their trouble, *and* he ſaved them out of their diſtreſſes.

g Pſal. 63. 6, & 146 7.

14 [g] He brought them out of darkneſs, and the ſhadow of death, and brake their bands in ſunder.

h Ver. 8, 21, 31

15 [h] O that *men* would praiſe the Lord *for* his goodneſs, and *for* his wonderful works to the children of men!

16 For he hath broken the gates of braſs, and cut the bars of iron in ſunder.

17 Fools, becauſe of their tranſgreſſion, and becauſe of their iniquities, are afflicted.

i Job 33. 20 k Pſa. 9. 13, & 88. 3

18 [i] Their ſoul abhorreth all manner of meat, and they [k] draw near unto the gates of death.

19 [l] Then they cry unto the Lord in their trouble, he ſaveth them out of their diſtreſſes.

l Ver. 6, 13, 28

m Pſa. 147. 15, 20 Matt. 8. 8

20 [m] He ſent his word, and healed them, and delivered *them* from their deſtructions.

n Ver. 8, 15, 31.

21 [n] O that *men* would praiſe the Lord *for* his goodneſs, and *for* his wonderful works to the children of men!

o Lev. 7. 12 Pſa. 50. 14 Heb. 13. 15

22 And [o] let them ſacrifice the ſacrifices of thankſgiving, and declare his works with * rejoicing.

* Heb. ſinging.

23 They that go down to the ſea in ſhips, that do buſineſs in great waters:

24 Theſe ſee the works of the Lord, and his wonders in the deep.

‡ Heb. maketh to ſtand.

25 For he commandeth, and ‡ raiſeth the ſtormy wind, which lifteth up the waves thereof.

p Pſal. 22. 14. & 119. 28

26 They mount up to the heaven, they go down again to the depths, [p] their ſoul is melted becauſe of trouble.

Nah. 2. 10

27 They reel to and fro, and ſtagger like a drunken man, and † are at their wits end.

† Heb. all their wiſdom is ſwallowed up.

q Ver. 6, 13, 19

28 [q] Then they cry unto the Lord in their trouble, and he bringeth them out of their diſtreſſes.

r Matth. 8. 26

29 [r] He maketh a ſtorm a calm, ſo that the waves thereof are ſtill.

30 Then are they glad, becauſe they be quiet; ſo he bringeth them unto their deſired haven.

s Ver. 8, 15, 21

31 [s] Oh that *men* would praiſe the Lord *for* his goodneſs, and *for* his wonderful works to the children of men!

32 Let them exalt him alſo in the congregation of the people, and praiſe him in the aſſembly of the elders.

33 He

Such good things they ſtand in need of. And whatever earthly mercies he ſees fit to withhold, yet to all that hunger and thirſt after his righteous nature he communicates his grace, and ſatisfies them therewith.

V. 10, 11. *Such as ſit in darkneſs*—Dark priſons and dungeons. *In affliction and iron*—Iron fetters, or chains, which afflict them, and particularly in the chains and bondage of ſin. *They rebelled againſt the words of God*—The written word of God, or light of his grace. (Rom ii. 12, 14, 15.)

V. 12—14. *Therefore he brought down their heart with labour*—Their proud minds with ſome trouble or other. *They fell down*—Sunk under the burden of their trouble.

V. 16. *He hath broken the gates of braſs*—Removed all impediments.

V. 17—22. *Fools, becauſe of their tranſgreſſion, are afflicted; they cry unto the Lord, he ſaveth them. O that men would praiſe the Lord, and declare his works with rejoicing*—In ſickneſs God's mercy is proved, in anſwer to the prayer of the afflicted. Through the power of diſeaſe their appetite fails, medicine is vain, and death hovers on their eyelids, ready to cloſe them for ever in the duſt. Every ſuffering of our bodies ſhould remind us of, and humble us for the ſin of our ſouls. However wiſe ſinners may think themſelves, in caſting off the reſtraints of God's law, and indulging their paſſions, they will be found at the laſt the greateſt fools. But they that cry for mercy, God reſcues them from the jaws of death, raiſes them from the bed of languiſhing, rebukes the diſeaſe, and by his Spirit reſtores their loſt health and ſtrength again. Is any ſick? let him pray. Prayer can do more than medicine. Sin is the ſickneſs of the ſoul; but when Jeſus by his ſpirit ſpeaks to the heart, he healeth our ſpiritual maladies, breaks the power of corruption, reſtores our ſouls to the life of grace below, and ſecures to us the eternal life of glory above. Great Phyſician, let me daily feel thy healing power! Gratitude is the bounden duty of thoſe, whoſe life through mercy is reſtored. Let them acknowledge the goodneſs of God they have taſted, and ſhew forth his praiſes, not only with thankful lips, but by devoting to his glory the days he hath prolonged; rejoicing in his ſalvation, and publiſhing to his praiſe the wonders his grace has done for them.

V. 23—32. *They that go down to the ſea in ſhips*—The mariners who plough the main, dwelling in the midſt of dangers, and daily beholding God's wonders in the deep, have peculiar obligations lying upon them to bleſs and praiſe him for the preſervations they

33 He turneth rivers into a wilderneſs, and the water-ſprings into dry ground:

‡ Heb. ſaltneſs. 34 A fruitful land into ‡ barrenneſs, for the wickedneſs of them that dwell therein.

t Pſa. 114. 8 Iſa. 41. 18 35 t He turneth the wilderneſs into a ſtanding water, and dry ground into water-ſprings,

36 And there he maketh the hungry to dwell, that they may prepare a city for habitation;

37 And ſow the fields, and plant vineyards, which may yield fruits of increaſe.

u Exod. 1. 7 38 u He bleſſeth them alſo, ſo that they are multiplied greatly, and ſuffereth not their cattle to decreaſe.

39 Again they are miniſhed and brought low through oppreſſion, affliction and ſorrow.

x Job 12. 21, 24 40 x He poureth contempt upon princes, and cauſeth them to wander in the § wilderneſs, *where there is* no way.

§ Or, void place.

y 1 Sam. 2. 8 Pſa. 113. 7, 8 ‖ Or, after. z Pſa. 78. 52 41 y Yet ſetteth he the poor on high ‖ from affliction, and z maketh *him* families like a flock.

a Job 22. 19. b Job 5. 16 Prov. 10. 11 c Pſa. 64. 9 Jer. 9. 12 Hoſ. 14. 9 42 a The righteous ſhall ſee *it*, and rejoice; and all b iniquity ſhall ſtop her mouth.

43 c Whoſo *is* wiſe, and will obſerve thoſe *things*, even they ſhall underſtand the loving kindneſs of the Lord.

XXII. Day. *Evening Prayer.*

PSAL. CVIII.

¶ A ſong *or* pſalm of David.

a Pſa. 57. 7 O a God, my heart is fixed, I will ſing and give praiſe, even with my glory.

b Pſa. 57. 8, &c. 2 b Awake, pſaltery and harp: I *myſelf* will awake early.

3 I will praiſe thee, O Lord, among the people: and I will ſing praiſes unto thee among the nations.

‖ Or, ſkies. 4 For thy mercy *is* great above the heavens: and thy truth *reacheth* unto the ‖ clouds.

c Pſa. 57. 5, 11 5 c Be thou exalted, O God, above the heavens: and thy glory above all the earth;

d Pſa. 60. 5, &c. 6 d That thy beloved may be delivered: ſave *with* thy right hand and anſwer me.

7 God hath ſpoken in his holineſs, I will rejoice, I will divide Shechem, and mete out the valley of Succoth.

8 Gilead *is* mine, Manaſſeh *is* mine, Ephraim alſo *is* the ſtrength of mine head, Judah *is* my law-giver.

9 Moab *is* my waſh-pot, over Edom will I caſt out my ſhoe: over Philiſtia will I triumph.

e Pſa. 60. 9 10 e Who will bring me into the ſtrong city? who will lead me into Edom?

11 *Wilt* not *thou*, O God, *who* haſt caſt us

experience. Their dangers are great and imminent. At God's command the ſtormy winds ruſh from their hollow caverns, and with tremendous roar raiſe up the foaming billows. Mounting the dreadful ſteep, the veſſel ſeems to climb the ſkies: then ruſhing down the precipice, appears ſunk within a watery grave. How prepared to die ought they to be, who are in deaths ſo often! They cry unto God. Then inſtant help appears: he who rides on the whirlwind, and directs the ſtorm, checks with a word its fury: the winds are huſhed, the waves ſubſide. He who bids the ſtormy waves be ſtill, and they obey him, can as eaſily ſpeak peace to the tempeſtuous ſoul, and calm the diſtreſſes of the deſparing ſinner. *Let them praiſe him*—For ſuch deliverance and diſtinguiſhed goodneſs, how can we but adore the hand that ſaves us, and offer up our thankſgivings, the expreſſion of our lively gratitude, and the encouragement for others in the like diſtreſs to call upon the God who heareth prayer!

V. 33—43. *He turneth rivers into a wilderneſs*—Various are the changes which God worketh in the earth. He makes the fruitful land barren for the iniquity of its inhabitants, turning the rivers into a wilderneſs, as in the caſe of Sodom. Again, when his bleſſings reſt on people, the wilderneſs changes its face, and bloſſoms as the roſe. On the other hand, when he turns the current of his favour back again, they wither and decay; oppreſſed, afflicted, their numbers and ſtrength decreaſe. Thus, when princes abuſe their power, He, by whom kings reign, *pours contempt* upon them, whilſt by his providence he ſometimes raiſes the poor from the dunghil, ſetteth them on high, crowns them with dignity. In theſe diſpenſations we may admire and adore the ſovereign juſtice and power of God. Sinners are the plague of the earth; for their ſakes the land mourneth, whilſt the righteous procure bleſſings on their abode. If we are exalted, or brought low, let us ſee and acknowledge God's hand in his dealings with us. *The righteous ſhall ſee it*—The effects theſe changes will produce. *The righteous will rejoice;* happy to behold the humble exalted, the creſt of pride fallen, and God glorified in his providential diſpenſations: *and all iniquity ſhall ſtop her mouth;* the ſinner, confounded, ſhall be forced to own the righteous judgment. *Who is wiſe?* let him ſhew it by his attentive regard to theſe ways of providence, and *obſerve theſe things*, and then *they ſhall underſtand the loving-kindneſs of the Lord*, ſee and experience it in their own ſouls, the happineſs which ariſes from a full perſuaſion that the LORD he is God and reigneth over all; that the greateſt are not above his power, nor the leaſt beneath his care; and that they are never left to be confounded, who look to him as their Redeemer for grace to ſave them, and as their God and King to reign over them.

PSAL. CVIII.

V. 1. *O God, my heart is fixed*—The pſalmiſt here diſcovers the bleſſed frame of his own ſpirit, and teaches us how our praiſes ſhould be offered up to God: with *hearts fixed* on the ſacred ſubject.

V. 2. *I myſelf will awake early*—To the pleaſing taſk, *uniting voice and inſtruments* to raiſe the ſound, and *openly*, with every expreſſion of grateful affection.

V. 3—5. *I will ſing praiſes unto thee among the nations*—Proclaiming in the midſt of the people his mercy and faithfulneſs, his greatneſs and glory; mercy more extenſive than the heaven, truth which reaches to the clouds, and glory infinitely beyond all bleſſing and praiſe that men or angels can offer.

V. 6—13. *Thy beloved*—Theſe verſes contain, The pſalmiſt's prayer in behalf of himſelf and people. And this prayer all may apply to themſelves, for every believer is a David, a beloved, and may confidently expect to ſee the ſalvation of God. He already triumphs, aſſured of ſucceſs, ſince he hath the truth of God engaged. What God promiſes, faith can rejoice in, as already done.

The

us off? and wilt not thou, O God, go forth with our hosts?

12 Give us help from trouble: for vain *is* the help of man.

f Psa. 60. 12

13 [f] Through God we shall do valiantly: for he *it is that* shall tread down our enemies.

PSAL. CIX.

¶ To the chief musician, A psalm of David.

a Psal. 83. 1

HOLD [a] not thy peace, O God of my praise.

2 For the mouth of the wicked, and the ‡ mouth of the deceitful ‖ are opened against me: they have spoken against me with a lying tongue.

‡ Heb. mouth of deceit.
‖ Heb. have opened themselves.

b Psa. 69. 4 Jonn 15. 25

3 They compassed me about also with words of hatred: and fought against me [b] without a cause.

4 For my love, they are my adversaries: but I *give myself unto* prayer.

c Psa. 35. 7, 12. & 38. 20

5 And [c] they have rewarded me evil for good, and hatred for my love.

6 Set thou a wicked man over him: and let [d] * Satan stand at his right hand.

d Zech. 3. 1
* Or, an adversary.

7 When he shall be judged, let him † be condemned, and [e] let his prayer become sin.

† Heb. go out guilty, or wicked.
e Prov. 28. 9

8 Let his days be few, *and* [f] let another take his * office.

f Acts 1. 20
* Or, charge.

9 [g] Let his children be fatherless, and his wife a widow.

g Exod. 22. 24

10 Let his children be continually vagabonds, and beg: let them seek *their bread* also out of their desolate places.

11 [h] Let the extortioner catch all that he hath: and let the stranger spoil his labour.

h Job 5. 5. & 18. 19

12 Let there be none to extend mercy unto him: neither let there be any to favour his fatherless children.

13 [i] Let his posterity be cut off, *and* in the generation following let their name be blotted out.

i Job 18. 19

14 [k] Let the iniquity of his fathers be remembered with the Lord: and let not the sin of his mother be blotted out.

k Exod. 20. 5.

15 Let them be before the Lord continually, that he may [l] cut off the memory of them from the earth.

l Job 18. 17 Psa. 34. 16

16 Because that he remembered not to shew mercy, but persecuted the poor and needy man, that he might even slay the broken in heart.

17 [m] As he loved cursing, so let it come unto him: as he delighted not in blessing, so let it be far from him.

m Ezek. 35. 6.

18 As he clothed himself with cursing like as with his garment: so let it come ‖ into his bowels like water, and like oil into his bones.

‖ Heb. within him.

19 Let it be unto him as the garment *which* covereth him, and for a girdle wherewith he is girded continually.

20 *Let* this *be* the reward of mine adversaries from the Lord, and of them that speak evil against my soul.

21 But do thou for me, O God the Lord, for

The beloved Son of David hath an everlasting kingdom, and his all-sufficient grace is ever nigh, to help the weakest that believe in his power and willingness to save. *Who will bring me into the strong city*—Whatever difficulties were in the way, by human power insurmountable, he looks to God. Thus may the believer, in the view of the spiritual foes of his soul, and the strong fortresses of corruption: there is help laid on one mighty to save: through Christ strengthening us we can do all things; and it is he that shall tread down all our enemies, and bring us to share his triumphs over sin, death, and hell, in the eternal world of glory.

PSAL. CIX.

Whatever particular person gave occasion to the penning this psalm, it hath a farther respect to Judas, to whom it is applied, (Acts i. 20.)

V. 1—3. The psalmist in the person of the Messiah, addresses his prayer to God under the oppressions of the wicked. He lodges his appeal with God, under the calumnies of his enemies. *Hold not thy peace*, as if disregarding his sufferings, *O God of my praise*, or *my glorying*, for even the Lord Jesus, as man, regarded his Father, as the object of his worship and glory. He describes the invenomed malice of his enemies, from whom he sought deliverance. *Wicked* in temper and practice, *deceitful*, with fair professions covering the black designs; *liars*, whose tongues distilled poison into the incautious ear, filled with *hatred*, bent on mischief, they compassed him about; and violent, they with rage fought against him; returned his love with ingratitude and enmity, and rendered evil for the good he shewed them. Thus was Jesus treated, reviled, traduced, attended by those who called him master, and sought only to ensnare him; things laid to his charge he knew not; persecuted, though innocent, with the most implacable malice; all his love repaid with hatred, and the astonishing miracles of kindness he wrought, exasperating their resentment even to his crucifixion.

V. 4. *But I give myself unto prayer*—Or, *I am a man of prayer*; herein he exercised himself day and night, and even on the cross ceased not to cry, Father, forgive them. May we learn of our divine Lord thus to pray for those who despitefully use and persecute us!

V. 6—20. They who have blamed David's spirit, as if he appeared vindictive, have mistaken him greatly. When he speaks as a prophet, he foresees and foretells what would be the end of the wicked; when he speaks, in the person of the Son of God, he denounces the just judgment due to the children of perdition. Terrible are the woes herein contained; Judas felt them: may we never provoke the same punishment, by not believing that Jesus is the Christ the only Saviour of sinners, and the Mighty God and judge of all. We have the sentence pronounced. Satan, as the executioner of vengeance, is permitted first to tempt, and then set over him to torment him. At God's bar he is found guilty, and prayer then is vain. Cut off in the midst of his days, the office and apostleship which he forfeited is transferred to another. *Let this be the reward of mine adversaries from the Lord*—God's righteousness is observed in the judgment. The sin of his fathers, and of his mother, are remembered. They that despise the mercy offered

for thy name's ſake: becauſe thy mercy *is* good, deliver thou me.

22 For I *am* poor and needy, and my heart is wounded within me.

23 I am gone [a] like the ſhadow, when it declineth: I am toſſed up and down as the locuſt.

24 My knees are weak through faſting: and my fleſh faileth of fatneſs.

25 I became alſo a reproach unto them: [o] *when* they looked upon me they ſhaked their heads.

26 Help me, O Lord, my God: O ſave me according to thy mercy:

27 That they may know that this *is* thy hand: *that* thou, Lord, haſt done it.

28 Let them curſe, but bleſs thou: when they ariſe, let them be aſhamed: but let thy ſervant rejoice.

29 Let mine adverſaries be clothed with ſhame: and let them cover themſelves with their own confuſion, as with a mantle.

30 I will greatly praiſe the Lord with my mouth: yea, I will praiſe him among the multitude.

31 For [p] he ſhall ſtand at the right hand of the poor, to ſave *him* ‡ from thoſe that condemn his ſoul.

a Pſal. 102. 11. & 144. 4

o Pſal. 22. 7

p Pſal. 16, 8. & 73. 23. & 110. 5 & 121. 5

‡ Heb. from the judges of his ſoul.

XXIII. Day. *Morning Prayer.*

PSAL. CX.

¶ A pſalm of David.

THE [a] Lord ſaid unto my Lord, Sit thou at my right hand, until I make thine enemies thy foot-ſtool.

2 The Lord ſhall ſend the rod of thy ſtrength out of Zion: rule thou in the midſt of thine enemies.

3 [b] Thy people *ſhall be* willing in the day of thy power, [c] in the beauties of holineſs * from

a Matth. 22. 44 Mark 12. 36 Luke 20. 42 Acts 2. 34 1 Cor. 15. 25 Heb. 1. 13 1 Pet. 3. 22 See Pſal. 45. 6, 7

b Judg. 5. 2

c Pſa. 96. 9

* Or, more than the womb of the morning: thou ſhalt have, &c.

offered to all penitents for their actual ſin, will have all the miſeries of their ſinful nature inflicted upon them. And thus is the ſin which the parents tranſmitted, viſited upon the children that would not have that grace whereby they might have been ſaved. And as we have ſeen the dreadful vengeance which has fallen upon Judas, the Jews, and all the betrayers and perſecutors of the Lord Jeſus, let it ſerve for a warning to us not to deſpiſe and oppoſe his grace, leſt we ſhare in their plagues; for ſuch will be the dreadful puniſhment of all his adverſaries, and of all the revilers, perſecutors, and blaſphemers of himſelf and his members.

V. 21—31. We have here the Incarnate Redeemer's complaint and prayer, and his joy in being heard and anſwered. His condition is *poor and needy*, born in a ſtable, and having no place to lay his head; a man of ſorrows, and acquainted with grief; his *heart wounded* with bittereſt indignities, and more deeply ſtill with the wrath of God due to the ſins he bore: hurried to the grave by a violent death: *toſſed* to and fro, from Pilate to Herod, from Annas to Caiaphas: *weak* with *faſting*, and his body emaciated: *reproached* as a Samaritan, a magician, a mover of ſedition, and, even on the croſs, inſulted by thoſe who ſhook their heads at him, mocking at his high pretenſions of being the Son of God. If our Head thus ſuffered, let not his members murmur at their lot, under the preſſures of poverty, a ſorrowful ſpirit, a decaying body, or a reviling world: Jeſus hath endured the croſs before us. His prayer is, Deliver, help, and ſave me: and to this end he pleads God's own glory, concerned in vindicating his righteous cauſe; his mercy, ever ready to ſuccour the poor deſtitute. Such interpoſition alſo would carry conviction of God's intereſting himſelf on his behalf; others would acknowledge his hand, and theſe enemies themſelves be confounded and aſhamed: *aſhamed*, as penitent; or *confounded*, as criminals. Thus, if God helped and bleſſed him, he could ſit eaſy under the curſes of his enemeis. If God bleſs us, we need not care how much men curſe us. All our hope muſt be placed on God's boundleſs mercy and grace: he alone can help and ſave us, not we ourſelves. His praiſes ſhall be heard for this great ſalvation. *For he ſhall ſtand at the right hand of the poor*—The Meſſiah ſhall ſtand by all his poor people, to ſupport and protect them. *To ſave him from thoſe who condemn his ſoul*—At the laſt day, none ſhall appear to lay one charge againſt the redeemed of the Lord.

PSAL. CX.

This pſalm is only concerning Chriſt; ſo the Jews of old underſtood it. (Matth. xxii. 41—46.) Chriſt, as our Redeemer, executes the office of a prophet, of a prieſt, and of a king, both in his ſtate of humiliation and exaltation; and of each of theſe we have here an account.

V. 1. He is exalted to the higheſt dignity in heaven, and David owns him his adored Lord. *The Lord*, Jehovah the Father, *ſaid unto my Lord*, Jeſus the Meſſiah, *Sit thou at my right hand*, on the ſeat of moſt tranſcendant glory and honour, *until I make thine enemies thy foot-ſtool*; enemies innumerable hath our Lord to conflict with, the world, ſin, ſatan, death, but he ſits upon the throne, and they muſt bow before his foot-ſtool; ſome are already ſubdued, and ſhortly the conqueſt will be compleat, when the laſt enemy ſhall be deſtroyed, and all his redeemed people made to triumph with him. Haſten, O Lord, this happy day, by ſending forth thy light and thy truth to turn ſinners from under the power of ſatan to obey thy grace and live to thy glory.

V. 2. *The Lord ſhall ſend forth the rod*, or *ſceptre*, *of thy ſtrength*, the everlaſting goſpel, the power of God unto ſalvation; which by the ſpirit's energy is made effectual to the converſion of the ſouls of ſinners, bowing them to ſubmit to the ſceptre of his righteouſneſs; and this went forth firſt *out of Zion*, and hath ſpread to the remoteſt corners of the earth: *rule thou*, or *thou ſhalt rule*, *in the midſt of thine enemies*; the Redeemer's kingdom will be eſtabliſhed in ſpite of all oppoſition, and his church riſe ſuperior to all the malice of men and devils: ſuch will be the working of his mighty power, that the ſouls of ſinful men ſhall be convinced, humbled, ſue for mercy, and be converted unto him.

V. 3. His ſubjects ſhall be *a willing people*, inclined to offer up themſelves, their bodies, ſouls, and ſpirits, to his bleſſed ſervice, cheerfully liſting under his banners *in the day of his power*; when in the preaching of the word, accompanied with the demonſtration of the Spirit, they ſhould be drawn to him by cords of love, and arrayed *in the beauties of holineſs*, meet to attend their glorious Head, *from the womb of the morning*, as ſoon as ever the morning light of goſpel grace appears. *Thou haſt the dew of thy youth.* None ever chooſe Chriſt's ſervice till he firſt inclines their hearts: it is of grace that we become his willing people; and which grace from God as freely deſcends upon as many as will recive it, as the dew of heaven deſcends upon the earth. (John i. 12.)

V. 4. *The Lord hath ſworn* by himſelf, ſince he can ſwear by no greater, *and will not repent*, for he is ever without variableneſs, or ſhadow of turning; *Thou art a prieſt for ever, after the order of Melchizedek*;

from the womb of the morning: thou haſt the dew of thy youth.

4 The Lord hath ſworn, and will not repent, [d] Thou *art* a prieſt for ever after the order of Melchiſedek.

5 The Lord [e] at thy right hand ſhall ſtrike through kings [f] in the day of his wrath.

6 He ſhall judge among the heathen, he ſhall fill *the places* with the dead bodies: [g] he ſhall wound the heads over † many countries.

7 [h] He ſhall drink of the brook in the way: therefore ſhall he lift up the head.

d Hebr. 5 6. & 7. 17, 21 See Zech. 6. 13
e Pſa. 16 8
f Pſa. 2. 12 Rev. 11. 18
g Pſa. 68 21 Hab. 3. 13
† Or, great.
h Judg 7 5,6

PSAL. CXI.

* Heb. Hallelujah.

* PRaiſe ye the Lord. I will praiſe the Lord with *my* whole heart in the aſſembly of the upright, and *in* the congregation.

2 The works of the Lord *are* great, ſought out of all them that have pleaſure therein.

3 His work *is* honourable and glorious: and his righteouſneſs endureth for ever.

4 He hath made his wonderful works to be remembered: [a] the Lord *is* gracious and full of compaſſion.

5 He hath given † meat unto them that fear him: he will ever be mindful of his covenant.

6 He hath ſhewed his people the power of his works, that he may give them the heritage of the heathen.

7 The works of his hands *are* verity and judgment; [b] all his commandments *are* ſure.

8 [c] They * ſtand faſt for ever and ever, *and are* done in truth and uprightneſs.

9 He ſent redemption unto his people, he hath commanded his covenant for ever: holy and reverend *is* his name.

10 [d] The fear of the Lord *is* the beginning of wiſdom: † a good underſtanding have all they ‡ that do *his commandments*: his praiſe endureth for ever.

a Pſa. 86. 5. & 103. 8
† Heb. prey.
b Pſal. 19. 7
c Iſai. 40. 8 Matth. 3. 8
* Heb. are eſtabliſhed.
d Deut 4 6 Job 28. 28 Prov. 1. 7. & 9 10 Eccleſ. 12. 13 Eccluſ. 1 26
† Or, good ſucceſs.
‡ Heb. that do them.

Melchizedek; a prieſt, to make reconciliation for the ſins of his people; *for ever*, the efficacy of the one oblation he offered abiding the ſame, and he at the right hand of God, ever living to plead it, and make interceſſion for us; *after the order of Melchizedek*, an order of prieſthood, prior to that of Aaron, unchangeable and eternal. The believer's hope is fixed upon the moſt ſolid baſis, on the all-ſufficiency of Jeſus, and the oath of the eternal Jehovah. With what humble confidence then ſhould we expect pardon, grace, and all the bleſſings of ſalvation, from the great high prieſt of our profeſſion; and how great is the diſhonour we caſt upon him, when for a moment we queſtion his power and grace, and ſtagger at promiſes confirmed by two immutable things, the word and oath of that God who cannot lie?

V. 5. *The Lord at thy right hand*, the Almighty Jeſus, *ſhall ſtrike through kings*, deſtroy the mightieſt who oppoſe his kingdom, *in the day of his wrath*, that great and terrible day, when no rock nor mountain can cover the guilty.

V. 6. *He ſhall judge among the heathen*—Executing vengeance on the deſpiſers of his goſpel; *he ſhall fill the places with dead bodies*, (Rev. xix. 17, 18.) *He ſhall wound the heads*, or *head, over many countries*—Satan, the prince of this world, and Antichriſt, whoſe uſurped dominion extends over many people, and nations, and tongues, (Rev. xvii. 2—10.) The greateſt men, who lift their arm againſt the Lord's Chriſt, will ſoon be made to feel how unequal is the conteſt. There is a day of wrath appointed and approaching, when ſinners will find it a fearful thing to fall into the hands of him who ſitteth on the throne.

V. 7. *He ſhall drink of the brook in the way*—The delight and joy which would fill his heart on ſeeing the glorious victory gained, and the ſalvation of his people compleated: *therefore*, or *ſo, ſhall he lift up his head*, the conqueror of death and hell in the reſurrection-day, and aſcending to the throne of glory, where angels, principalities, and powers, are made ſubject unto him, and every name that is named, not only in this world, but in that which is to come. Let his faithful people rejoice in his triumphs, and expect to ſhare them ſhortly with him; when he ſhall take them to ſit down with him on his throne, as he is ſet down with the Father on his throne.

PSAL. CXI.

V. 1—5. With his *whole heart*—With unfeigned ſincerity, and warm affection. *In the aſſembly of the upright, and in the congregation*—In ſocial worſhip, or the courts of the ſanctuary. He would take the matter of his ſong from *the works of the Lord*, the works of creation, providence, and redemption, which *are* each of them ſo *great* and wonderful, and *ſought out of all them that have pleaſure therein;* who make theſe the delightful ſubject of their contemplation, and long to increaſe their knowledge of them, that they may be more enlarged in love and praiſe. *His work is honourable and glorious* in itſelf, and ſuited to exalt the glory of the Divine artificer. *His righteouſneſs endureth for ever*—All the diſpenſations of his providence and grace are altogether and everlaſtingly righteous and true. *He hath made his wonderful works to be remembered*—They well deſerve to be treaſured up in our memories; and God hath graciouſly been pleaſed to tranſmit to us, in his word, his wonders of old time, to excite ſtill our wonder and praiſe. *The Lord is gracious and full of compaſſion*—As ſinners, to their unutterable comfort, experience in the ſalvation of Jeſus Chriſt, and the great and precious promiſes that are in him: and as appears alſo, in all the inſtances of his providential care: for *he hath given meat to thoſe that fear him*—He feeds his choſen daily with bread from heaven, which giveth life unto the world. *He will ever be mindful of his covenant*—None of the promiſes of it ſhall ever fail, nor any of the bleſſings of it be with-held from thoſe that believe in him; and therefore they are bound to ſay Hallelujah, for mercies ſo ineſtimably precious, and ſo ſovereignly free.

V. 6. *He hath ſhewed his power*—The miracles he ſhewed them in their journey to the promiſed land, and his wonders in diſpoſſeſſing the heathen to make room for them.

V. 7, 8. *All his commandments are ſure*—Whatever he commands muſt be accompliſhed, whatever he promiſes be fulfilled. *They ſtand faſt for ever and ever*—Both his law and goſpel, and all the precepts and promiſes contained in them, *and are done in truth and uprightneſs;* they are conſonant to the rules of eternal righteouſneſs, and will be obeyed in ſimplicity by all that truly ſerve him.

V. 9. *He hath ſent redemption unto his people*—Delivered them from Egypt, and repeatedly reſcued them from the hands of their oppreſſors; and, above all, hath ſent that eternal redemption unto them which was wrought out by Jeſus Chriſt in the fulneſs of time. *He hath commanded his covenant for ever*—It is everlaſting, ordered in all things, and ſure to all the ſpiritual ſeed of David. *Holy and reverend is his name*—So it appears in all his works and ways, and worthy to be reverenced and adored by ſaints on earth, and angels in heaven.

V. 10. For all theſe works of power he hath ſhewed. God is to be feared; and this is our higheſt wiſdom and bounden duty. *The fear of the Lord is the beginning of wiſdom*—A reverential, filial fear

PSAL. CXII.

* Heb. Hallelujah. a Pſa. 128. 1

* PRaiſe ye the Lord. a Bleſſed *is* the man *that* feareth the Lord, *that* delighteth greatly in his commandments.

2 His ſeed ſhall be mighty upon earth: the generation of the upright ſhall be bleſſed.

3 Wealth and riches *ſhall be* in his houſe: and his righteouſneſs endureth for ever.

b Job 11. 17 Pſa. 97. 11

4 b Unto the upright there ariſeth light in the darkneſs: *he is* gracious, and full of compaſſion, and righteous.

c Pſa. 37. 26. Luke 6. 35 † Heb. judgment.

5 c A good man ſheweth favour, and lendeth; he will guide his affairs with † diſcretion.

d Prov. 10. 7

6 Surely he ſhall not be moved for ever: d the righteous ſhall be in everlaſting remembrance.

e Prov. 1. 33

7 He ſhall not be afraid of evil tidings: his heart is fixed, truſting in the Lord.

8 His heart *is* eſtabliſhed, e he ſhall not be afraid, until he ſee *his deſire* upon his enemies.

f 2 Cor. 9. 9 g Deut. 24. 13 h Pſa. 75. 10 i See Luke 13. 28

9 f He hath diſperſed, he hath given to the poor; g his righteouſneſs endureth for ever; h his horn ſhall be exalted with honour.

10 i The wicked ſhall ſee *it*, and be grieved; k he ſhall gnaſh with his teeth, and l melt away: m the deſire of the wicked ſhall periſh.

k Pſa. 37. 12 l Pſa. 58. 7, 8 m Prov. 10. 28

PSAL. CXIII.

* Heb Hallelujah.

* PRaiſe ye the Lord. Praiſe, O ye ſervants of the Lord, praiſe the name of the Lord.

a Dan. 2. 20

2 a Bleſſed be the name of the Lord, from this time forth and for evermore.

b Iſai. 59. 19 Mal. 1. 11

3 b From the riſing of the ſun unto the going down of the ſame, the Lord's name *is* to be praiſed.

c Pſa. 8. 1

4 The Lord *is* high above all nations, *and* c his glory above the heavens.

d Pſa. 89. 6 † Heb. exalteth himſelf to dwell.

5 d Who *is* like unto the Lord our God, who † dwelleth on high?

e Pſa. 138. 6 Iſa. i. 57. 15

6 e Who humbleth *himſelf* to behold *the things that are* in heaven, and in the earth?

f 1 Sam. 2. 8 Pſa. 107. 41

7 f He raiſeth up the poor out of the duſt, *and* lifteth the needy out of the dunghil:

g Job 36. 7

8 That he may g ſet *him* with princes, *even* with the princes of his people.

h 1 Sam 2. 5 Pſa. 68. 9 * Heb. to dwell in an houſe.

9 h He maketh the barren woman * to keep houſe, *and to be* a joyful mother of children. Praiſe ye the Lord.

of offending a God ſo great, and withal ſo gracious, is *the beginning* or *the ſummit*, of wiſdom. *A good underſtanding have all they that do his commandments*—This proves them indeed wiſe unto ſalvation; and by obedience to his will, they arrive at higher degrees of ſpiritual knowledge and underſtanding. *His praiſe*, the Lord's, *endureth for ever*—God will appear everlaſtingly glorious; and all his faithful people, who have approved themſelves to him, ſhall have praiſe of him. They are the truly wiſe who fear God and keep his commandments. Though the beſt we can do is unworthy of God, yet, when done in faith and love, he will give a recompence at the reſurrection of the juſt. (Luke xiv. 14.)

PSAL. CXII.

V. 1—5. The pſalmiſt begins this pſalm with praiſe to God, who is to be acknowledged in all he doth for the children of men, for by his grace alone they are what they are. He deſcribes the character of the truly bleſſed and happy man. *He feareth the Lord*—And only him. *He delighteth greatly in his commandments*—He counts obedience his higheſt privilege, and God's ſervice perfect freedom. He is upright, ſincere before God in his profeſſions, and in all his dealings with men juſt and true. *He is gracious, full of compaſſion*—Senſibly touched with the diſtreſſes of others, and ready to relieve them. *And righteous*—What he beſtows on the neceſſitous is honeſtly come by. *He ſheweth favour, and lendeth*—Not with a view to his own advantage, but of pure charity to aſſiſt the poor, hoping for nothing again. *He will guide*—He is careful of what he ſpeaks, that neither haſtily, falſely, or imprudently, his tongue may offend, but that all he ſaith may be the reſult of reflection; and in the management of his affairs he acts with prudence and œconomy. *Wealth and riches*, as much as God ſees will be profitable for him, *ſhall be in his houſe*: nor ſhall his worldly proſperity turn away his heart from God. *His righteouſneſs endureth for ever*—God will preſerve him faithful, and make the moſt afflictive diſpenſations end in his good.

V. 6—10. His ſtability is enſured, firm as God's everlaſting love and power can make it. The memory of his piety ſhall deſcend to ages to come, and his righteouſneſs God will to all eternity remember. No dangers ſhall terrify, no evil tidings diſmay him; nor ſatan, nor corruption, the world, nor death with all its terrors, ſhall be able to ſhake his confidence; for *his heart is fixed, truſting in the Lord.* He *ſhall ſee his deſire upon his enemies*—Expecting in faith the ſalvation of God, he ſhall ſee all his ſpiritual and temporal foes ſubdued, and himſelf made more than conqueror. *He ſhall be exalted to honour*—The higheſt honour, that which cometh from God, who will remember his faith, his labours of love, his charity, liberality, and continuance in well-doing; and at the reſurrection of the juſt crown him with glory, honour, and immortality. This bleſſedneſs of the righteous will be the envy and torment of the wicked; they ſhall ſee it with grief; till at laſt they ſhall be cut off from all the good things on which their deſires were placed, and doomed to that place of eternal torment, where there is weeping, and wailing, and gnaſhing of teeth. Lord ſave from that forgetfulneſs of thee and that neglect of thy great ſalvation, which leaves the ſouls of men expoſed to endleſs miſery! (Luke xvi. 19, &c.)

PSAL. CXIII.

V. 1—9. The Spirit of the Lord, by the pſalmiſt, exhorts the ſervants of the Lord to the happy work of praiſe. In all ages redeeming love muſt be celebrated; and from the riſing to the ſetting ſun, whither the tidings of goſpel grace ſhall ſpread, the name of Jeſus ſhould reſound. *He humbleth himſelf to behold the things that are in heaven and earth*—When he accepts the ſervices of archangels, and with his care to preſerve their beings, which he gave; he turns his eye on worms of earth, and upholds them in life, and with his bounteous hand ſupplies their wants: but moſt aſtoniſhing of all, that he ſhould humble himſelf for us to death, even the death of the croſs, at this the believing ſoul can only bow down in ſilent admiration, and wonder and adore. *The poor* in ſpirit, *the needy*, deſtitute of all righteouſneſs and ſtrength, lying on the dunghil of ſin, and in the duſt of ſpiritual death, by the Almighty power of his Spirit he raiſes from their low eſtate, pardons, and delivers them from guilt and ſin, adopts them as Sons of God, clothes them with ſalvation, and makes them reign in glory everlaſting, *with the princes of his people*; with Abraham, Iſaac, and Jacob, and all the ſaints, who are made kings and prieſts unto God. *He maketh the barren woman*—Sarah, Rachel, Hannah, proved this grace, and rejoiced: and this was in a beautiful ſenſe fulfilled,

when

XXIII. Day. *Evening Prayer.*

PSAL. CXIV.

a Exod. 13 3
b Psa. 81. 5

WHEN [a] Israel went out of Egypt, the house of Jacob [b] from a people of a strange language;

c Exod. 6. 7. & 19. 6 Deut. 27 9
d Exod. 14. 21 Psa. 77. 16
e Josh. 3. 13, 16
f Psal. 29. 6. & 68. 9
g Hab. 3. 8

2 [c] Judah was his sanctuary, *and* Israel his dominion.

3 [d] The sea saw *it*, and fled; [e] Jordan was driven back.

4 [f] The mountains skipped like rams, *and* the little hills like lambs.

5 [g] What *ailed* thee, O thou sea, that thou fleddest? thou Jordan, *that* thou wast driven back?

6 Ye mountains, *that* ye skipped like rams; *and* ye little hills like lambs?

h Exod. 17. 6 Numb. 20. 11 Psal. 107 35

7 Tremble thou earth at the presence of the Lord, at the presence of the God of Jacob.

8 Which turned the rock *into* a standing water, the flint into a fountain of waters.

PSAL. CXV.

a See Isai. 48. 11 Ezek. 36 32
b Psal. 42. 3 10. & 79 10 Joel 2, 17.
c 1 Chron. 16 26 Psal. 135. 6 Dan. 4 35
d Deut. 4 28 Psal. 135. 15 Jer. 10. 3, &c.

NOT [a] unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, *and* for thy truth's sake.

2 Wherefore should the heathen say, [b] Where *is* now their God?

3 [c] But our God *is* in the heavens, he hath done whatsoever he pleased.

4 [d] Their idols *are* silver and gold, the work of men's hands.

5 They have mouths, but they speak not; eyes have they, but they see not.

6 They have ears, but they hear not; noses have they, but they smell not.

7 They have hands, but they handle not; feet have they, but they walk not; neither speak they through their throat.

8 [e] They that make them are like unto them; *so is* every one that trusteth in them.

e Psal. 135. 18. Hab. 2. 18, 19

9 [f] O Israel, trust thou in the Lord: [g] he *is* their help and their shield.

f See Psal. 118. 2, 3, 4, & 135. 19, 20
g Psal. 33. 20 Prov. 30. 5

10 O house of Aaron, trust in the Lord: he *is* their help and their shield.

11 Ye that fear the Lord, trust in the Lord: he *is* their help and their shield.

12 The Lord hath been mindful of us, he will bless *us*, he will bless the house of Israel, he will bless the house of Aaron.

13 [h] He will bless them that fear the Lord, *both* small * and great.

h Psal. 128. 1, 4
* Heb with.

14 The Lord shall increase you more and more, you and your children.

15 You *are* blessed of the Lord, [i] which made heaven and earth.

i Psal. 69. 5

16 The heaven, *even* the heavens *are* the Lord's: but the earth hath he given to the children of men.

17 [k] The dead praise not the Lord, neither any that go down into silence.

k Psal. 6. 5. & 88 10, 11, 12.

18 But Isai 38. 18

when the Gentile world, that had long been barren, and brought forth no fruit unto God, teemed with numerous converts, the joy of the church, and whose births were celebrated with the songs of earth and heaven. (Luke xv. 10.)

PSAL. CXIV.

This psalm is the celebration of Israel's deliverance from Egypt, and is justly to be applied to the much greater work of our redemption by Christ, and encouraging ourselves and others to trust in God in the greatest straits.

V. 1—8. The wonders of former days deserve to be kept in everlasting remembrance, both that God may be glorified for them, and we take encouragement from thence to hope still in his mercy. The redeemed of the Lord are thus brought up out of spiritual Egypt, and called from this strange country the world, to join those who speak the pure language of Canaan. *Judah was his sanctuary*—His presence rested visibly in the midst of them. Thus doth his presence dwell in his living temples, the souls of his redeemed; holiness is written upon their hearts, and, obedient to all his commands and ordinances, they desire to approve themselves his faithful subjects. To open a passage for them, the sea fled, and Jordan rolled back his streams. Whatever difficulties are in the way from seas of tribulation, and mountains of unbelief and corruption, as easily and certainly shall they be all removed by faith in him, whose power is now the same as it was when he did these things, that they and we might believe. He gave them waters out of the rock. That rock was Christ; from him still flow, for every believer's use, streams of grace to cheer them in their passage through this world's wilderness; nor will he ever leave or forsake them, till, from drinking at the stream below, he shall bring them to the fountain head above, and fill them with eternal consolations and glory in the heavenly Canaan.

PSAL. CXV.

V. 1—8. The occasion of this psalm seems to be some distress of God's church and people, under which the psalmist endeavours to comfort their hearts, encouraging them to exercise faith in God, shewing them the vanity of idols, and engaging them to give him praise for their sure deliverance. He bids them ascribe to God the glory of their salvation, as derived from his boundless mercy, and secured by his unchangeable faithfulness and truth. To his grace every good in us, or done by us, must be ascribed, and at his feet our crowns in glory will be for ever laid. He answers the heathen, who, puffed up with their success, spurned at Israel's God, as unable to deliver them. *But our God is in heaven*, and from his throne laughs them to scorn; *he hath done whatsoever he pleased*, able to save or destroy. How unequal to this is all human power and wisdom, or all that can be done by means of riches: as much now the world's idols as the stocks and stones the heathens worshipped.

V. 9—18. All they that fear the Lord, shall find him *their help and shield*. *Their help* in every time of need, to deliver them; *their shield* in every hour of danger, to defend them. They cannot fail, whose faith doth not; this ensures the victory. (Eph. vi. 16.) *He hath been mindful of us*, as past experience testifies, and which should engage us still to commit ourselves to him. *He will bless us* with all needful things of this life, and all the spiritual blessings in Christ Jesus. *He will bless the house of Israel*, the congregation of his church in general, and *the house of Aaron*, his ministers, who labour in the word and doctrine: yea, *all that fear the Lord*, every believer, whatever his circumstances and condition may be, shall find the blessings of providence and grace suited to his necessities. *The Lord shall increase*—So far as he sees fit with worldly

i Dan. 2. 20

18 i But we will bless the Lord, from this time forth and for evermore. Praise the Lord.

XXIV. Day. *Morning Prayer.*

PSAL. CXVI.

I Love the Lord, because he hath heard my voice, *and* my supplications.

2 Because he hath inclined his ear unto me, therefore will I call upon *him* * as long as I live.

* Heb. in my days.

a Psa. 18. 5, 6

3 a The sorrows of death compassed me, and the pains of hell † gat hold upon me: I found trouble and sorrow.

† Heb. found me.

4 Then called I upon the name of the Lord; O Lord, I beseech thee, deliver my soul.

5 Gracious *is* the Lord, and righteous: yea, our God *is* merciful.

6 The Lord preserveth the simple: I was brought low, and he helped me.

b Psa. 13. 6

7 Return unto thy rest, O my soul, for b the Lord hath dealt bountifully with thee.

8 c For thou hast delivered my soul from death, mine eyes from tears, *and* my feet from falling.

c Psa. 56. 13.

9 I will walk before the Lord d in the land of the living.

d Psa. 27. 13

10 e I believed, therefore have I spoken: I was greatly afflicted.

e 2 Cor. 4. 13

11 f I said in my haste, g All men *are* liars.

f Psa. 31. 21

12 What shall I render unto the Lord, *for* all his benefits towards me?

g Rom. 3. 4

13 I will take the cup of salvation, and call upon the name of the Lord.

14 h I will pay my vows unto the Lord, now in the presence of all his people:

h Ver. 18 Psa. 22. 25

15 i Precious in the sight of the Lord, *is* the death of his saints.

i Psa. 72. 14

16 O Lord, truly k I *am* thy servant, I *am* thy servant, *and* l the son of thy handmaid: thou hast loosed my bonds.

k Psa. 143. 12 l Psa. 86. 16

17 I will offer to thee m the sacrifice of thanksgiving,

m Lev. 7. 12

worldly goods, and success in earthly affairs; but especially with that best increase of the gifts and graces of his spirit, enabling them to bring forth fruit unto God; for whom he blesseth must be blessed; he *who made heaven and earth* having all power to communicate the blessings he pronounces on his people. They who trust in him will praise him, and find abundant matter for their songs. *The dead praise not the Lord*—Those who are gone down into the silent grave, can no more join the sacred choir; those who are dead in trespasses and sins, have no heart to praise him. *But we*, who are maintained in life by the bounties of his providence, and are by his spirit quickened to a better life of grace in our souls; we *will bless the Lord*, whilst sojourners below, in this delightful work will we be employed, and when removed to that better world, our service there shall be everlasting praise.

PSAL. CXVI.

V. 1—9. We have here the psalmist's profession of his love to God for the mercies he had tasted, and of his determined dependance upon him. *I love, because the Lord hath heard my supplications*—His answering his desires, affected his soul with deepest gratitude, and engaged him to make the warmest returns of affection, and to persevere in waiting still upon him. Every answer to our prayers is a fresh obligation, and encouragement to pray without ceasing. That soul is happy that can with David truly say, *I love the Lord.* In prayer should our very parting breath expire, and then we shall go where all will be praise. He mentions the deep distress from which God delivered him. *The sorrows of death compassed me*—Such as dying men feel in their agony; *the pains of hell*, such as arise in the conscience from the sting of guilt, or *of the grave*, which brought me to its very gates, *gat hold upon me*, and seized me as their prey. *I found trouble and misery*—*Trouble* which none but God could assuage, and *misery* which he alone could remove. Blessed be God for Jesus Christ, who giveth the victory over the world, the flesh, and the devil, to all that believe that their Redeemer died to atone for their sins, and ever liveth to send salvation by his grace. David by experience found *Gracious is the Lord*—I have proved him so to my unspeakable comfort, pardoning my guilt, delivering my helpless soul. *And righteous*—Faithful to his promises. *The Lord preserveth the simple*—Those who place on him their sole dependance. *I was brought low*, to the very brink of ruin; *and he helped me*; *my soul* was *delivered from death*, temporal, eternal death, *mine eyes from tears*, *and my feet from falling* into sin, and the pit of death and hell. And but for these compassions of our God, our souls had dropped into hell, where there is weeping, and wailing, and gnashing of teeth. Well may we say, *Our God is merciful.* He bids his soul now rest in peace, under the guardian care of this gracious God. *Return unto thy rest, O my soul*—Whatever hath troubled thy repose, whether affliction, persecution, temptation, or corruption, since all thy burdens are now cast on the Lord, confidently expect, and quietly wait to see the salvation of God, *for the Lord hath dealt bountifully with thee* in all his past dispensations, and therefore deserved to be trusted for all that is to come. Learn, my soul, thus to reason, and trust still in God! He resolves to devote to God's service the life preserved by his mercy. *I will walk before the Lord*—Seeking to glorify him upon earth, by letting his light shine before men, and telling of his salvation.

V. 10—19. He declares his unshaken confidence in God. *I believed* the promises of his grace, of protection here, and glory hereafter, *therefore have I spoken*; to God in prayer, assured of being heard; to men with boldness, knowing the truth of what he declared. Faith inspires the heart with freedom of speech, and no danger can discourage the faithful minister from proclaiming the gospel truths, nor the faithful christian from the profession of them. (2 Cor. iv. 13.) In his greatest afflictions, even when an exile, and all despaired of ever seeing him return, he could trust God; and though all men concluded it was impossible he should ever come to the throne, he could rest on the promise of God. (Rom. iii. 4.) *I will take the cup of salvation*—The drink-offerings that should attend his *sacrifice of thanksgiving*, and call upon the name of the Lord, praying to him, and praising him for all his mercies, in public, *in the presence of all the people*, and the *courts of the Lord's house*, paying the *vows* he made in trouble, glorying in the profession of his deep obligations to the God of his mercies, and encouraging others to the like open professions of his service; nor should his lips only be employed in thanksgiving, his life should be for ever devoted to his service. *O Lord, truly I am thy servant*—in all fidelity and zeal; he repeats it to shew the heartiness of his surrender. *I am thy servant: thou hast loosed my bonds*—The bonds of sin, corruption, affliction. The sacrifice of thanksgiving is the tribute we are ever bound to pay. To be the servant of God is the most honourable of all titles. When grace hath loosed the bands of sin, the powerful cords of love shall bind our hearts to God.

Precious

thankſgiving, and will call upon the name of the Lord.

n Ver. 14 18 n I will pay my vows unto the Lord, now in the preſence of all his people:

19 In the courts of the Lord's houſe, in the midſt of thee, O Jeruſalem. Praiſe ye the Lord.

P S A L. CXVII.

a Rom. 15. 11 O a Praiſe the Lord, all ye nations: praiſe him, all ye people.

2 For his merciful kindneſs is great towards us: and the truth of the Lord *endureth* for ever. Praiſe ye the Lord.

P S A L. CXVIII.

a 1 Chron. 16. 8 Pſa. 106. 1. & 107. 1. & 136. 1 O a Give thanks unto the Lord, for *he is* good: becauſe his mercy *endureth* for ever.

b See Pſal. 115. 9, &c. 2 b Let Iſrael now ſay, that his mercy *endureth* for ever.

3 Let the houſe of Aaron now ſay, that his mercy *endureth* for ever.

4 Let them now that fear the Lord, ſay, that his mercy *endureth* for ever.

c Pſa. 120. 1 * Heb. out of diſtreſs d Pſa. 18. 19 5 c I called upon the Lord * in diſtreſs: the Lord anſwered me, *and* d *ſet me* in a large place.

e Pſa. 27. 1. & 56. 4, 11 Iſai. 51. 12 Heb. 13. 6 * Heb. for me. 6 e The Lord *is* * on my ſide, I will not fear: what can man do unto me?

f Pſa. 54. 4 & Pſa. 40. 4. & 62. 8, 9. Jer. 17. 5, 7 7 f The Lord taketh my part with them that help me: therefore ſhall I ſee *my deſire* upon them that hate me.

8 g *It is* better to truſt in the Lord, than to put confidence in man.

h Pſa. 146. 3 9 h *It is* better to truſt in the Lord, than to put confidence in princes.

10 All nations compaſſed me about: but in the name of the Lord will I † deſtroy them.

† Heb. cut them off.

11 They compaſſed me about, yea, they compaſſed me about: but in the name of the Lord I will deſtroy them.

12 They compaſſed me about i like bees, they are quenched k as the fire of thorns: for in the name of the Lord I will ‖ deſtroy them.

i Deut. 1. 44 k Eccleſ. 7. 6 Nah. 1. 10 ‖ Heb. cut down.

13 Thou haſt thruſt ſore at me that I might fall: but the Lord helped me.

l Exod. 15. 2 Iſai. 12. 2 14 l The Lord *is* my ſtrength and ſong, and is become my ſalvation.

15 The voice of rejoicing and ſalvation *is* in the tabernacles of the righteous: the right hand of the Lord doeth valiantly.

16 The right hand of the Lord is exalted: the right hand of the Lord doeth valiantly.

m Pſa. 6. 5 Hab. 1. 12. 17 m I ſhall not die, but live, and declare the works of the Lord.

18 The Lord hath chaſtened me ſore: but he hath not given me over unto death.

n Iſai. 26. 2 19 n Open to me the gates of righteouſneſs: I will go in to them, *and* I will praiſe the Lord:

o Pſa. 24. 7 p Iſa. 35. 8 Rev. 21. 27. & 22. 14, 15 20 o This is the gate of the Lord, p into which the righteous ſhall enter.

21 I will praiſe thee, for thou haſt heard me, and art become my ſalvation.

q Matth. 21. 42 Mark. 12. 10 Luke 20. 17 Acts 4. 11. Epheſ. 2. 20 1 Pet. 2. 4, 7 22 q The ſtone *which* the builders refuſed is become the head *ſtone* of the corner.

* Heb. This is from the LORD. 23 * This is the Lord's doing, it *is* marvellous in our eyes.

24 This *is* the day *which* the Lord hath made, we will rejoice and be glad in it.

r Matth. 21. 9. & 23. 39 Mark. 11. 9 Luke 19. 38 See Zech. 4. 7 25 Save now, I beſeech thee, O Lord: O Lord, I beſeech thee, ſend now proſperity.

26 r Bleſſed *be* he that cometh in the name of

Precious—He will not ſuffer the wicked to deſtroy them. Their laſt moments ſhall tell how dear they are to him who fall *aſleep* in Jeſus; yea, even in their graves they ſhall be remembered by him, and brought forth with glory.

P S A L. CXVII.

V. 1, 2. This ſhort pſalm is full of the moſt bleſſed tidings to the Gentile world, who in the fulneſs of time ſhould be called into the fellowſhip of the goſpel, and with the converted Jews become one fold under one ſhepherd. The redeemed out of all nations are called upon to praiſe the Lord: to them the goſpel was to be preached, and in conſequence of their obedience to the faith, they would be admitted into the aſſembly of the church, and join in the ſongs of redeeming love: kindneſs and mercy, vaſt as the waters of the deluge, abounding to the chief of ſinners, therefore *praiſe ye the Lord.*

P S A L. CXVIII.

V. 1—18. *I called upon the Lord in diſtreſs*, and *the Lord anſwered me*—Thus did Jeſus in the garden, and on the croſs cry out, and was anſwered in his reſurrection and aſcenſion to the right hand of God, to reign till his foes ſhould be made his footſtool. The Son of David met the combined hatred of earth and hell, and more than conqueror triumphed over them; and every believer, dependant on his almighty ſtrength, need never fear what the world without, or corruption within, can do againſt him; he may boldly ſay, *The Lord is my helper, I will not fear what man can do unto me*—He rejoices in this ſalvation of God. *The Lord is my ſtrength*, to uphold me, on him alone my ſoul truſteth, *and my ſong*; for ever am I bound to praiſe him for the power he hath beſtowed, and the comforts I have received: every ſoul, accepted in Jeſus, juſtified by his death, and renewed by his grace, is called upon to rejoice with joy unſpeakable, and full of glory. He aſcribes the glory of all to God; it was not his own power or policy, but *the right hand of the Lord* which ſaved him. Paſt experience emboldens his hope, that he *ſhall not die, but live*, notwithſtanding the malice of his foes, and ſtand a living monument of his power, grace, and faithfulneſs. The Son of David lives, and death hath no more dominion over him; though for a moment, under the chaſtiſement of our peace, his ſoul was put to grief, and the humanity bruiſed to the duſt for our iniquities; yet he is now alive for evermore, to declare the great ſalvation of God accompliſhed; and in him every believer may ſay, I ſhall not die eternally; becauſe he liveth, I ſhall live alſo.

V. 19—29. That the pſalmiſt here is ſpeaking not of himſelf, but of the Meſſiah, appears from Matth. xxi. 42. Acts iv. 11, 12.

1 Dan. 2. 20

18 [1] But we will bless the Lord, from this time forth and for evermore. Praise the Lord.

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7 Return unto thy rest, O my soul, for [b] the Lord hath dealt bountifully with thee.

8 [c] For thou hast delivered my soul from death, mine eyes from tears, *and* my feet from falling.

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9 I will walk before the Lord [d] in the land of the living.

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10 [e] I believed, therefore have I spoken: I was greatly afflicted.

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15 [i] Precious in the sight of the Lord, *is* the death of his saints.

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16 O Lord, truly [k] I *am* thy servant, I *am* thy servant, *and* [l] the son of thy handmaid: thou hast loosed my bonds.

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f Pſa 54. 4 g Pſa. 40. 4. & 62. 8, 9. Jer. 17. 5, 7

7 f The Lord taketh my part with them that help me: therefore ſhall I ſee *my deſire* upon them that hate me.

8 g *It is* better to truſt in the Lord, than to put confidence in man.

h Pſa. 146. 3

9 h *It is* better to truſt in the Lord, than to put confidence in princes.

10 All nations compaſſed me about: but in the name of the Lord will I † deſtroy them.

† Heb. cut them off.

11 They compaſſed me about, yea, they compaſſed me about: but in the name of the Lord I will deſtroy them.

12 They compaſſed me about i like bees, they are quenched k as the fire of thorns: for in the name of the Lord I will ‖ deſtroy them.

i Deut. 1. 44 k Eccleſ. 7. 6 Nah. 1. 10 ‖ Heb. cut down.

13 Thou haſt thruſt ſore at me that I might fall: but the Lord helped me.

l Exod. 15. 2 Iſai. 12. 2

14 l The Lord *is* my ſtrength and ſong, and is become my ſalvation.

15 The voice of rejoicing and ſalvation *is* in the tabernacles of the righteous: the right hand of the Lord doeth valiantly.

16 The right hand of the Lord is exalted: the right hand of the Lord doeth valiantly.

m Pſa. 6. 5 Hab. 1. 12.

17 m I ſhall not die, but live, and declare the works of the Lord.

18 The Lord hath chaſtened me ſore: but he hath not given me over unto death.

n Iſai. 26. 2

19 n Open to me the gates of righteouſneſs: I will go in to them, *and* I will praiſe the Lord:

o Pſa. 24. 7 p Iſa. 35. 8 Rev. 21. 27. & 22. 14, 15

20 o This is the gate of the Lord, p into which the righteous ſhall enter.

21 I will praiſe thee, for thou haſt heard me, and art become my ſalvation.

q Matth. 21. 42 Mark. 12. 10 Luke 20. 17 Acts 4. 11. Epheſ. 2. 20 1 Pet. 2. 4, 7

22 q The ſtone *which* the builders refuſed is become the head *ſtone* of the corner.

* Heb. This is from the LORD.

23 * This is the Lord's doing, it *is* marvellous in our eyes.

24 This *is* the day *which* the Lord hath made, we will rejoice and be glad in it.

r Matth. 21. 9. & 23. 39 Mark. 11. 9 Luke 19. 38 See Zech. 4. 7

25 Save now, I beſeech thee, O Lord: O Lord, I beſeech thee, ſend now proſperity.

26 r Bleſſed *be* he that cometh in the name of

Precious—He will not ſuffer the wicked to deſtroy them. Their laſt moments ſhall tell how dear they are to him who fall *aſleep* in Jeſus; yea, even in their graves they ſhall be remembered by him, and brought forth with glory.

P S A L. CXVII.

V. 1, 2. This ſhort pſalm is full of the moſt bleſſed tidings to the Gentile world, who in the fulneſs of time ſhould be called into the fellowſhip of the goſpel, and with the converted Jews become one fold under one ſhepherd. The redeemed out of all nations are called upon to praiſe the Lord: to them the goſpel was to be preached, and in conſequence of their obedience to the faith, they would be admitted into the aſſembly of the church, and join in the ſongs of redeeming love: kindneſs and mercy, vaſt as the waters of the deluge, abounding to the chief of ſinners, therefore *praiſe ye the Lord.*

P S A L. CXVIII.

V. 1—18. *I called upon the Lord in diſtreſs, and the Lord anſwered me*—Thus did Jeſus in the garden, and on the croſs cry out, and was anſwered in his reſurrection and aſcenſion to the right hand of God, to reign till his foes ſhould be made his footſtool. The Son of David met the combined hatred of earth and hell, and more than conqueror triumphed over them; and every believer, dependant on his almighty ſtrength, need never fear what the world without, or corruption within, can do againſt him; he may boldly ſay, *The Lord is my helper, I will not fear what man can do unto me*—He rejoices in this ſalvation of God. *The Lord is my ſtrength*, to uphold me, on him alone my ſoul truſteth, *and my ſong*; for ever am I bound to praiſe him for the power he hath beſtowed, and the comforts I have received: every ſoul, accepted in Jeſus, juſtified by his death, and renewed by his grace, is called upon to rejoice with joy unſpeakable, and full of glory. He aſcribes the glory of all to God; it was not his own power or policy, but *the right hand of the Lord* which ſaved him. Paſt experience emboldens his hope, that he *ſhall not die, but live*, notwithſtanding the malice of his foes, and ſtand a living monument of his power, grace, and faithfulneſs. The Son of David lives, and death hath no more dominion over him; though for a moment, under the chaſtiſement of our peace, his ſoul was put to grief, and the humanity bruiſed to the duſt for our iniquities; yet he is now alive for evermore, to declare the great ſalvation of God accompliſhed; and in him every believer may ſay, I ſhall not die eternally; becauſe he liveth, I ſhall live alſo.

V. 19—29. That the pſalmiſt here is ſpeaking not of himſelf, but of the Meſſiah, appears from Matth. xxi. 42. Acts iv. 11, 12.

of the Lord: we have blessed you out of the house of the Lord.

27 God *is* the Lord, which hath shewed us [a] light: bind the sacrifice with cords, *even* unto the horns of the altar.

[a] Esther 8. 16.

28 Thou *art* my God, and I will praise thee; *thou art* my God, I will exalt thee.

29 O give thanks unto the Lord, for *he is* good: for his mercy *endureth* for ever.

XXIV. Day. *Evening Prayer.*

PSAL. CXIX.

ALEPH.

[*] Or, perfect, or, sincere.

[a] Psa. 128 1.

BLessed *are* the [*] undefiled in the way, [a] who walk in the law of the Lord.

2 Blessed *are* they that keep his testimonies, *and that* seek him with the whole heart.

3 [b] They also do no iniquity: they walk in his ways.

[b] 1 John 3. 9. & 5. 18.

4 Thou hast commanded *us* to keep thy precepts diligently.

5 O that my ways were directed to keep thy statutes!

6 [c] Then shall I not be ashamed, when I have respect unto all thy commandments.

[c] Job 22. 26.

7 [d] I will praise thee with uprightness of heart, when I shall have learned † thy righteous judgments.

[d] Verse 171

† Heb. judgments of thy righteousness.

8 I

The gates of righteousness are required to be thrown open. The gate of heaven, now, through the Redeemer, is opened for himself and all believers: of which David's return to the temporal sanctuary, in answer to his prayer, after he had been so long an exile, was a type and figure. The Lord's humiliation and exaltation are foretold. *The stone which the builders refused, is become the head stone of the corner*—David, the outcast, is exalted to Israel's throne; and Jesus, though rejected by the Jewish rulers and people as the Messiah, and crucified on a tree, is become the head-stone of the corner; angels, principalities, and powers, are made subject unto him, and he is made head over all things to his church, uniting both Jew and Gentile in one glorious temple, and the everlasting object of his people's praise. *This is the Lord's doing*—The contrivance of his infinite wisdom and love, and executed by his Divine power, in order for the salvation of his people. And *it is marvellous in our eyes*—Angels with admiration behold the undertaking of an incarnate Saviour; and men, for whom this great salvation is wrought, are more called upon to wonder and adore. *This is the day the Lord has made*—The glorious day of gospel grace, wherein the sun of righteousness, rising from the grave, shines with bright beams of light and love. *O Lord, send now prosperity*—Let Jesus bow the hearts of his people, and be the conqueror of death, hell, and sin, and his kingdom be extended from pole to pole. *Blessed be he that cometh in the name of the Lord*—Ordained of God to be the Mediator, appointed and enabled to execute the glorious work of redemption, and coming in the fulness of time to accomplish it. Thus (Luke xix. 38.) the people met him with praises; and thus with delight doth the church welcome him to his soul, in all the visits of his love and grace, and cry with affection, "Come in, my Lord, to me." *We have blessed you out of the house of the Lord*—We, the ministers of the gospel of Jesus, declare to you, who believe in and praise him, that ye are blessed of him. *God is the Lord*—The faithful, gracious, ever-living God, *which hath shewed us light*, and hath shined on the face of his anointed Jesus, and on us through him, with beams of mercy and grace; therefore are we bound to render the returns of gratitude. *Bind the sacrifice with cords, even unto the horns of the altar*—The bodies of slain beasts, though once most needful, now the body of Jesus hath been once offered, but the spiritual sacrifices of prayer and praise are the well-pleasing oblation God now accepts; and the devoted heart, offered up as a living sacrifice. David concludes with declaring his confidence in God, and his thankfulness for such an interest in his favour, exhorting every faithful soul to join his grateful praises. *Thou art my God*—And therefore *I will praise thee. O give thanks unto the Lord*—So worthy to be praised, *for he is good* beyond all we can conceive. *For his mercy endureth for ever*—From eternity it was, and to eternity will endure; therefore praise the Lord, O my soul!

PSAL. CXIX.

This psalm seems to be a collection of David's pious and devout ejaculations, the short and sudden breathings and elevations of his soul to God, which he wrote down as they occurred, and towards the latter end of his time gathered them out of his day-book, where they lay scattered, added to them many like words, and digested them into this order. The composure of it is singular. It is divided into twenty-two parts, according to the number of the letters of the Hebrew alphabet, with which they are marked. This might prove of use to the memory, and young people would the easier learn it by heart, and retain it the better even in old age. The general scope and design of it is to magnify the law, and make it honourable; to set forth the excellency and usefulness of divine revelation, and to recommend it to us, by the psalmist's own example, who speaks by experience of the benefit of it, and of the good impressions made upon him by it; for which he praiseth God. There are ten several words by which divine revelation is called in this psalm; 1. God's law, because they are enacted by him as our sovereign. 2. His way, because they are the rule of our obedience. 3. His testimonies, because they are solemnly declared to the world, and attested beyond contradiction. 4. His commandments, because given with authority, and lodged with us as a trust. 5. His precepts, because prescribed to us, and not left indifferent. 6. His word, because it is the declaration of his mind, and Christ the eternal Word is all in all in it. 7. His judgments, because framed in infinite wisdom, and because by them we must both judge and be judged. 8. His righteousness, because it is all holy, just, and good, and the rule and standard of righteousness. 9. His statutes, because they are fixed and determined, and of perpetual obligation. 10. His truth or faithfulness, because the principles upon which the divine law is built, are eternal truths. The whole expresses the affection David bore to God's word, and is designed to stir up our affections towards it, who enjoy so much more of divine revelation than ever he was favoured with.

ALEPH. The First Part.

V. 1—8. Whilst happiness is the universal pursuit, we might wonder at the general disappointment, the reason is, we take our own judgments and the example of others, and not the word of God, for our guide. The psalmist here points out the way to happiness present and eternal. He describes the truly happy. *They are undefiled in the way*—Found in Christ the way to glory, washed in his blood from every spot of sin, *perfect*, compleat in righteousness, and *sincere* in their desire to please God in all things; and *walk in the law of the Lord*—Guided by it as their rule of duty. *They keep his testimonies*—His revealed will as a sacred deposit, solicitous to obey the commands, and observe the instituted ordinances, without daring to add thereto, or diminish therefrom. *And seek him with their whole heart*—In ceaseless prayer looking for strength and help from him; cleaving to him with undivided affection, and desiring daily to love him more, and serve him better. *They also do no iniquity*—The Divine nature, of which they have partaken, doth not commit sin:

8 I will keep thy ſtatutes: O forſake me not utterly.

B E T H.

9 Wherewith ſhall a young man cleanſe his way? by taking heed *thereto* according to thy word.

10 With my whole heart have I ſought thee: O let me not wander from thy commandments.

c Pſa. 37. 31. Luke 2. 19. 51.

11 c Thy word have I hid in mine heart, that I might not ſin againſt thee.

f Ver 26, 33. 64, 68, 108, 124, 135

12 Bleſſed *art* thou, O Lord: f teach me thy ſtatutes.

13 With my lips have I declared all the judgments of thy mouth.

14 I have rejoiced in the way of thy teſtimonies, as *much as* in all riches.

15 I will meditate in thy precepts, and have reſpect unto thy ways.

16 I will delight myſelf in thy ſtatutes: I will not forget thy word.

G I M E L.

g Pſa. 116. 7 † Heb. Reveal.

17 g Deal bountifully with thy ſervant, *that* I may live, and keep thy word.

h Gen. 47. 9. 1 Chron. 29. 15 Pſa. 39. 12 2 Cor. 5. 6 Heb. 11. 13

18 † Open thou mine eyes, that I may behold wondrous things out of thy law.

19 h I *am* a ſtranger in the earth, hide not thy commandments from me.

20 i My ſoul breaketh for the longing *that it hath* unto thy judgments at all times.

i Pſa. 42. 1. 2. & 63. 1. & 84. 2

21 Thou haſt rebuked the proud *that are* curſed, which do err from thy commandments.

22 Remove from me reproach and contempt, for I have kept thy teſtimonies.

23 Princes alſo did ſit *and* ſpeak againſt me: *but* thy ſervant did meditate in thy ſtatutes.

24 k Thy teſtimonies alſo *are* my delight, *and* § my counſellors.

k Ver. 77. 92

§ Heb. men of my counſel.

D A L E T H.

l Pſa. 44. 25. m Ver. 40 Pſa. 143. 11

25 l My ſoul cleaveth unto the duſt: quicken thou me according to thy word.

26 I have declared my ways, and thou heardeſt me: n teach me thy ſtatutes.

n Ver. 12 Pſa. 25. 4. & 27. 11. & 86. 11.

27 Make me to underſtand the way of thy precepts: ſo ſhall I talk of thy wondrous works.

o Pſa. 119. 28 § Heb. dropeth.

28 o My ſoul § melteth for heavineſs, ſtrengthen thou me according unto thy word.

29 Remove from me the way of lying: and grant me thy law graciouſly.

30 I have choſen the way of truth: thy judgments have I laid *before me*.

31 I have ſtuck unto thy teſtimonies: O Lord, put me not to ſhame.

32 I

ſin: (1 John i. 7, & iii. 9.) *They walk in his ways*—Whatever trials, temptations, and allurements would diſcourage or enſnare them, they make ſtrait paths for their feet, and turn not aſide to the right hand or to the left. My ſoul, ſay, is this character thine? More than human ſtrength is neceſſary to enable us to walk and pleaſe God, and therefore to him muſt our prayer be directed, that he may lead us in the way he commands, and write on our hearts the law he enjoins. *Then ſhall I not be aſhamed*—Of my hope towards God. *When I have reſpect unto all thy commandments*—As my directory, and without reſerve, deſire to have my will and ways conformed to them: *For this is our rejoicing, the teſtimony of our conſcience, that in ſimplicity, and godly ſincerity, we have our converſation in the world.* He reſolves to praiſe God *with uprightneſs of heart*, and purpoſes, through God's grace, to approve his fidelity unſhaken. *I will keep thy ſtatutes*—Such is my fixed deſire and deſign. *O forſake me not utterly*—If but a moment left of thee, I cannot ſtand if forſaken by thee, I muſt prove an apoſtate; but leave me not, Lord, and then I ſhall walk and not be weary, and run and not be faint. May my ſoul thus ever purpoſe and pray!

2. BETH. The Second Part.

V. 9—16. Youth is the time to ſerve the Lord, and happy they who ſeek him early. The queſtion is put, *Wherewithal ſhall a young man cleanſe his way?*—The way of all fleſh is corrupt and polluted, and young perſons expoſed to temptations that war againſt the ſoul, defile the conſcience, and plunge them into perdition and deſtruction; great need therefore have they to inquire how they may be preſerved from *the pollutions of the world*. The anſwer is given, *By taking heed to thy word*—This chart will enable him to ſteer clear of the rocks, on which others are ſhipwrecked. *With my whole heart have I ſought thee*—Thy word to teach, thy grace to guide me. *Thy word have I hid within my heart*—Mixed with faith, fixed in my memory, and treaſured up as the moſt valuable poſſeſſion, and the grand preſervative. *That I might not ſin againſt thee*—Having an anſwer ready to every temptation, and a conſtant warning from it of the evil, danger, and baſeneſs of ſin. *Bleſſed art thou, O Lord*—For all thou haſt done for me; infinitely bleſſed in thyſelf, thou doſt delight to bleſs thy people: *Teach me thy ſtatutes*—All I yet know is very imperfect, my own reſearches are weak and poor; thou, Lord, muſt teach me, or I ſhall never be truly wiſe unto ſalvation. *With my lips*—Telling of God's word, its doctrines and precepts; exhorting others to obedience, and ſpeaking his own experience of the excellence of the good ways of God. *I have rejoiced*—With a ſenſe of God's love, the unſearchable riches of Chriſt, the ineſtimable promiſes, and the joy ariſing from a faithful adherence to him. *I will meditate in thy precepts*—With them ſhall my thoughts be occupied riſing up and lying down; and inwardly digeſted, they ſhall not only be ſtored up in the memory, but afford the moſt ſweet refreſhment to my ſoul. *And have reſpect unto thy ways*—As the traveller, careful not to deviate from the right way. *I will delight myſelf in thy ſtatutes*—They have been my joy, and every day the more I know of them, the greater my delight. *I will not forget thy word*—I will keep it, to warn me of danger, to direct me when I doubt, to ſtrengthen me when I am tempted, to comfort me when I am dejected, to recover me when I am fallen, and to preſerve me when I ſtand. Reader, inquire into your experience, and ſee how far it correſponds with what is written for our learning.

3. GIMEL. The Third Part.

V. 17—24. We have here the pſalmiſt's prayer. *Deal bountifully with thy ſervant*—Every bleſſing we can hope for, comes from the mere bounty of God, who giveth liberally to thoſe who aſk him, and upbraideth not. *That I may live*—Our natural life is forfeited by ſin, our ſouls ſunk in ſpiritual death, and liable to eternal death; well may we therefore cry, That I may live; *ſpiritually* by the quickning power of Jeſus, *eternally* through the free gift of God,

32 I will run the way of thy command-
p Isai. 60. 5 ments, when thou shalt p enlarge my heart.

XXV. Day. *Morning Prayer.*

H E.

q Verse 12 33 q Teach me, O Lord, the way of thy statutes, and I shall keep it *unto* the end.

34 Give me understanding, and I shall keep thy law, yea, I shall observe it with *my* whole heart.

35 Make me to go in the path of thy commandments, for therein do I delight.

36 Incline my heart unto thy testimonies, and not to covetousness.

37 r * Turn away mine eyes from s beholding vanity: *and* quicken thou me in thy way.

r Isai. 33. 15
s Heb. Make to pass.

38 Stablish thy word unto thy servant, t Prov. 23. 5 who *is devoted* to thy fear.

39 Turn away my reproach which I fear: for thy judgments *are* good.

40 Behold, I have longed after thy precepts: u quicken me in thy righteousness.

u Ver. 25. 88, 107, 149, 156, 159.

V A U.

God, and *temporally* as long as it shall be for God's glory; this being the only purpose for which a believer wishes to be here. *That I may keep thy word*, faithfully myself, zealous to spread the knowledge of it, and that I may do so. *Open thou mine eyes*—We are by nature blind to spiritual objects; the wonders of God's word are far beyond the keenest eye of unenlightned reason, (1 Cor. xi. 14.) till Jesus opens our understandings, we cannot understand the scriptures aright, (Luke xxiv. 4, 5.) but in his light we shall see light. Lord, may we see daily more clearly these things that are written, that we may believe that Jesus is the Christ, and by believing have spiritual life through him. (John xx. 31.) *I am a stranger upon earth*—My abode is short, having here no abiding city, therefore *hide not thy commandments from me*, but shew me how to act in this land of my pilgrimage, guide me safely through it, and teach me the road to that eternal home whither I desire to go. It is a reflection we should often make, that we are strangers and pilgrims on earth, that we may never think of taking up our rest in this strange and polluted land. David professes his eager longings after God's word, to know it more fully, to obey it more zealously *at all times*; it was not a sudden fit of devotion, but his habitual temper. O, that we may imitate his example! He gives the character, and denounces the condemnation of the wicked. They are *proud*, rejecting God's government, despising his law, and contemning his threatnings; or they are vainly puffed up with the conceit of their own goodness and excellency above other men, of all sins in God's sight the most abominable. *They err from thy commandments*—Whether openly profane, or proudly self-righteous, they alike fatally err, and the wrath of God abideth on them. He begs to be preserved from the reproach and revilings of men. *Princes did sit and speak against me*—The great men of Saul's court against David, and the rulers against Christ. (1 Cor. xi. 8.) And thus oh many against the poor and despised followers of Jesus; *but may we ever be enabled to say with him, thy servant did meditate in thy statutes*; inattentive to their revilings, undisturbed in his meditations, and steadily persevering in the path of duty. *Thy testimonies are my delight*—In them I find a joy the world can neither give nor take away: He consulted not with flesh and blood, but with better advisers, the Scriptures of truth; and we are then sure we are right, when God's word is our guide.

7 DALETH. The Fourth Part.

V. 25—32. *My soul cleaveth to the dust*—Sunk under disease of body, or dejection of mind, and ready to drop into the grave; or, feeling the vile affections of a fallen nature, attached to some earthly good, light, vain, and unsatisfactory, as the dust the wind scattereth. *Quicken thou me*—Raise up and enliven my heart by thy holy Spirit, that in warm affections it may ascend to thee, and leave this earth, and all things in it, far behind. *I have declared my ways*—Either his sinful ways, which he lamented; or his distresses, which he spread before the Lord; or the holy purposes of his heart, which in prayer he had uttered to him. *And thou hearedst me*—Pardoning, pitying, relieving, confirming, strengthening me. The believer hath ever one to go to, who is as able to relieve all his wants, as he is ever ready to hear his prayer. What an unspeakable comfort! *Teach me thy statutes*—How I may walk and please thee, in gratitude for the mercy I have received. *Make me to understand*—I want no higher teaching than thy word, opened by thy spirit. *So shall I talk of thy wondrous works*—Thus instructed, I shall be able to speak of them with understanding, with delight. We shall then speak of the things of God with effect, when we speak from what we have known in our own souls. *My soul melteth*—Through the pressures of affliction, temptation, desertion, or corruption; and feeling his own weakness, he turns his eyes to one mighty to save. *Strengthen thou me, according to thy word*—With such might in the inner man, that I may be able to conflict with, and overcome the trials I meet; and this, according to the promises which thou hast given me, to engage my dependance, and be my support. *Remove from me the way of falsehood*—Keep me from all errors in principle and practice, that I may not deviate from the truth. *Grant me thy law graciously*—Which is the great preservative; and matter of infinite favour it is, that this blessed word is so fully made known to us. Inexcusable will all be who go down to eternal death, wilfully neglecting the knowledge of the way to life, with Bibles in their hands. *I have chosen the way of truth*—Christ, who is eminently *the way and the truth*; renouncing every other. *Thy judgments have I laid before me*—As the pattern after which I fain would copy. *I have stuck to thy testimonies*—With unshaken steadiness, in spite of every effort of temptation to make me quit this hold. *O Lord, put me not to shame*—Let me never be ashamed of my confidence, as disappointed of my hope. *I will run the way of thy commandments*—With cheerfulness, diligence, and delight, *when thou shalt enlarge my heart*—For from him all the ability is derived: His love can alone give wings to our soul, and his quickning Spirit make our feet to move swift and steady in the ways of his holy will to future glory.

ה HE. The Fifth Part.

V. 33—40. Wise and gracious as David was, he was sensible his attainments, both in knowledge and grace, were very low; and he earnestly longed to increase in both with the increase of God. He prays to be taught God's way, and blest with spiritual understanding. To be inclined and drawn with the cords of love, and *made to go in the way of God's commandments*; for unless a gracious violence were used with our stubborn hearts, we should neither be willing nor able to walk before God. *I will keep thy law*—In the strength of the grace thou dost minister, *unto the end*, constantly and perseveringly; and *with my whole heart*, cordially, sincerely, and universally. When our duty becomes our delight, then our soul truly prospers. He prays against *covetousness*, one of the most rooted and most dangerous of all evils; the love of gold, and the love of God, being utterly incompatible, and no man capable of serving two masters. *Vanity*—The vain pomp and glory of the world; the honours, profits, and pleasures. He desires he may be not only kept from the love of them in his heart, but removed from the beholding them; for they who would abstain from evil, must turn away their eyes from the temptation; for by looking, desire is kindled. *Reproach*, that God would *turn it away*. He feared it, for sometimes he had given sad occasion for it; and, among his bitterest burdens, felt the dishonour he had brought upon God thereby; and he feared lest he should again return unto folly,

VAU.

41 Let thy mercies come alſo unto me, O Lord; *even* thy ſalvation according to thy word.

‡ Or, So ſhall I anſwer him that reproacheth me in a thing.

42 ‡ So ſhall I have wherewith to anſwer him that reproacheth me: for I truſt in thy word.

43 And take not the word of truth utterly out of my mouth; for I have hoped in thy judgments.

44 So ſhall I keep thy law continually, for ever and ever.

† Heb. at large.

45 And I will walk † at liberty: for I ſeek thy precepts.

u Pſa. 138. 1 Matth. 10. 18, 19

46 u I will ſpeak of thy teſtimonies alſo before kings, and will not be aſhamed.

47 And I will delight myſelf in thy commandments which I have loved.

48 My hands alſo will I lift up unto thy commandments which I have loved: and I will meditate in thy ſtatutes.

ZAIN.

49 Remember the word unto thy ſervant, upon which thou haſt cauſed me to hope.

50 This *is* my comfort in my affliction: for thy word hath quickened me.

51 The proud have had me greatly in deriſion: *yet* have I not declined from thy law.

52 I remembered thy judgments of old, O Lord; and have comforted myſelf.

53 Horror hath taken hold upon me, becauſe of the wicked that forſake thy law.

54 Thy ſtatutes have been my ſongs in the houſe of my pilgrimage.

55 x I have remembered thy name, O Lord, in the night, and have kept thy law. x Pſa. 63. 6

56 This I had: becauſe I kept thy precepts.

CHETH.

57 y *Thou art* my portion, O Lord, I have ſaid, that I would keep thy words. y Pſa. 16. 5. Jer. 10. 16 Lam. 3. 24

‡ Heb. face

58 I intreated thy ‡ favour with *my* whole heart: be merciful unto me according to thy word.

59 I thought on my ways, and turned my feet unto thy teſtimonies.

60 I

folly, and give new occaſion to the adverſaries to ſpeak reproachfully. *For thy judgments are good*—And therefore it would be grievous to hear theſe good ways of the Lord blaſphemed. *Quicken thou me in thy way*—Whilſt ten thouſand objects would divert me from it, and manifold temptations retard my courſe, let thy grace enable me to perſevere. *Stabliſh thy word*—Enable me to truſt confidently upon it; comfort, *thy ſervant*, my moſt honoured title, higher than that of Iſrael's king, *who is devoted to thy fear*—To ſerve thee with filial awe, this being the bleſſed effect of that word, that it makes us jealous of offending. Thou ſeeſt my heart, and to thee I can appeal. *I have longed after thy precepts*—That I may know them more diſtinctly, feel them graven upon my heart more deeply, and walk in the way of them more perfectly than I have ever yet done.

1 VAU. The Sixth Part.

V. 41—48. *Let thy mercies come unto me*—The ſure mercies of David, comprehending every bleſſing of pardon, grace, comfort, glory. *Even thy ſalvation*—the fulneſs and perfection of it. *According to thy word*—Which hath promiſed it. *Take not the word out of my mouth*—He deſired ever to feed on its contents. The graces he exerciſed. *Faith. So ſhall I have wherewith to anſwer, for I truſt in thy word*—In the word of promiſe, which being ſure in its accompliſhment, he doubted not but he ſhould be able to anſwer the cavils of thoſe who ſuggeſted there was no help for him in his God. *Hope. I have hoped in thy judgments*—In God according to his word, amidſt every diſcouragement. *Love. I have loved* thy commandments; not only looked on them as my duty, but delighted in them as my richeſt treaſure. My ſoul, is ſuch thy ſtate! The practice he propoſed to himſelf, and which it is the happineſs of all to follow. *I will walk at liberty*—With readineſs and delight, delivered by thy grace from the bondage of corruption, and engaged in that bleſſed ſervice which is perfect freedom. *I will ſpeak of thy teſtimonies before kings; and will not be aſhamed*—God's word is the beſt ſubject of converſation; and it is our duty to all we have acceſs to, to make known to them by ſome means, what would make them happy.

1 ZAIN. The Seventh Part.

V. 49—56. *Remember the word upon which thou haſt cauſed me to hope*—Not that God ever can or doth forget, but he will be inquired of by us, and is well pleaſed to have his promiſes urged by us in prayer. *For thy word hath quickened me*—Thy Spirit applying the truths of thy word called me at firſt from death to life, and ever ſince it hath revived my heart. *The proud have had me greatly in deriſion*—For no eminence of ſtation, or purity of manners, can preſerve us from the revilings of men. They who live according to God's word, may expect the ridicule of ſcorners, who think contempt of real piety to be a mark of wit and wiſdom. *Yet have I not declined from thy law*—None of theſe things ever moved him a ſtep out of the way of duty: He knew the value of it too well to be laughed out of his religion. Do they love Chriſt and his ways, who cannot bear for him the ſmile of contempt, or the ſcoff of folly? *I remembered thy judgments of old, O Lord*—Thoſe executed on the proud, and the interpoſitions of his providence in behalf of his people. *And have comforted myſelf*—Both in the conſciouſneſs of his ſimplicity, and God's regard, which infinitely overpaid the world's ſcorn. He expreſſes his dread on foreſeeing the deſtruction of the ungodly, ſo terrible would it prove. Little as the wicked think of their danger, and trivial as they count their offences againſt God's law, a faithful ſoul trembles for them, ſhocked at their impiety, grieved for the miſchief they do, and with horror beholding the precipice of eternal ruin, to the brink of which they are ruſhing. *Thy ſtatutes have been my ſongs in the days of my pilgrimage*—This world is the ſtrange land, through which the faithful travel, and from God's word encourage each other in the way. *I have remembered thy name, O Lord, in the night*—When waking on his bed, his heart went up to heaven, and ſtill maintained communion with God. *And have kept thy law*—In ſimplicity and godly ſincerity. *This was given unto me*—It being wholly from God's grace that we are able to lift up our hearts to him and to obey him, for we have nothing we have not received, and can tender to him but of his own.

1 CHETH. The Eighth Part.

V. 59—64. *Thou art my portion, O Lord*—Not wealth, not honours, not pleaſures; theſe are huſks, incapable of filling the boundleſs deſires of his ſoul, which God alone with his love and favour can ſatisfy. *I have ſaid, that I would keep thy words*—Thy grace enabling me. All who have Chriſt for their portion to enjoy, cannot but yield themſelves to him as their maſter to ſerve him. ‡

60 I made haſte, and delayed not to keep thy commandments.

‖ Or, companies. 61 The ‖ bands of the wicked have robbed me: *but* I have not forgotten thy law.

62 At midnight I will riſe to give thanks unto thee: becauſe of thy righteous judgments.

63 I *am* a companion of all *them* that fear thee, and of them that keep thy precepts.

64 The earth, O Lord, is full of thy

e Ver. 12. 26 mercy: [e] teach me thy ſtatutes.

T E T H.

65 Thou haſt dealt well with thy ſervant, O Lord, according unto thy word.

66 Teach me good judgment, and knowledge: for I have believed thy commandments.

a Ver. 71 Jer. 31. 18, 19 67 [a] Before I was afflicted, I went aſtray: but now have I kept thy word.

b Ver. 12, 26 68 Thou *art* good, and doeſt good; [b] teach me thy ſtatutes.

69 The proud have forged a lie againſt me: *but* I will keep thy precepts with *my* whole heart.

c Pſa. 17. 10 Iſai. 6. 10 70 [c] Their heart is as fat as greaſe, *but* I delight in thy law.

d Ver. 67 Heb. 12. 10, 11. 71 [d] *It is* good for me that I have been afflicted: that I might learn thy ſtatutes.

72 [e] The law of thy mouth *is* better unto me, than thouſands of gold and ſilver.

e Ver. 127 Pſa. 19. 10 Prov. 8. 11

XXV. Day. *Evening Prayer.*

J O D.

73 [f] Thy hands have made me and faſhioned me: give me underſtanding, that I may learn thy commandments.

f Job 10. 8 Pſa. 100. 3. & 138. 8

74 [g] They that fear thee, will be glad when they ſee me: becauſe I have hoped in thy word.

g Pſa. 34. 2

75 I know, O Lord, that thy judgments *are* * right, and [h] *that* thou in faithfulneſs haſt afflicted me.

* Heb. righteouſneſs h Heb. 12. 10

76 Let, I pray thee, thy merciful kindneſs be † for my comfort, according to thy word unto thy ſervant.

† Heb. to comfort me.

77 Let thy tender mercies come unto me, that I may live: for [i] thy law *is* my delight.

i Ver. 24, 47, 174.

78 Let the proud be aſhamed, [k] for they dealt perverſly with me without a cauſe; *but* I will meditate in thy precepts.

k Ver. 86

79 Let thoſe that fear thee, turn unto me, and thoſe that have known thy teſtimonies.

80 Let my heart be ſound in thy ſtatutes; that I be not aſhamed.

C A P H.

intreated thy favour—The light of thy countenance, which is better than life itſelf. *Be merciful unto me*—Bleſſed be his name, there is, through Jeſus, mercy for the moſt miſerable, and help for the deſperate; and this *according to thy word*—The promiſes of God. *I thought on my ways*—Reflected on the paſt, conſidered the path of preſent duty. *And turned my feet unto thy teſtimonies*—He rectified his walk, and with full purpoſe of heart, through grace, reſolved to make ſtrait paths for his feet, and that inſtantly, knowing that they who delay to comply with convictions, are in danger of being undone for ever. *At midnight I give thanks unto thee*—He at midnight aroſe for the happy work of praiſe. *I am a companion of all them that fear thee*—He loved them for what he ſaw of God in them, delighted in their converſe, joined with them in religious exerciſes, communicated his own experience, inquired theirs, nor withheld from them the hand of fellowſhip, or the heart of affection; grace, like the grave, in a meaſure making diſtinctions of rank void among thoſe who are one in Chriſt Jeſus.

ד Teth. The Ninth Part.

V. 65—72. *Thou haſt dealt well with thy ſervant*—His promiſes never fail; and they who truſt them will own, that God doth all things well; not only above what we deſerve, but exceeding all our deſires. His prayer and plea. *I have believed thy commandments*—Receiving them not as the word of man, but as they are indeed the word of God; and therefore he deſired to have a deeper and more experimental acquaintance with them, which only God can teach. *Before I was afflicted, I went aſtray*—Eaſe, affluence, and proſperity, are apt to ſteal away the heart from God, as things that ſolicit our ſenſes. This David found to his coſt; but God viſits iniquities with the rod of paternal tenderneſs! How deeply are we indebted for it! However grievous for the time, we ſhall own it the beſt of bleſſings in diſguiſe, when its effects are anſwered, and we can, by grace reſtored, ſay with the pſalmiſt, *But now have I kept thy law*—Humbled into the duſt, and brought back to the boſom of that Father of Mercies, from whom we had departed. *Thou art good*—In thyſelf, and the fountain of goodneſs to thy creatures; and *doeſt good* to all, even to the evil and unthankful: ſo boundleſs is thy kindneſs. *Teach me thy ſtatutes*—That in this experience of thy goodneſs I may have freſh cauſe to praiſe thee. *The proud have forged a lie againſt me*—And againſt a lying tongue the pureſt innocence is no protection. *But I will keep thy precepts*—Not diſcouraged from the path of duty; not vindicating himſelf from their calumnies, ſo much as *living them down*; whilſt the holineſs and unblameableneſs of his conduct might be a confutation of their falſhood, who ſpake evil of his good converſation in Chriſt. *Their heart is as fat*—Wallowing in wealth and luxury, and by indulgence of every appetite ſtupifying their conſcience and their ſenſes. *But I delight in thy law*—Know no pleaſure equal to communion with thee; and find greater ſatisfaction in denying myſelf, than they in the lawleſs indulgence of their wiſhes. To deny thyſelf and to take up thy croſs in the way to walk with God, and to be bleſſed of him for ever. In the ſchool of affliction he had learnt wiſdom, and the diſcipline he had there undergone, was more than amply repaid in the benefits he received from an increaſed acquaintance with God, his word, his grace, his providences. *The law of thy mouth is better unto me than thouſands of gold and ſilver*—Vaſt poſſeſſions he enjoyed, vaſt riches he had acquired; but one page of God's book was better to him than theſe ſhining millions; one promiſe more valuable than the wealth of all the eaſt. Faith, that realized to him an eternal world, and the glories there, made him count every thing beſides comparatively to be dung and loſs. Who can tell the bleſſedneſs of ſuch an heaven-born mind, but they to whom God hath given it!

י Jod. The Tenth Part.

V. 73—80. *Thy hands have made me*—The formation of our bodies being as much the work of Divine power, as the making the firſt man out of the duſt. *Give me underſtanding, that I may learn thy commandments*—It is not ſo much our being, as our well-being, which is matter of praiſe. A creature apoſtate from God by nature, but by Divine Grace renewed in the ſpirit of his mind, and made capable of the enjoyment of him for ever. *They that fear thee,*

CAPH.

81 [l] My ſoul fainteth for thy ſalvation: *but* I hope in thy word.

82 [m] Mine eyes fail for thy word, ſaying, When wilt thou comfort me?

83 For [n] I am become like a bottle in the ſmoke: *yet* do I not forget thy ſtatutes.

84 [o] How many *are* the days of thy ſervant? when wilt thou execute judgment on them that perſecute me?

85 [p] The proud have digged pits for me, which *are* not after thy law.

86 All thy commandments *are* ‡ faithful: [q] they perſecute me wrongfully; help thou me.

87 They had almoſt conſumed me upon earth: but I forſook not thy precepts.

88 [r] Quicken me after thy loving kindneſs, ſo ſhall I keep the teſtimony of thy mouth.

l Pſa. 73. 26. & 84. 2

m Ver. 123 Pſa. 69. 3

n Job 30. 30

o Pſa. 39. 4

p Pſa. 35. 7

‡ Heb. faithfulneſs.

q Ver. 78

r Ver. 40.

LAMED.

89 [s] For ever, O Lord, thy word is ſettled in heaven.

90 Thy faithfulneſs *is* § unto all generations: thou haſt eſtabliſhed the earth, and it ‖ abideth.

91 They continue this day according to thine ordinances: for all *are* thy ſervants.

92 Unleſs [t] thy law *had been* my delights, I ſhould then have periſhed in mine affliction.

93 I will never forget thy precepts: for with them thou haſt quickened me.

94 I *am* thine, ſave me: for I have ſought thy precepts.

95 The wicked have waited for me to deſtroy me: *but* I will conſider thy teſtimonies.

96 [u] I have ſeen an end of all perfection; *but* thy commandment *is* exceeding broad.

M E M.

s Pſa. 89. 2. Matth. 24. 34. 35

§ Heb. to generation and generation.

‖ Heb. ſtandeth.

t Verſe 24

u Matth. 5. 18. & 24. 35

thee, will be glad when they ſee me—In my proſperity, as if it was their own, and as members of the ſame body rejoicing with me, *Becauſe I have hoped in thy word*—Which hath not failed; and this they ſee, and are encouraged to truſt on the ſame promiſes. He owns, whatever afflictions he ſuffered, they were no more than he deſerved; and that God therein had the moſt gracious deſigns towards him. *I know, O Lord, that thy judgments are right*—All the commands of thy word, and all the diſpenſations of thy providence, particularly the afflictive ones he had undergone. *And that thou in* very *faithfulneſs haſt afflicted me*—In thy love and favour. *Let thy tender mercies come unto me, that I may live*—Only for mercy can a ſinner plead; only on mercy can his hope be ſtayed; and there is mercy with God, for all who ſeek it in Jeſus Chriſt. They ſhall live the life of grace on earth, and come to the eternal life of glory in heaven. He prays for the confuſion of his enemies, and the company of his friends. *They dealt perverſly with me*—By lies ſought to blacken his character. *For the company of his friends*—Their character is excellent; *they fear thee*, with filial reverential fear of his word and judgments, and *have known thy teſtimonies*, wiſe unto ſalvation; and therefore he wiſhes that they would *turn unto him*. Perhaps, on his unfaithfulneſs they had ſhunned his acquaintance, to teſtify their abhorrence of his ſin; but now, on his repentance, he hoped with God's returning favour again to enjoy their ſociety. Though a good man may well abhor the ſin, and be grieved for the diſhonour brought upon God by his brother, he muſt not be implacable, but receive and comfort thoſe whoſe ſpirits are wounded, leſt they be ſwallowed up with ſorrow, and ſink into deſpair. He prays, *Let my heart be ſound*, or *perfect, ſincere in thy ſtatutes*—In obedience to God's commands. *That I be not aſhamed*—For when we are unfaithful, we are aſhamed to look men in the face, aſhamed to appear before God, and ſhocked at ourſelves; whilſt conſcious ſimplicity enables us to approach a throne of grace boldly, and our faces know no ſhame.

ד Caph. The Eleventh Part.

V. 81—88. *My ſoul fainteth for thy ſalvation*—When ready to ſink under the preſſures of affliction, or looking for the coming of his grace. *But I hope in thy word*—To be delivered from all my dangers, and to ſee the promiſe accompliſhed in the fulneſs of time. *Mine eyes fail for thy word*—Weary with ſtraining, to deſery the approach of the incarnate word, *ſaying, when wilt thou comfort me?*—Thus diſcouraged, tempted, and diſtreſſed was he. *For I am become like a bottle in the ſmoke*—Which being made of the ſkins of beaſts, grew ſhrivelled; and ſo emaciated and wrinkled was his once ruddy viſage grown, worn down with the anguiſh and ſorrow which preyed upon him within; *yet* notwithſtanding all he ſuffered, *I do not forget thy ſtatutes*—But though thou ſlay me, yet will I truſt in thee. A ſickly body, and a mind ſorely haraſſed with temptations and afflictions, are often the lot of God's deareſt children. We are apt to count every moment of trial long, and to be impatient of relief; but if we quietly wait and humbly hope for it, we ſhall ſee the ſalvation of God. *How many are the days of thy ſervant?*—Very few; and muſt they be all ſpent in the furnace of affliction? *Help thou me*—All other help is vain, on thy everlaſting arms I hang; Lord, ſave; I periſh. *Quicken me after thy loving kindneſs*—Let me experience the enlivening influence of thy grace, and that ſhall ſtrengthen me under all my difficulties. *So ſhall I keep the teſtimonies of thy mouth*—Though in myſelf weaker than the bruiſed reed, yet able to do all things, thou ſtrengthening me. All is of grace: It is as much an act of God's unmerited favour to quicken our ſouls for the performance of duty, as to pardon our ſins.

ל Lamed. The Twelfth Part.

V. 89—96. *For ever*—From everlaſting to everlaſting, the ſame unchangeable Jehovah, and *thy word* ſtands immutable, and the execution of it ſure. *Thy faithfulneſs is unto all generations*—Thy promiſes never fail, are like Jeſus, their author, the ſame yeſterday, to-day, and for ever; and every believer to the lateſt ages ſhall experience their ſtability. *Thou haſt eſtabliſhed the earth, and it abideth*—Supported and preſerved by the hand that formed it. *They continue this day*—The heavens and the earth, with all the vaſt orbs that roll in the immenſity of ſpace. *According to thine ordinances*—Obſerving with exacteſt regularity the track marked out for them, and running with uninterrupted perſeverance their appointed courſe. *For all are thy ſervants*—The creatures of thy hands, and obedient to thy will. *Unleſs thy law had been my delight, I ſhould then have periſhed in mine affliction*—The ſtorm ran high, he was ready to deſpair of life, and in his ſpirit dejected, but in God's word a well of living waters ſprung up. Abundant reaſon hath he therefore to ſay, *I will never forget thy precepts*—The powerful word of the goſpel, a ſavour of life unto life, through the miniſtration of the ſpirit. He pleads the intereſt God had in him, as a reaſon why he ſhould ſhew him his ſalvation. *I am thine*—Thine by creation, thine by redemption. *Save me*—From every evil of ſin, or ſuffering. *The wicked* laid ſnares to entangle him, and purpoſed to kill the body; or more terribly, by ſeducing him into ſin, to ruin his ſoul. *But I will conſider thy teſtimonies*—Adhering to them, notwithſtanding all oppoſition. *I have ſeen an end*

of

MEM.

97 O how love I thy law! [z] it *is* my meditation all the day.

98 Thou through thy commandments haſt made me wiſer than mine enemies: for [*] they *are* ever with me.

99 I have more underſtanding than all my teachers: for thy teſtimonies *are* my meditation.

100 I underſtand more than the ancients: becauſe I keep thy precepts.

101 I have refrained my feet from every evil way: that I might keep thy word.

102 I have not departed from thy judgments: for thou haſt taught me.

103 [y] How ſweet are thy words unto my [*] taſte! *yea, ſweeter* than honey to my mouth.

104 Through thy precepts I get underſtanding: therefore [z] I hate every falſe way.

XXVI. Day. *Morning Prayer.*

NUN.

105 [a] Thy word *is* a [†] lamp unto my feet, and a light unto my path.

106 [b] I have ſworn, and I will perform *it*, that I will keep thy righteous judgments.

z Pſ. 1. 2

* Heb. it is ever with me.

y Pſa. 19. 10 Prov. 8. 11

* Heb. palate.

z Verſe 128

a Prov. 6. 23

† Or, candle.

b Neh. 10. 29

107 I am afflicted very much: [c] quicken me, O Lord, according unto thy word.

108 Accept, I beſeech thee, the free-will-offerings of my mouth, O Lord, and [d] teach me thy judgments.

109 [e] My ſoul *is* continually in my hand: yet do I not forget thy law.

110 [f] The wicked have laid a ſnare for me: yet I erred not from thy precepts.

111 [g] Thy teſtimonies have I taken as an heritage for ever: for [h] they *are* the rejoicing of my heart.

112 I have inclined mine heart [‡] to perform thy ſtatutes alway, *even unto* the end.

c Verſe 88

d Ver. 12. 26

e Job 13. 14

f Pſa. 140. 5. & 141. 9

g Deut. 33. 4

h Ver. 77, 92, 174.

‡ Heb. to do

SAMECH.

113 I hate *vain* thoughts: but thy law do I love.

114 [i] Thou *art* my hiding-place, and my ſhield: I hope in thy word.

115 [k] Depart from me, ye evil doers; for I will keep the commandments of my God.

116 Uphold me according unto thy word, that I may live: and let me not be aſhamed of my hope.

117 Hold

i Pſa. 32. 7. & 91. 1

k Pſa. 6. 8. & 139. 19 Matth. 7. 23

of all perfection—All the greatneſs, glory, and wiſdom of the world is limited, and paſſing away, and all the perfection that man can arrive at is infinitely ſhort of the purity of God's law. *But thy commandments are exceeding broad*—And adequate to which, no works and righteouſneſs merely human were ever found: Only by Jeſus Chriſt was it ever fully obſerved, and by grace received through faith in him alone can we be compleat and perfect, lacking nothing, which this law requires. May my ſoul be found in him!

ד MEM. The Thirteenth Part.

V. 97—103. David had often ſpoken of his delight in God's word, but he now in a rapture breaks forth, *O how I love thy law*—More than I am able to expreſs; ſo rich are the promiſes contained in it, ſo excellent the rule preſcribed by it. *It is my meditation all the day*—And nothing could be a ſtronger proof how greatly he delighted in it. He *had more underſtanding than his teachers*—Thoſe who ſat in Moſes' ſeat; the Scribes and Phariſees. He underſtood more *than the ancients*—And all this through God's commandments being *ever with him*; *his meditation* on them was frequent, and his adherence to them faithful and ſincere. And is not the practice of what we know the ſpeedieſt way to the higheſt attainments of ſpiritual wiſdom? The written word of God contains the treaſures of knowledge and a ſure guide to glory. The volumes of philoſophers, the decrees of councils, the deciſions of the fathers, or traditions of the church may deceive; but the word of God is the voice of truth itſelf. *Thou haſt taught me*—And none but God can teach effectually, ſo as to make wiſe unto ſalvation. *How ſweet are thy words*—Every promiſe was as the flowers of ſpring, which afford ſweetneſs to the induſtrious bee. And if we have but the pſalmiſt's ſpirit, we ſhall find the ſame delight in God's word, and confirm his experience by our own.

נ NUN. The Fourteenth Part.

V. 105—112. God's word is *a lamp unto our feet, and a light unto our path.* The *law* diſcovers the perfection of righteouſneſs God requires, convinces us of ſin, and opens the corruption and deceitfulneſs of our hearts. *The goſpel* holds forth Jeſus, the ſun of righteouſneſs; reveals the love of God manifeſted to ſinners in their Redeemer; points to him the way, the truth, and the life; and ſhews us how by grace received through faith to walk in him, ſo as to reach the eternal kingdom. *I have ſworn*—The promiſes, and reſolutions made in our own ſtrength, are vain; but the engagements we enter into, ſupported by the Lord's power, and under a ſenſe of our own weakneſs, we ſhall be enabled to perform. *I am afflicted*—In body, under diſeaſe; in circumſtances, through oppreſſion; or in ſoul, under temptation or deſertion. *Quicken me, O Lord, according to thy word*—But for the ſupports of which, I muſt periſh in my trouble. *Accept, I beſeech thee, the free-will-offerings of my mouth*—The ſpiritual ſacrifices of a grateful heart. *And teach me thy judgments*—For without divine teaching, we can offer no acceptable ſervice. *My ſoul is continually in my hand*—In jeopardy, ready to be killed. *Yet do I not forget thy law*—Neither intimidated out of his profeſſions, nor diverted from the path of duty, nor through anxious care for his ſafety forgetful of God's law; nor by any ſinful contrivances to extricate himſelf from his difficulties. *Thy teſtimonies have I taken*—The moſt valuable poſſeſſions are thoſe which are held by promiſe from God. *They are the* preſent *rejoicing of my heart*—Affording a ſatisfaction infinitely beyond what all the things on earth can give, and not ceaſing with our preſent life, but abiding to eternity. *I have inclined my heart*—Yielded to thy grace; and he truſted he who had begun, would perfect what was lacking, and ſtrengthen him to perſevere even to the end.

ס SAMECH. The Fifteenth Part.

V. 113—120. We have in theſe verſes David's hatred of ſin, and love of God's law. He hated the very thoughts of evil. Will they long walk in God's ways, who watch not over their thoughts, nor pray for delivering grace before thoughts are quickned into deſire, and perfected in ſaying or doing evil? *Thou art my hiding-place*—Whither I flee, when purſued by the malice of earth or hell, and find a ſure retreat. *And my ſhield*—To quench all the fiery darts of the wicked one. *I hope in thy word*—And having this anchor of my ſoul ſure and ſtedfaſt, am enabled to ride out every ſtorm. He prays, *Uphold me*—As one ſinking, unleſs the everlaſting arms were under him: He grounds his prayer upon the promiſe,

According

117 Hold thou me up, and I shall be safe: and I will have respect unto thy statutes continually.

118 Thou hast trodden down all them that err from thy statutes: for their deceit *is* falsehood.

§ Heb. causest to cease.
l Ezek. 22. 18.
119 Thou § puttest away all the wicked of the earth l *like* dross: therefore I love thy testimonies.

m Hab. 3 16
120 m My flesh trembleth for fear of thee, and I am afraid of thy judgments.

A I N.

121 I have done judgment and justice: leave me not to mine oppressors.

122 Be surety for thy servant for good: let not the proud oppress me.

n Ver. 81, 82
123 n Mine eyes fail for thy salvation, and for the word of thy righteousness.

o Ver. 12.
124 Deal with thy servant according unto thy mercy, and o teach me thy statutes.

125 I *am* thy servant, give me understanding, that I may know thy testimonies.

126 *It is* time for *thee*, Lord, to work: *for* they have made void thy law.

p Ver. 72. Psal. 19. 10. Prov. 8. 11.
127 p Therefore I love thy commandments above gold, yea, above fine gold.

128 Therefore I esteem all *thy* precepts *concerning* all *things to be* right; *and* I q hate every false way. q Ver. 104.

P E.

129 Thy testimonies *are* wonderful: therefore doth my soul keep them.

130 The entrance of thy words giveth light: it giveth understanding unto the simple. r Psa. 19. 7

131 I opened my mouth, and panted: for I longed for thy commandments.

132 s Look thou upon me, and be merciful unto me, t * as thou usest to do unto those that love thy name. s Psa. 106. 4
t 2 Thess. 1. 6, 7.
* Heb. according to the custom towards those, &c.

133 u Order my steps in thy word: and x let not any iniquity have dominion over me. u Psa. 17. 5
x Psa. 19. 13. Rom. 6. 12

134 Deliver me from the oppression of man: so will I keep thy precepts. y Psa. 4. 6

135 y Make thy face to shine upon thy servant: and z teach me thy statutes. z Ver 12. 26

136 a Rivers of waters run down mine eyes: because they keep not thy law. a Jer. 9. 1 & 14. 17. See Ezek. 9. 4.

T S A D D I.

137 Righteous *art* thou, O Lord, and upright *are* thy judgments.

138 Thy testimonies *that* thou hast commanded,

According unto thy word—And confidently trusts that thus he *shall be safe*, shall live the life of grace amidst manifold temptations, and not *be ashamed of his hope*, so as to be disappointed in time or eternity; and thus strengthened, he promises for himself, *I will have respect unto thy statutes continually*—Strong in the Lord, and in the power of his might, to persevere till he should enter into the rest of glory. Lord, evermore thus hold thou up my soul! He foresees, and trembles at the ruin coming on the ungodly. Their character is evil. They *err from thy statutes*—Desire not the knowledge of the truth, and wilfully turn aside. *Their deceit is falsehood*—They are hypocritical in their professions to God and man: They are the *wicked of the earth*; in their tempers and practises earthly, sensual, devilish; and their end will be according to their works. God will *tread them down* in his wrath, and *will put them away like dross*—Proved vile and separated for destruction.

ע Ain. The Sixteenth Part.

V. 121—128. David appeals to God for his integrity, and begs him to be his protector from wrong. The more we are conscious of our own weakness, and flee to God for help, the surer shall we stand. Jesus is his people's surety; and his grace their all-sufficient strength. *Mine eyes fail*—For the fulfilment of the promise which assured him of salvation. *Deal with thy servant according unto thy mercy*—For that is the only thing we can rest our hopes upon. *And teach me thy statutes*—Direct me in my doubts, support me under my discouragements. *I am thy servant*—And desire to approve my fidelity, if I knew the way; therefore *give me understanding, that I may know thy testimonies*—And obey them. *It is time for thee, O Lord, to work*—To stop the torrent of ungodliness, and silence the blasphemies of the profane. *For they have made void thy law*—Impiously casting off the cords, and bidding defiance to the Almighty; or proudly setting up a righteousness of their own. Do not they who trust on their own works for justification, as much make void the law, as those who daringly cast off every restraint, and indulge every lawless appetite? *All God's precepts* he obeyed without hesitation, and thought none so little as to be forgotten or slighted. And he *hated every false way*—Whether false doctrine, false worship, or false practices, he utterly abhorred them.

ד Pe. The Seventeenth Part.

V. 129—136. *They are wonderful*—Contain astonishing discoveries of invisible things, of the mystery of God and of Christ, of grace, of the way of godliness, and of the joys and miseries of the eternal world. *Therefore doth my soul keep them*—Locked up in my heart as the richest treasure. Doing the work which God's word enjoins, can only shew our real esteem for it. *The entrance of thy words giveth light*—The first three chapters of the Bible teach us more of God's works, and man's true condition, what he was, and what he is, than all the books in the world; and when by the Spirit of God our understandings are enlightened, we immediately, on the very entrance of divine light, know more of God's grace and love, than all human teaching ever could inform us. *It giveth understanding to the simple*—Makes even fools in the eyes of men wise unto salvation; and those who come to it with simplicity, and a child-like spirit, find from every perusal, increasing understanding in the things of God. *I opened my mouth, and panted*—So intense were his desires, so fervent the breathings of his soul after God, and his holy ways, and so eagerly he longed for the courts of his house, and the ordinances of his worship. O for this sacred fervor! *Look upon me*—A sinful man; *and be merciful unto me*—Forgive my transgressions, and let me not meet the face of an angry, but a reconciled and pardoning God. *As thou usest to do unto those that love thy name*—Such looks of kind regard, such favours and mercies bestow upon me, for I am of that number, and hope to share with them in their blessedness. If we look to God through Jesus Christ to be saved alone by him, we can ask for nothing a God of love will not bestow. *Let not any iniquity*, not the least known and allowed sin, *have dominion over me*, that I should obey it in the lusts thereof. Nothing is so terrible in the eye of an awakened conscience, as to be brought again under the bondage of corruption, and the power of sin. *Deliver me from the oppression of man*—Whose power he feared, and whose malice he had experienced. *So will I keep thy precepts*—

manded, *are* ‡ righteous, and very ‡ faithful.

139 [b] My zeal hath § consumed me: because mine enemies have forgotten thy words.

140 [c] Thy word *is* very * pure: therefore thy servant loveth it.

141 I *am* small and despised: *yet* do not I forget thy precepts.

142 Thy righteousness *is* an everlasting righteousness, and thy law *is* the truth.

143 Trouble and anguish have ‡ taken hold on me: *yet* thy commandments *are* my delights.

144 The righteousness of thy testimonies *is* everlasting: give me understanding, and I shall live.

‡ Heb. righteousness
‡ Heb. faithfulness.
b Psa. 69. 9. John 2. 17
§ Heb. cut me off.
c Psa. 12. 6 & 18. 30. Prov. 30. 5
* Heb. tried, or, refined.
‡ Heb. found me.

XXVI. Day. *Evening Prayer.*

KOPH.

145 I cried with *my* whole heart, hear me, O Lord: I will keep thy statutes.

146 I cried unto thee, save me, § and I shall keep thy testimonies.

147 [d] I prevented the dawning of the morning, and cried: I hoped in thy word.

148 [e] Mine eyes prevent the *night*-watches, that I might meditate in thy word.

149 Hear my voice according unto thy loving kindness: O Lord, [f] quicken me according to thy judgment.

150 They draw nigh that follow after mischief: they are far from thy law.

§ Or, that I may keep.
d Psa. 5. 3 & 130. 6.
e Psa. 63. 1, 6
f Ver. 40. 154

With greater freedom and liberty, being rescued out of the hands of his oppressors. *Make thy face to shine upon thy servant*—With thy bright beams of love, make me to feel their enlivening influence, and to rejoice in the assurance of thy favour. *And teach me thy statutes*—That I may know them, and do them, and have joy in beholding the powerful effects of thy grace. If God smiles, no matter who frowns upon us. When we are found in the path of duty, God will meet us with the visits of his love. *Rivers of waters run down mine eyes*—Every believer is a mourner in Zion; not only for his own sins, but he weeps over those that may not drop a tear for themselves.

ץ Tzade. The Eighteenth Part.

V. 137—144. *Righteous art thou, O Lord*—Essentially so in himself, and in all his dispensations. *And upright are thy judgments*—The afflictive visitations he sends on his own people, or the vengeance he executes on his enemies, all which are done with the highest equity. *The testimonies that thou hast commanded, are righteous, and very faithful*—His precepts flowing from the rectitude of his nature, most fit for him to enjoin, for us to obey; and all his promises are Yea and Amen in Christ Jesus, sure, eternally sure, to every believer. *My zeal hath consumed me*—He could not be an unconcerned spectator, and calmly behold God's authority disregarded, his word despised. It is a good thing to be ever zealously affected in the cause of God, which ever includes the real good of mankind. *Thy word is pure*—Without any human mixture. And though a passage may be spoken of, in one sense very properly, as the words of the prophet or the apostle in whose writings it is found; yet all praise and glory being to be given to GOD alone, it appears worthy of their care who have occasion frequently to speak of the truths of revelation, that no part of those writings, which the ALMIGHTY BEING hath sealed with his own Divine authority, should ever be mentioned in such a manner, as to convey any lower notion of the dignity of the Scriptures: Probably it may have been an effect of the want of caution in this, that some have been led to pay less regard to some part of the sacred writings than they would have done, had they ever been taught to think holy men of old wrote the whole Scriptures as they were moved by the Holy Ghost; and that to look upon what was wrote by one prophet or apostle with any degree of preference to that which another was the penman of, was to connect the authority of the Scriptures with the personal characters of men; and the least degree in which they did this, was to fall into an inexpressibly higher mistake, than a person would do to speak of writings that stand upon the authority of the head of a state, by the name of the particular person who was but the penman, and wrote only what was commanded him by the authority to which he esteemed himself nothing more than a servant, and thought himself highly honoured in being employed barely as the messenger or writer of every sentence he spoke or wrote. *God's word is a pure word*—And to consider and speak of the whole system and of every part of it, as his revealed will, as his word, as the truth as it is in himself, is doubtless that which ought always to be done. *Thy servant loveth it*—Thy written word. It makes wise unto salvation, by presenting to our view the holy Jesus, who, by the everlasting Spirit, is made unto all that look for his appearing in them—righteousness, sanctification, present and everlasting redemption. *I am small and despised*—Little in my own eyes, and suffering much contempt and scorn from men: The portion of the faithful here below. *Yet do not I forget thy precepts*—Nothing moved him from his stedfast adherence to God's word and ways. *Thy righteousness is an everlasting righteousness*—God is the same in all his perfections for ever; and that *righteousness*, which is implanted in the souls of them that believe in his Son, is to everlasting ages the same. *And thy law is the truth*—Like himself, who is the God of truth, one jot or tittle of whose word can never fail, until the whole be fulfilled. *Trouble*—Outward afflictions and inward grief seemed to seize him as their prey. The disciple is not above his Lord; all that believe in him, walking in his steps, will know in some degree or other what it is to be baptized into his sufferings, and taste of his bitter cup; and thereby be prepared to receive the higher happiness at his right hand for evermore? *Yet thy commandments are my delights*—The end of them is charity, they lead to Christ in the believing mind, and to his presence in future glory. He adds his fervent prayer, *Give me understanding and I shall live*—They who know the Lord Jesus, and live to and for God here, will shortly live with him for ever in glory. *For this is eternal life, to know thee, the only true God, and Jesus Christ, whom thou hast sent.*

ק Koph. The Nineteenth Part.

V. 145—152. David's prayer was earnest, and the object was salvation from the guilt, the power, the punishment of sin, and from the oppression, malice, and snares of his enemies: We may be assured our prayers are heard and answered, when our hearts are quickned to greater diligence in walking before God. Early and late his mind was occupied in God's word; before the dawn of day he was upon his knees, and in the night awake upon his bed; his heart went up to God, and his word was the pleasing subject of his meditations, and the reviving hope of his soul. When we begin the morning with God, we shall be enabled to see him at our right hand all the day long. The more we read, mark, learn, and inwardly digest God's word, the more confirmed will be our faith, and the more enlivened our hope. *Hear my voice according unto thy loving kindness*—For not our deserts, but his grace can alone embolden our requests. *O Lord, quicken*—Revive my soul from its deadness and lifelessness. *They draw nigh that follow after mischief*—Their restless hearts are ever bent on evil, and they pressed hard upon him, ready to destroy him; restrained by no fear of God, *they are far from thy law*—Casting off all obedience to it, but however sore thrust at, David had a friend near, and able to help

151 Thou *art* near, O Lord: and all thy commandments *are* truth.

152 Concerning thy testimonies, I have known of old, that thou hast founded them for ever.

R E S H.

153 Consider mine affliction, and deliver me: for I do not forget thy law.

154 [g] Plead my cause, and deliver me: [h] quicken me according to thy word.

155 [i] Salvation *is* far from the wicked: for they seek not thy statutes.

156 ‡ Great *are* thy tender mercies, O Lord: [k] quicken me according to thy judgments.

157 Many *are* my persecutors, and mine enemies: *yet* do I not decline from thy testimonies.

158 I beheld the transgressors, and was grieved: because they kept not thy word.

159 Consider how I love thy precepts: [l] quicken me, O Lord, according to thy loving kindness.

160 § Thy word *is* true *from* the beginning: and every one of thy righteous judgments *endureth* for ever.

S C H I N.

161 Princes have persecuted me without a cause: but my heart standeth in awe of thy word.

162 I rejoice at thy word, as one that findeth great spoil.

163 I hate and abhor lying: *but* thy law do I love.

164 Seven times a day do I praise thee: because of thy righteous judgments.

165 [m] Great peace have they which love thy law: and ‖ nothing shall offend them.

166 [n] Lord, I have hoped for thy salvation, and done thy commandments.

167 My soul hath kept thy testimonies: and I love them exceedingly.

168 I have kept thy precepts and thy testimonies: for all my ways *are* before thee.

T A U.

169 Let my cry come near before thee, O Lord: give me understanding according to thy word.

170 Let my supplication come before thee: deliver me according to thy word.

171 [o] My lips shall utter praise, when thou hast taught me thy statutes.

g Psa. 35. 1 Mic. 7. 9
h Ver. 40
i Job 5. 4
‡ Or, Many.
k Ver. 149
l Ver. 88.
§ Heb. The beginning of thy word is true.
m Prov. 3. 2
‖ Heb. they shall have no stumbling-block.
n Gen 49 18 Ver. 174.
o Ver. 7.

help him. *Thou art near, O Lord*—Ever at my right hand to save me. *And all thy commandments are truth*—The fulfilment of God's word his enemies sought in vain to defeat. But *thy testimonies thou hast founded them for ever*—They are of eternal, of perpetual obligation; one tittle of the promise can never fail until the whole be fulfilled. We may meet with much enmity in the world, and God may permit the danger to be very threatning, but it is to drive us closer to his blessed self, and engage our dependance more entirely upon him. In every trial he is near, and they who trust him, shall find his promises for ever sure: He never hath, never will, never can disappoint his people's hopes, for he cannot deny himself.

ר Resh. The Twentieth Part.

V. 153—160. *Deliver me*—For thou art able to save to the uttermost. *Plead my cause*—As the avenger of my wrongs, and the advocate of all that believe in thee. However for a while the enemies of Christ and his people may be allowed to prevail, he will arise shortly to plead his own cause. *Salvation is far from the wicked*—Continuing impenitent; Christ, respecting them, hath died in vain. *For they seek not thy statutes*—They neither know, nor desire to know them. They who find delight in God's word, may by that know they are blessed with his grace, who gave it; and they who lightly esteem his word may justly fear the gracious Giver of it is not precious to them. *Great are thy tender mercies*—In Christ Jesus pardon, grace, eternal life flowing from boundless love. Surely the more we contemplate the tender mercies of our God, the more shall we be overwhelmed with wonder, love, and praise. *I beheld the transgressors*—With pity, *and was grieved* for *them*—That they were so insensible of the miseries they were bringing upon themselves: *for the dishonour done to God* by their rebellious conduct. *Because they kept not thy word*—Thus did his heart bleed for human misery. *Consider how I love thy precepts*—How ardently, and therefore could not but grieve to see them violated. *Quicken me, O Lord, according to thy loving kindness*—That I may be enabled to prove my love to them, by the diligence used in observing them. The keeping God's commandments is the only solid proof of loving them.

ש Schin. The Twenty-first Part.

V. 161—168. *Princes have persecuted me without a cause*—Thus was the Son of David also persecuted by the Jewish rulers; and thus have his real followers been, and to this hour are, though they are the quiet of the land. *But my heart standeth in awe of thy word*—Unmoved with their persecution, and taught alone to fear him, who, when he hath killed, can cast both soul and body into hell. *I rejoice in thy word, as one that findeth great spoil*—In this field are hid the inestimable treasures of grace, pardon, peace, righteousness, salvation; and he who findeth these, hath indeed everlasting cause for joy. *Seven times a day do I praise thee*—Frequently, every day, not only on his knees, but at his meals, in his business. *Because of thy righteous judgments*—We never want matter for God's praises. He declares his detestation of *lying* or *falsehood*. There is but one thing we are permitted to hate, and that is sin, and there we need not fear excess. *Thy law do I love*—In opposition to all doctrines of lies, and practices of falsehood. *Great peace have they which love thy law*—Peace with God, peace in their conscience, peace which the world can neither give nor take away. *And nothing shall offend them*—Their heaviest afflictions shall work for good; the unfaithfulness of others shall not stagger them, and as they would not willingly offend themselves, neither are they ready to take offence against their brethren, or rigid censurers of their conduct. *Lord, I have hoped for thy salvation*—Temporal, spiritual, eternal; and this hope hath been, and continues to be, the anchor of my soul. *And done thy commandments*—With simplicity and godly sincerity. Hope in God's mercy and grace through the Mediator, strengthens the soul to run the way of his commandments. *My soul hath kept thy testimonies*—Embraced the doctrines, obeyed the precepts, *and I love them exceedingly*—Out of a pure heart, fervently. *I have kept thy precepts and thy testimonies*—And this I should not dare to repeat, if conscious of known guile in sentiment or practice. *For all my ways are before thee*—Thine eye is upon me, thou knowest the secrets of my heart, thou knowest that I love and delight in thee, and desire to please thee in all things.

Tau.

172 My tongue shall speak of thy word: for all thy commandments *are* righteousness.

p Josh. 24. 22. Prov. 1. 29.

173 Let thine hand help me: for p I have chosen thy precepts.

q Ver. 166.

174 q I have longed for thy salvation, O Lord: and r thy law *is* my delight.

r Ver. 16, 24, 47, 77, 111.

175 Let my soul live, and it shall praise thee: and let thy judgments help me.

s Isai. 53. 6. Luke 15. 4, &c.

176 s I have gone astray like a lost sheep, seek thy servant: for I do not forget thy commandments.

cir. 1058. a Psal. 118. 5. Jonah 2. 2

XXVII. Day. *Morning Prayer.*

PSAL. CXX.

¶ A song of degrees.

IN a my distress I cried unto the Lord, and he heard me.

2 Deliver my soul, O Lord, from lying lips, *and* from a deceitful tongue.

3 b What shall be given unto thee? or what shall be † done unto thee, thou false tongue?

b Or, what shall the deceitful tongue give unto thee? Or, what shall it profit thee?

† Heb. added.

4 ‡ Sharp arrows of the mighty, with coals of Juniper.

‡ Or, it is as the sharp arrows of the mighty man, with coals of juniper.

5 Wo is me, that I sojourn in Mesech, c *that* I dwell in the tents of Kedar.

c 1 Sam. 25. 1. Jer. 49. 29

6 My soul hath long dwelt with him that hateth peace.

7 I *am* § *for* peace: but when I speak, they *are* for war.

§ Or, a man of peace.

PSAL. CXXI.

¶ A song of degrees.

* I Will lift up mine eyes unto the hills from whence cometh my help.

* Or, shall I lift up mine eyes to the hills? whence should my help come? See Jer. 3. 23.

2 a My help *cometh* from the Lord, which made heaven and earth.

a Isa. 124. 8.

3 He will not suffer thy foot to be moved: b He that keepeth thee will not slumber.

b Psa. 127. 1. Isai. 27. 3

4 Behold, he that keepeth Israel, shall neither slumber nor sleep.

5 The Lord *is* thy keeper: the Lord *is* c thy shade d upon thy right hand.

c Isai. 25. 4

d Psa. 16. 8 & 109. 31.

6 e The sun shall not smite thee by day; nor the moon by night.

e Psa. 91. 5. Isai. 49. 10. Rev. 7. 16

7 The Lord shall preserve thee from all evil: he shall preserve thy soul.

8 The Lord shall f preserve thy going out, and thy coming in, from this time forth and even for evermore.

f Deut. 28. 6

PSAL.

ת Tau. The Twenty-second Part.

V. 169—176. *Let my cry come near before thee, O Lord*—A poor supplicant at the footstool of thy grace, unworthy of thy notice, yet perishing without thy kind regard. *Give me understanding according to thy word*—To know thy will, that I may obey it. *Let my supplication come before thee: deliver me according to thy word*—Of promise, which emboldened his prayer, and which he pleaded as the ground of his confidence in God. What we ask according to God's word, believing, we shall receive. (Mark xi. 24.) *My lips shall utter thy praise*—From a heart overflowing with gratitude. *When thou hast taught me thy statutes*—Which will, the more I know them, enlarge my soul with love, and fill my lips with thanksgiving. *My tongue shall speak of thy word*—Commending from experience its excellence to others, and eager to spread the knowledge of it on every side. *For all thy commandments are righteousness*—Perfectly righteous in their very nature. *Let thine hand help me*—For without thy help I cannot help myself, and all human help is vain. When we see and feel ourselves most weak and helpless, God's strength will be made perfect in our weakness. *I have chosen thy precepts*—As my heritage for ever, approve them as most excellent, and wish to conform to them without reserve. *I have longed for thy salvation*—To be saved from thy wrath due to my sins, and from my sinful nature, by grace received through faith in the promised Messiah. *Let my soul live*—My natural life be prolonged, and my spirit enlivened by divine grace to live to thy glory here, and hereafter to thy everlasting praise. *Let thy judgments help me*—Teach me matter for my songs, and direct me in the acceptable manner. Life is only truly desirable, that it may be employed in God's service. *I have gone astray like a lost sheep*—An animal the easiest to err, the last to find his way back again; such is the fit emblem of the sinner's folly, so easily turned aside, so unable to return to God from whom he hath departed. *Seek thy servant*—Restore me again to the joys of salvation, *for I do not forget thy commandments*—I have still respect to them, and desire thy grace to be enabled to walk in them as the only ways of pleasantness, and of peace.

PSAL. CXX.

V. 1—7. David was now an exile from his native country, fleeing from the malice of his enemies. He complains of his sad estate, which in prayer he spreads before God. *In my distress*—A stranger reproached, belied, betrayed. *Deliver my soul, O Lord, from lying lips*—Thus was the Lord Jesus persecuted, reviled, and false witnesses laid to his charge things that he knew not of. Let it not seem a strange thing if your characters, for his name's sake, suffer under the falsest and most cruel aspersions; but the day of detection for lying lips will come. *He heard me*—And disappointed the malice of his enemies; with him we may ever contentedly leave ourselves and all that concerns us. *What shall be done unto thee, thou false tongue*—Did sinners for a moment consider the end of their ways, terrors would take hold of them. *Sharp arrows*—Everlasting burnings are destined for all who love or make a lie. (Rev. xxii. 15.) *Wo is me that I dwell in the tents of Kedar*—Among rude and idolatrous nations. *My soul hath long dwelt with him that hateth peace*—Enemies to the God of peace, and to his religion, the only true path of peace. *I am for peace*—A man of peace, pursuing it by every means, ready to bear and forbear any thing for the sake of it. *But when I speak, they are for war*—Reject every kind overture, and implacable in their malice. Every believer in Jesus is a man of peace; envy, dispute, and strife, are all from hell. Though the one continues inveterate, that must not restrain the other from the exercise of Divine charity.

PSAL. CXXI.

This psalm directs and encourageth us to repose ourselves and our confidence in God, and by faith to put ourselves under his protection, and commit ourselves to his care.

V. 1—8. Above *the hills*—The place of God's tabernacle, or to the heavenly hills, the place where his honour dwelleth. *From whence cometh my help; my help cometh from the Lord*—His grace, my inward support, and his power will preserve me. God is my sure refuge, with God nothing is impossible. *He will not suffer thy foot to be moved*—Though earth, hell, and sin assail the believer's soul, God's grace is sufficient to keep our souls. *Behold, he that keepeth Israel*, his redeemed people, *shall neither slumber nor sleep*—But ever attentive to their concerns, and careful for their good, shall preserve them from the power of evil. *The Lord is thy keeper*—The Lord Jesus, whose infinite love engages him to watch with

tenderest

P S A L. CXXII.

¶ A song of degrees of David.

I Was glad when they said unto me, Let us go into the house of the Lord.

2 Our feet shall stand within thy gates, O Jerusalem.

a See 2 Sam. 5. 9

3 Jerusalem is builded as a city, that is [a] compact together:

b Exod. 23. 17. Deut. 16. 16

c Exod. 16. 34

d Deut. 17. 8

* Heb. to set.

4 [b] Whither the tribes go up, the tribes of the Lord, unto [c] the testimony of Israel, to give thanks unto the name of the Lord.

5 [d] For there * are set thrones of judgment: the thrones of the house of David.

6 Pray for the peace of Jerusalem: they shall prosper that love thee.

7 Peace be within thy walls, *and* prosperity within thy palaces.

8 For my brethren and companions sakes, I will now say, Peace *be* within thee.

9 Because of the house of the Lord our

e Neh. 2. 10

God, I will [e] seek thy good.

P S A L. CXXIII.

¶ A song of degrees.

UNTO [a] thee lift I up mine eyes, O thou [b] that dwellest in the heavens.

a Psa. 121. 1

b Psa. 115. 3

2 Behold, as the eyes of servants *look* unto the hand of their masters, *and* as the eyes of a maiden unto the hand of her mistress; so our eyes *wait* upon the Lord our God, until that he have mercy upon us.

3 Have mercy upon us, O Lord, have mercy upon us: for we are exceedingly filled with contempt.

4 Our soul is exceedingly filled with the scorning of those that are at ease, *and* with the contempt of the proud.

P S A L. CXXIV.

¶ A song of degrees of David.

IF *it had not been* the Lord who was on our side, [a] now may Israel say:

a Psa. 129. 1

2 If *it had not been* the Lord who was on our side, when men rose up against us:

tenderest care over all that look to him, and his power Almighty enables him to lead and guide them safe to his eternal kingdom. *The Lord is thy shade*—As the thick cloud which shelters from the scorching beams of day, so God will cover them with his wings from danger, and refresh them, as *under the shadow of a great rock in a weary land*, and ever near to flee unto, even *upon thy right hand*—A very present help in trouble. Thus hid in God, *the sun shall not smite thee by day, nor the moon by night*—The fiercest blasts of persecution shall not scorch us up, as the seed on the rock, nor the cold and nipping frosts, or inclement dews of temptation blast, or cause us to wither. *The Lord shall preserve thee from all evil*—And satan shall not be able finally to prevail against thee. *He shall preserve thy soul*—Thy life from death; or if he gives the enemy power over the body, the soul shall be precious in his sight, and the glorious crown shall amply recompence all the pains this flesh can suffer. *The Lord shall preserve thee from this time for evermore*—Our guard through life, our guide to death, in death our stay, and after death our everlasting portion.

P S A L. CXXII.

V. 1—5. *The house of the Lord*—The earthly sanctuary, typical of the church of God. *Our feet shall stand within thy gates*—And find there a happy rest after our travels; but how much more delightful when we shall enter the streets of the new Jerusalem, and find the eternal rest which there remaineth for the people of God. *Jerusalem is builded compact together*—By art and nature strongly defended. Thus is the church of God built on the rock of ages, the members closely united in love, and protected by the arms of omnipotence. *Whither the tribes go up, the tribes of the Lord*—Obedient to his commands, and thrice a year appearing before him at the temple. *To the testimony of Israel*—To the ark, the symbol of the divine presence, to consult his mind and will, and *to give thanks unto the name of the Lord*—Offering their sacrifices and praises before him. *For there are set thrones of judgment*—The courts of Judicature, and the royal residence of Israel's kings, *the thrones of the house of David*—In the gospel-church, Jesus places his word, and promises his spirit, as the ark of the testimony; there he erects his throne also, reigning as king in the hearts of all that believe in him.

V. 6—9. David calls upon every faithful Israelite, *To pray for the peace of Jerusalem*—For the prosperity of all who dwelt therein, and for all that resorted thither. We are bound to pray for our place and nation, for in the peace thereof we shall have peace. The prosperity and peace of all that fear God will be the first concern and prayer of all that believe in the churches living head. They will ever by their prayers and by their labours, endeavour to imitate the example given them by the Prince of Peace, in promoting the peace and welfare of all mankind. *They shall prosper that love thee*—Their souls shall be refreshed with the graces they beg for others, and spiritually they shall increase with the increase of God. *Peace be within thy walls*—The peace of God, mutual peace and love, which no dispute, discord, or divisions may ever interrupt: *And prosperity within thy palaces*—For it will then go well with the church of God, when they, who are most exalted, abound in grace, and in consequence of doing so, in every good word and work. *My brethren*—The worshippers of God by faith in the Redeemer, high or low, rich or poor; David counted them as brethren, delighted in their company, and sought their happiness. *Because*—God's glory was his first pursuit, the enlargement of his church his great desire, and therefore he could not but pray for it, and labour to promote it.

P S A L. CXXIII.

V. 1—4. *Unto thee that dwellest in the heavens*—The place of his glorious abode, whither our prayer must be directed, and where with the eye of faith we must behold him, ready to hear and answer us. *Until that he have mercy upon us*—Which he will shew to all those who wait on him as their only refuge. *Have mercy upon us, O Lord*—On this alone we must found our hope, and it is repeated to shew the fervent importunity of the spirit of prayer. *For we are exceedingly filled with contempt*—The common lot of all that will live godly in Christ Jesus. *Those that are at ease*—Live careless and secure about futurity. How great will that change be when the despised followers of Jesus shall be exalted to the throne of glory, and proud sensualists covered with everlasting shame and contempt.

P S A L. CXXIV.

V. 1—8. The greater the danger is to which we are exposed, the greater doth the power and grace of God appear in our rescue, and the more are we indebted to him in love and praise. *Then*—In that day of trial. *If it had not been the Lord, who was on our side*—For our strength and friend, faithful to stand by us. *The Lord hath not given us as a prey*—Power and policy in vain unite to destroy the soul which God will save. *Our help is in the name of the Lord*—We have no other able or willing to save us, but he *who made heaven and earth*, and he can save to the uttermost, and preserve the work of his own hands.

3 Then they had ſwallowed us up quick, when their wrath was kindled againſt us.

4 Then the waters had overwhelmed us, the ſtream had gone over our ſoul.

5 Then the proud waters had gone over our ſoul.

6 Bleſſed *be* the Lord, who hath not given us *as a* prey to their teeth.

b Pſa. 91. 3 Prov. 6. 5

7 Our ſoul is eſcaped b as a bird out of the ſnare of the fowler; the ſnare is broken, and we are eſcaped.

c Pſa. 121. 2

8 c Our help *is* in the name of the Lord, who made heaven and earth.

PSAL. CXXV.

¶ A ſong of degrees.

THEY that truſt in the Lord *ſhall be* as mount Zion, *which* cannot be removed, *but* abideth for ever.

2 *As* the mountains *are* round about Jeruſalem, ſo the Lord *is* round about his people, from henceforth even for ever.

a Prov. 22. 8 Iſai. 14. 5 * Heb. wickedneſs.

3 For a the rod of * the wicked ſhall not reſt upon the lot of the righteous: leſt the righteous put forth their hands unto iniquity.

4 Do good, O Lord, unto *thoſe that be* good, and to *them that are* upright in their hearts.

b Prov. 2. 15

5 As for ſuch as turn aſide unto their b crooked ways, the Lord ſhall lead them forth with the workers of iniquity: *but* c peace *ſhall be* upon Iſrael.

c Pſa. 128. 6 Gal. 6. 16

XXVII. Day. *Evening Prayer.*

PSAL. CXXVI.

¶ A ſong of degrees.

* Heb. returned the returning of Zion. a Acts 12. 9

WHEN the Lord * turned again the captivity of Zion, a we were like them that dream.

2 Then b was our mouth filled with laughter, and our tongue with ſinging: then ſaid they among the heathen, The Lord † hath done great things for them.

b Job 8. 21 † Heb. hath magnified to do with them

3 The Lord hath done great things for us: *whereof* we are glad.

4 Turn again our captivity, O Lord, as the ſtreams in the ſouth.

5 c They that ſow in tears, ſhall reap in ‡ joy.

c See Jer. 31 9, &c. ‡ Or, ſinging.

6 He that goeth forth and weepeth, bearing § precious ſeed, ſhall doubtleſs come again with rejoicing, bringing his ſheaves *with him.*

§ Or, ſeed-baſket.

PSAL. CXXVII.

¶ A ſong of degrees * for Solomon.

* Or, of Solomon, Pſa. 72, title.

EXcept the Lord build the houſe, they labour in vain ‡ that build it: except a the Lord keep the city, the watchman waketh *but* in vain.

‡ Heb. that are builders of it in it. a Pſa. 121. 3, 4, 5.

2 *It is* vain for you to riſe up early, to ſit up late, to eat the bread of ſorrows: *for* ſo he giveth his beloved ſleep.

3 Lo, b the children *are* an heritage of the Lord: *and* c the fruit of the womb *is his* reward.

b Gen. 33. 5. & 48. 4 Joſh. 24. 3, 4 c Deut. 28. 4

4 As arrows *are* in the hand of a mighty man: ſo *are* children of the youth.

5 Happy *is* the man that ‡ hath his quiver full of them: d they ſhall not be aſhamed, but they ‖ ſhall ſpeak with the enemies in the gate.

‡ Heb. hath filled his quiver with them. d See Job 5. 4 Prov. 27. 11 ‖ Or, ſhall ſubdue, as Pſa. 18. 47, or, deſtroy.

PSAL. CXXVIII.

¶ A ſong of degrees.

BLESSED a *is* every one that feareth the Lord: that walketh in his ways.

a Pſa. 112. 1 & 115. 13. & 119. 1.

2 For

PSAL. CXXV.

This ſhort pſalm may be ſummed up in thoſe words of the prophet, (Iſai. iii. 10, 11.) Say ye to the righteous, It ſhall be well with him. Wo to the wicked, it ſhall be ill with him. The end of the righteous is as bleſſed as the end of the wicked is miſerable; peace, preſent and eternal, is their happy portion; and when the ſmoke of their torment, who have no reſt night nor day, aſcendeth, the ſaints in glory ſhall rejoice and ſing.

PSAL. CXXVI.

V. 1—6. Great was the joy when, looſed from the Babyloniſh yoke, the captive Jews returned to Zion; greater will it be, when from their preſent diſperſion they ſhall turn unto the Lord; but greateſt will be the joy of God's Iſrael, when, by the redemption of Jeſus finally and eternally delivered from the bondage of corruption and the grave, they ſhall meet at the heavenly hill, and all become one fold, under one ſhepherd. The pleaſing ſurprize which ſeized them, on hearing liberty proclaimed by Cyrus, the inſtrument God employed to execute his purpoſes, ſcarce could they believe the glad tidings true; and like men awaking from ſome pleaſing dream, heſitated whether it were fancy or reality; but ſoon convinced that God had remembered them, and turned their captivity, with ſongs of exultation they hailed the happy day. Thus when the awakened conſcience, that poring over its guilt and miſery hath been ready to ſink into deſpair, hears the good news of pardon, grace, and glory for the vileſt of ſinners, ſcarce can the heart receive the meſſage, it appears ſo much too great and good to be true, till, by faith, the ſoul triumphs in God our Saviour, and is filled with joy and peace in believing.

PSAL. CXXVII.

V. 1—5. The leſs we depend on our own deſigns, or lean to our own underſtanding, and the more we look up to God, and ſeek help and direction from him, the ſurer will be the proſperity of every work of our hands. And if in temporals, much more in ſpirituals are we bound to depend upon him; the wiſeſt and the beſt of men cannot ſquare one of the living ſtones to raiſe the church of God, unleſs his power and grace work effectually with them. If God be not regarded, he will diſappoint our hopes, and mar our labours. But where induſtry is employed in dependance upon him, *ſo he giveth his beloved ſleep*, no cares diſturb his repoſe, he ſleeps in peace, in the arms of the divine love, and riſes refreſhed and happy, to enjoy new mercies with the returning day.

PSAL.

b Isai. 3. 10

2 b For thou shalt eat the labour of thine hands: happy *shalt* thou *be*, and *it shall be* well with thee.

3 Thy wife *shall be* as a fruitful vine by the sides of thine house: thy children like olive-plants, round about thy table.

4 Behold, that thus shall the man be blessed, that feareth the Lord.

c Psa. 134. 3

5 c The Lord shall bless thee out of Zion: and thou shalt see the good of Jerusalem, all the days of thy life.

6 Yea, thou shalt see thy children's children, *and* d peace upon Israel.

d Psa. 125. 5

P S A L. CXXIX.

¶ A song of degrees.

* Or, Much.

a See Ezek. 23. 3. Hos. 2. 15 & 11. 1

b Psa. 124. 1

* MANY a time have they afflicted me from a my youth, b may Israel now say:

2 Many a time have they afflicted me from my youth: yet they have not prevailed against me.

3 The plowers plowed upon my back: they made long their furrows.

4 The Lord *is* righteous: he hath cut asunder the cords of the wicked.

5 Let them all be confounded and turned back that hate Zion.

6 Let them be as the grass *upon* the housetops, which withereth afore it groweth up:

7 Wherewith the mower filleth not his hand; nor he that bindeth sheaves, his bosom.

c Ruth 2. 4

8 Neither do they which go by, say, c The blessing of the Lord *be* upon you: we bless you in the name of the Lord

P S A L. CXXX.

¶ A song of degrees.

a Lam. 3. 55 Jonah 2. 2.

OUT a of the depths have I cried unto thee, O Lord.

2 Lord, hear my voice: let thine ears be attentive to the voice of my supplications.

b Psa. 143. 2

3 b If thou, Lord, shouldest mark iniquities: O Lord, who shall stand?

c 1 Kings 8. 40. Psa. 2 11 Jer 33 9

4 But *there is* forgiveness with thee: that c thou mayest be feared.

d Psa. 27. 14 & 33. 20. & 40. 1. Isa. 8. 17. & 30. 18.

5 d I wait for the Lord, my soul doth wait, and in his word do I hope.

e Psa. 63. 6. & 119. 147. * Or, which watch unto the morning.

6 e My soul *waiteth* for the Lord, more than they that watch for the morning: * *I say, more than* they that watch for the morning.

f Psa. 86. 5, 15.

7 Let Israel hope in the Lord: for f with the Lord *there is* mercy, and with him *is* plenteous redemption.

g Psa. 103. 3, 4.

8 And g he shall redeem Israel from all his iniquities.

P S A L. CXXXI.

¶ A song of degrees of David.

a Rom. 12. 16. † Heb. walk. ‡ Heb. wonderful.

LORD, my heart is not haughty, nor mine eyes lofty: a neither do I † exercise myself in great matters, or in things too ‡ high for me.

§ Heb. my soul. c Mat. 18. 3 1 Cor. 14. 20

2 Surely I have behaved and quieted § myself c as a child that is weaned of his mother: my soul *is* even as a weaned child.

‡ Heb. from now.

3 Let Israel hope in the Lord, ‡ from henceforth and for ever.

XXVIII. Day. *Morning Prayer.*

P S A L. CXXXII.

¶ A song of degrees.

1004.

LORD, remember David, *and* all his afflictions:

a Psa. 65. 1 b Gen. 49. 24

2 How he sware unto the Lord, a *and* vowed unto b the mighty *God* of Jacob:

3 Surely I will not come into the tabernacle of my house, nor go up into my bed:

P S A L. CXXVIII.

V. 1—6. We have here the truly blessed character. *He that feareth the Lord, and walketh in his ways*, making the will of God the rule of duty, desiring to be obedient in all things, and fearing nothing so much as to offend him.

P S A L. CXXIX.

V. 2. *They have not prevailed against me*—Whatever persecutions the church hath suffered, it hath risen fairer for the floods which passed over it; and every faithful soul, though sore troubled and tempted, by experience is enabled to say, they have not prevailed against me.

V. 4. *He hath cut asunder the cords of the wicked*—Their treacherous devices.

P S A L. CXXX.

V. 1—8. This is reckoned among the seven penitential psalms, and it is an expressive description of the humbled sinner's return to God. *Who shall stand*—Thus desperate is the case of every sinner, and there is no difference; we are all in the same condemnation, unable either to bear the scrutiny of his law, or to endure the dreadful sentence of his judgment. *But there is forgiveness with thee*—God hath himself contrived and accomplished that method of saving sinners, in which, without impeachment of his justice, he might, to the uttermost, exercise his mercy: through the propitiation of Jesus, a ransom is found, and for his sake God will be merciful to our unrighteousness. *That thou mayest be feared*—Nothing steels the heart against God like despair; men then rush into sin, as the horse into the battle, regardless of the event; but a sense of his forgiving love engages the heart to fear the Lord, and bids us never again wilfully transgress against a God so gracious. *I wait for the Lord*—Unworthy of notice, yet hoping for his kind regard with heart-felt desires. *And in his word do I hope*—Emboldened by his promises. *For with the Lord there is mercy*—For every repenting sinner through Jesus Christ. *And with him there is plenteous redemption*—He being the author of salvation to all that obey him.

P S A L. CXXXI.

V. 1—3. *Haughty*—Naturally it is so in every man, but by Divine grace he had been brought to entertain humble apprehensions of himself. *Nor mine eyes lofty*—Looking down upon inferiors with disdain, or looking up to superiors with envy. *Neither do I exercise myself in great matters*—No ambitious designs filled his mind, nor did he affect to be wise above what is written, desiring to pry into the secrets of providence and grace, and no more sought the honours, wealth, and greatness of the world, than a child

4 I will [c] not give sleep to mine eyes, *or* slumber to mine eye-lids,

5 Until I find out a place for the Lord, ‡ an habitation for the mighty *God* of Jacob.

6 Lo, we heard of it [d] at Ephratah: [e] we found it [f] in the fields of the wood.

7 We will go into his tabernacles: [g] we will worship at his foot-stool.

8 [h] Arise, O Lord, into thy rest: thou, and [i] the ark of thy strength.

9 Let thy priests [k] be clothed with righteousness: and let thy saints shout for joy.

10 For thy servant David's sake, turn not away the face of thine anointed.

11 [l] The Lord hath sworn *in* truth unto David, he will not turn from it, [m] Of the fruit of ‖ thy body will I set upon thy throne.

12 If thy children will keep my covenant and my testimony, that I shall teach them; their children also shall sit upon thy throne for evermore.

13 [n] For the Lord hath chosen Zion: he hath desired *it* for his habitation.

14 [o] This *is* my rest for ever: here will I dwell, for I have desired it.

15 [p] I will * abundantly bless her provision: I will satisfy her poor with bread.

16 [q] I will also clothe her priests with salvation: [r] and her saints shall shout aloud for joy.

17 [s] There will I make the horn of David to bud: [t] I have ordained a † lamp for mine anointed.

18 His enemies will I clothe with shame: but upon himself shall his crown flourish.

c Prov. 6. 4
‡ Heb habitations.
d 1 Sam. 17. 12.
e 1 Sam. 7. 1
f 1 Chron. 13. 5.
g Psa. 5. 7 & 99. 5
h Num. 10. 35.
i 2 Chron. 6. 41, 42.
k Psa. 78. 61
l Job 29 14 Isa. 61. 10
l Psa. 89. 3, 4—33. &c. & 110. 4
m 2 Sam. 7. 12.
1 Kings 8. 25
2 Chro 6. 16
Luke 1. 69
Acts 2. 30
‖ Heb. thy belly.
n Psa. 48. 1
o Psa. 68. 16
p Psa. 147. 14
* Or, surely.
q 2 Chron. 6. 41.
Psa. 149. 4
r Hos. 11. 12
s Ezek. 29 21
Luke 1. 69
t See 1 Kings 11. 36. & 15 4
2 Chron. 21. 7.
† Or, candle.

child the breast from which it hath been weaned. And except the soul be converted and become as a little child, it cannot enter the kingdom of God. (Matth. xviii. 3) *Let Israel hope in the Lord*—And wait for his salvation.

PSAL. CXXXII.

V. 1—10. *Lord*—This may be regarded as the believer's prayer, who is anointed with an unction from the holy One; and for Jesus' sake, expects and prays for the light of God's countenance.

V. 11—18. *Of the fruit of thy body*—Not only Solomon, but the Lord Jesus, whose kingdom should be an everlasting kingdom. The condition on which David's posterity shall possess the throne of Israel, is their fidelity: Whilst they continue true to God he will shew them the faithfulness of his promise. *Upon himself shall his crown flourish*—All which, in the most eminent sense, is true, and applicable to that Son of David, who should be the horn of salvation to his people. (Luke i. 69.)

PSAL. CXXXIII.

V. 1—3. *Brethren to dwell together in unity*—For all God's children have one father, one inheritance, one interest, one pursuit, one home, and therefore should have one heart and one mind, united in the same worship, affectionate in their regards, bearing and forbearing, forgiving and forgetting, and only jealous who shall shew the most abundant meekness, charity, and kindness to each other. *How good*—God approves and delights in it. *And how pleasant it is*—Its own reward. *It is like the precious ointment*—Which was

PSAL. CXXXIII.

¶ A song of degrees of David.

BEhold, how good and how pleasant *it is* for [a] brethren to dwell * together in unity.

2 *It is* like [b] the precious ointment upon the head, that ran down upon the beard, *even* Aaron's beard, that went down to the skirts of his garments.

3 As the dew of [c] Hermon, *and as the dew* that descended upon the mountains of Zion, for [d] there the Lord commanded the blessing, *even* life for evermore.

a Gen. 13 8
* Heb even together.
b Exod. 30. 25, 30.
c Deut. 4 48
d Lev. 25 21 Deut. 28. 8 Psa. 42. 8

PSAL. CXXXIV.

¶ A song of degrees.

BEhold, bless ye the Lord [a] all *ye* servants of the Lord, [b] which by night stand in the house of the Lord.

2 Lift up your hands * *in* the sanctuary: and bless the Lord.

3 [c] The Lord that made heaven and earth, [d] bless thee out of Zion.

a Psa. 135. 1, 2
b 1 Chron. 9. 33
* Or, in holiness.
c Psa. 128. 5
d Psa 135.21

PSAL. CXXXV.

PRaise ye the Lord, praise ye the name of the Lord, [a] praise *him*, O ye servants of the Lord.

2 [b] Ye that stand in the house of the Lord, in the courts of the house of our God.

3 Praise ye the Lord, for the Lord *is* good: sing praises unto his name, [c] for *it is* pleasant.

4 For [d] the Lord hath chosen Jacob unto himself, *and* Israel for his peculiar treasure.

5 For I know that [e] the Lord *is* great, and *that* our Lord *is* above all gods.

a Psa. 134. 1
b Luke 2. 37
c Psa. 147. 1
d Exod. 19. 5 Deut 7. 6, 7. & 10. 15
e Psa. 95. 3. & 97. 9

compoſed of the ſweeteſt ſpices. Such an unction from the Holy One have they who have this brotherly love ſhed abroad in their hearts, without it all our doings in God's ſight are nothing worth, (1 Cor. xiii. 1, 2.) wherever this ſpirit dwells, there God's bleſſing abides. *For there the Lord commanded the bleſſing*—Every bleſſing the ſoul can need, and which at his command deſcends. *Even life for evermore*—That life of love which is the earneſt and the foretaſte of eternal bleſſedneſs.

PSAL. CXXXIV.

V. 1—3. The Lord out of Zion *ſhall bleſs thee*, returning in bleſſings upon themſelves the praiſes they offered up to him.

PSAL. CXXXV.

V. 1—4. *He is good*—In himſelf and to all his creatures, and all that know him will praiſe him for the riches of his grace manifeſted to their ſouls. *It is pleaſant*—No pleaſure can equal a ſenſe of the Divine love upon the ſoul, expreſſing itſelf in grateful acknowledgments to him who hath ſhed it abroad in our hearts. *The Lord hath choſen Iſrael*—All that believe in him, love him and obey him, are his choſen, and in whom he delights.

V. 5—14. *I know that he is great*—In his perfections, and all the wonders of his power, manifeſted in the works of creation and providence; but above all in the work of redemption, in this there is neither meaſure nor end of his greatneſs, it ſurpaſſes all created underſtanding. *Our Lord is above all gods*—Whether the idols of the heathen, the kings of the earth, or the mighty angels, none

can

6 [f] Whatsoever the Lord pleased, *that* did he in heaven and in earth, in the seas, and all deep places.

7 [g] He causeth the vapours to ascend from the ends of the earth, [h] he maketh lightnings for the rain: he bringeth the wind out of his treasuries.

8 [i] Who smote the first-born of Egypt, † both of man and beast.

9 [k] *Who* sent tokens and wonders into the midst of thee, O Egypt, upon Pharaoh, and upon all his servants.

10 [l] Who smote great nations, and slew mighty kings:

11 Sihon king of the Amorites, and Og king of Bashan, and [m] all the kingdoms of Canaan:

12 [n] And gave their land *for* an heritage, an heritage unto Israel his people.

13 [o] Thy name, O Lord, *endureth* for ever, *and* thy memorial, O Lord, ‡ throughout all generations.

14 [p] For the Lord will judge his people, and he will repent himself concerning his servants.

15 [q] The idols of the heathen *are* silver and gold, the work of men's hands.

16 They have mouths, but they speak not; eyes have they, but they see not.

17 They have ears, but they hear not; neither is there *any* breath in their mouths.

18 They that make them are like unto them: *so is* every one that trusteth in them.

19 [r] Bless the Lord, O house of Israel: bless the Lord, O house of Aaron.

20 Bless the Lord, O house of Levi; ye that fear the Lord, bless the Lord.

21 Blessed be the Lord [s] out of Zion, which dwelleth at Jerusalem. Praise ye the Lord.

f Psa. 115. 3

g Jer. 10 13. & 51. 16

h Job 28.25. 26. & 38.24, &c. Zech. 10. 1

i Exod. 12. 12, 29 Psa. 78. 51. & 136. 10

† Heb. from man unto beast.

k Exod. 7, & 8, & 9. & 10, & 14. Psa. 136. 15

l Num. 21. 24, 25, 26, 34, 35. Psa. 136. 17, &c.

m Josh. 12 7.

n Psa. 78.55 & 136.21, 22.

o Exod. 3 15 Psa. 102. 12

‡ Heb. to generation and generation.

p Deut 32.36

q Psa. 115. 4, 5, 6, 7, 8, 9, 10, 11.

r Psa. 115.9, &c.

s Psa. 134. 3

can compare with him, less than nothing and vanity before him; his power is universal, what he wills he doth in heaven or earth. *For the Lord will judge his people*—He will try them, rule over them, preserve, protect them, *and will repent*—If he chastises them for a while, he will change his method of procedure with them, and turn their mourning into joy.

V. 15—21. The psalmist here pours contempt on idols. He encourages the house of Israel to praise and trust in the living and true God, who deserved their highest thanksgivings, and was able to save them to the uttermost.

PSAL. CXXXVI.

V. 1—9. The scope of this psalm is the same with that of the foregoing, but there is something very singular in the composure of it; for the latter half of each verse is the same repeated throughout the psalm, for his mercy endureth for ever, and yet no vain repetition; all we enjoy in time, and hope for in eternity, flowing purely from this inexhausted source. How signally God owned the singing of this psalm we see, (2 Chron. v. 13.) and it should encourage us to repeat the praises of his everlasting mercy. We must praise God, as great and good in himself, as the creator of the world, as Israel's God and Saviour, as our Redeemer, as the great Benefactor of the whole creation, and God over all, blessed for evermore. *His mercy endureth for ever*—To all that hope in his salvation, truly fearing him. He *alone doth great wonders*—As in his works of creation, providence, and grace abundantly appears, and therefore claims from all continual adoration, love, and praise.

V. 21. *And gave their land for an heritage*—A better land is prepared for all that believe in him, love him, and obey him; where to eternity they will acknowledge that his mercy endureth for ever.

V. 23—26. The more we reflect, the more cause we shall find to praise God's everlasting mercy. *He remembered us in our low estate*—When sunk under guilt, corruption, misery, and ready to sink into the belly of hell, he left the glory which he had with the Father before the world began, to come and bear the punishment due to our offences from infinite justice, that he might raise us from

XXVIII. Day. *Evening Prayer.*

PSAL. CXXXVI.

O [a] Give thanks unto the Lord, for he *is* good: [b] for his mercy *endureth* for ever.

2 O give thanks unto [c] the God of gods: for his mercy *endureth* for ever.

3 O give thanks to the Lord of lords: for his mercy *endureth* for ever.

4 To him [d] who alone doeth great wonders: for his mercy *endureth* for ever.

5 [e] To him that by wisdom made the heavens: for his mercy *endureth* for ever.

6 [f] To him that stretched out the earth above the waters: for his mercy *endureth* for ever.

7 [g] To him that made great lights: for his mercy *endureth* for ever.

8 [h] The sun † to rule by day: for his mercy *endureth* for ever.

9 The moon and stars to rule by night: for his mercy *endureth* for ever.

10 [i] To him that smote Egypt in their first-born: for his mercy *endureth* for ever.

11 [k] And brought out Israel from among them: for his mercy *endureth* for ever.

12 [l] With a strong hand, and with a stretched-out arm: for his mercy *endureth* for ever.

13 [m] To him which divided the Red sea into parts: for his mercy *endureth* for ever.

14 And made Israel to pass through the midst of it: for his mercy *endureth* for ever.

15 [n] But ‡ overthrew Pharaoh and his host in the Red sea: for his mercy *endureth* for ever.

16 [o] To him which led his people through the wilderness: for his mercy *endureth* for ever.

17 [p] To him which smote great kings: for his mercy *endureth* for ever.

18 [q] And slew famous kings: for his mercy *endureth* for ever.

19 Sihon

a Psa. 106. 1. & 107. 1. & 118. 1

b 1 Chron. 16. 34, 41

c Deut. 10. 17

d Psa. 72. 18

e Gen. 1. 1 Prov. 3. 19 Jer. 51. 15

f Gen. 1. 9 Psa. 24. 2 Jer. 10. 12

g Gen. 1. 14

h Gen. 1 16

† Heb. for the rulings by day.

i Exod. 12 29 Psa. 135. 8

k Exod. 12. 51. & 13. 17

l Exod. 6 6

m Exod. 14 21, 22 Psa. 78. 13

n Exod. 14. 28. Psa. 135. 9

‡ Heb. shaked off.

o Exod. 15 22

p Psa. 135. 10, 11

q Deut. 29. 7

e Numb. 21. 23.
19 e Sihon king of the Amorites: for his mercy *endureth* for ever.

f Num. 21. 33
20 f And Og the king of Bashan: for his mercy *endureth* for ever.

g Josh. 12. 1, &c. Psa. 135. 12
21 g And gave their land for an heritage: for his mercy *endureth* for ever.

22 *Even* an heritage unto Israel his servant: for his mercy *endureth* for ever.

23 Who remembered us in our low estate: for his mercy *endureth* for ever.

24 And hath redeemed us from our enemies: for his mercy *endureth* for ever.

h Psa. 104. 27. & 145. 15. & 147. 9
25 h Who giveth food to all flesh: for his mercy *endureth* for ever.

26 O give thanks unto the God of heaven: for his mercy *endureth* for ever.

PSALM CXXXVII.

Before Christ cir. 570.

BY the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion.

2 We hanged our harps upon the willows, in the midst thereof.

3 For there they that carried us away captive, required of us * a song; and they that † a wasted us, *required of us* mirth, *saying*, Sing us *one* of the songs of Zion.

4 How shall we sing the Lord's song in a ‡ strange land?

5 If I forget thee, O Jerusalem, let my right hand forget *her cunning*.

6 If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above ‡ my chief joy.

7 Remember, O Lord, b the children of Edom, in the day of Jerusalem; who said,

* Heb. the words of a song.
† Heb. laid us on heaps.
a Psa. 79. 1
‡ Heb. land of a stranger.
‡ Heb. the head of my joy.
b Jer. 49. 7. Ezek. 25. 12 Obad. 10, &c. Lam. 4. 22

§ Rase *it*, rase *it*, *even* to the foundation thereof.

§ Heb. make bare.

8 O daughter of Babylon, c who art to be ‖ destroyed: happy *shall he be* * d that rewardeth thee, as thou hast served us.

c Isai. 13. 1. & 47. 1 Jer. 25. 12. & 50. 2
‖ Heb. wasted.
* Heb. that recompenseth unto thee thy deed which thou didst to us.
d Jer. 50. 15, 29. Rev. 18. 6

9 Happy *shall he be* that taketh and e dasheth thy little ones against ‡ the stones.

e Isai. 13. 16
‡ Heb. the rock.

PSALM CXXXVIII.

¶ A psalm of David.

I Will praise thee with my whole heart, * before the gods will I sing praise unto thee.

a Psa. 119. 46
b Psa. 28. 2.
c 1 Kings 8. 29. 30

2 b I will worship c towards thy holy temple, and praise thy name, for thy loving kindness, and for thy truth: for thou hast magnified thy word above all thy name.

3 In the day when I cried, thou answeredst me: *and* strengthenedst me *with* strength in my soul.

4 d All the kings of the earth shall praise thee, O Lord, when they hear the words of thy mouth.

d Psa. 102. 15, 22

5 Yea, they shall sing in the ways of the Lord: for great *is* the glory of the Lord.

6 e Though the Lord *be* high, yet † hath he respect unto the lowly: but the proud he knoweth afar off.

e Psa. 113. 5, 6 Isai. 57. 15
f Jam. 4. 6 1 Pet. 5. 5

7 Though I walk in the midst of trouble, thou wilt revive me, thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me.

8 g The Lord will perfect *that which* concerneth me: thy mercy, O Lord, *endureth* for ever: h forsake not the works of thine own hands.

g Psa. 57. 2 Phil. 1. 6
h See Job 10. 8

XXIX. Day.

our state of sin and death, and save us with an everlasting salvation. He *giveth food to all flesh*—The meanest partake of his care in common with the greatest of his creatures; he openeth his hand, and they are filled with good; for his mercy is over all his works. For all this are we most deeply obliged to give thanks unto the God of heaven; all other creatures on earth want the power to speak his praise; from man alone that tribute is expected, as the tongue of this lower world, and as the peculiar object of that mercy which endureth for ever.

PSALM CXXXVII.

V. 1—6. *By the waters of Babylon*—Far from the gates of Zion, under a heavy yoke, employed in servile labours near these streams. *We sat down, we wept, when we remembered thee, O Zion*—Her desolations pierced their hearts with anguish, whilst deep reflection on their sins, the cause of all, called forth bitter sorrows. And what will the bitterness of their sorrow be, who by sin finally fall into slavery to satan, to be insulted and tormented by him for ever?

V. 7—9. *O daughter of Babylon, happy shall he be that rewardeth thee as* Cyrus did, when executing the counsels of God, he entered that devoted city, and retaliated on them the cruelty they had shewn their captives.

PSALM CXXXVIII.

V. 1—5. He resolves to praise God, *before the Gods*, in the presence of kings or magistrates, with boldness, not ashamed to glory in his dependance upon God. *I will worship towards thy holy temple*—To the place of the ark did they always direct their faces, when assembled in the courts of the sanctuary, or worshipping in private. For the only prayers or praises which ascend with acceptance, are those which are offered with our eyes to him, who is the true tabernacle Jesus Christ, by whom we have access unto God. *For thy loving kindness*—Manifested in all the temporal and spiritual blessings he bestowed. *And for thy truth*—Having experienced thy faithfulness. *For thou hast magnified thy word above all thy name*—This may refer to Christ, the essential word, who is exalted above every name, and in whom God's name is magnified. *In the day when I cried, thou answeredst me*—Attentive to my prayer, and giving all I asked. *And strengthenedst me with strength in my soul*—That he was enabled to stand under the pressures of affliction and temptation, and to overcome all his enemies; for which inestimable mercies he owed the grateful return of praise.

V. 6—8. *Though the Lord be high*—In glory, exalted above all blessing and praise. *Yet hath he respect unto the lowly*—Vile in their own eyes, conscious of their sin, weakness, and wretchedness, and casting themselves wholly on the riches of God's grace in the Redeemer; these God regards with love, and delights to bless: *But the proud*—Who are puffed up with worldly advantages, or vain of their attainments in wisdom, or highly elated with the conceit of their own righteousness; such God *knoweth afar off*—Sees their inmost

XXIX. Day. *Morning Prayer.*

PSAL. CXXXIX.

¶ To the chief musician, A psalm of David.

O Lord, [a] thou hast searched me, and known *me.*

a Jer. 12. 3

[b] Thou knowest my down-sitting and mine up-rising, thou understandest my thought afar off.

b 2 Kings 19. 27

3 Thou * compassest my path, and my lying down, and art acquainted *with* all my ways.

* Or, winnowest.

4 For *there is* not a word in my tongue, *but* lo, O Lord, thou knowest it altogether.

5 Thou hast beset me behind and before, and laid thine hand upon me.

6 [c] *Such* knowledge *is* too wonderful for me: it is high, I cannot *attain* unto it.

c Job 42. 3 Psa. 40. 5

7 [d] Whither shall I go from thy spirit? or whither shall I flee from thy presence?

d Jer. 23. 24

8 [e] If I ascend up into heaven, thou *art* there: [f] if I make my bed in hell, behold, thou *art there.*

e Amos 9. 2, 3, 4
f Prov. 15. 11

9 *If* I take the wings of the morning, *and* dwell in the uttermost parts of the sea:

10 Even there shall thy hand lead me, and thy right hand shall hold me.

11 If I say, Surely the darkness shall cover me: even the night shall be light about me.

12 Yea, [g] the darkness * hideth not from thee; but the night shineth as the day: † the darkness and the light *are* both alike *to thee.*

g Job 26. 6 & 34. 22 Dan. 2. 22 Heb. 4. 13

* Heb. darkneth not

† Heb. as the darkness, so is the light.

13 For thou hast possessed my reins: thou hast covered me in my mother's womb.

14 I will praise thee, for I am fearfully *and* wonderfully made; marvellous *are* thy works, and *that* my soul knoweth ‡ right well.

‡ Heb. greatly.

15 [h] My § substance was not hid from thee, when I was made in secret; *and* curiously wrought in the lowest parts of the earth.

h Job 10. 8, 10 Eccles. 11. 5

§ Or, strength, or, body.

16 Thine eyes did see my substance yet being unperfect, and in thy book * all *my members* were written, *which* ‖ in continuance were fashioned, when *as yet there was* none of them.

* Heb. all of them

‖ Or what days they should be fashioned.

17 [i] How precious also are thy thoughts unto me, O God! how great is the sum of them!

i Psa. 40. 5

18 *If* I should count them, they are more in number than the sand: when I awake, I am still with thee.

19 Surely thou wilt slay the wicked, O God: [k] depart from me therefore, ye bloody men.

k Psa. 119. 115

20 For they speak against thee wickedly, *and* thine enemies take *thy name* in vain.

21 [l] Do not I hate them, O Lord, that hate thee? and am not I grieved with those that rise up against thee?

l 2 Chron. 19. 2 Psa. 119. 158

22 I hate them with perfect hatred: I count them mine enemies.

23 [m] Search me, O God, and know my heart: try me, and know my thoughts.

m Job 31. 6 Psa. 26. 2

24 And see if *there be any* † wicked way in me, and [n] lead me in the way everlasting.

† Heb. way of pain, or, grief.

n Psa. 5. 8. & 143. 10

PSAL. CXL.

¶ To the chief musician, A psalm of David.

DEliver me, O Lord, from the evil man: [a] preserve me from the † violent man.

a Verse 4.

† Heb. man of violence.

2 Which imagine mischiefs in *their* heart; [b] continually are they gathered together *for* war.

b Psa. 56. 6

3 They have sharpened their tongues like a serpent; [c] adder's poison *is* under their lips. Selah.

c Psa. 58. 4 Rom. 3. 13

4 [d] Keep me, O Lord, from the hands of the wicked, [e] preserve me from the violent man, who have purposed to overthrow my goings.

d Psa. 91. 4

e Verse 1

5 The

most soul, and will visit them in his displeasure, for their wilful continued enmity against that grace by which alone they can be made humble and holy. *Though I walk in trouble, thou shalt revive me*—When ready to sink under the burden. *Thy right hand shall save me*—Thy power and grace, or Christ, the right hand of the Lord, the Saviour of all who trust in him. *The Lord will perfect that which concerneth me*—In his hands all our concerns for time and eternity are safe; and he who hath begun the good work of his grace in our hearts, will perfect it until the day of his appearing and glory. *Thy mercy, O Lord, endureth for ever*—And cannot fail me, nor any faithful soul that ever trusts thereon. *Forsake not the works of thine own hands*—Perfect the salvation of thy people; and as my soul is thine by creation, redemption, and grace, forsake me not, but love me to the end, that I may be thine for ever.

PSAL. CXXXIX.

V. 1—6. *O Lord, thou hast known me*—Every step and motion thou seest, and my rising thoughts are understood by thee, and every *word in my tongue*, whether uttered, or only formed ready for speech. *Such knowledge is too wonderful for me*—We cannot know ourselves in any measure as God doth. Since God sees our very thoughts, they should be under restraint; since God hears, not an idle word should drop from our tongues; since God is with us in company, or alone, on our beds, at our tables, in our business, and his eye on all our works and ways, how careful, how circumspect should we be who are to give an account of ourselves to him.

V. 7—16. Nothing can be conceived more sublime and affecting, than the description here given of God's universal presence. There is no escaping his eye by flight, or concealment by darkness. Should we attempt by *flight* to elude his search, whither shall we go?

V. 17—23. *How precious are thy thoughts unto me, O God*—Thoughts of mercy, peace, and grace, which David with great delight meditated upon. *How great is the sum of them*—So innumerable, that the sand of the sea might be easier counted, and so continual, that every morning increased the sum. *When I awake, I am still with thee*—Enjoy thy constant protection, and am happy in a sense of thy presence. *Am not I grieved with those that rise up against thee*—Grieved at the dishonour brought on God by their rebellion, grieved at the misery which they bring on themselves by

their

5 [f] The proud have hid a ſnare for me, and cords, they have ſpread a net by the way-ſide: they have ſet gins for me. Selah.

6 I ſaid unto the Lord, Thou *art* my God: hear the voice of my ſupplications, O Lord.

7 O God the Lord, the ſtrength of my ſalvation; thou haſt covered my head in the day of battle.

8 Grant not, O Lord, the deſires of the wicked, further not his wicked device, ‖ [g] *leſt* they exalt themſelves. Selah.

9 *As for* the head of thoſe that compaſs me about, [h] let the miſchief of their own lips cover them.

10 [i] Let burning coals fall upon them, let them be caſt into the fire; into deep pits, that they riſe not up again.

11 Let not * † an evil ſpeaker be eſtabliſhed in the earth: evil ſhall hunt the violent man to overthrow *him*.

12 I know that the Lord will maintain the cauſe of the afflicted, *and* the right of the poor.

13 Surely the righteous ſhall give thanks unto thy name, the upright ſhall dwell in thy preſence.

f Pſa. 35. 7. & 57. 6. & 119. 110. & 141. 9 Jer. 18. 22

‖ Or, let them not be exalted.

g Deut. 32. 27.

h Pſa. 7. 16 & 94. 23 Prov. 12. 13. & 18. 7

i Pſa. 11. 6

* Heb. a man of tongue.

† Or, an evil ſpeaker, a wicked man of violence be eſtabliſhed in the earth: let him be hunted to his overthrow.

P S A L. CXLI.

¶ A pſalm of David.

LORD, I cry unto thee, make haſte unto me; give ear unto my voice, when I cry unto thee.

2 Let [a] my prayer be * ſet forth before thee, [b] *as* incenſe; *and* [c] the liſting up of my hands, *as* the evening ſacrifice.

a Rev. 5. 8. & 8. 3. 4

* He. directed.

b Rev. 8 3,4

c Pſa. 134. 2

3 Set a watch, O Lord, before my mouth, keep the door of my lips.

4 Incline not mine heart to *any* evil thing, to practiſe wicked works with men that work iniquity: [d] and let me not eat of their dainties.

5 [e] ‡ Let the righteous ſmite me, *it ſhall be* a kindneſs; and let him reprove me, *it ſhall be* an excellent oil, *which* ſhall not break my head: for yet my prayer alſo *ſhall be* in their calamities.

6 When their judges are overthrown in ſtony places, they ſhall hear my words, for they are ſweet.

7 Our bones are ſcattered at the grave's mouth, as when one cutteth and cleaveth *wood* upon the earth.

8 But [f] mine eyes *are* unto thee, O God the Lord: in thee is my truſt, § leave not my ſoul deſtitute.

9 Keep me from [g] the ſnare *which* they have laid for me, and the gins of the workers of iniquity.

10 [h] Let the wicked fall into their own nets, whilſt that I withal ‖ eſcape.

d Prov. 23.6

e Prov. 9 8 & 19. 25. & 25. 12

‡ Or, Let the righteous ſmite me kindly and reprove me; let not their precious oil break my head, &c.

f 2 Chron. 20. 12. Pſa. 123.1,2

§ Heb. make not my ſoul bare.

g Pſa. 119. 110. & 140 5 & 142. 3

h Pſa. 35. 8

‖ Heb. paſs over.

XXIX. Day. *Evening Prayer.*

P S A L. CXLII.

¶ † ‡ Maſchil of David; a prayer § when he was in the cave.

I Cried unto the Lord with my voice: with my voice unto the Lord did I make my ſupplication.

2 [a] I poured out my complaint before him; I ſhewed before him my trouble.

† Pſa. 57. title.

‡ Or, A pſalm of David giving inſtruction.

§ 1 Sam. 22. 1. & 24. 3

a Pſa. 102. title.

their ſins. *I hate them*—Sincerely deteſt their evil ways. *I count them mine enemies*—They muſt be enemies to me, becauſe enemies to thee. The ways of ſinners we may hate, whilſt we have the trueſt love and pity to their ſouls. They who hate God, muſt hate his image, wherever it appears. *Search, me, O God*—For ſincerity ſtarts not at inquiry. *Try me*—For I deſire to conceal nothing from thee. *And ſee if there be any wicked way in me*—I wiſh allowedly to be found in none, but who can underſtand his errors? Diſcover it to me if I err, and ſhew me the evil, that it may be lamented and renounced. *And lead me in the way everlaſting*—Lead me in the paths of holineſs, to the kingdom of everlaſting glory; guided by thy word, upheld by thy ſpirit, and enabled to perſevere faithfully unto the end.

P S A L. CXL.

V. 1—7. The way to glory lies through much tribulation; thus David came to the throne of Iſrael, and we may expect to meet with our portion of temptation, to ſuffer for Chriſt, before we reign with him. In every believer's warfare, his recourſe is by prayer to God, for ſtrengthening and upholding grace, and by grace received through faith he is preſerved in every dangerous conflict; and though his ſpiritual foes thruſt ſore at him, that he ſhould fall, his head is covered, his ſoul preſerved, and all his foes at laſt ſhall be made his footſtool.

V. 8—13. However prevalent for a time the wicked may ſeem, their triumphing is but for a moment. *I know that the Lord will maintain the cauſe of the afflicted*—He had experienced this himſelf, and was ſure it would be ſtill the caſe, reſpecting his ſuffering ſervants, whoſe innocence he would vindicate, and whoſe quarrel he would eſpouſe. *And the right of the poor*—Becauſe ſuch are liable to be oppreſſed; but God is the poor man's friend, to do him that juſtice, which on earth may be denied him. *Surely the righteous ſhall give thanks unto thy name*—Acknowledging with gratitude his kind interpoſition on their behalf. And *the upright ſhall dwell in thy preſence*—As children under their father's care, protected and preſerved; as ſervants in their maſter's houſe, to wait his orders; or as ſaints around his throne in glory, to follow him with their everlaſting praiſes.

P S A L. CXLI.

V. 1—4. *Make haſte unto me*—As one ready to be overwhelmed, unleſs God appeared for his ſalvation. They who have a lively ſenſe of their wants and danger, will be importunate in their ſupplications. *Let my prayer be as the evening ſacrifice*—Which being offered on God's altar, were accepted before him. The incenſe of prayer muſt thus be offered on Chriſt our altar; and when, with our hands lifted up, our heart aſcends in a flame of holy love, then is it a ſacrifice of a ſweet ſmell, acceptable and well-pleaſing to God. *Set a watch, O Lord, before my mouth* in *prayer*—That I may not unadviſedly utter what my heart doth not feel. In *trials*, that I may not drop a word of murmuring, complaint, or impatience; *among men*—That I may neither ſpeak falſely, fooliſhly, or paſſionately. *Keep the door of my lips*—Which need continually a divine reſtraint, and without it can never be effectually bridled.

Incline

q Pſa. 143 4
c Pſa. 140. 5

3 [q] When my ſpirit was overwhelmed within me, then thou kneweſt my path: [c] in the way wherein I walked, have they privily laid a ſnare for me.

d Pſa. 69 20
‖ Or, Look on the right hand, and ſee.
e Pſa. 31 11. & 88. 8, 18
‖ Heb. periſhed from me.
‡ Heb. no man ſought after my ſoul.

4 [d] ‖ I looked on *my* right hand, and beheld, but [e] *there was* no man that would know me; refuge ‖ failed me; ‡ no man cared for my ſoul.

f Pſa. 46. 1. & 91. 2
g Pſa 16. 5. & 73. 26. & 119. 57
Lam. 3. 24
h Pſa. 27. 13
i Pſa. 34. 2
k Pſa. 119. 17

5 I cried unto thee, O Lord, I ſaid, [f] Thou *art* my refuge, *and* [g] my portion [h] in the land of the living.

6 Attend unto my cry, for I am brought very low: deliver me from my perſecutors, for they are ſtronger than I.

7 Bring my ſoul out of priſon, that I may praiſe thy name: [i] the righteous ſhall compaſs me about; [k] for thou ſhalt deal bountifully with me.

PSAL. CXLIII.

¶ A pſalm of David.

a Pſa. 31. 1

HEAR my prayer, O Lord, give ear to my ſupplications: [a] in thy faithfulneſs anſwer me, *and* in thy righteouſneſs.

b Exod. 34. 7
Job 4. 17. & 9. 2. & 15. 14. & 25. 4
Eccleſ. 7. 20
Rom. 3. 20
Gal. 2. 16

2 And enter not into judgment with thy ſervant: for [b] in thy ſight ſhall no man living be juſtified.

3 For the enemy hath perſecuted my ſoul, he hath ſmitten my life down to the ground: he hath made me to dwell in darkneſs, as thoſe that have been long dead.

c Pſa. 142. 3

4 [c] Therefore is my ſpirit overwhelmed within me: my heart within me is deſolate.

d Pſa. 77. 5, 10, 11

5 [d] I remember the days of old, I meditate on all thy works: I muſe on the work of thy hands.

e Pſa 88. 9
f Pſa. 63. 1

6 [e] I ſtretch forth my hands unto thee: my ſoul *thirſteth* after thee, as a thirſty land. Selah.

g Pſa. 28. 1
‖ Or, for I am become like, &c.
h See Pſa. 46. 5
i Pſa. 5. 8

7 Hear me ſpeedily, O Lord, my ſpirit faileth: hide not thy face from me, [g] ‖ leſt I be like unto them that go down into the pit.

8 Cauſe me to hear thy loving kindneſs [h] in the morning, for in thee do I truſt: [i] cauſe me to know the way wherein I ſhould walk, for [k] I lift up my ſoul unto thee.

k Pſa. 25. 1

9 Deliver me, O Lord, from mine enemies: I * flee unto thee to hide me.

* Heb. hid me with thee
l Pſa. 25. 4, 5 & 139. 24
m Iſai. 26. 10

10 [l] Teach me to do thy will, for thou *art* my God: thy ſpirit *is* good, lead me into [m] the land of uprightneſs.

n Pſa. 119. 25. 37, 40, &c

11 [n] Quicken me, O Lord, for thy name's ſake: for thy righteouſneſs ſake bring my ſoul out of trouble.

12 And of thy mercy cut off mine enemies, and deſtroy all them that afflict my ſoul: for [o] I *am* thy ſervant.

o Pſa. 116. 16

XXX. Day.

Incline not my heart to any evil thing—Not that God ever tempts men to ſin, or inclines them to evil; but only leaves them to their own hearts, naturally inclined to evil; therefore we have need of his preventing and reſtraining grace *to* keep us, that we *practiſe* not *wicked works with men that work iniquity*—Who make it their buſineſs and delight to ſin, and draw in others; and unleſs the Lord preſerve us, we are in danger of falling into their ſnares. *Let me not eat of their dainties*—Feaſting at their tables, or partaking with them in their ſins.

V. 5—10. Though David heartily prays againſt the malignity of his enemies, yet he earneſtly deſires the rebukes of the faithful. *Let the righteous ſmite me, it ſhall be a kindneſs*—I ſhall eſteem it the beſt proof of real friendſhip. *And let him reprove me, it ſhall be an excellent oil, which ſhall not break my head*—But ſerve to heal the wounds of ſin; and, far from reſenting the correction, it would engage his affections and prayers in their behalf. *For yet my prayer alſo ſhall be in their calamities*—That God, in return for their kindneſs to him, may deliver them from their troubles. Kind reproof is the office of real friendſhip. To love reproof, and to be thankful for it, is among the ſureſt ſymptoms of a gracious ſpirit. That reproof will be moſt effectual, which comes from thoſe whoſe unſuſpected piety gives weight to their words, and whoſe tender manner of applying it, makes it more penetrating. They who pray to be right, and yet are diſpleaſed to be informed of what is wrong, may have reaſon to fear they do not ſincerely deſire what they pray for. *Mine eyes are unto thee, O God the Lord*—The mighty Saviour and hope of my ſoul. *In thee is my truſt*—In thee alone. *Leave not my ſoul deſtitute*—Forſaken of thee I muſt needs periſh. *But keep me from the ſnare which they have laid for me*—Though never ſo craftily concealed, preſerve me from the danger. Whilſt our eye is to God, our feet ſhall not ſlip. They whoſe minds are ſtayed upon him will be preſerved in perfect peace, becauſe they truſt in him.

PSAL. CXLII.

V. 1—7. *I cried unto the Lord with my voice, and ſhewed him all my trouble*—It was enough to ſpread it before the Lord, whoſe tender mercies knew how to pity him, and his power to relieve him. *When my ſpirit was overwhelmed within me, then thou kneweſt my path*—When reduced to the deepeſt diſtreſs, I ſtill fled to no wrong methods to extricate myſelf. God was his *refuge, and portion*—To him he directed his prayer, and if God be our refuge, we need fear no danger; if he be our portion, we need wiſh for nothing more in the land of the living.

PSAL. CXLIII.

V. 1—6. When we are in trouble, God permits us to pour our ſorrows into his boſom. The pſalmiſt pleads, as the ground of his hope, God's *faithfulneſs* to his promiſes. If we hope for God's acceptance of us, it muſt be not for any thing in us, but purely of grace for his dear Son's ſake, according to the promiſes of his word. *In thy ſight ſhall no man living be juſtified*—The moſt righteous man cannot bear the ſeverity of God's juſtice. They who beſt know their own hearts, will ever be the firſt to condemn themſelves, and cry for mercy at God's hand. They who feel their guilt, and fly to Jeſus Chriſt, ſhall be juſtified from all things. He complains of his afflicted ſtate. Perſecuted by his bitter foe; brought to the gates of the grave; compelled to hide himſelf in ſolitary caves, as if driven from the light, and already a companion of the dead, his ſpirit melancholy as his circumſtances; and his heart within him deſolate, dejected, and ready to ſink into deſpair. When our own diſtreſs is greateſt, God's power and grace ſhall be the more magnified in our deliverance. *I remember the days of old*—The wonders God had wrought for his church and people, and for himſelf alſo, in former days. *My ſoul thirſteth after thee*—They who are athirſt for God, his love, and favour, ſhall never be ſent from a throne of grace empty away.

V. 7—12. *My ſpirit faileth*—Swooning with the weight of his

XXX. Day. *Morning Prayer.*

PSAL. CXLIV.

¶ A psalm of David.

BLessed *be* the Lord * my strength, [a] which teacheth my hands * to war, *and* my fingers to fight.

2 [b] † My goodness and my fortress, my high tower, and my deliverer, my shield, and *he* in whom I trust: who subdueth my people under me.

3 [c] Lord, what *is* man, that thou takest knowledge of him? *or* the son of man, that thou makest account of him?

4 [d] Man is like to vanity: [e] his days *are* as a shadow that passeth away.

5 [f] Bow thy heavens, O Lord, and come down: [g] touch the mountains, and they shall smoke.

6 [h] Cast forth lightning, and scatter them: shoot out thine arrows, and destroy them.

7 [i] Send thine ‡ hand from above, [k] rid me, and deliver me out of great waters; from the hand [l] of strange children:

8 Whose mouth speaketh vanity; and their right hand *is* a right hand of falsehood.

9 I will [m] sing a new song unto thee, O God: upon a psaltery, *and* an instrument of ten strings will I sing praises unto thee.

10 [n] *It is he* that giveth ‖ salvation unto kings: who delivereth David his servant from the hurtful sword.

11 [o] Rid me, and deliver me from the hand of strange children; whose mouth speaketh vanity, and their right hand *is* a right hand of falsehood.

12 That our sons *may be* as plants grown up in their youth; *that* our daughters *may be* as corner-stones, * polished *after* the similitude of a palace:

13 *That* our garners *may be* full, affording † all manner of store; *that* our sheep may bring forth thousands, and ten thousands in our streets:

14 *That* our oxen *may be* § strong to labour; *that there be* no breaking in, nor going out; that *there be* no complaining in our streets.

15 [p] Happy *is that* people that is in such a case: *yea*, happy *is that* people, whose God *is* the Lord.

PSAL. CXLV.

¶ David's [a] psalm of praise.

I Will extol thee, my God, O King, and I will bless thy name for ever and ever.

2 Every day will I bless thee, and I will praise thy name for ever and ever.

3 [b] Great *is* the Lord, and greatly to be praised; * and [c] his greatness *is* unsearchable.

4 One generation shall praise thy works to another, and shall declare thy mighty acts.

5 I will speak of the glorious honour of thy majesty, and of thy wondrous ‡ works.

6 And *men* shall speak of the might of thy terrible

* Heb. my rock.
Psa. 18 2, 31
a 2 Sam. 22. 35.
Psa. 18. 34
* Heb. to the war, &c.
b 2 Sam 22, 2, 3, 40, 48
† Or, my mercy.
c Job 7. 17
Psa. 8. 4
Heb. 2. 6
d Job 4. 19. & 14. 2
Psa 39. 5. & 62. 9
e Psa. 102. 11.
f Psa 18. 9
Isai. 64. 1
g Psa. 104. 32
h Psa. 18. 23, 14
i Psa. 18. 16.
‡ Heb. hands.
k Ver. 11
Psa. 69. 2, 14
l Psa. 54. 3
Mal. 2. 11
m Psa. 33. 2, 3
n Psa. 18. 50
‖ Or, v. 10ry.
o Ver. 7, 8
* Heb. cut.
† Heb. from kind to kind.
§ Heb. able to bear burdens, or, loaden with flesh.
p Psa. 33. 12. & 65 4. & 146. 5
a Psa. 100, title.
b Psa. 96. 4
* Heb. and of his greatness there is no search.
c Job 5. 9. & 9. 10
‡ Heb. things, or, words.

affliction, or with the sense of his sins. *Hide not thy face from me*—For the sense of God's displeasure to a soul that hath tasted that the Lord is gracious, is more bitter than death, and the hidings of his countenance the sorest affliction. *Cause me to hear thy loving kindness*—God hath kindness still in store for all that hope in his mercy. *For in thee do I trust*—And they who do so, can never perish. *Teach me to do thy will*—For we have neither understanding to know what it is, nor ability to follow it, till God instruct and guide us. *For thou art my God*—I give myself up to thee as my God and Redeemer. *Thy spirit is good*—It is not only the essential perfection of this Spirit to be good, but his office it is to sanctify our souls, and lead us in the right way, that we may come through the paths of holiness to the land of eternal purity and blessedness; and hitherto every gracious soul longs to come. *Quicken me, O Lord*—From my low and dejected state, and revive my fainting soul, *for thy name's sake*—For the glory of thy grace and faithfulness. *For thy righteousness sake bring my soul out of trouble*—Not only deliver my body from death, but my spirit from the temptations which beset my soul.

PSAL. CXLIV.

V. 1—8. *Blessed be the Lord my strength*—By whose power I have been upheld, and by his providence protected. *My goodness*—The author of all grace, and engaged to be mine, to bless me in a covenant of everlasting love. *And my fortress*—Where I am safe from the attacks of my enemies. *My high tower*—Above the reach of human or satanical malice. *And my deliverer*—Out of every danger. *My shield*—To guard me in the day of battle. *And he in whom I trust*—Who neither can nor will ever fail me, or disappoint my confidence. *Who subdueth my people under me*—Bringing me to the peaceable possession of Israel's throne. And they who look to God in Christ Jesus, shall have their passions as much under the dominion of his grace, as David had his kingdom subdued by the power of God. *Lord, what is man*—So low in his original, and now become so vile by sin, *that thou takest knowledge of him? or the son of man, that thou makest account of him*—Shewing such poor and wretched creatures such kindness and regard; especially sending his Son to be incarnate to redeem them. *Man is like to vanity*—An empty nothing, or *a vapour*. *His days are as a shadow that passeth away*—So swift, so transitory. O that men were wise, that they pondered these things, that they considered their latter end. If their moment be so short, and eternity depends on it, how diligently should they redeem each hour. There is a terrible day approaching, when vengeance will overtake the enemies of God. The Lord knoweth how to deliver the godly out of the deepest waters of affliction; and they who call upon him will find him near to save them. Falsehood and lies may for a moment prosper, but in the end will issue in men's everlasting confusion.

V. 9—15. *There be no complaining in our streets*—They who now possess a conscious sense of the love of God their Saviour to them, have no cause to complain at any thing, so long as they remain faithful and are obedient to his grace. To them it is known that he doth all things well. They dare not complain. It would dishonour Him whom they live to please, and in whose will they delight. All that earth can give is but shadow, without God. He alone can make happy, and they who have God for their Lord,

must

§ Heb. declare it.

terrible acts: and I will § declare thy greatness.

7 They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness.

d Exod. 34. 6, 7. Num. 14. 18 Psa 86. 5, 15. & 103. 8 ‖ Heb. great in mercy.

8 [d] The Lord *is* gracious, and full of compassion; slow to anger, and ‖ of great mercy.

9 The Lord *is* good to all: and his tender mercies *are* over all his works.

10 All thy works shall praise thee, O Lord, and thy saints shall bless thee.

11 They shall speak of the glory of thy kingdom, and talk of thy power.

12 To make known to the sons of men, his mighty acts, and the glorious majesty of his kingdom.

e Psa. 146. 10 1 Tim. 1. 17 ‖ Heb a kingdom of all ages.

13 [e] Thy kingdom *is* ‖ an everlasting kingdom, and thy dominion *endureth* throughout all generations.

f Psa. 146. 8

14 The Lord upholdeth all that fall, and [f] raiseth up all *those that be* bowed down.

g Psa. 104 27 * Or, look unto thee. h Psa. 136. 25 i Psa. 104. 21. & 147. 9

15 [g] The eyes of all * wait upon thee, and [h] thou givest them their meat in due season.

16 Thou openest thine hand, [i] and satisfiest the desire of every living thing.

† Or, merciful, or, bountiful. k Deut. 4. 7

17 The Lord *is* righteous in all his ways, and † holy in all his works.

18 [k] The Lord *is* nigh unto all them that call upon him, to all that call upon him in truth.

19 He will fulfil the desire of them that fear him: he also will hear their cry, and will save them.

20 The Lord preserveth all them that love him: but all the wicked will he destroy.

21 My mouth shall speak the praise of the Lord: and let all flesh bless his holy name for ever and ever.

PSAL. CXLVI.

* Heb. Hallelujah. a Psa. 103. 1 b Psa 104. 33

* Praise ye the Lord. [a] Praise the Lord, O my soul.

2 [b] While I live, will I praise the Lord: I will sing praises unto my God, while I have any being.

c Psa. 118. 8, 9 Isa. 2. 22

3 [c] Put not your trust in princes, *nor* in the son of man, in whom *there is* no * help.

* Or, salvation. d Psa. 104. 29 Eccles. 12. 7 Isai. 2. 22

4 [d] His breath goeth forth, he returneth to his earth: in that very day [e] his thoughts perish.

e See 1 Cor. 2. 6. f Jer. 17. 7

5 [f] Happy *is he* that *hath* the God of Jacob for his help, whose hope *is* in the Lord his God:

g Gen. 1. 1

6 [g] Which made heaven and earth, the sea, and all that therein *is:* which keepeth truth for ever:

h Psa. 103. 6 i Psa. 68. 6 & 107. 10, 14. k Matth. 9. 30. John 9. 7—32 l Isa. 145. 14 & 147. 6 Luke 13 13 m Deut. 10 18. Psa. 68. 5

7 [h] Which executeth judgment for the oppressed, which giveth food to the hungry: [i] the Lord looseth the prisoners.

8 [k] The Lord openeth *the eyes of* the blind: [l] the Lord looseth *them that are* bowed down: the Lord loveth the righteous.

9 [m] The Lord preserveth the strangers; he relieveth the fatherless and widow: but the way of the wicked he turneth upside down.

n Exod. 15. 18 Psa. 10. 16. & 145. 13

10 [n] The Lord shall reign for ever, *even* thy God, O Zion, unto all generations. Praise ye the Lord.

XXX. Day.

must needs be happy; for all things are theirs, and to eternity his unchangeable regard secures their unchangeable blessedness.

PSAL. CXLV.

V. 1—9. *I will extol thee, my God, O King*—The glorious Jehovah, the King Messiah. *Every day*—His tongue should not be silent; and not only through the years of time, but to the ages of eternity, he hoped to be engaged in this blessed employment. *Great is the Lord*—In all his divine perfections. *And greatly to be praised*—Though our highest expressions fall infinitely short of *his greatness* which is *unsearchable*, transcendently *glorious is the honour of his majesty*, whether considered as of the Father's glory; or as mediator exalted to be the head over all things, angels, principalities, and powers being made subject unto him. *Gracious*—To pardon all our sins. *Full of compassion*—To pity the ignorant and the tempted. *Slow to anger*—Notwithstanding manifold provocations. *And of great mercy*—Towards every soul that flies to him for succour. *Good to all*—Mankind, giving a measure of his grace to every man to enable him to deny all ungodliness, and to live soberly and righteously in this present world, looking unto Jesus the author and the finisher of his faith, till by grace he is transformed by the renewing of his mind, and made meet for endless glory. And in the way to this, *God is good to all*—In the things of time, making all things work together for the good of all that fear him, that hope in his mercy and that love him. *His tender mercies over all his works*—He loveth all that he hath made, and he willeth not the death of a sinner, but that all should come to the knowledge of him and be saved.

V. 10—21. *His mighty acts*—The miracles he hath wrought of old, and the wonders of his grace, converting the souls of sinful men, and enabling them to do his will on earth as it is done in heaven. On him *the eyes of all wait*, and all their wants, from the least to the greatest, are liberally supplied. And with especial care he watches over all that live in his fear, *upholding those who fall* into affliction or temptation, *and raising up those that be bowed down* under a sense of sin and groaning under their sorrows; near to all that call upon him *in truth*, really feeling his burdens, and sighing to be relieved; and those who *fear* and *love* him, have every desire granted that faith can ask, whether respecting the blessings of grace or glory, of time or eternity. *But all the wicked will he destroy*—With everlasting destruction. In all which *the Lord is righteous in all his ways*—And he will appear to be so at the last day, when all will be obliged to own the equity of his procedure, his saints adore him, and sinners be speechless before him.

PSAL. CXLVI.

V. 1—4. David could call God *my God*; and could not therefore but add, *I will praise him whilst I have any being*—Sensible of the vanity of all besides to save from sin and death, and from the wrath to come, and the insignificance of every creature, he bids us put no trust in any son of man, not even in the mightiest princes. Be they never so able to help us, never so willing, the greatest are dying worms, returning to the dust. Hope in man is delusory; hope in God knows no disappointment. Though in man there is

no

XXX. Day. *Evening Prayer.*

P S A L. CXLVII.

a Pſa. 92. 1
b Pſa. 135. 3
c Pſa. 33. 1
d Deut. 30. 3

PRaiſe ye the Lord: for [a] *it is* good to ſing praiſes unto our God; [b] for *it is* pleaſant, *and* [c] praiſe is comely.

2 The Lord doth build up Jeruſalem: [d] he gathereth together the out-caſts of Iſrael.

e Pſa. 51. 17
Iſai 57. 15. & 61. 1
§ Heb. griefs.

3 [e] He healeth the broken in heart, and bindeth up their § wounds.

f See Gen. 15. 5
Iſa. 40. 26
† Heb. of his underſtanding there is no number.

4 [f] He telleth the number of the ſtars: he calleth them all by *their* names.

5 Great *is* our Lord, and of great power: † his underſtanding *is* infinite.

g Pſa. 146. 9

6 [g] The Lord liſteth up the meek: he caſteth the wicked down to the ground.

7 Sing unto the Lord with thankſgiving: ſing praiſes upon the harp unto our God:

h Pſa. 104. 13. 14
i Job 38. 41
Pſa. 104. 27, 28. & 136. 25. & 145. 15.
k Job 38. 41
Matth. 6. 26
l Pſa. 33. 16, 17, 18
Hoſ. 1. 7

8 [h] Who covereth the heaven with clouds, who prepareth rain for the earth, who maketh graſs to grow upon the mountains.

9 [i] He giveth to the beaſt his food, *and* [k] to the young ravens which cry.

10 [l] He delighteth not in the ſtrength of the horſe: he taketh not pleaſure in the legs of a man.

11 The Lord taketh pleaſure in them that fear him, in thoſe that hope in his mercy.

12 Praiſe the Lord, O Jeruſalem: praiſe thy God, O Zion.

13 For he hath ſtrengthened the bars of thy gates: he hath bleſſed thy children within thee.

* Heb. Who maketh thy border peace.
m Pſa. 132. 15.
‖ Heb. fat of wheat.
Deut. 32. 14
Pſa. 81. 16

14 * He maketh peace *in* thy borders, *and* [m] filleth thee with the ‖ fineſt of the wheat.

n Pſa. 107. 20

15 [n] He ſendeth forth his commandment *upon* earth: his word runneth very ſwiftly.

16 He giveth ſnow like wool: he ſcattereth the hoar froſt like aſhes.

17 He caſteth forth his ice like morſels: who can ſtand before his cold?

o Verſe 15
See Job 37. 10

18 [o] He ſendeth out his word, and melteth them: he cauſeth his wind to blow, *and* the waters flow.

p Pſa. 76. 1. & 78. 5. & 103. 7
‖ Heb. his words.
q Mal. 4. 4

19 [p] He ſheweth ‖ his word unto Jacob, [q] his ſtatutes and his judgments unto Iſrael.

r See Rom. 3. 1. 2

20 [r] He hath not dealt ſo with any nation: and *as for his* judgments, they have not known them. Praiſe ye the Lord.

P S A L.

no help, there is a Son of Man mighty to ſave; and bleſſed are they that put their truſt in him.

V. 5—10. What is the true happineſs of man? The queſtion is here reſolved. *Happy is he that hath the God of Jacob for his help*—In all his trials, temptations, and afflictions. *Whoſe hope is in the Lord his God*—The never-failing refuge of all who fly to him for ſuccour; their Saviour in every diſtreſs, and to the uttermoſt will never leave nor forſake them. *He keepeth truth for ever*—He is the faithful and true witneſs; and truth itſelf muſt fail, before his word of promiſe can diſappoint us. *He executeth judgment for the oppreſſed*—Vindicates their injured innocence. *He giveth food to the hungry*—Not only the bread of earth to nouriſh their bodies, but himſelf, the bread of life, which cometh down from heaven, to nouriſh the immortal ſoul. The diſtreſſed have ever found him their ready friend. He looſes the priſoners, bound of ſatan with diſeaſe, or by death incloſed in their graves. He opens the eyes of the blind, and raiſes up thoſe that are bowed down with infirmity. Abundant inſtances of which appeared in the days of his fleſh. (Luke xiii. 11, 12. Matth. xi. 5. John ix. 32.) But greater works than theſe he doth. The priſoners of ſin are looſed by the preaching of his goſpel, applied by his grace, and the power of ſatan broken. The eyes of our mind, blinded by corruption, receive divine illumination; and the impotent faculties of our ſouls are delivered from the burden of ſin, of ſorrow, and are looſed by him; and with the diſcoveries of his love, the heads bowed down under a ſenſe of guilt, are lifted up in praiſe and joy. His love is upon *the righteous*, completely ſuch by virtue of their union with him, and as ſuch the objects of his high regard; and by his Spirit alſo renewed, and enabled to walk before him and pleaſe him. The deſtitute are relieved by him. The ſtrangers, the fatherleſs and widow, whoſe ſituation lays them open to oppreſſion, he preſerves. The ſtrangers of the Gentiles, the ſpiritually deſtitute, have found him a merciful God. The wicked will be deſtroyed by him. Their *way he turneth upſide down*—He will blaſt their deſigns, and break their power; and, if not prevented by a timely and penitent return to him, will turn them into hell, to receive the eternal puniſhment of their ſins. The kingdom of Chriſt ſhall endure for ever. He ſhall reign, *even thy God, unto all generations*—And ſuch reviving hope cannot but make their ſouls happy who know and love him, and engage their everlaſting praiſes.

P S A L. CXLVII.

V. 1—11. The Lord is our God; we have an intereſt in his favour: praiſe him, for it is good to do ſo, our bounden duty, and higheſt intereſt. *It is pleaſant*—Is its own reward. It is *comely*—Pleaſing to God, and moſt becoming us as his creatures. *The Lord builds up Jeruſalem*—Spiritually, he buildeth up and prepares the heavenly Jeruſalem for their abode, who by ſin had made themſelves out-caſts; and whom the world, on their returning to God, reject as the off-ſcouring of all things. *He healeth the broken in heart*—Whoſe ſouls by ſin were ſore troubled, and, ſhocked at the remembrance of paſt tranſgreſſions, were ready to lie down in deſpair, and periſh. Theſe he healeth, pouring in the oil of his blood, that cleanſeth from all ſin, and with the tender hand of his grace *bindeth up their wounds*, ſpeaking peace to their conſciences, and filling them with his divine conſolations. *He calleth them all by their names*—Appoints them their place, and they as ſervants are obedient to his orders. His ſervants are the ſtars in his right hand; he knoweth them, and in his book of life their names are written. *The Lord liſteth up the meek*—Who in their own eyes are little, and patiently endure the afflictions of providence, or the provocations of men. Theſe he comforts, and will exalt to the inheritance among the ſaints in light; but *he caſteth the wicked down to the ground*—With ſtrokes of heavy judgment and untimely death, and at laſt will caſt them down into everlaſting deſtruction. *God delights not in the ſtrength of the horſe, or in any man's legs*—The fineſt cavalry, or the firmeſt infantry, are vain things to ſave a man without God's bleſſing. *But the Lord taketh pleaſure in them that fear him, and in thoſe that hope for his mercy*—Filial fear and holy hope being the diſtinguiſhing characters of all that believe, and that mercy, on which in Chriſt they alone depend, ſhall never fail them.

V. 12—20. Jeruſalem and Zion, the figures of the goſpel-church, are called upon to praiſe the Lord their God, for their proſperity

PSAL. CXLVIII.

* Heb. Hallelujah.

* PRaise ye the Lord. Praise ye the Lord from the heavens: praise him in the heights.

a Psa. 103. 20. 21

2 [a] Praise ye him, all his angels: praise ye him, all his hosts.

3 Praise ye him, sun and moon: praise him, all ye stars of light.

b 1 Kings 8. 27.
c Gen. 1. 7

4 Praise him, [b] ye heavens of heavens, and [c] ye waters that *be* above the heavens.

d Gen. 1. 1, 6 Psa. 33. 6, 9

5 Let them praise the name of the Lord: for [d] he commanded, and they were created.

e Psa. 89. 37. & 119. 90, 91 Jer. 31. 35, 36. & 33. 25

6 [e] He hath also stablished them for ever and ever: he hath made a decree which shall not pass.

7 Praise the Lord from the earth, ye dragons and all deeps.

8 Fire and hail, snow and vapour, stormy wind fulfilling his word.

9 Mountains and all hills, fruitful trees and all cedars.

§ Heb. birds of wing.

10 Beasts and all cattle, creeping things, and § flying fowl.

11 Kings of the earth, and all people; princes, and all judges of the earth.

12 Both young men and maidens, old men and children.

13 Let them praise the name of the Lord: for [f] his name alone is ‖ excellent, his glory *is* above the earth and heaven.

f Psa. 8. 1 Isai. 12. 4
‖ Heb. exalted.

14 [g] He also exalteth the horn of his people, [h] the praise of all his saints; *even* of the children of Israel, [i] a people near unto him. Praise ye the Lord.

g Psa. 75. 10
h Psa. 149. 9
i Ephes. 2. 17

PSAL. CXLIX.

* Heb. Hallelujah.

* PRaise ye the Lord. [a] Sing unto the Lord a new song, *and* his praise in the congregation of saints.

a Psa. 33. 3

b See Job 35. 10 Psa 100. 3 Isai 54. 5

2 Let Israel rejoice in [b] him that made him: let the children of Zion be joyful in their King.

c Psa. 81. 2
‖ Or, with the pipe.

3 [c] Let them praise his name ‖ in the dance: let them sing praises unto him with the timbrel and harp.

d Psa. 35 27
e Psa. 132 16

4 For [d] the Lord taketh pleasure in his people: [e] he will beautify the meek with salvation.

5 Let the saints be joyful in glory: let them [f] sing aloud upon their beds.

f Job. 35. 10

* Heb. in their throat.

6 *Let* the high *praises* of God *be* * in their mouth, and [g] a two-edged sword in their hand;

g Heb. 4. 12 Rev. 1. 16

7 To execute vengeance upon the heathen, *and* punishments upon the people;

8 To

prosperity under the divine protection. *He hath strengthened the bars of thy gates*—His salvation, his power, and faithfulness, stronger than walls and bulwarks, surround his people. *He hath blessed thy children within thee*—The spiritual seed of the church, enriched with all the spiritual blessings of grace freely given through Christ Jesus. *He maketh peace in thy borders*—Quieting all his Zion's enemies without, and bestowing abundance of peace within; spiritual peace in their souls, and great union and harmony among the faithful. *And filleth thee with the finest of the wheat*—All needful temporal good. *He sendeth forth his commandment*—And his will all things obey but sinful man, and who in disobeying the good and acceptable will of God, sins against that grace which was given him to profit withal, and which he wilfully resisted when he offended against the will of his Creator and Redeemer. *His word runneth very swiftly*—He speaks, and it is done. *He giveth snow like wool*—For whiteness, and conveys warmth to the earth on which it falls. *He scattereth his hoar frost like ashes*—The dew of night congealing, and covering, as ashes spread abroad, the plants and trees. *He casteth forth his ice like morsels*—In hail-stones. *Who can stand before his cold*—The intenseness of which would instantly destroy us, if God was pleased to expose us to its extremity. *He sendeth out his word, and melteth them*—Dissolving the ice and snow, and making the verdure and flowers of spring succeed to the cold and dreary scenes of winter. Like the frozen earth is the sinner's heart, when left of God, and so it continues till again his holy spirit breathes upon it; then softened into deep contrition, the penitential tears begin to flow, and soon the whole soul puts on a new aspect, filled with the blossoms of grace, and fruits of righteousness, which are, through Jesus Christ, to the praise and glory of God. *He sheweth his word unto Israel*—Israel was peculiarly distinguished by the oracles of God committed to them. *He hath not dealt so with any nation*—Therefore they of all others were bound to fear him, to believe in him, and obey him. The case is our own: This happy land enjoys the gospel-word to a degree which there is reason to believe no other nation does.

PSAL. CXLVIII.

V. 1—6. We in nothing more resemble angels, than when we sing the praises of our God. *Praise him, ye heavens of heavens*—The starry firmament, and all within that bright canopy, the radiant scene, where angels and the spirits of the just made perfect have their blest abode. *And ye waters* all must *praise the name of the Lord*—For by his power they were made, and by him they are upheld.

V. 7—14. From the celestial world the psalmist descends to this terrestrial globe, from which a tribute of praise should be offered by man for every creature, and for all God's works. *Fire, hail, snow, vapour, stormy winds*, all *fulfil his word*—Go forth, and are stayed at his command. High and low, rich and poor, young and old, must unite their praises. None so great as to be excused, none so low as to be despised. *His name only is excellent*—None like him, none to compare with. *His glory is above the earth and heaven*—Exalted far above all blessing and praise, none being able to express their endless obligations to him who made them. From his Israel he hath especial demands of gratitude. They are his *people, exalted* to the highest state of dignity, even to be called *saints*, and *brought near unto him*, in a covenant of grace through the Redeemer; admitted into a state of communion with him, and enjoying the distinguishing tokens of his favour; and therefore most justly doth he deserve to be their *praise*, the great and glorious object of it in time and in eternity.

PSAL. CXLIX.

V. 1—5. *Let Israel rejoice in him that made him*—The eternal Three, whose work it is not only to make the persons of men, but to create in righteousness and true holiness the spiritual Israel, which is the most enlarged matter of our joy. *And let the children of Zion*, the living members of Christ's church, *be joyful in their King*—Messiah, ever living to bless and make his people happy. *Let them*, these redeemed souls, *praise his name in the sacred dance* which on solemn occasions was used. *Let them sing praises unto him with the timbrel and harp*—As expressive of that sweeter melody they made unto God in their hearts, and without which the other

8 To bind their kings with chains, and their nobles with fetters of iron;

h Deut. 7. 1, 2

9 [h] To execute upon them the judgment written: [i] this honour have all his saints. Praise ye the Lord.

i Psa. 148. 14

PSALM CL.

a Heb. Hallelujah.

[a] PRaise ye the Lord. Praise God in his sanctuary: praise him in the firmament of his power.

b Psa. 145. 5, 6

2 [b] Praise him for his mighty acts: praise him according to his excellent greatness.

3 Praise him with the sound of the † trumpet: [b] praise him with the psaltery and harp.

† Or, cornet

b Ps. 81. 2. & 149. 3

4 Praise him with the timbrel and ‖ dance: praise him with stringed instruments and organs.

‖ Or, pipe.

5 Praise him upon the loud cymbals: praise him upon the high-sounding cymbals.

6 Let every thing that hath breath, praise the Lord. Praise ye the Lord.

were but prophanation. *For the Lord taketh pleasure in his people*—They are his in the Son of his love; he admits them into communion with himself, accepts their services, delights in their persons. *He will beautify the meek with salvation*—Who, lowly in their own eyes, are led to Jesus for salvation. These he beautifies with the graces of his spirit, and shortly will bring them perfected in holiness and happiness, where they shall shine as the stars in the firmament for ever and ever. Therefore *let the saints, be joyful in glory*—In hope of what they shall be. *Let them sing aloud*—Not ashamed of being heard, but triumphing in the salvation of God.

V. 6—9. *A two-edged sword in their hand*—Spiritually it may be interpreted of the sword of the spirit, (Eph. vi. 17. Heb. iv. 12.) which is sharp and piercing, convincing of sin, cutting down all human righteousness, and threatning eternal death to the soul. With this word in their mouths the apostles and preachers went forth, to fight against heathen idolatry and superstition, and to rebuke the people for their abominations: And the powerful effects of it soon appeared in the demolition of the idols and their temples, and the conversion of the Gentiles to God, who turned at their reproof. And the truths of the Scriptures are still to be used against all that is evil by whomsoever committed, to the end that the kingdom of the Prince of Peace may be spread and established in the earth, in opposition to satan's kingdom—all that is unholy, unjust, and wicked among men. *To execute upon them the judgment written*—On the nations of Canaan, and upon all the enemies of Christ. *This honour have all the saints*—All the blessings in this psalm recited are theirs; they shall be glorious in the eyes of God, and rejoice in his salvation.

PSALM CL.

V. 1—6. *In his sanctuary*—Or, *in his holy One*, Christ Jesus, for whom, and through whom, all the sacrifices of his people's praises ascend, and are accepted before God; and *in the firmament of his power*—Above, where angels ceaseless adore him, and where all that love his appearing will shortly join them in this happy service, who by his grace are renewed in his image, and possess that holiness without which no man shall see the Lord. (Heb. xii. 14.)

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